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# EMERGING TRENDS IN DEVELOPMENT RESEARCH

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## Rural Urban Articulation in a Tea garden Setting of South Assam

Virendra P. Singh\*  
Madhumita Chakraborty\*\*

Dichotomous constructions of human society are as old as the social sciences. In this characterization of societal types the two worlds have been viewed as systems with distinctive and often contra- distinctive elements. There are a number of familiar distinctions between 'primitive' and 'civilised' society in terms of number and diversity of the social groups within them. The classifications of Tonnie's '*Gemeinschaft*' and '*Gessellschaft*'; Durkheim's 'Mechanical' and 'Organic' solidarity; Maines 'Status' and 'Contract'; Spencer's 'Militant' and 'Industrial' societies contribute important dichotomies of social characteristics (Bottomore, 1971). Redfield's scheme of folk-urban continuum was the first systematic and conscious attempt to unfold the inadequacy of the notion of dichotomy calling attention to the fact that societies can be arranged based on their increasing or decreasing complexity and barring structural levels (Redfield, 1956). Redfield scheme defines an ideal type, the folk society, which is the polar opposite of urban society. Folk type society is characterized as "*small, isolated, non-literate and homogenous with a strong sense of group solidarity. The ways of living are conventionalized into that coherent system which is called culture. Behaviour is traditional, spontaneous, uncritical and personal, there is no legislation or habit of experiment of reflection for intellectual ends. Kinship, its relationship and institutions are the type of category of experience and the familial group is unit of action; the sacred prevails over secular; the economy is one of status rather than of the market*" (Redfield 1956). Redfield concerns himself largely with folk pole of the continuum. It is the characteristic of folk society, which receive the descriptive attention. The definitive qualities of the urban type than left as the logically opposite one's to those, which characterize the folk. Urban society is never actually discussed here as an ideal type and is not explicitly named, Redfield usually refers to it as 'modern urbanized' society or some variant of the phrase. Implicit in the use of this pole is an ideal type, however, is the idea that it stands for urbanized society in general and that modern western society represents the specific case most closely approximately the polar category. In his studies of Tepoztlan and Yucatan (Redfield 1956). He concluded that increase of contacts, bringing about heterogeneity and disorganization of culture, constitute one sufficient cause of secularization and individualism. The folk-urban continuum deals with the problems of relative degree of presence or absence of polar characteristics, which vary not only between cultures but also within them. Thus the folk society and urban society can be conceptualized into two polar categories and the real societies fall between them with varying

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degrees of their constituting elements and form a continuum. Sorokin and Zimmerman (1929) revealed the decisive difference between rural and urban worlds on the basis of occupational differences, environmental differences, differences in sizes of the communities, differences in the density of population, differences in the homogeneity and heterogeneity of population, differences of social mobility, the direction of migration, the social differentiation and stratification and the system of social interaction. The dichotomous classification of the societies into two major types- the rural and urban led the sociologists to confine their research studies into two water-tight branches of sociology viz., rural sociology and urban sociology and they conceptualized rural and urban communities as they represent to two polar types and there are no actual linkages between the two. This trend can be observed in earlier studies of village communities in India during the British period and in the decades of 1950's and 1960's after independence (C. Metcalfe 1832; Dube 1955; Opler 1956; Srinivas 1960). A shift can be observed in the field of rural studies in the works of sociologists who emphasized on the processes which bridge the gap between rural and urban communities. Chauhan (1967) observed and identified the areas of rural and urban interaction in his path breaking study *A Rajasthan Village*. This type of trend is also reflected in the work of Srinivas (1955) and Marriot (1955). The empirical study of rural-urban articulations was conducted by Chauhan (1989) in three villages of western Uttar Pradesh. He organized his data along three dimensions of rural urban articulations, namely, cultural dimension, political-administrative dimension and economic dimensions. The present paper examines this conceptual framework in understanding the patterns of rural and urban articulations in a tea garden setting of south Assam focussing on Silcoorie village of Cachar district.

### **The Village**

Silcoorie is a multi-caste village. Inter-caste relations can be seen in terms of the traditional hierarchy, economic inter-dependence and respective roles of various castes in rituals. In Silcoorie, the Brahmins have occupied the highest status, followed by Kayasthas, Vaishyas and Shudras respectively. The area is inhabited by migrated people came from various parts of Bangladesh. As they migrated from different districts of Bangladesh their language pattern, life style, ritual behaviours differ from each other in some respect. Silcoorie, predominantly is inhabited by Kaivarta Samaj (Scheduled Caste) people.

The villagers can be classified into four strata: Brahmins, Kayastha, Baishyas and Sudras. Among the Brahmins, four major caste titles, namely, Chakraborty, Goswami, Bhattacharjee and Acharjee were found. they constitute 4.12 per cent of the total households in the village. Among the Kayastha, 15 caste titles, namely, Roy, Dey, Sarkar, Das Choudhury, Das Gupta, Dutta, Baidya, Nag, Biswas, Raout, Gupta, Mitra, Dhar and Choudhury, were found. They together constitute 8.82 per cent of the total households in the village. Baishyas who have seven caste titles (Paul, Banik, Saha, Kangsa Banik, Modak, Sahaji, Razoar) are 5.68 per cent of the total households in the village. Among them, Sahaji and Razoar are Non-Bangali titles, each having one household in the village. Sudras who constitute the lowest stratum have 14 caste titles (Das, Sutradhar, Chanda, Suklavidya, Mallik, Debnath, Nath, Tarat, Baishnab, Hazam, Mal, Rikiason, Gour, Kuri) are 83.33 percent of the total households in the village. Of them, Kaivarta who use Das as their title alone constitute 69.61 percent of the total households in the village. Among the Sudras, Hazam, Mal, Rikiason, Gour, and Kuri are Non-Bangali caste titles. Among them, Kuri have highest number with 37 households. Thus, most of the population of the village belong to the lowest stratum of the caste hierarchy in the village.

### **Cultural Dimension**

One of the important dimensions of rural-urban articulations is cultural sphere of life. It may be analysed in terms of religion, education, health and communication.

## Religion

One of the important religious institutions in the village is Barambaba Temple. It plays a significant role in the religious life of the people of this area and provides an opportunity to extend the relations beyond the boundary of the village.

Barambaba temple is a very old and well-known temple in the region. It has a great attraction for outside people as well. Everyday a number of urban settlers also visit the temple. The temple is surrounded by a beautiful lake which attracts travelers. It was established by Hindi speaking community of tea garden area who were brought here in later part of nineteenth century by British tea planters from different parts of India. The temple was established at least eighty years ago, when the tea garden started its functioning.. The tea garden authorities called a Brahmin from U.P. to perform the rituals for the migrated population in the tea garden area. He was a young, literate *Vaidic* Brahmin and very soon became popular in the tea garden area and attained the status of a saint. The people were used to follow him. In an early age his soul left his body. The people in the locality started to worship him after his death. The temple was constructed under a 'bat-tree' where a '*asthi*' of his dead body was put by the villagers. In its early stage, it was in a poor condition. But gradually the temple gained popularity and people started to donate money for the construction of the temple. A huge amount of money was donated by the business class for the construction of the temple. The local politicians of the area also contributed in order to gain popularity among the people of the tea garden area. Now a temple complex has emerged at this place with an estimated expenditure of Rs. 8,00,000 with all kinds of facilities.

The Head priest of the temple is permanent. He appoints some junior priests who perform the routine activities in the temple. their salary is paid by the head priest. The head priest belong to Ghazipur district of Uttar Pradesh but he is permanently settled down here. The junior priests are also drawn from his native place.

The temple is now standing in a very well constructed posture. The tea garden authorities and other local leaders not only donated money in establishment of this religious complex but also help in various ways for the maintenance of the temple. This is also a fact that after the establishment of Assam University the number of urban visitors to the temple has increased in a significant manner as the students, teachers and non-teaching staff of the university pass the temple complex daily while going to the university. The students like to spend some of their time in the temple area. The buses also stop for a while in front of the temple and passengers show their respect in a symbolic manner while remain sitting in the bus and donate some amount of money to the assistant priest of the temple who in turn offer them '*prasad*' through windows. The temple is a major place of worship and a center of the religious activities in the area. It plays a significant role in the religious life of the villagers. It organizes discourses and collective social and religious functions and serves people in performing major rituals of life cycle like marriage, *annaprashan* (first food of child) ceremony, *Upnayan* ceremony (holding of sacred thread by Brahmins etc.). The temple celebrates at various occasions *Yagna*, *Hom*, for the welfare of the society. People from outside visit the temple to fulfill their desire (Mannat) by a performing puja and tying a thread in the '*Bat Tree*' in front of the temple. The priest plays an important role in the celebration of the festivals like *Sivaratri*, *Hanuman Jayanti*, *Barambabas Mela* and *Bhabani Puja*. The head priest of the temple stays at Borjalanga in a house with all modern facilities like, electricity, telephone and other modern equipments and also maintains a car. He usually visits the temple only at special religious occasions. There are a number of priests in the temple complex who perform the religious activities in the temple. This priestly group exercise a powerful influence over the religious life of the rural people.

Occasion like Hanuman Jayanti is celebrated in a big way. At this occasion, whole non-Bengali community of Silcoorie and Silchar town area intermingled. The religious processions start

from various points in Silchar early in the morning. In every procession the role of Ram, Lakshman, Sita and Hanuman are played by the children. They move in a procession in the streets of the town on trucks, cars, vans and the pedestrians and finally arrive at the Silcoorie temple. It is an occasion when rural-urban articulation take place. The temple also plays an important role in the economic life of the village. The temple is at the midway point between Silchar town and Dargakona (where the University is located). Buses, trucks, cars, etc., passes the temple every day. The mela which is organized every year is the only occasion when the people of both the rural and urban areas assemble at this place. Barambaba Mela is a famous fair in Barak Valley. The Barambaba Mela is organised every year in the Rash Purnima Tithi. In this fair people from outside the district also come. The mela starts with the inaugural function. distinguished guest usually a minister cut the red ribbon and delivers lecture at this occasion. It is followed by the lectures of other distinguished personalities of the area present there. The shops come from different towns with products of Ludhiana, U.P., Delhi etc. In mela market shopkeepers come from different places like Hailakandi, Halflong, Tripura, Siliguri, Guwahati and from the nearby towns of the region. The interaction between the villagers and the people coming from other states can also be seen. The shops have a variety of items like, utensil, clothes, garments, shoes, jewellery shops, different delicious food (rice, sweets, Chowmin etc.). The local people make themselves familiar with these food items during the mela. They also prefer to buy different ornaments which are used by urban people. Girls have the great opportunity to buy latest dresses, ornaments, cosmetics etc. People also come from outside to see fair. Some of them are invited by the local people at this occasion. The invited people are treated as *athithi* (guest). They have an '*athithi shala*' (guest-house) near the temple. As it is the only road to reach university, and Dwarband commuters and other passengers face problem on such occasion. University teachers and students have to go on foot through the mela area. The rural people also observe the behaviour of the students, their language and their dress patterns at this occasion. The temple has extended the facility of a tin shed so that people coming from out side may stay there on auspicious days. *Homs* and *yagnas* are also performed in the temple for welfare of society on a special day (on Purnima) during the mela every year. Siva Ratri, Hanuman Jayanti, Barambaba Mela and Bhabani puja are celebrated in a very colourful way in the temple complex. Sanyasis (saints) from different places also used to visit the temple from time to time. Members of all castes generally worships at Barambaba Temple Complex in Lord Siva, Parvati, Lakshmi Narayan, and Hanumana temples. All members in the locality are exhorted to regularly offer prayers to the deity, a god, or a goddess. Further, prayers and pujas of Lord Satnarayana is also performed. In recent times, the members of the depressed classes like SC community also offer prayers to deities inside the temple. In the temple, a variety of sacred acts can be observed ranging from the sprinkling of some drop of water, scattering of leaves or grains in front of various deities to the offering of animals (as sacrifice of animals like pigeons, goats etc., is not permitted in the temple, some of the people mainly from Bengali community who had a tradition of animal sacrifice bring such animal to the temple and after *puja* leave it free near the temple in the name of God).

The temple has been a place of attraction for the leaders of various political parties in order to attract the people of tea gardens to their side. A number of political leaders like Indira Gandhi, Lokenath Mishra, Gopinath Bardoloi, Pranab Mukherjee, Mahendra Mohan Choudhury visited the temple at the time of their visit to this area and offered prayer in the temple complex. All of them delivered their speeches near the temple complex. Lokenath Mishra inaugurated the 'Mahavishnu Jagya' and stayed here throughout the day. Mrs. Gandhi also worshiped here for the victory of her party in the election. Vishwa Shanti Jagya have also been performed in this temple at different points of time. Vishwa Shanti Maha Jagya was performed by the Acharya Bamadeb Mishra (HOD,

Sanskreet & Veda, Kashi Vidya Pith, Varanasi) along with a Bengali Bhattacharjee Brahmin, 12 Brahmins from Kashi and 45 local priests. Other worships starting from 1942 (Sata Chandi Maha Jagya in 1961& 1962, Vishnu Jagya in 1995 etc.) are the occasions which are still in the memory of the local people. They also remember the visit of a Brahmin (Kashyaupji) came from Maritius for the Jagya.

The forces of modernization and advancements in communication and transportation have given the fair a new look and its popularity has also been increased over past years. The mela, a traditional institution, has not only religious significance for the people of this area but also adds the elements of modern culture by introducing new items of household consumption to the villagers.

The temple authorities raise Rs. 40 from each shop from the mela ground. The outsiders also donate large amount of money on this occasion. Local political leaders play an important role in managing the activities of mela, and thus create an impression upon the local people. The outside people who stay at this place create new job opportunities for the rural people. People in this area get jobs for three days as shop assistants. They are also exposed to different types of occupations at this occasion and are inspired to engage in such occupations. Although, the temple is owned by non-Bengali community, but at this occasion the Bengali, non-Bengali and even Muslims also participate in the activities of mela with equal enthusiasm. Different types of shops attracts the local people.

### Festivals

The calender of the festivals celebrated by the villagers of Silcoorie Camp is given below:

**Table 1 : Festivals Celebrated in Silcoorie**

| Months                | Festivals                   |
|-----------------------|-----------------------------|
| Baishakh (April-May)  | Bengali New year            |
| Jaistha (May-June)    | Akshay Tritiya              |
| Asharh (June-July)    | Jamai Shasthi               |
| Shraavan (July-Aug.)  | Rath Yatra.                 |
|                       | Nag-Panchami                |
|                       | (Manasa Puja)               |
|                       | Jhulan Yatra                |
| Vadro (Aug.-Sept.)    | Viswakarma Puja             |
| Asshin (Sept-Oct.)    | Durga Puja                  |
|                       | Vijya Dashmi                |
|                       | Lakshmi Puja                |
| Kartik (Oct.-Nov.)    | Kali Puja (Deepavali)       |
|                       | Bhatri-Dwitiya (Bhai-Phota) |
| Agrahayan (Nov.-Dec.) | Jagadhatri Puja             |
| Paush (Dec.-Jan.)     | Paush-Sankranti             |
| Magh (Jan.-Feb.)      | Saraswati Puja              |
| Falgun (Feb.-March)   | Shiv-ratri                  |
|                       | Dol-Yatra (Holi)            |
| Chaitra (March-April) | Charak Puja                 |
|                       | Chaitra Sankranti           |

## **Education**

In Silcoorie there are three school, two Lower Primary Schools and one M.E. School. L.P. Schools are upto 4<sup>th</sup> standard. Durgabari L.P. School has two female and one male teacher with about 50 students in every class (Chakma Tilla). While 914 No. Silcoorie L.P., School has three teachers. One female teacher and one male teacher commute from Silchar while one female teacher comes from Chota Jalenga. In M.E school i.e., Lakshmi Narayan M.E. School has 9 male and 2 female teachers are local. One female science teacher commutes from Silchar. The strength of the students in a class is between 30-40. As there is no school after seventh standard here the students go outside for further education. They have the two options for further studies either to join Vorachai High School, or Irongmara High School. Both are located within the radius of five kilometers.

## **Management of the School**

The school is managed by a school committee consists of a president, a secretary, one teacher's representative, and two guardian representatives and an ex-officio member, The ME school was established at 1971 with one room. In 1985, the school was rebuilt from the cyclone damage fund and the grants received from DRDA under NREP and from G.P for the construction and maintainance of school building. They have constructed toilets in the school very recently from the funds collected from the villagers. The school building is also used for conducting meetings and cultural programmes etc. by the villagers during holidays.

In the M. E. School, there are four graduate teachers and five non graduate teachers while in L.P. School there is only one graduate teacher. All other teachers are matric pass. In the village, four students have passed out graduate level examination and thirty students have passed out High School and H.S.L.C examination. In the Lower Primary School Building one Music School has also been opened very recently. The music classes are held on every Sunday. A music teacher used to come from the district town to take classes particularly for classical music. The Music School is affiliated with the Bhatkhande University, Lucknow for graduate level course in classical music and with the the Bangiya Parisad University of Calcutta for other graduate and upper graduate level courses. The Rajib Gandhi Open Institute has opened up a study center under CAPART scheme mainly for the children of fisherman community.

In the local school, the majority of the students belong to the schedule castes community. But at the level of seventh and tenth standard the drop out children number is highest among the scheduled castes community students because of the poor economic condition of their parents. The members of higher castes, however, send their children to the district town further education.

The school observes the occasions like the birth anniversary of Rabindra Nath Tagor, Republic day, Independence day, Saradiya Utsab, Saraswati Puja etc. The shool also organizes cultural programmes and competitions for the children.

## **Health**

Traditionally, the villagers were used to take care of their health through the indegenious systems of medicine – Homeopathic & Ayurvedic. But recently some Registered Medical Practitioners (RMP) have started their practice in the village. Ram Krishna Mission has also exteded its health services to the villagers through a mobile medical unit. The state government has opened a Health Sub-centre in 1987 for family planning by deputing two nurses visiting the village twice a week for routine check up of cases of maternity & child care from the district town. It created the scope of opening some pharmacies in the village which provide a vital link between the villagers and personnels of modern system of medicine. Medical representatives visit these pharmacies regularly from the district town. The nurses of the health sub-centre visits the village regularly but the doctor is seen very rarely in the centre. In the locality now a sort of competition among the homeopathic and



allopathic self proclaimed medical practitioners can be seen. In addition, the doctors of the Ramakrishna Seva Unit enables the people to keep contacts with the professionals both at the district and the state levels under certain circumstances. The local Homeopathic doctor T. Das has been awarded by the District authorities as one of the best practitioners of the area with a silver medal and a certificate. He used to visit various places of India and tries to collect the best medicines from various Homeopathic stores of the country. The medical college is about ten kilometer away from the village. The local residents prefer to go for their check up in the medical college. The wealthy people of the village, however, prefer to go in the private nursing homes instead of medical college. Some people prefer to visit a private practitioner in the district town. The anganwadi workers distribute bread, *chana* (gram) in their centre. At present two female anganwadi workers are performing this task. Both are paid a sum of Rs. 400 per month for this job. Both the workers are graduate, they have joined this job as they could not get any other job. The facility for medical care to the animals is extended through *Bistrita Goan Unnaon Parikalpona* by the Assam Govt. The Veterinary personnels visit their center regularly. A doctor and a Veterinary assistant is there to look after the centre. The doctor comes from the district town twice a week. The local people visit the centre with their pat animals suffering from various diseases.

### **Communication**

The village is coming out in contact with the modern world through newspapers, radio and television. Modern forces enter the village and villagers get linked to the neighbouring urban center in an increasing manner with the construction of metalled road and good availability of means of transportation. Newspapers reach the villagers daily but only some literate people subscribe the paper. Earlier local people were used to subscribe newspapers published from Calcutta, namely, *Ananda Bazar, Jugantar, Aikal*, etc. But now local newspapers like, *Sonar Kachar, Dainik Jugasankha* are also attracting the villagers. Only one high school teacher subscribes *The Telegraph* which usually reaches one day after its publication.

Among the fifty houses connected with electricity line, fifteen families own both transistor and television sets. Eighteen families have telephone sets. The (transistor) radio act as principal mass medium for the villagers. Silchar Radio station situated in the district town relay 12 hours schedule programme entailing local news items, agricultural programme, and music like non-filmly and filmly funda. The youth participate in the programmes like -Hello Gitmala, Surer- Vela, and also express their views and choices of different programmes through letters. They also have great interest in Hindi film songs and tune Nepal, Guwahati, Calcutta stations on their radio sets. The literate people often tune their radio sets to radio stations like B.B.C, Voice of Americas (Bengali Programme), Bangladesh and Calcutta's news items and discussion based programme transmitted at night only. However, the local Akashbani Silchar Kendra and Doordarshan Silchar are quite popular among the vilagers. The local news broadcasted twice (in the morning and in the evening) and programmes based on agricultural information are popular among the villagers. The artists from the village also participate in folk-song programmes of local radio and T.V. centre located at the district town. The villagers are regular viewers of the programmes like *Kajer Khobar, Krishi Barta* and other youth programme like *Juba-Jagaat, Hello Campus* and agricultural programme like *Gram Jagat* relayed from the Silchar T.V. Centre between 6 p.m. to 8 p.m. programme schedule. The young generation lean more towards to Hindi pop-song and western song and sports like football (to see World Cup some people purchased T.V., set), cricket and have keen interest in western culture based serials and films. While, elderly persons prefer to watch religious and traditional serials. But, due to frequent power failures they face problems in watching television programmes.

After setting up of Telephone Exchange at Silcoorie, the number of telephone connection has increased. But, for payment of telephone bills, they have to go district town. For the payment

of Electricity Bill also they have to go to Medical College Electricity Board in the district town. So, any defect in the electric line they have to contact the main office which is again situated in the district town.

The patterns of rural-urban articulation in cultural sphere of life of the villagers of Silcoorie Camp may now be summarised as follows:

1. The Barambaba Temple complex is one of the centres where rural- urban articulations take place. Barambaba's temple has great significance in the religious life of the villages. The temple celebrates various religious activities throughout the year. Sivaratri, Hanuman Jayanti, Mela, Bhabani Puja, rituals like marriage, upanayan etc all are organised by the temple. Mela provides an occasion for rural-urban articulations every year by the Mela Committee near the temple complex.
2. The temple play an important role in the economic life of the village as it at the midway point between Silchar and Dargakona where university is located. The mela play an important role in the economic life of the village as it is the when lots of local people take part in the mela market shops, local people get employment in different shops. The shopkeepers come from various part of North-East India and have variety of items. People also come from outside to see fair. So, this is the great occasion when rural urban people intermingled.
3. Health problems in Silcoorie are taken care of by Homeopathic & Ayurvedic medical practioners. There are four pharmacy and two allopathic self proclaimed doctors (RMP) and three Homeopathic /Ayurvedic doctors have a degree in medicine. The village is visited regularly by a team of health workers comes from the district town in a medical van offered by Ramkrishna Seva Samiti. The doctors check up the patients and distribute free medicine. The van comes once every week. Check up of 40-50 patients by doctors. One vatenary dispensary is also located near the village to look after the health of the pet animals.
4. The village has three schools, two are L.P. school and one is M.E. School. The village has entered into links with other centre for sending students to higher centre. Modern forces enter the village through the extension of educational institutions in the area. Modern system of education provides villagers get linked to the neighboring urban centre through metalled road. After the set up of Assam University the communication gap with the area is reduced as education of metalled road and transport facilities have improved. The management of local school is done by school committee of their own.

Thus, it can be concluded that rural-urban articulation has increased in recent past in the cultural life of the people. They depend more and more on the urban areas to fulfil their cultural needs. Religious activities, ritual of life cycle, celebration of fairs and festivals demands an increase interaction with urban areas. For health, communication and education they increasingly depend on urban people and adopt elements of urban culture in their style of life. One sub-post office is established where people deposit their savings. The post office personnel who are coming from district town advice the local rural people to deposit. People in this area also deposit their money in nationalised Banks located in the town. One telephone Exchange has changed the life of rural people to some extent. They can also take the telephone in reasonable price in their requirement place.

### **Economic Dimension**

The traditional economy of a village is generally based on agriculture. The village under study is a typical one mainly inhabited by those displaced from erstwhile East Pakistan (now Bangladesh) and rehabilitated at this place in a refugee camp but later on settled permanently when a piece of cultivable land was granted each displaced family. This is the reason why is it

called *Silcoorie Camp* as provides it a distinct identity in Silcoorie Tea Garden area is which mainly inhabited by tea garden labourers. Most of the people in the village belong to Bangali community. The majority of the people are fishermen living in a stagnant economic condition and struggling very hard for their survival.

People in Silcoorie are largely engaged in business activities. The fishermen are in majority and they constitute dominant caste of the village. They are further divided into two groups (1) those who sell dry fishes and (2) those who sell fresh fishes. The area has different kinds of fisheries. Some wealthy fishermen have their own fishery while the others take it from the farmers whose cultivated land is submerged in the water during the rainy season. However, in the winter season when it is dried off, it is used for cultivation of paddy by the farmers.

The whole area has a hillock type structures. In the lower side of these hillocks are some patches of plain land. The plain land is used for the cultivation of peddy, but in a very limited area. In majority of cases, the land owners cultivate the land by themselves. A number of villagers in this area are wage earners. They work in the fields of farmers of the neighbouring villages. They go by bus/truck for work and come back late in the evening.

**Table 2 : Economic Activities of the Villagers in Different Seasons**

| Class                           | Seasons  |  |   |
|---------------------------------|--|--|---|
|                                 | Rainy  | Summer   | Winter  |
| Fisherman                       | Fish catching & selling in local market        | Fish catching & purchasing from district town market and selling in streets as hawkers | Puchasing and selling fish in the district town |
| Non-fisherman<br>Agriculturists | Skilled<br>Semi skilled<br>& unskilled workers | Agriculture & wage labourer  | Agriculture & wage labourer                     |
| Landless families               | Wage labourers                                 | wage labourers   | wage labourers                                  |
| Other families                  | business & other activities                    | business & other activities  | business & other activities                     |

They sell the 'Seddha Chawal' in the district town market in the winter season. As they are marginal farmers, they always haunt for a better job. They have a large chulha in their courtyard which they made in the winter season in open air. They boiled their paddy in a large vessel on this chulha and after cooling it they processed it in a local rice mill. Later on, they sell this boiled rice in the district town.

Land situated in a large plain is mainly used for paddy cultivation. People are using some how modern power tiller machine. The local people usually buy power tiller machine which provides subsidy to SC farmers from Assam Agro-industries Development Corporation. Some farmers have purchased the machine from Guwahati which costs atleast 1 lac 20 thousand. Farmers also apply

for loan in the Nationalised Bank in the district town for the power tiller machine. Some of the farmers take power tiller on rental basis. As the machine is not available in the local market they go to state capital to purchase the machine. The female folks also work in the paddy fields. The agricultural labourer have their large vessels for boiling rice. In the district town in Agriculture Department Office, some specialists provide them consultancy to use better seeds and insecticides and pesticides in order to take care before attack of different insects. Farmers are also aware about the under loans, under different scheme and programme offered by the govt. They always try to take help from such plans and programmes offered by the govt. They contact the Bank officers through some intermediaries to take loans. Traditionally, cultivators do not know how to cultivate the land scientifically, they follow the method of tilling the land with a plough and a pair of oxen. But with the exposure to modern media of mass communication like T.V., Radio, improved rail-road communication in the area, and advancement in production capacity in neighbouring villages and the helping attitude of the district town agricultural offices, people are now more conscious about their economic condition and some of the traditional cultivators are shifting to some other occupations because of huge loss in cultivation activity. Women have started to learn handicrafts work, such as spinning, weaving, to earn some money and to supplement their income. The cultivators are now getting more facilities to grow more food. All India Radio broadcast a programme for the cultivators, it is called 'Krishi Kathar Asar'. It is very useful for the cultivators as they learn many things about modern methods of cultivation. The farmer used to send their query to the programme organisers, and in the programme one representative from the farmer group also participate in the programme. It helps them resolve their problems.

In the rainy season, every member of the family help in fish catching. In rainy season water is logged in low lying areas which provide them ample scope for fishing. They have indigenous fishing equipments which can be settled even in a narrow drainage system. The fishing is also done even by a little boy or girl of 4 to 5 years of age. They carry tiny fishes in 2/3 big vessels by bus or truck either to Silchar or to a neighbouring town. They usually sell these tiny fishes in big fisheries or to owners of small ponds in Silchar.

Chatla Lake is the place where fishermen catch fishes in the rainy season. But in the winter season when chatla dries off, the fishermen have to go for alternative economic pursuits. Usually, during the lean season, they buy fishes from district market and sell it in the town. In the district market the fishes are imported from Karimganj, Andhra Pradesh and even from Bangladesh. In the district town people prefer to purchase fresh fishes from these local fish sellers. The fish sellers go to district town daily for selling their fishes. Every fish seller has a net and different type of fishing equipments. They use these equipments to catch fishes in different seasons. A number of villagers work as street hawker in the district town.

As street hawker they sell many articles to urban settlers at their door step and save urban settlers from the trouble of going to a market or shop. Thus, they render good services to urban citizens. These hawkers sell a variety of articles such as newspaper, vegetables, fruits, eggs, sweets, other confectioneries, chops, chanachur, fried ground nuts, ghoognee, ice cream etc. They also sell clothes, garments, bed sheets, napkins, handkerchiefs, towels etc. Some hawkers sell utensil of plastic, brass, aluminum and stainless steel. Others sell toys and balloons for children. Newspapers, vegetables, fruit, bread, biscuit etc., are generally sold in the morning. Drapers and hawkers of utensils generally go in the noon. Where as the hawkers of chanachur, ghoognee, chops, fried ground nuts, ice cream etc. are great attraction for the school and college students and their customers are generally young boys and girls. These hawkers go everyday to urban areas by bus early in the morning to sell their products. Daily hawkers also develop relations with the urban people as they visit there everyday or twice or thrice in a week.

They also rear cows to supply milk in urban areas. About ten to fifteen families in Silcoorie have immigrated from Silchar and settled down when they lost every thing in their business and trying again to start some business. One resident of Silcoorie had left for Mizoram with a thrust to earn huge money and succeeded. Now, he sends money every month to his family living in Silcoorie.

One co-operative society was established in 1980 by Silcoorie G. P. located near R. E. C. It is managed by a managing committee whose office bearers are elected by its members. People buy commodities like rice, sugar, kerosene at reasonable price.

In Silcoorie, there is fair price shop whose dealerships is given by Food & Civil Supply Department, Silchar. They are given essential commodities at a controlled rate fixed by government. The officers of the Food & Civil Supply Department visit inspect the shop periodically.

Recently a resident of Silcoorie has started a project, namely, Manju Steel Engineering, in partnership of his friend who is settled in district town. They are planning to establish an utensil equipment factory under this project. This will provide employment to the local people. They are trying to get loan from United Bank. But they are not very confident about the success of the project.

There are some families of Dholi community who earn their livelihood mainly by beating drums particularly at the occasions of marriage, first rice ceremony of the child, upanayan etc. They have also go to district town to render their services to urban settlers. In the off-season they go to the town in the search of some other jobs.

The farmers require credit not only for agricultural operation but also for other purposes. The financial requirements of the farmers can be classified on the basis of the purpose and period of loans, for example, the farmers require funds for short periods of less than 15 months for the purpose of purchasing seeds, fertilizers, fodder, and for domestic purposes. They require medium term credit for a period ranging between 15 months to 5 years for purchasing cattles and agricultural implements etc.

**Money lenders** - There are two types of money lenders. In the first category are those people who combine farming with money lending. They are primarily agriculturalists but they also carry money lending activity as a subsidiary occupation. In the second category are professional money lenders who are fully engaged in money lending activities. These two types of money lenders occupied an important place in the rural finance in the past, but their business has now declined as their terms and conditions of lending money have been of exploitative nature. Their number is not more than 10 in the village.

**Traders** - Some traders also advance money to the farmers on the condition that the borrower must sell his produce to them after the harvest. This source of finance is particularly important in connection with cash crops like tobacco and battlenut. This type of lenders also charge a very high rate of interest and also adopt some malpractices to cheat the borrowers. About 7 such persons are operating in Silcoorie. The importance of such traders has also been declined over the years.

**Relative and friends**- This is an important source of rural credit as people take loans in kind from their relatives as well as in cash in order to tide over temporary difficulties. This carry usually no interest. (villagers are fond of such practises).

**Public Sector Financial Institutions** - The government has extended the facility of different kinds of loans to the villagers under various schemes through a number of financial institutions such as banks, cooperative societies etc. in the recent past. It has been an important source of rural finance for short-term as well as for long-term loans at a low rate of interest. The conditions of repayment are also easy.

**Co-operatives**- This is the cheapest and the best source of rural finance. Co-operative credit societies are organized in rural areas to provide credit for the development of rural sector. Since the

rate of interest is very low, conditions of repayment are also easy and loans are easily available to meet the credit needs of the villagers. The importance of this source of credit is increasing day by day.

**Banks-** Nationalised banks are also source of credit in the village. UCO Bank, United Bank and other banks have extended credit to the rural people of the area in recent past. It has now one of the popular source of taking loans in the village.

The region has a post office. The people deposit money under saving scheme in the post office which they earlier lost in playing cards etc. Now, they save their money for future need. There is no bank in the village. This sub-post office is established just three years ago on the demand of the people. The office staff in the post office is local except the post master who commutes from Silchar. After the commencement of post office in Silcoorie, the habit of poor people has changed. The elites of the society have good amount of money in the post office. They also have their account in Nationalised Bank in the district town.

### **Occupation**

Traditional occupational structure continues to exist to a great extent along with the emergent economic role structure. The present occupational structure in the Silcoorie is a conglomeration of the two structure, e.g., Caste based and non-caste based. Today, the majority of the castes do not exclusively carryout either the traditional occupations or the non-caste based occupations. However, as the land is inhabited by immigrant people of different castes and the majority of the people are from the SC community of Kaivarta Samaj, they have not discarded their traditional occupation of fish catching and selling.

The upper castes have adopted new secular occupations more than the lower castes. The land does not provide employment to all the members who were in the traditional occupations and consequently a few of them had to seek alternatives either in the village or outside it. Some persons are willing to discard the traditional occupations but did not find suitable remunerative jobs and therefore continue to their traditional occupations.

The prestigious occupations are being virtually monopolized by the privileged castes. This is because the earlier privileged positions of the upper castes enable them to acquire the new bases of higher social position. But one interesting thing is that in this area the non-privileged castes of SC community are able to acquire the new bases of prestige and power as they are numerically powerful, they were able to hold the office of the Panch and the Sar-Panch. But, non-privileged castes are unable to afford the cost of acquiring higher education and therefore were not able to move to white collar jobs.

The data presented in table show that among the lower castes the occupational mobility is restricted to the small tea shop/ pan shop (8), shop assistants (21), Grocery shop (7), Peon (3), postmen (2) and police/armymen (2). In case of the intermediate castes (Baishyas) the range of mobility has gone to the white collar jobs such as teaching (11) and clerical jobs (2). However, in case of upper castes (Brahmins and Kayasthas) the occupational mobility is confined to white While, growth of economic dependency upon the urban sector claims to identify those factors crucial for economic development such as achievement motivation and a decline in the significance of intended family relationship. Substantial economic growth cannot occur without changes in the level of capital investment and market demand, technology. In the modern days, the society develops an forward looking attitudes and healthy economic motivation is found in the desire of some people. So, people are now changing their attitude and where credit goes to mass media which changes the mind of the people. The development of economic condition of a particular family effects political life & it suggests that policies of collar and clean jobs. Thus the patterns of occupational mobility in the village reflects that the basic ethos of the caste have been maintained by the upper caste

people. The intermediate castes and lower caste could not move very far in the occupational ladder as they did not have sufficient economic resources and lack of education. However, they were able to capture power resources being in the majority in the village.

**Table 5 : Caste and Occupational Mobility**

| Occupation            | Upper Castes | Middle Order Castes | Lower Castes |
|-----------------------|--------------|---------------------|--------------|
| Ex-govt. officer      | 04           | -                   | -            |
| Teacher               | 06           | 11                  | -            |
| Clerk                 | 03           | 02                  | -            |
| Contractor            | 02           | -                   | -            |
| Police / armyman      | -            | -                   | 02           |
| Postman               | -            | -                   | 02           |
| Bus conductor         | -            | -                   | 03           |
| Patwari               | 02           | -                   | -            |
| Peon                  | -            | 04                  | 03           |
| Priest                | 05           | -                   | -            |
| Baidya                | 02           | -                   | -            |
| Grossery              | -            | -                   | 07           |
| Shop assistant        | -            | 08                  | 21           |
| Fishseller            | -            | -                   | 350          |
| Goldsmith & Carpenter | -            | 03                  | -            |
| Barbar                | -            | -                   | 03           |
| Tea Shop/ Panshop     | -            | 02                  | 08           |
| Daily Labour & hawker | -            | 05                  | 100          |
| <b>Total</b>          | <b>24</b>    | <b>35</b>           | <b>499</b>   |

The majority people are fishermen and living in a stagnant economic condition struggling with daily labour of catching fish and selling it. The fishermen community are dominant group in the locality. Chatlalake is the place where fishermen catch fishes in summer but in winter season when it is driven off they have to go for some alternative pursuit. Agriculture is done by a small group (1%). In plain areas people cultivate paddy, but in a very limited area. The female member of the family also participate in cultivation. The area mainly produces 'Boiled Rice' (Seddha Chawal) and sell it in district town. Cultivators rarely use modern equipment in cultivation because majority of them are poor. A number of villagers work as street hawkers in the distinct towns. Street hawker sell many articles to urban settler's door for sale, and save urban settler's trouble of going to a market or shop, these hawkers sell varieties of articles like newspaper, vegetables, fruit, bread, biscuit etc. The street hawkers are poor economically and they do very hard work through out the old day to earn their bread.

Near Silcoorie, there is a Co-operative society where, commodities like rice, sugar, kerosene are available at a reasonable price. One steel manufacturing factory is going to start where local people will be given first preference for employment.

Traditional occupational structure continues to exist to a great extent along with the emergent modern occupational structure. The land is inhabited by immigrant people of different castes. The majority among them belong to the SC community of Kaivarita Samaj have not discarded their traditional occupation of fish catching and selling. The present occupational structure is

a conglomeration of caste-based, and non-caste based occupations. The upper castes have adopted newer occupations more than the lower castes. The land does not provide employment to all the members consequently, a few of them had to seek alternatives either in the village or outside it. The prestigious occupations are being virtually monopolised by the privileged castes such as Brahmin, or Kayastha. This is because the earlier privileged positions of the upper castes enable them to acquire the new bases of higher social position. However, the non-privileged castes of SC Community are also able to acquire the new bases of prestige and power of formal offices like the Panch and the Sar Panch in the Gaon Panchayat.

### **Political Dimension**

Silcoorie is a multi-caste village. The members of different castes stay together and participate in various activities. Inter-caste relations can be seen in terms of the traditional hierarchy, economic interdependence and respective roles of various castes in rituals. After the partition in 1947, large number of refugees from erstwhile East Pakistan had accommodated in the camps like Silcoorie. They came here from different districts of Bangladesh. Therefore, their language, life style patterns, ritual behaviour differ from each other in many respects.

Silcoorie camp has population of about 3,600. The area is under Bhorachai Gaon Panchayat. The land was acquired by the government by 1964 and it was Rehabilitated in 1975. The people of this area have suffered with various problems in initial phase. The village has great importance politically from the beginning. As its inhabitants are refugees, so different political leaders always promise to solve their problem during their election campaign for national, state and local level Panchayat Elections. The village is located in tea garden area where a number of tea garden labourers have settled in the mid part of nineteenth century. These labourers are very much used to receive cash money, liquor etc. from the political leaders at the time of political campaigning for their election. Every party tries to influence the people in their favour.

The region is very conscious about the ups and downs in national politics. The elites of literate class only show interest in national and regional politics. They are well informed about the nation's positions and activities in international field. The people are very much aware about Pakistan's and America's activities in the continent particularly in Afghanistan. People are eager to choose right person and right party in the election. The people have been exposed to politics and political leaders from the very beginning as a number of giant political figures visited the place since independence. Jawaharlal Nehru, Indira Gandhi visited the place twice before election while Indira Gandhi visited the place and delivered her speech in front of the villagers. It is still remembered by the older generation of the village. People of educated family remember her speech, and the poor illiterate remember her beautiful posture like goddess, her dress-up is a unforgettable memory in their mind.

As it is at the midway of University and Hailakandi road, various renowned persons visited through this place. The visits of Governor of Assam and Chief Minister of Assam are in the sweet memory of the villagers. Whereas local leaders like Santos Mohan Deb (Ex-Steel Minister and seating M. P.), Gautam Roy (State Sports Minister), Dinesh Prasad Goala (Ex-P.H.E. Minister), Kabindra Purkayasta (Ex-Telecom Minister), Said-ul-alam Laskar (Minister of Rural Development) frequently visited the village at different occasions particularly at the time of election.

The Panchayat elections are of specific importance in the region for the political leadership of the region. Each election creates great enthusiasm in everybody. People of different castes, different languages living in this region. There is great tension in election period and considerations based on caste, linguistic identity and religion make the selection of the candidate a problem for the people as well as for the political leadership of different political parties and create tension.



among the people. The Bengali and non-Bengali group people are always eager for the nomination of the candidate of their choice.

The local elites who are active and have done some work or have helping attitude towards people are the first choice of the people in election. One businessman came from Bangladesh as a refugee was in very poor condition but was educated upto school level. People of his community (Kaivarta) approached him at the time of need and because of his helping attitude he became popular in the region and respected by the people of every age group. The people of his community decided to select him as a member of G.P. He became president of G.P. in the next election.

The emergence of the Panchayats and the electoral process with the establishment of adult franchise in the region has started a conflict of parties in the local leaders. The party member in the region keeps special attention in the main office of party, which is situated in district town. The persons who are accepted by people as political elite have to do some work to fulfill peoples' desire. They meet the state level and national level leaders in the district town and in the state capital to inform about the burning problems of the locality. The employment problem is one of these problems. Unemployed youth contact local level politicians for getting a government job. These local leaders act as an intermediary between the job seeker and the politicians who have the power to appoint in government jobs. The people believe that without economic transactions it is not possible to get a government job in the state of Assam.

Local Panchayat leaders play the role of a distinguishing member in the community. He has some extra-ordinary power and capacity to influence the people in the region. People obey his directions. People require support and help of the panchayat leaders in solving their personal and impersonal problems.

The G.P. office is looked after by an official who visit the village twice a week. The local people seek information about planning and policies from the media like radio mainly and through T.V. programmes. They come to know about the Prime-Minister Sadak-Yojana, Indira Avas Yojana, about water policies etc. They also know about different schemes of the family planning programme and apply for such programmes in the G.P. Office.

As the Kaivarta Samaj is numerically powerful they are able to elect their candidate in panchayat election. Silcoorie is a sensitive booth centre. Where conflicts between different factions leads to violence during the election and sometimes even policemen are not capable of control the situation and the musclemen capture the voting booth in election.

The Silcoorie is under Ghoongur police station which is located in the district town. The people of the locality have to inform at check post in district town whenever, they require the help of the police. However, during the fair of Baram baba a temporary police check post is created there for three days and about ten policemen are deployed to control law and order situation in the Mela area. Police commissioner and police officers visit the mela at the time of its inauguration and in problematic circumstances. In Silcoorie the water supply scheme was inaugurated by Utpal Dutta, Minister P.H.E. on 11-12-2000. It was most urgent requirement of the region.

Thus, Silcoorie has great importance in the eyes of the politicians and they visit the area regularly in order to keep touch with the local level leaders and the people. The villagers also visit them at the time of need. For administrative purpose they go to the district level officials and they also visit the village time to time. thus the village has high level of political articulation.

Political and Administrative Dimension deals with the conscious political activities of the villagers. The village comes under Bhorachai Gaon Panchayat. The land for this village was acquired by Govt. in 1964, and it was rehabilitated in 1975 by migrated populations. The people of this area have suffered with various problems.

The nation's great political leaders visited the place like Indira Gandhi and other state ministers visit regularly in the time of election campaigning. The political leaders always promise to solve their problem at the time of election campaigning.

The patterns of leadership can be observed at the time of Panchayat election. During the election period great tension prevailed as selection among the villagers of candidate is a problem as there are different linguistic groups in the area.

In administration of the village Panchayat leaders are playing vital role. They have some extra ordinary power and capacity in the region. There are some political elites in the village whose commands is respected by the people obey them and take necessary suggestion from them. The fishermen community is highest in numbers therefore they have the dominant position in political activities. Casting vote to one's own caste and the capability of leadership both are important in the voting. The area is under Ghoongur Police Station in the district town and it takes about half-an-hour to reach by bus.

### **Conclusion**

In conclusion it can be said that typically growth of population, urbanisation and education changed the rural style of life. The impact of modern urban society over rural society like silcoorie has changed the mind of rural poor people. The poor people also want to educate their children, and want to get some good job and have desire to go outside for service. The impact of under development and under employment have paralised the situation and young generation is eager to move to urban areas for better livelihood. The contact of urban and rural society in daily life has raised the level of skill in rural area and is encouraging social mobility.

The politics is playing vital role as it is not limited to what goes on in government, it involves all situations in which one individual or group exercises power over others. To exercise power is to have at one's disposal some resources by which one can control or coerce others, where power may be derived from organisational strength and a monopoly of coercive force value system. Education is given great importance in the locality after the setting up of Assam University. Parents budget reflected consciousness to educate the children. Rural youth now understand the importance of education as it is the provider of basic skills, such as literacy and numeracy, & the most specialised technical knowledge that modern method of production and management demand. In addition, the reward system that school structure offers in educational careers to encourage a strong commitment towards self discipline, hard work and achievement attitudes. Specific direction of education are tried into the occupational demands which is understood by new generation.

In the locality the major cause of increase in population is the significant improvement in health care which has raised life expectancy considerably. Birth rates have not appreciably declined which results the new generation is under nourishment, deprivation on and absolute poverty. However, lack of comparable industrial and rural growth in the locality has turned the matters worse, especially for the young who comprise ever larger dependent section of society after an increase in the degree of rural-urban articulation. So at last we can say, the wider connections of the rural area to the urban economy and polity have loosen the traditional milieu of hierarchical relations to a more open urban setting of competitive ethos. The modes of community life and their out look which derive from the differences in the nature of occupations and social interaction, number and nature of social groups as well as the concentration of population can be seen. The rural areas also now depend on a city's complex economic system, consequently their work is specialised, and have hope of promotion of developmental activities.

Education is a crucial factor for development since it promotes economic growth and enable socialisation of new members into dominant political & cultural tion or at least a change of occupation. One's role in social life is no more fixed, so so mobility comes up. Rural society like Silcoorie also

like urban dweller flourish on elaborate division of labour and specialisation. Religious and ritual activities have cut short people are no more self-sufficient. They depend more on urban areas for every activities in life.

*So, all this factors, in turn generally result in divergent group norms and values and conflicting social roles. so mobility comes up. Rural society like Silcoorie also like urban dweller flourish on elaborate division of labour and specialisation. Religious and ritual activities have cut short people are no more self-sufficient. The depend more on urban areas for every activities in life. So, all this factors, in turn generally result in divergent group norms and values and conflicting social roles are present.*

Srinivas examined the spread of classical, great traditions of the literati and the little traditions of the illiterate folk and spread of these traditions from the national to the regional and then the local levels (1952). He visualized how the upper strata could provide a model of behavior along ritual dimensions to be emulated at lower levels through a process called *sanskritisation* (1956). In his opinion this usually takes place when there is either an improvement in the economic or political position of the group concerned from its contact with a source of the Great Tradition. Srinivas deals with this contemporary phenomenon of *sanskritisation* and its impact on cultural change. It differs from the historical context of *sanskritisation* in the sense that when a caste or sub-caste attempts to move upward in the village 'local hierarchy' it very often faces opposition by the dominant castes in the village or region. The studies show that the concepts like *parochialisation* and *universalisation* have been used to locate the downward and upward movements of influences from the great traditions (Marriott 1955). Marriott (1955) looked into the form which the devolution of the trait underwent in the process he called '*parochialisation*', he also added apparatus for comprehending the way in which a local or lowly tradition could become wider and more sophisticated through a process called '*universalisation*'. According to him, rural system of stratification are, in the first place, closed rather than open. They are composed of known and limited sets of castes, groups, and individuals which can admit and place newcomers only when the identities of the newcomers can be fully established and linked with units in the pre-existing local order. Rural stratification has been called typically 'interactional' rather than 'attributorial' (Marriott 1959: 92-107). Assertions have sometimes been made that a shift towards more 'sanskritic' attributes has gained a higher local rank for rural groups, such as some of the Kodagus of rural Coorg, but such assertions are as yet unattested by local evidence. Kodagus in Coorg village occupy high positions as feeders and ritual masters of other castes and as sponsors of temple rituals in which other castes provide the lower services (Srinivas 1952 : 38-45, 185-99). The manner in which cities reflect regional traditions in their most sophisticated form which regard to the specialization of actors, places and themes has been worked out in detail for the city of Madras by Milton Singer (1956:161-94). Milton Singer conducted a study in the Madras city and argued that the religion and religious activities are still continues there, but not in the traditional form. The intellectual and ritualistic approach has been given up and replaced by devotional approach. The urban people are not in the position to perform all the rituals in traditional manner. The ritualistic attitude has been replaced by devotional attitudes. Devotional songs and recitation of scriptures replace the classical religious songs. Consequently, *Bhajan mandalies* introduced which is suited the urban condition. Moreover, due to the modernization and industrialization, microphone, cinema, automobile etc., are used in promoting religious innovations. According to Milton Singer in the modern urban centers, religion includes culture and culture includes religion. While, the role of religion in the sacred town playing distinguishing feature of the social organization of the town and the manner in which it forms a part of the network of the civilization. So, city has an impact on religious orthodoxy, which has got weaken and flexibility of religious social organization falling great impact on the villages also. Later studies in the sacred complexes

of some of the religious centers have also highlighted the connections between the city's sacred traditions, increasing specializations among performers and diversification among visitors or devotees. L.P.Vidarthi (1961) studied in the sacred complex of Gaya city. He observed that, the numbers of the temple priest has been decreasing, even though the sacred character of the pilgrim city is being maintained.

However, if the process of social change being considered in the modern urban centers it will be observed that most of the reform movements in India took place in different urban centers. Instead of orthodoxy all these movements propagated the rational aspects. The sacred centers have emerged as the meeting points of urban centers and rural hinterlands along with the development of institutions like *dharmashalas* and professional priests, whose ready knowledge of the geography of the country is evident the moment they get out of a train or bus. Every party from a rural area develops its own counterparts of such expertise for negotiating at these pilgrim centers. Advice is available in most of the rural areas and willingly given on the basis of experiences going into the minutes detail, sacred or secular. Chauhan (1967: 223,226; 1990 14-15) observed that even in an age of less developed transport and communication, pilgrimages provided important occasions for the rural people to move out of the villages and participate in the regional or national stream; with the improved means of communication now available, the process has become quicker and more efficient and the density of pilgrimages has gone up along with the further spread of rural-urban interactions as well as the agencies facilitating them. In the celebrations of the rituals of the life cycle, particularly marriage and death ceremonies, where, lot of persons have to be provided with the dinner and all type of gifts arranged, the villagers enter into multiple interactions with the nearby urban centers. In the value system of the villagers it is being increasingly felt that the greater the urban content in matters relating to menus, gifts, entertainment, the more respectable the ceremony becomes. Urban additions to rural ways of life have become the symbols for status maintenance or even status enhancement in the rural areas. The country and town no longer remain two separate worlds isolated or antagonistic to each other; the actor in the rural situation, even when dealing with his counterpart in the same environment, makes use of the urban ethos in scoring points over the other. Such interactions are particularly evident in the use of film music, the display of fireworks on the recreational side, the introduction of urban dishes. Gifts to bridegroom include cycle, scooter, television set, costly dresses, modern urbanized furniture and other electrical equipment. Gifts to brides include saris of either silk or nylon, ornaments usually obtained from urban jewelers, stainless steel kitchen utensil etc. (Chauhan, 1990). Thus, social network analysis of such articulations is necessary for a proper understanding of economic, political and cultural processes. The works of Barnes (1954), Bott (1971), Mitchell (1969) and Singh (2003) provides leads in this kind of research. There is a need to explore this field of research further.

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## Land Transactions and Socio-cultural Changes in Rural India

Supriya Singh\*

It has recently been proclaimed that the Indian village is withering away as a way of life (Gupta, 20015). It may be an overstatement: nevertheless it takes notes of the ongoing fundamental changes in rural social life of India. Village India has often been described as static and quiescent. The concepts of little community and little republic have frequently been used for analyzing Indian rural society. Charles Metcalfe (1832) describes village communities as little republics, having nearly everything they want within themselves, and almost independent of any foreign relations, dynasty after dynasty tumbled down many revolutions occurred but the village community remained the same. Karl Marx also reflected on Indian society as such and Indian villages in particular. According to him aggressors came vandalized and went back, but Indian society remained the same, untouched from any change. These observations acted as the point of departure for the sociological understanding of Indian rural life that it is primarily well settled, stable and having a centripetal system of social stratification.

Naturally, the earlier sociological studies also emphasized this feature of Indian society; the ontological emphasis necessitated the use of logically relevant theoretical models such as functionalism, indological and structuralism in the village studies. Consequently, the stability and integration of rural life was celebrated at the cost of discrimination, conflict and change. Though some of these studies took note of some dimensions of cultural mobility (Srinivas, 1972) but it was peripheral to their foci and main thesis. However there are some studies which have focused on change and mobility. Mukherjee (1957) studied the dynamics in West Bengal villages using the Marxian framework of analysis. After identifying nine occupational groups, he described how they formed three classes and indicated mobility in class structure which was induced by the British rule. Desai's (1948) study was a side attempt in this regard. While discussing the socioeconomic basis of the rise of nationalism in India, he tried to explain the changes induced by the East India Company's rule particularly it's administrative, economic and agrarian policies in India's village economy and society. It is, in fact, an extension of Marx's thesis on India that the imperial British rule initiated the forces of change, unconsciously and unwittingly, in relatively stagnant Indian society, though they aimed the extraction of wealth and riches to propel industrial capitalism in Britain. Profoundly informed by Marx's insight and standpoint, both of these started a distinct trend of probing the dynamics of rural society and economy.

Attempting a macro level analysis of the agrarian class structure in India, Thorner (1962) after studying Indian society classified the entire agrarian population into Maliks (landlords), Kisans (Cultivators) and Mazdoors (Wage labours); he further subdivides each of the categories into subcategories. Dhanagre (1983) in his study of Indian peasants identified five classes and described

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the main ideological and organizational factors which motivated peasants to participate in these movements along with mentioning the nature of movements and the agrarian classes which participated in them. F. G. Belly (1960 second ed.) illustrated what happens when the village is made part of the wider economy of the country and ultimately of the world and how the village is initiated into the causes of land selling. He enumerates some causes which forced people to sell off their agricultural land.

Beteille (2012 [1965]) examined stratifications at a micro level he identifies mobility in three aspects—caste (social), class (economic), and power (political). He reveals that an interwoven relationship among them in a south Indian village gradually develops into an independent set of economic and political and social forms of stratification. Both Desai and Mukherjee's analysis of the changes which occurred in village society after British rule, seems to be influenced, with the Marxian logic that aggressors came and went, but ultimately Indian villages remained the same and whatever change was introduced in villages it was by the British only. Even later on Dhanagare (1983) was also predisposed with this reflection. With the end of the British rule the processes such as democratization, urbanization, and industrialization started and now the process of globalisation has set in. Changes unleashed by these processes are required to be studied to understand the nature of emerging rural India.

The impact of this urbanization is also visible in peri-urban or fringe areas of the city. The fast pace of residential and commercial development is replacing agriculture and other underdeveloped land around them (Dutta, 2012). When the city expands it expands both geographically and socio-culturally. In the recent years due to increasing urbanization agricultural land is rapidly getting changed to non-agricultural uses. The ever increasing price of land is encouraging peasants to sell their agricultural land and as a result of that economic as well as socio-cultural changes are taking place in the village community, which needs to be analyzed sociologically. This paper attempts to examine the socio-cultural changes as an outcome of land transactions particularly in two villages near Lucknow Metropolis.

### **Methods & Techniques**

Lucknow has been undergoing a process of urbanization like other metropolitan cities (Census 2011), consequently a large chunk of land in nearby villages is being acquisitioned and/or being sold voluntarily for settlements/colonies and industries, commercial and educational organizations. This has resulted in the incredible price rise of land. Moreover, Lucknow being the capital has become the centre of political, administrative and economic activities and thereby growing very fast, thus, Lucknow may be considered more appropriate for studying the impact of increased prices of land and subsequent consequences of affluence among peasants. Unlike the rural area of National Capital Region, villages adjoining Lucknow are being assimilated into the city over a period of time providing enough scope for the study of a non-going process of mobility and change in social structure.

There have been two types of land transactions near Lucknow; (a) through land acquisition mainly by the government for developing residences, and (b) voluntary selling of land by villagers largely for financial gains. Lucknow the capital city which is now a metropolis is spreading quite fast on its peripheral areas and encroaching on adjoining fertile agricultural land of rural blocks. Lucknow city along with cantonment area was occupying only 50 sq. km. in 1950; in 2001 it was about 450 sq. km. During the last 13 years, i.e. between 1994-95 and 2007-08, the growth rate of land put to non-agricultural uses in the neighbouring rural areas of Lucknow metropolis were recorded 45.1 percent. It is the least in Bakshi-ka-Talab Block 21.5 percent (Jafri et al 2011), making it the fit case for the study. Two multi-castes villages of the block have been selected for the study where villagers belonging to every caste have been selling land. 87 respondents have been purposively

selected from varied castes. As the study was of a village and dealing with property the qualitative method of research by means of intensive interviews was considered to be more appropriate. For the sake of validity, data has also been corroborated by observation and informal conversations with the villagers. The secondary data has also been collected from the Block office, the Statistical Diary of U. P. (2008), the village school and the Aanganbadi records.

### **A Brief Profile of Two Villages**

Navikot Nandana is both a *Rajsvgram* and *Gram Panchayat* village which is divided into two villages namely Kotava and Nandana, located 18 and 16 km away from Lucknow. Kotava is historically more old and big in population in comparison to Nandana which is relatively small in population. Historically the formation of both the villages is interconnected. Thakurs of this area are Manpuri Chauhan, who settled in these villages after defeating the Mughal Governor of Oudh (Majumdar 1958). Both are multi caste village resided by 16 castes. Kotava village was a centre of trade in earlier times and was in deep interaction with its neighbouring villages. The economy of both the villages is mainly dependent on the multiple things as agriculture, transport and business.

### **Land Transactions and Socio-Cultural Mobility**

In the village society, where traditionally peasants have been considered as its characteristic feature, because of urbanization and land transactions villagers have not remained peasants neither socio-culturally nor economically. After selling their land they are adopting middle class occupations and even if they have small plots of agricultural land they are not interested in doing agriculture.

Except agriculture some new occupations have also emerged in the village. Many people have started working as broker or middleman in the business land exchange and few have opened shops which provide timber for house construction on hire, one person has opened his own ice cream parlor, and supplies ice cream not only in the village but even to the city. Some of them are earning by hiring their homes to some agency workers and other outsiders who need accommodation in the village. Hiring and driving taxi and cars for commercial purposes are on increase in the village. Drivers are also hired from outside the village for operating taxi services. This tendency shows that besides agriculture other new occupations are being adopted by the villagers and agriculture as occupation is increasingly becoming one of the occupations. People are selling their lands in large number and others who have land are least interested in engaging themselves in it. The structural occupational mobility can manifestly be observed in the village, indicating a change in the homogeneous character of the occupational structure of the village and thereby in the nature of its social structure.

The middle class socio-cultural patterns and lifestyle has become a reference point for all the classes including rural populace. The affluence has been bringing about changes in the community life as now they are moving from folk culture to the urban middle class culture. There is explicitly observable shift from a public/community to private in the day to day interactions. Women spend their leisure time watching T.V. rather than gossiping with their neighbours on different issues. These kinds of changes are also visible in some low caste families, women in their families do not visit fields frequently and some have stopped it totally. A shift from traditional towards a modern pattern of dressing among women and girls can also be observed. Out of 87 respondents who were interviewed, 47 said that they visit Lucknow frequently for watching movie, picnic and marketing in the malls, which reflects the increasing attraction of adopting the middle class values and lifestyle. Buying clothes from city markets and Malls is also getting popular and people flaunt their branded cloths and other items, which are considered prestigious by others. They prefer to buy their cloths only from Lucknow. Some of them buy cloths both from Lucknow and local market, but the local market is visited by them occasionally. Mainly local market is preferred by those who either could



not get much money from their sold land to afford costly city markets or they are less bothered about buying clothes from outside and are satisfied with the local market.

All features of urban consumerism can be witnessed, as they have in their homes refrigerator, fan, cooler, colour/LCD T.V., gas stove and water tank, fridge, washing machine, European style bathrooms, marble floors, designer doors etc. Villagers spend on goods which are considered as status symbol which in turn has induced conspicuous consumption. Brands like Red Chief, Bata, Levis etc. are getting popular among affluent peasants. Out of 87, 85 people constructed new houses after getting money from their sold land. Many of them construct their house only after consulting the architect and even some of them hire contractors from the city to make it the middle class homes. Even the way of welcoming guests is increasingly becoming urbane. The India Rural Development Report 2012-13 also indicate that the number of rural households living in *pucca* houses has increased from 36 per cent in 2002 to 55 per cent in 2009. This indicates the increasing income of rural people to afford *pucca* houses. In both the villages under study the new affluence brought about by land transactions have enabled them to afford a multi storied house with all modern facilities, which means that their income has gone up multifold.

The newly constructed houses of the village are like city houses with channel gates and boundary walls contrary to the earlier which were open enough for free entry of neighbours. This in turn has lessened interaction and communication among neighbours. Now their frequent visits to each other are limited. Out of 87, 81 people accepted that they feel hesitant in visiting their neighbours without any work. This is now well accepted. Many respondents told that they were too busy to have any extra time to gossip with neighbours rather they like to spend their free time with family members. Even fewer of them have constructed shops adjoining their houses on the pattern of Indian town houses. The house structure is getting planned and modified and especially like houses in the market areas of towns.

Conspicuous consumption has increased so much that villagers compete with each other in buying luxury vehicles. One can find latest models and brands of Cars, for example Ford, Icon, Tata Indigo CS, Hyundai I-10, Mahindra Zyro, and Toyota Innova, parked in front of multi-storied houses. Even one person has brought a horse of 60 thousand and he flaunts his horse to show himself different from others. He uses his horse to roam around in the village and other neighbouring areas. Out of 87, 71 people have purchased motorcycle or car after selling their land. Some have purchased scooters for their daughters for going colleges. Village people, including some low caste families have started sending their children in English medium schools by giving higher payments as school fee and for school vans. After selling their land, 44 people out of 87 changed the school of their children from the Hindi medium to the English schools and from the government schools to private schools. They even send their children outside the village for better education just like the educated middle class. The number of girls pursuing higher education has increased. People are now willing to send their girls outside for higher education. There is a case where the girl was sent outside of the province to get medical education in a college where large amount of donation is required. It all shows that they are spending on education of their children like the urban middle class. This is the example of reference group behaviour and thereby embourgeoisement.

The individualistic values, rights and privacy are being emphasized. Parents want to live independently and separate from their offspring. Many people have constructed separate houses both for themselves and for their independent adult offspring and in many low caste families who could not afford separate houses have reserved separate portion and rooms in the houses. Out of 87, 65 people started living in nuclear families after selling their agricultural land. The land which had attached them together the selling of it has weakened the personal ties between parents and children resulting in nuclear families. This is again a shift in middle class culture from folk culture.

This is a different finding in comparison to the study of the affluent workers of Britain (Goldthorpe et al 1967). Workers of Britain could not have preferred the middle class norms and culture but the affluent villagers in India are undergoing a process of embourgeoisement. They are shifting from community to individualistic behavior patterns and turning into more bourgeois in comparison to British affluent workers. The affluence has been bringing about changes in the community life and socio-cultural values as now they are moving from folk culture to the urban lifestyle.

It can be concluded that in rural society, especially in those villages which are adjacent to the city, the process of social, economic, political and cultural transformation is going on. Not only capitalist market and other economic processes have entered in rural society significantly but along with urbanization they have been critically affecting rural society. Villages in modern India, particularly in the neighbourhood of cities, are no more homogeneous, simple and integrated communities, rather they have been changed into a mobile, heterogeneous and a complex society from where the processes of urbanization, globalization and corporate capitalism pass through affecting their social structure and character which ultimately induces many socio-cultural changes.

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## **Role of New Communication Technology Initiative (NCTI) in Bridging the Digital Divide: the case of a North Indian State**

**Pankaj Kumar Singh\***

The process of globalization in India, in last one decade, has generated many changes not only in the sphere of Indian economy but also created ample scope for the mass media communication to expand its network at global level. Recent advancements in the communication technology have not affected the functioning of cultural industry in India but also shaping the style of life of the people. One important consequence of the new communication technology is the tendency of globalization of mass media communication (Singh, V.P. 2006). The advent of satellite television in early nineties and internet technology in the later part of nineties shaped the process of globalization of mass media in Indian subcontinent in a significant manner. The internet is the key driving force responsible for the emergence of information society in India (Singh, V.P. 2004). The growth of computer education in last two decades and advancement in the field of information technology at the initiative of the government have opened new avenues in job market particularly opportunities for self-employment. Moreover, computerization of different private and government organizations has not only improved performance of these organizations but also helped in the growth of service sector in India (Singh, V.P. 2006:1). Communication technology includes the hardware equipment, organisational structure and social values by which individual collect, process and exchange information. The new communication technology (NCT) such as satellites, cable television, wireless telephony, the internet, computers, laptop, i-Pod, have certain characteristics that are similar in some respect of those of both interpersonal communication as well as mass communication. This NCT, also known as new media, integrates the characteristics of both interpersonal and of mass communication. Information exchange via the new media is interactive, meaning that the participants in a communication process have control over, and can exchange roles in their mutual discourse (Mc Quail, Dennis. 2000).

The number of internet users have increased tremendously in the recent past. The opening of cyber café even in small towns and accessibility of urban middle class youth to computer education is shaping a new form of society, i.e. information society in India in which the information technology has to play a significant role in different walks of social life (Singh and Roopa Rani 2005). It proposes to investigate the relationship between social background of laptop users, mass media exposure and patterns of using laptop by them. The present paper is aimed to explore the role of NCT in bridging the gap created by the forces of globalization in a developing society like India by focusing on a NCT initiative launched by the government of Uttar Pradesh i.e. Scheme of distributing laptop to every undergraduate student who took admission in the year 2012 or later in

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any college/university of the state irrespective of their social background. A cluster sample (N=250) drawn from 399 laptop receivers of a P.G. college of Western UP under the laptop Distribution Scheme of Govt. of Uttar Pradesh launched in 2012 to empower the youth of the state.

The data were collected by administering highly structured Questionnaire consists of the questions related to social background, mass media exposure and patterns of using laptop. The data were collected between October-November 2013.

The paper is divided into three sections: first section deals with social background of the laptop users, second section, analyses the patterns of mass media exposure of the respondents and third section, the patterns of using laptop by the respondents are analysed.

### **Social Background**

Social background of the respondents may be analysed in terms of their Caste, Sex, religion, father's education, mother's education, father's occupation, mother's occupation, land ownership size and type of the family, place of living.

#### **Caste**

The study indicate that the highest percentage among the laptop beneficiaries was of other backward caste (OBC) students (44%) followed by SC students (31.6%) and General categories students (24.4%). Thus, OBC and SC students have relatively high representation in comparison to general category students. As far as the religion of beneficiaries is concerned, majority of beneficiaries are Hindu (93.6%). However, Muslim and Jain minorities have a low representation with 6% and 0.4% respectively.

#### **Sex**

Gender wise distribution indicates that more than two-third (66.8%) of the beneficiaries were female in comparison to their Male counterparts with 33.2% representation. Interestingly, all the respondents were having a mobile phone.

#### **Parental Educational Background**

Majority of respondent's father (79.6%) were engaged in agricultural activities. However, only a few of respondent's father were found in white collar occupations (4%); petty businessmen (1.2%); and manual labourers (8%). In case of their mothers, Most of them were housewives (97.2%). However only a few of them (2.8%), were engaged in some kind of economic activity.

#### **Ownership of Land**

As far as the ownership of land is concerned, more than one-third (38.8%) of the respondents come from landless families and a little less than one-third (29.6%) of beneficiaries come from families of marginal and small farmers (1-10 bighas of land), while a sizable number (14%) of respondents come from middle class peasantry (more than 10 bighas of land). More than half of these families (58%) use to do agriculture themselves while only a few of them (3.6%) use to give their land on lease. And very few of them (0.4%) use to take land on lease.

#### **Rural-Urban Background**

Majority of respondents (82.8%) come from rural background and remaining have (17.2%) urban background. They mainly belong to nearby small town (Bilsi).

#### **Nature and Type of Family**

Majority of respondents with (65.2%) live in a joint family while remaining about one-third (34.8%) of respondents live in a nuclear family. Majority of respondents (51.2%) have medium-sized family (6-10 members). About one-third (34%) of the respondents have small-sized family (1-5 members). About one-seventh (14.8%) of the respondents have large-sized family (more than 10 members).

On the basis of above facts, now we can summarize the social background of the laptop beneficiaries as follows: They are largely female from rural background, live in a medium-sized joint family. They largely come from marginal, small and middle class peasant background. The level of education of their parents is relatively low and they mainly have OBC and Schedule Caste background with sizeable number of upper caste category beneficiaries. Religion wise they are mainly Hindu but the representation of minority community is also there. All respondents are having a mobile phone.

### **Mass Media Exposure**

The mass media can be classified into three categories, namely the broadcast media, the print media and the audio-visual media. (Singh, 1995:8). The broadcast media include mainly radio. Print media include mainly newspapers and magazines. Audio-visual media include mainly television.

#### **Print media**

The readership of newspaper among the respondents was very high (74%). Most of the respondents (61.2%) read newspaper at their home. However, some of the respondents read newspaper at other places as well, such as- college library (5.6%), the school and book stall (6%). As far as the frequency of newspaper reading is concerned, most of the respondents (42.4%) spent on newspaper reading less than one hour, while about one-third (32.4%) of them spent one-two hours on newspaper. Most of the respondents (55.2%) read newspaper regularly. Most of the respondents read local newspaper in vernacular language (Hindi). No one read English newspaper among the respondents. Majority of the respondents (90.4%) are not interested in reading magazine. Only about one-tenth (9.6%) respondents read magazines, either at their home or in their neighbour's house.

#### **Broadcast Media**

Radio has lost its importance in last two decades. Most of the respondents (76%) do not have radio sets. Only one-fourth (24%) respondents have radio. They usually listen programmes related to farmers and also FM channels only in few cases (2.4%). They are not very regular in listening radio. Only 14% of the respondents are regular radio listeners (more than 4 days in a week). About one-sixth (16.8%) of the respondents like news followed by film songs (3.6%).

#### **Television**

Television (TV) is watched by more than half (56.8%) of the respondents. Among them about one-third (32%) watch it daily, about one-tenth (8.4%) very frequently (4-6 days) and remaining (16.4%) have low frequency of watching TV. More than half of the respondents (54%) watch TV at home and only a few (2.8%) respondents watch TV at neighbour's house. More than two-fifth (43.2%) respondents watch TV up to one hour regularly, while remaining (13.6%) watch TV more than one hour.

More than half (50.4%) of the respondents have cable connection. Only few (5.2%) of the respondents have DTH Connection, or DD set top box connection (1.2%). About one-third (34.4%) of the respondents like serials. However, less than one-fifth of them (17.6%) watch news and a few of them (4.8%) watch films. As far as popularity of channels is concerned, more than one-third (38%) of the respondents like DD News; DD national (17.6%); and only few respondents (1.2%) like ETV Uttar Pradesh.

Star plus (12.4%), Star Utsav (9.2%), Zee T.V. (6.4%), News 24, and Life is Ok and India News (5.6% each) are relatively more popular channels among the respondents. Mahabharat (8.4%), Diya, Baati aur Hum (5.6%), Jodha Akabar (4.4%), are relatively more popular programmes among the respondents.

It is clear from the above that most of the laptop beneficiaries read vernacular (Hindi) newspaper and only few of them read magazines. Radio listening is not very popular among them.

Only some of them listen programmes related to agriculture on their radio sets. The frequency of radio listening is also low among most of the respondents. T.V. has relatively better exposure among them. They watch news and serials on different channels and are more interested in mythological serials on T.V. It can now be said that most of them have low level of mass media exposure.

### **Patterns of Using Laptop**

The chasm that exist between the technology haves and as technology have-nots has been termed the digital divide by many social scientists. The digital divide refers to the differential access to and use of Information and Communication Technologies (Khan, 2000). There is a need as well as challenge on the part of the society to fully exploit the computer network with Internet facilities to offer online programmes and to bridge the digital divide.

Bridging the digital divide in the field of education is a challenge for the society, which can be undertaken both by the governmental and non-governmental organisations as the immediate task to provide digital opportunities to its learners. When the disparity in the availability, access and use of communication technology facilities is removed, the large sections of people will have access to the communication network.

The new communication technology initiative (NCTI) started by Government of Uttar Pradesh in the form of Free Laptop Distribution Scheme to undergraduate students is an important step for the empowerment the youth of the state, on the one hand and also an effort to bridge the digital divide created by the forces of globalization in last two decades in the state, on the other.

The empirical findings of the study regarding the patterns of using laptop by the beneficiaries of this state sponsored scheme are as follows:

1. Most of the respondents (94.8%) know to operate laptop.
2. A little less than four-fifth (77.2%) of the respondents use laptop for specific purposes. More than half (53.2%) of the respondents use laptop for educational purpose. A little less than one-fifth (18%) respondents use their laptop for entertainment. (0.4% for film; 2% for film song; and 3.6% for playing games). About (17.6%) respondents use laptop for all purpose. Remaining 5.2% of the respondents do not use laptop.
3. Most of the respondents (60%) do not have internet connectivity. Remaining (40%) respondents have internet connectivity. About (17.2%) respondents have internet connectivity through mobile phone and remaining (22.8%) respondents have internet connectivity through USB dongle/modem.
4. Most of the respondents (90.8%) do not have any other laptop/desktop at home. Only few (9.2%) respondents have another laptop/desktop at home. And generally use it for entertainment (1.6%), film (0.4%), film songs (0.4%), educational purpose (2%), playing games (0.4%) and for other purpose (4.4%).
5. Most of the respondents (95.2%) do not face any problem in operating laptop. Only few (4.8%) respondents face problem in operating laptop. Most of the respondents (2.4%) face electricity problem in operating laptop, while few respondents (1.2%) have service problem. About (1.2%) respondents face internet problem in operating laptop.
6. Most of the respondents (51.6%) says that laptop is not helpful in our study. About (48.4%) respondents says that laptop is helpful in our study particularly in typing (4.8%), Dictionary meaning (2.4%), educational improvement (2.4%), in getting reading material (5.6%) and for making notes (18.4%).
7. Most of the respondents (63.2%) do not use CD/DVD players, remaining (36.8%) use CD/DVD players.

8. Most of the respondents (57.6%) find change in their life as a result of laptop. Remaining (42.4%) respondents denied it.
9. Most of the respondents (57.2%) do not use social networking site. However, remaining (42.8%) respondents use social networking sites. Of these 24.6% use social working websites on laptop; 14.7% on mobile phone and 3.5% on both.
10. Most of the respondents (86%) find that this scheme very useful, 3.2% useful and 10.8% not useful.
11. Most of the respondents (88.4%) were of the view that this scheme be continued and remaining (11.6%) respondents expressed their opinion for discontinuation of the scheme.

The analysis of the above facts indicate that in this particular setting of Budaun district of Western Uttar Pradesh in college run by the government of Uttar Pradesh located at a distance of about 30 kms from the district town in a rural hinterland, the NCTI initiative of free laptop distribution has some positive impact on the youth. As most of the beneficiaries of the scheme come from OBC and SC background from nearby villages they use laptop for educational and entertainment purpose. Most of the respondents find it useful. But also a sizeable respondents express that it is not useful for them. Internet connectivity and electricity supply failure in rural areas are major impediments in the success of such a visionary scheme. Without internet connectivity such e-initiative may not be very useful in empowering the rural youth and in bridging the digital gap created by forces of globalization in the region in past two decades. One of the strength of the scheme is that most of the beneficiaries of this scheme are students which is a positive sign in the sense that this will also help in reducing gender inequality and will help in the empowerment of female youth of the rural areas of Uttar Pradesh.

### **Conclusion**

The study indicates that the representation of females was relatively high in all social categories. About half of the respondents were having their own mobile phones. The tendency of keeping mobile phone was low among the students of upper castes. Thus this NCTI may be helpful not only in bridging the digital divide but also be a powerful instrument of women empowerment in rural and urban areas.

The scholars of modernization theory of development have emphasized on the role of communication in development process. Lerner & Schramm, Rojers propounded that in the developing societies mass media communication can be used or disseminating messages of development among the rural and urban masses. Lerner's view that if society has 30% literacy rate the mass media communication can act as magic multipliers and flow of information in the society may take place in a smooth manner. One of the limitation of the mass media communication is that it is more or less one way communication process. The development of NCT in last two decades have emerged as interactive media empowered by internet connectivity which is major driving force of the process of globalization. The globalization has created the digital divide in developing countries which has to be bridged through certain NCT initiatives laptop distribution scheme of government of Uttar Pradesh can be seen as one of such initiatives.

The major implications of the findings of the present study have same policy implications and suggestions are for the improvement of implement of development programme as well as in e-governance.

The laptop has an advantages in comparison to desktop computer because of its portability and operated by a battery. This can be used anywhere and in any condition. Looking into the crisis of the electricity supply it is an ideal device for rural areas. The tremendous growth of mobile telephony in rural areas of Uttar Pradesh suggest that portable devices have immense potential to

use has interactive media for various purposes. The findings of the present study suggest that without providing internet connectivity also most of the laptop beneficiary were satisfied with this scheme and find it useful for study and entertainment. Major default ness of this scheme are lack of internet connectivity and lack of proper electricity supply in rural areas. Thus if internet connectivity and electricity supply are ensured in rural areas this scheme can give very fruitful result for development and e-governance. In this regarding following suggestions may be useful in making a proper communication policy and development of the state.

1. In order to ensure internet connectivity to the laptop beneficiary a USB device or internet connectivity may be provided with state sponsored data package to these beneficiary at a subsidised rate. So that they can use internet facility on their laptop.
2. This scheme can also be linked with CSR Corporate. The Corporate working in state may be associated with PPP model for sponsoring this scheme both in the rural and urban areas as the recent policy of the government of India has made compulsory a particular amount of their profit is invest in corporate social responsibility in the area of their operation.
3. Some of the selected beneficiaries of these scheme can be employed as information worker (IW) in the village as well as in towns which may have a well connected network at Block level, at District level and at the State level. The state coordinator can be monitor at the state level.
4. This information network can be used by the state government under direct control of Chief Minister for e-governance. This will help not only in gathering information about the important events and data at the grass root level in a fraction of second but also help in disseminating the messages and other relevant information to the masses. Thus in the proper information network can take place between government and the people of each locality in the state.
5. This communication network can also be used for community surveillance by the state government.
6. There should be two information worker in each locality (one is male and one female) so that gender biased can be cheque.
7. An institute of communication network must be established at the state level in order to investigate the communication based of the people, to develop necessary communicative package for development and e-governance to conduct research study in this emerging area of research and to provide necessary training to the functionary involved in information and communication services in the state.

**Note:**

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## Role of Mass Media in Rural Society: A Sociological Study

Mohammad Salim\*

The mass media can play a powerful role in any society and its importance in 21st century which is coming to close people throughout during 1960s that mass media play a very powerful role. This is concept of *Magic Bullet Theory* of mass communication that is the messages of mass media are injected as bullets in people's mind. The mass media apart from exerting influence on the members of the society can play a definite role. You have been a number of studies on the impact of mass media among the people. Scholars like Wilbur Schramm, Daniel Learner and others have tried to find out the influence that is exerted by the media on the society. According to Maxwell McLoney and Donald Shaw (Agenda Theory). Media set the agenda and media act as the gate keeper in providing information to the people. People get selected information reaches them after being filtered by the mass media. Albert Bandura (Social Learning Theory) says how people generally in the social setting. The media in 21<sup>st</sup> century have grown so big and powerful in the society. Apart from being the regular role of information other two education and entertainment being the two major functions of the mass media in our society. Those who are living in rural areas are less exposed to media than urban areas. Radio provides the general education by performing the role of providing news and information to people. Radio has more than 500 transmitters in the country and caters to 90% of people, covering more than 95% of geographical area of the country. It has been under government control and the provision of news in the major source of education to people. Also there are special programmes catering to youth and these are broadcast from All India Radio's central services as well as by the regional services. A few privately owned stations which cater the entertainment needs advertisement. Radio is the major source of revenue for the radio in our country; it also provides adult education as well.

The present paper is based on an empirical study with following specific objectives: 1. The nature of radio/transistor listening; 2. The type of radio/transistor programmes farmers prefer the most; 3. The frequency with which farmers visit other mass media; and 4. The role of radio in the dissemination of agricultural knowledge in rural community. For this purpose 300 farmers on the basis of caste, land holding and social economic status of two villages viz. Umarahan and Barain in the Chiraigaon Block of the Varansi district have been selected for the present investigation. Only a thin road divides these two villages; otherwise the agro-climatic conditions are more or less alike.

The first broadcasting station in India, with a 1.5 Kw medium wave transmitter, was opened in Bombay by the Indian Broadcasting Company in July 1927. In August of the same year, the Calcutta Station (1.5 Kw medium wave) was opened. Subsequent developments proceeded haltingly and in 1930, the Indian Broadcasting Company went into liquidation. However, the same year, the Government of India took over the broadcasting and established the Indian State Broadcasting

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Service. In June 1936, the name of the organization was changed to All India Radio. From 1935 onwards, the development of broadcasting was taken up seriously and the office of the controller of Broadcasting was set up with Mr. Lionel Fielden as the first controller. He along with a B.B.C. expert made a study of the broadcasting requirements of India and on their recommendations; the Government of India undertook a development programme on broadcasting with an initial investment of Rs. 40 lakhs. Since then broadcasting has developed considerably. The war provided an impetus and after freedom the needs of the development, the requirement of extensive mass information, the importance of knitting the whole country together and the compulsions of emergencies like foreign aggression brought a rapid increase in broadcasting facilities of the country. By 1975, the total number of broadcasting stations in the country was 71. There were, besides, three auxiliary centres as Vadodara, Darbhanga and Shanti Niketan. This is a considerable improvement over the position in country and about a dozen transmitters with about 275,000 set for the population of 320 million. At that time, less than 10 per cent of the country was covered by radio facilities. The location of the different centres of broadcasting are divided into north, east, west, south and the Kashmir zone. Over the year All India Radio's coverage has been steadily increasing. In 1975, the coverage stood at Home service programmes 740 hours per day, Vividh Bharati 275 hours per day and External service 53 hours per day. In the beginning, when radio was completely new, everything about it, its performance, programme-making and its apparently unorthodox approach were subjects of comment. Lionel Fielden, a remarkable personality who contributed extensively to the building of All India Radio in the initial stages. There are several major activities of All India Radio. These include cultural programmes like songs, music and drama; extension programmes like rural broadcasting, educational programmes, youth programmes, family planning, news services and external services directed to foreign countries.

The first definite attempt to introduce rural Broadcasting in India was made by the then North-West frontier provincial government early in 1935. In the same year, the Punjab Government decided to grant a sum of Rs. 48,040 towards a scheme of village broadcasting to be radiated by the Delhi station. These attempts, however, were only pioneer efforts as it took quite some time before the villagers could be made to appreciate the value of radio. At first the villager tended to regard the radio with suspicion, as possible means of taxation or instrument of propaganda apart from this, the limited range of his interests made him an excessively difficult listener to pleas. In 1939, there were in all about 100 community village sets working in India. The Research Department of All India Radio evolved a type of village sets which with its batteries and time switch used to cost about Rs. 300. Since then, the programme of rural broadcasting has been extended to large parts of the country and the community receiving sets have supplied to many villages, panchayats and other rural bodies. A programme of special significance which has been organized with the help of these communities receiving sets is the Radio nRural Forum in which the radio functions as a direct agent to promote thinking of development plan for the villages as well as their implementations.

The role played by radio in our country's socio-economic development which is unique and play a very important role in our socio-economic milieu. It is popular with farmers and villagers although very few people listen to radio in metropolitan cities these days because of the availability of T.V. as a medium of communication Radio covers about 90-95% of the country's geographical area and about 80% or more of the population. People listen to radio for new songs and for entertainment. There are separate programmes meant to cater to the young and old alike McLuhan says that Radio is a hot medium, since it does not require sensory participation. There are privately owned radio or media in our country although their reach is limited. These are like Cable T.V. in nature and supported by religious and educational and other such organizations. AIR is the state owned organization and is operated as a government department. There are various committees

appointed to go in the functioning of AIR from time to time. There was a talk of autonomy for radio and television when the Janata Party came to power and nothing was done about it. The characteristics of All India Radio.

1. The Radio is more popular with rural people than those in Urban areas. The main reason being that it is cheap and easily transportable.
2. The programmes of Radio are popular with farmers. These special programmes are meant to cater the rural segment of the population.
3. The commercial broadcasting are popular with youngsters. The film songs and entertainment which are broadcast with youth mainly because these programmes provide entertainment to the people.
4. People listen to AIR for news as well. There are news which are broadcast on All India Radio internally as well as externally.
5. All India Radio promotes national integration since it is government owned and have special programmes catering to these segments.
6. All India Radio promotes themes like adult education primarily healthcare and women's emancipation etc.
7. All India Radio has a role of ethics and code of conduct which is aimed at promoting friendly relations with neighbouring countries.
8. There is more education and information in Radio than entertainment. By the very nature of radio, people listen to it for education and information. Films and T.V. being powerful media providing the much sought after entertainment by and large the radio is government owned in our country and it puts restrictions on operation of the medium. Radio is popular in rural areas with segments like farmers, it is continued to be very popular.

Radio/Transistor is the most far reaching and popular means of communication in today's complex society. This channel overrides the geographical as well as human boundaries. Unlike the newspaper and other printed materials, radio/transistor reaches even the illiterate living in far-flung places which are inaccessible by rail or road. The importance of radio/transistor is unique in the sense that it transmits the news or ideas instantly to a large population living in particular geographic areas. It takes relatively very little time in the communication or percolation of the new ideas. In developing countries, the level of electronic technology and the nature and pattern of programmes as well as the overall media broadcast policy leave a deep impact upon every aspect of the country.

In the field of agricultural development, the role of radio/transistor is most significant. In developing countries like India, special programme to benefit the farmers are regularly broadcast. These agricultural programmes help induct the farmers into new ideas and techniques in agriculture. In short, these constitute a medium of interaction through which the farmers, administrators, planners and agricultural specialists could interact meaningfully. Planned agricultural development could also be substantially and significantly facilitated through the use of radio/transistor.

In order to understand the level and nature of media exposure, the respondents have been asked to state about their interest in radio listening. It may be seen that 20.57% respondents listen to the radio regularly, 67% listen to it sometimes, and only 12.33% respondent care to listen rarely. The caste wise distribution of data reveals that respondents in regular habit of listening radio have been found in greater portion among high caste (35.16%) than among the backward and the scheduled caste (17.36%) and (7.69) respectively. Among the scheduled castes most of the respondents (81.54%) listen to the radio only occasionally. The association is significant at 0.001 levels. It has been found that a regular habit of listening to radio has been found in greater proportion among high caste (71.43%) and medium (51.85%) educated respondents than among the low educated (12.39%) and the illiterate ones (8.40%). The differences are significant at 0.001 level. It has been found that

more respondents among big landholders (43.14%) listen to radio regularly than the small (17.95%) and marginal (15.20%) landholders. On the basis of social- economic status, it may be seen that as compared to low (10.83%) and medium (23.33%) social-economical status groups (73.91%) listen to the radio regularly. The relationship is significant at 0.001 levels. It may be seen that regular radio listening habit is found more among the high adopters.

It has been found that 8.67% respondents have their main interest in radio news. 13.33 % of respondents are mainly interested in agricultural programmes and 12.33% respondents are mostly interested in films/folk songs and music.

In contemporary Indian rural society, there has been considerable explosion of knowledge. Not only are the villages being influenced within the all pervading mass media but there has been a significant inflow in various other ways of new agricultural ideas and techniques to the farmers at the grass root levels. Sources of such dissemination of knowledge are varied though they may be broadly classified into two channels – formal and informal. Among the formal ones experiences of old and big farmers continue to remain as the most potential motivating and imitating factors of other cultivators in the areas. Among the formal channels radio, documentary films and newspaper are more influential channels which simultaneously connect a vast number of farmers scattered over a large area through indirect and impersonal ways by audiovisual aids or printed literature. With the increasing interest concern shown by the state in the welfare of farmers, many developmental agencies, either governmental or semi-governmental agencies have come up.

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## **Role of NGOs in Rural Development: A Study of four NGOs in Tamenglong District of Manipur**

**Lungaibuan Gangmei\***

This paper is divided into five sections. Section I introduces the problems, objectives, methodology and organization of the research; Section II introduce the field of the study; Section III deals with the methodology of the study; Section IV reveals the major findings of the study and Section V concludes the research.

### **I. Introduction**

The study entitled "Role of NGOs in Rural Development: A Study of Four NGOs in Tamenglong District of Manipur" analyses the organizational aspect of NGOs, planning process, implementation process and the impact on rural people in Tamenglong district. There is wide recognition that NGOs have a significant role to play in assisting the rural poor in breaking out of their condition of poverty. A major source of the strength of NGOs comes from their insistence on the empowerment of the poor as the key to the transformation of their livelihoods. Many NGOs view empowerment as a much more encompassing process that enables people, particularly the poor, to confront and deal with the systems and structures that cause their socio-economic or political marginalization in the first place, with the implementation of projects being only one way. From a practical point of view, NGOs have a number of distinct features that build a solid foundation for effective collaboration with rural development. NGOs are often able to reach segments of rural populations that governments neglect or do not target as a priority. Voluntary action and state are the two sides of the same coin of rural development administration. Voluntary organisation can play a crucial role in rural development by supplementing government efforts. Development programme undertaken with the active involvement of people have greater chance of success when compared to development programmes undertaken by government where people become passive observers. It is here the role of voluntary organisation is crucial in creating awareness about such programmes among the rural people and motivating them for activity participating in such programmes. Studies have found that the involvement of NGOs in development sector is essential to overcome poverty, the most effective medium to reach the poor are VOs/NGOs which are in better position to identify the genuine poor, their needs and suggests appropriate programmes (Purao 2001). Studies have found that rural development is based on the development of rural economy and the orientation of the commercial banking system towards financing of rural economy has made rural bankers to achieve knowledge about social and economic structures for the village, about belief and values of villagers and also the agricultural lending techniques (Singh 1989). In India cooperative has been assign a very significant role in the

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task of rural development particularly in eradicating poverty and unemployment (Dutta 1991). Studies have found that major rural development programmes of NGOs were agriculture, health programmes, human resources development, community development and industrial and trade programmes to bring require progress on the said fields. Study reveals that ninety percent of the beneficiaries, workers of NGOs as most beneficial for them. Whereas non-beneficiaries, workers of NGOs and workers of other development agencies have also considered rural development works of the NGOs as effective for rural development (Bhaskar, Indu and Geethakutty 2001). The role of voluntary organisation is crucial in creating awareness about such programmes among the rural people and motivating them for activity participating in such programmes. NGOs are as important links between peoples at the grassroots, civil society and the state. They have been instrumental in creating awareness and implementing development programmes. At the same time NGOs are dependent on an influence by the state as well as, international funding ideology and programmes. These interface between NGOs and the state needs to be urgently addressed (Ambedkar, Shrikant 2004). Vajpayee (2002) pointed out that enough attention was not paid to the voluntary sector in strategy for national development. Democracy at the grassroots cannot be strengthening without a tradition of public service and spirit of volunteerism. He praised the work done by devoted activist in different areas of nation building. Tendon (2002) identified three most important contributions of voluntary organisation in national development viz. innovative, empowerment and research advocacy. Voluntary sector enjoys certain functional advantages, being community based, more accountable and capable of providing service at lesser cost. Voluntary organizations are working in Tamenglong district in various fields of rural development to uplift the rural people. Therefore, the present study focuses on the four NGOs which are working in for the rural people in the district of Tamenglong.

The objectives of the study are (i) to study the organization aspects of the NGOs; (ii) to study the process of planning adopted by four NGOs for rural development project; (iii) to study the process of implementation of rural development project by four NGOs and (iv) to assess the impact of the rural development project on the rural people. The study is organized into seven chapters. Chapter 1 *Conceptual Framework of the Study* by formulating the problem of research in the light of an extensive review of the studies on role of NGOs in rural development, by designing methodological strategy consisting of universe, unit of sampling procedure, data collection and analysis of data and discussing its sociological significance. Chapter 2 entitled *Socio-economic Profile of Tamenglong* provides a secondary data based on account of socio-economic profile of Tamenglong. Chapter 3 entitled *Profile of NGOs in Tamenglong District* discusses the organizational aspects of NGOs. Chapter 4 entitled *Planning of Rural Development Project by NGOs* discusses the planning process of projects by NGOs. Chapter 5 entitled *Implementation of Rural Development Projects by NGOs* discusses the implementation process of project by NGOs. Chapter 6 entitled *Impact of Rural Development Project by NGOs* analyses the impact of rural development project on the rural people. Lastly, chapter 7 gives the Summary, Findings and Conclusion of the study.

## II. Context of the Study

The study is placed in the context of role of NGOs in rural development in Tamenglong district of Manipur. It is a study of four NGOs; namely, (i) *Don Bosco Social Welfare Center (DBSWC)*, (ii) *Development Agency for Tribal People (DATP)*, (iii) *Rongmei Naga Baptist Association (RNBA)* and (iv) *People Endeavour for Social Change (PESCH)*. Tamenglong is also the heartland of a region inhabited by Zeme, Liangmai, Rongmei, Kuki, Hmar and Khasi. The population of Tamenglong according to 2011 census, 2,570,390 of which male population is 1,290,171 and female population is 1,180,219 respectively. The literacy rate of Tamenglong according to 2011 census is 79.21 of which male literacy rate is 86.06 whereas female literacy rate is 71.73 respectively. Tamenglong is divided into four sub-division; namely, Tamenglong block, Tamei, Nungba and Tousem. Tamenglong

is considered as the most backward district of Manipur. Therefore, some of the NGOs are working in the field of rural development by taking up various projects in the district. *Don Bosco Social Welfare (DBSW)* is operating in Tousem Sub-division of Tamenglong District, Manipur. Tousem Sub-division is located in the interior part of the District. The people in this area are socially and economically poor. There is no proper road and other communication facilities. *Development Agency for Tribal People (DATP)* is operating in the interior part of Tamenglong block as well as Tousem sub-division. *Rongmei Naga Baptist Association (RNBA)* is working in Nungba Sub-division which is 48 km away from the district head- quarter that lies in the southern parts. The community of these villages includes Rongmei, Kuki, Inpui and Chiru respectively. They are indigenous communities and their main source of income is agriculture. People in this area are depending on agriculture including horticulture & Jhuming, Natural Timber and Forest collection from forest (fire wood, charcoal, food items) and as wage labour for their livelihood. *People Endeavour for Social Change (PESCH)* is also operating in Tousem and Nungba Sub-division. The selected villages are socially and economically poor. As the villagers were mostly dependent on natural products, the motive of the project is to help the poor villagers to use and sustain the natural gifts. The operated area is located in the remote and interior part of the district. There is no proper road, to connect to the district head-quarter and other communication facilities. Therefore, most of the villagers living in the area are under marginal line.

### III. Methodology

The study area is in the district of Tamenglong, Manipur. It is situated in the West of Manipur, inhabited by tribal communities such as the Naga, Kuki, Hmar, Khasi and Vaiphei respectively. The district has divided into four Sub-division development blocks namely; (i) Tamenglong block, (ii) Tousem block, (iii) Tamei block and (iv) Nungba block.

In Tamenglong district 8 (eight) NGOs were working namely, (i) *Development Agency for Tribal People (DATP)*, (ii) *Don Bosco Social Welfare Centre*, (iii) *Indigenous Women and Children Foundation (IWCF)*, (iv) *People Action for Social Change (PASC)*, (v) *People Endeavour for Social Change (PESCH)*, (vi) *Rongmei Naga Baptist Association (RNBA)*, (vii) *Rural Foundation (RF)* and (viii) *Youth Development Association (YDA)*. These eight NGOs constitute the universe of the study. Out of above 8 (eight) NGOs in the district, four NGOs were selected through purposive sampling on the basis of (i) their activeness in the relevant field i.e. rural development, (ii) they must have atleast one completed project at the time of the study in rural development and (iii) the project area located in the remote villages. On this basis four NGOs namely; (i) *Development Agency for Tribal People (DATP)*, (ii) *Don Bosco Social Welfare Centre (DBSWC)*, (iii) *People Endeavour for Social Change (PESCH)* and (iv) *Rongmei Naga Baptist Association (RNBA)* were selected. The table 1 shows the distribution of NGOs in Tamenglong district.

#### **Technique of Data Collection**

The data is collected with the help of cases study of the four NGOs that are working in rural areas in Tamenglong district, Manipur. Under the study the data was also collected by interviewing the office bearers i.e. Secretary, Co-ordinator and Field staff of the above said NGOs (based on their availability) to find out the process of planning and implementing the project during the field survey. To assess the impact of rural development projects on rural people, structured interview schedule was administered for the beneficiaries selected through purposive sampling disproportionately of these above mentioned four NGOs. The annual reports, different records and files of the NGOs were also consulted in detail. The table 2 indicates the total distribution of villages, number of beneficiaries and project covered for the study

**Table 1: Distribution of NGOs in Tamenglong district**

| Name of the NGO  | Block (Area)        | Number of Projects completed | Date of Registration       | Main Thrust  |
|--|---------------------|------------------------------|----------------------------|--|
| Development Agency for Tribal People (DATP)              | Tamenglong block    | 4                            | Regd.No. 294 of 1990       | Rural Development and Food Security and Livelihood |
| Don Bosco Social Centre (DBSWC)                          | Tousem block        | 6                            | Regd. No. 2055 of 1977     | Rural Welfare development (long-term)              |
| People Endeavour Social Change (PESCH)                   | Tousem block        | 4                            | Regd. No. 218 of 1997      | Rural for development and Tribal livelihood        |
| People Action for Social Transformation (PAST)           | Tamei block         | 1                            | Regd. No.212/SR/TD of 2005 | Agriculture and livelihood                         |
| Rongmei Naga Baptist Association (RNBA/ Relief and Dev.) | Nungba block        | 4                            | Regd. No. 24 of 1985       | Relief and Rural Development                       |
| Rural Foundation (RF)                                    | Tamenglong block    | 1 (ongoing)                  | Regd. No.306/SR/TD/2007    | Livelihood   |
| Indigenous Women Children Foundation (IWCF)              | Tamenglong district | 2                            | Regd.No. 337/SR/TD 2008    | Women and empowerment and Child Care               |
| Youth Development Association (YDA)                      | Tamenglong district | 2                            | Regd. No. 261/2007         | Link NGO on drugs user and HIV patients            |

**Table 2: Distribution of villages, number of beneficiaries and project covered for study**

| Name of the NGO   | Block      | Number of Project selected for study | Number of Villages covered | Number of Beneficiaries |
|---|------------|--------------------------------------|----------------------------|-------------------------|
| Development Agency for Tribal People (DATP)                     | Tamenglong | 1                                    | 5                          | 306                     |
| Don Bosco Social Welfare Centre (DBSWC)                         | Tousem     | 1                                    | 25                         | 708                     |
| People Endeavour for Social Change (PESCH)                      | Tousem     | 1                                    | 6                          | 664                     |
| Rongmei Naga Baptist Association (RNBA/ Relief and Development) | Nungba     | 1                                    | 6                          | 590                     |



**Criteria for selection of beneficiaries**

Fifty beneficiaries were selected from each NGO through purposive sampling of one completed project implemented by the four NGOs. Besides, beneficiaries were selected on the basis of atleast joining the NGO as beneficiaries for minimum of three years and purposively selected from the list of the beneficiaries covering all the schemes to get the require respondents. The following table 3 shows the scheme-wise distribution of beneficiaries from each NGO which are selected for the study:

**Table 3: Scheme-wise Selection of Beneficiaries through Purposive Sampling**

| Name of NGO                                 | Types of Scheme            | Number of Beneficiaries |          | Total |    |
|---|----------------------------|-------------------------|----------|-------|----|
|   |                            | Total                   | Selected |       |    |
| Development Agency for Tribal People (DATP) | Plantation                 | 71                      | 10       | 306   | 50 |
|   | Land terrace               | 62                      | 10       |       |    |
|   | Fishery pond               | 31                      | 5        |       |    |
|   | Bio-diversity garden       | 27                      | 5        |       |    |
|   | Irrigational canal         | 54                      | 10       |       |    |
|   | Vermin compost             | 45                      | 5        |       |    |
|   | Back yard nutrition garden | 16                      | 5        |       |    |
|   |                            |                         |          |       |    |
| Don Bosco Social Welfare Centre (DBSWC)     | Plantation                 | 239                     | 33       | 708   | 50 |
|   | Credit for disable         | 11                      | 2        |       |    |
|   | Low cost latrine           | 146                     | 5        |       |    |
|   | Roof for work              | 207                     | 5        |       |    |
|   | Grain bank                 | 105                     | 5        |       |    |
| People Endeavour for Social Change (PESCH)  | Plantation                 | 278                     | 16       | 664   | 50 |
|   | Fishery pond               | 69                      | 4        |       |    |
|   | Animal husbandry           | 247                     | 15       |       |    |
|   | Land terrace               | 40                      | 4        |       |    |
|   | Dam construction           | 10                      | 4        |       |    |
|   | Vermin compost             | 10                      | 3        |       |    |
|   | Carpentry                  | 7                       | 2        |       |    |
|   | Blacksmith                 | 3                       | 2        |       |    |
| Rongmei Naga Baptist sociation (RNBA)       | Water resources            | 143                     | 10       | 590   | 50 |
|   | Animal husbandry           | 180                     | 12       |       |    |
|   | Land terrace               | 39                      | 4        |       |    |
|   | Plantation                 | 207                     | 18       |       |    |
|   | Carpentry                  | 6                       | 2        |       |    |
|   | Blacksmith                 | 4                       | 2        |       |    |
|   | Vermin compost             | 11                      | 2        |       |    |
| Total                                       |                            |                         |          | 200   |    |

**Scope of the Study**

The significant of the research study is to examine the role and impact of NGOs that play in mobilizing and creating awareness among the rural people of Tamenglong District of Manipur. The study attempts to analyze how various NGOs in the district have undertaken rural development task in a significant manner and committed to varied issues such as gender equality, human rights, employment, health, education and environmental studies in rural development process with the help of case study.

**IV. Major Findings of the Study**

The major findings of the study are as follows:

**(i) Organization Aspects of the NGOs**

1. The three NGOs namely; Don Bosco Social Welfare Centre (DBSWC), Development Agency for Tribal People (DATP) and Rongmei Naga Baptist Association (RNBA) are running for more than 15 years, except one NGO i.e. People Endeavour for Social Change (PESCH) is running less than 15 years. All the four NGOs are registered under the Society Registration Act XXI of 1860 and also non-profit organizations.
2. During the field survey it is observed that the administrative set up and the functioning of the four NGOs are common. All the four NGOs have their own executives' board and the working staffs. The executives' board is headed by a Chairman, followed by Vice Chairman, Secretary and Treasurer. The executives' board is the decision making body in each four NGOs.
3. The vision and the mission of the four NGOs are to uplift the marginalized and the poor people in the rural villages. Improving livelihood, education, gender empowerment and right based issue through development activities which are an eye opener to the rural people in the process of developmental activities.
4. All the four NGOs are working in the rural areas in Tamenglong district of Manipur which is considered as backward area. During the survey it is found that Don Bosco Social Welfare Centre (DBSWC) has covers maximum number of villages in implementation of the projects.
5. During the survey it is observed that Rongmei Naga Baptist Association (RNBA) is also a sub-donor agency as well as an implementing agency. The organization has two level of functioning i.e. sub- donor and implementers. The other three NGOs are purely implementing agencies.
6. The donor's agencies for the four NGOs are both from outside India and within India. For Don Bosco Social Welfare Centre (DBSWC) the donor agencies are namely; (i) ActionAid India, (ii) Indo Global Social Service (IGSS), (iii) Bonn Germany, (iv) Lillian Fonds, (v) Catholic Relief Scheme (CRS), (vi) Caritas India and (vii) CSI- Belgium. For Development Agency for Tribal People (DATP) the donor agencies are namely; (i) Evangelische Entwicklungsdienste (EED Germany), (ii) Jamesedji Tata Trust (JTT) and (iii) Indo Global Social Service (IGSS). For People Endeavour for Social Change (PESCH) the donor agencies are namely; (i) Evangelische Entwicklungsdienste (EED Germany) and (ii) Jamesedji Tata Trust. For Rongmei Naga Baptist Association (RNBA) the donor agencies are namely; (i) Evangelische Entwicklungsdienste (EED Germany), (ii) Jamesedji Tata Trust (JTT) and (iii) Sir Debojit Tata Trust.
7. The four NGOs have focused their main thrust on livelihood, environment, gender empowerment, health and right based issue. All the four NGOs focus especially on women empowerment by creating awareness among them. Besides, Don Bosco Social Welfare Centre (DBSWC) has also focuses its trust on education and disable people in the rural areas.

8. The functionaries of the four NGOs are well educated and have potential and capability to handle their job. The staffs of the two NGOs namely; Rongmei Naga Baptist Association (RNBA) and People Endeavour for Social Change (PESCH) have recruited professional staffs for particular post like accountancy and field survey.
9. During the survey it is observed that the infrastructure of the four NGOs like building, office equipments like computer and internet are maintained by the offices. The four NGOs have their own permanent plots, buildings and offices to carry out their work even in future in developmental programs.

**(ii) Planning Process of Projects Undertaken by NGOs**

1. In planning process the major criteria for the selection of project areas by the four NGOs has been their remote location, low level of awareness among the people and poor quality of life and backwardness of the area in the district of Tamenglong.
2. For identification of problems in the project area, all the four NGOs have conducted Participatory Rural Appraisal (PRA). PRA provides the project scientist and staff opportunity to get gaining first-hand information and insights into the project area in general and the problems of the resource management as well as to learn from the stakeholders and farmers in particular.
3. In all the four NGOs it was found that Participatory Rural Appraisal (PRA) was done by following bottom-up approach in which indigenous technical knowledge of the local people and the ways and means are built or refined to generate appropriate technologies.
4. During the field survey it was found that all the four NGOs have done micro-planning during their planning period. Micro-planning is a process of analyzing data and developing activities which address and highlighted issues to be taken up during the implementation of the project.
5. It is also observed during the field visit that all the four NGOs have conducted baseline survey in the project area during the planning process. Baseline survey is a tool which helps in collecting information about socio-economic data of the village, demographic features, infrastructure in the village, social parameters, skill available in the village, social capital, livelihood of households, average income and expenditure of every household in the village.
6. During the planning process the four NGOs have formed a committee in every project villages consisting of 6-7 members selected from village council, church leaders and youth to look after the beneficiaries at the time of implementing the project. The four NGOs have given different names to these committee namely; (i) Village Level Committee (VLC) for Development Agency for Tribal People (DATP), (ii) Development Committee Team for Don Bosco Social Welfare Centre (DBSWC), (iii) Village Development Committee (VDC) for People Endeavour for Social Change (PESCH) and Rongmei Naga Baptist Association (RNBA).
7. During the planning period all the four NGOs have identify the problems in the targeted project areas through Participatory Rural Appraisal (PRA), Micro- planning and Baseline survey. After the finding of problems in the project areas the four NGOs have formulated the project in consultation and intervention with the village people of the affected area. In formulating the project the three NGOs namely; Development Agency for Tribal People (DATP), People Endeavour for Social Change (PESCH) and Rongmei Naga Baptist
8. During the field survey it was observed that all the four NGOs have prepared the shelf of project after the consolidation of data in the project areas. Project proposal has been prepared as per the finding of the project areas. Then the proposal is scrutinized at the

consultation meeting of the partner NGOs along with the funding Agencies. After the final consolidation, the proposal has been made by the chief functionary of the NGOs. But in case of Don Bosco Social Welfare Centre (DBSWC) project shelf is prepared by chief functionaries alone.

9. In all the four NGOs there is no much differences in selection and identification of beneficiaries of the project. The three NGOs namely; Development Agency for Tribal People (DATP), People Endeavour for Social Change (PESCH) and Rongmei Naga Baptist Association (RNBA) the selection of beneficiaries is based on baseline survey and wealth ranking tools of PRA. In the selection of beneficiaries, poorest among the poor have been selected in each project village. In case of Don Bosco Social Welfare Centre (DBSWC), both wealth ranking and the Govt. issue BPL card are used in selection of beneficiaries in the project villages. Besides, the local committee formed by each NGO in every project villages took the main role in identification of beneficiaries of the project.
10. During the planning process of the project the three NGOs namely; (i) Development Agency for Tribal People (DATP), (ii) People Endeavour for Social Change (PESCH) and (iii) Rongmei Naga Baptist Association (RNBA) have develop a Capacity Building Program in each project village in order to built unity among the leaders within and outsides the villages of every project area.

### **(iii) Process of Implementation of Projects by NGOs**

1. During the field survey it was found that the duration of the project for each NGO varies depending upon the nature of the projects they took up. The duration of the project of Development Agency for Tribal People (DATP) and People Endeavour for Social Change (PESCH) was 3 (three) years in case. However, the duration of the project was 4 years and 10 years in case of Don Bosco Social Welfare Centre (DBSWC) and Rongmei Naga Baptist Association (RNBA) respectively.
2. The formulation of schemes by the four NGOs depends on the baseline survey conducted during the planning period of the project. The schemes were selected according to the needs of the beneficiaries. The local committee formed by the four NGOs in every project villages also helped in selecting the schemes for the beneficiaries.
3. During the first entry period of implementation process, the three NGOs namely; (i) Development Agency for Tribal People (DATP), (ii) People Endeavour for Social Change (PESCH) and Rongmei Naga Baptist Association (RNBA) conducted training and activities like book keeping, record maintenance and social audit to the members and local committee.
4. It was found during the survey that the three NGOs namely; (i) Development Agency for Tribal People (DATP), (ii) People Endeavour for Social Change (PESCH) and Rongmei Naga Baptist Association (RNBA) have common types of schemes like land development, water resources and plantation schemes. In case of Don Bosco Social Welfare Centre (DBSWC) only two scheme namely plantation and land development similar with the other three NGOs. It was also found that all the four NGOs have given training to the beneficiaries related to their scheme at the time of implementing the project.
5. At the time of implementing the project it was found that Development Agency for Tribal People (DATP) has invested the highest amount on land development scheme with an amount of Rs. 65800 and the lowest amount of investment was on fishery scheme with an amount of Rs. 95000. In case of Don Bosco Social Welfare Centre (DBSWC), the highest amount of investment was on right to food and livelihood scheme with an amount of Rs. 8025878 and the lowest amount was for disabled persons with an amount of 870854. In

People Endeavour for Social Change (PESCH) the highest investment was on animal husbandry scheme with an amount of Rs. 464225 and the lowest investment was scheme on blacksmith with an amount of Rs. 15000. And in case of Rongmei Naga Baptist Association (RNBA) the highest amount of investment was on animal rearing scheme with an amount of Rs. 464200 and the lowest amount was invested on scheme for blacksmith with an amount of Rs. 16000.

6. At the time of implementing the schemes, the four NGOs have formed Self Help Group (SHG) in every project villages. Development Agency for Tribal People (DATP) has formed 20 Self Help Group (SHG), Don Bosco Social Welfare Centre (DBSWC) has formed 52 SHG, People Endeavour for Social Change (PESCH) has formed 25 SHG and Rongmei Naga Baptist Association (RNBA) has formed 29 SHG in every project villages.
7. It was observed during the field visit that numbers of training were held in every village by the NGOs for the beneficiaries at the times of implementing the project. Development Agency for Tribal People (DATP) has conducted training for 35 times, Don Bosco Social Welfare Centre (DBSWC) has conducted training for 27 times, People Endeavour for Social Change (PESCH) has conducted training for 30 times and Rongmei Naga Baptist Association (RNBA) has conducted training for 5 times only.
8. It was observed during the survey that the local committee namely; (i) Village Development Committee (VDC), (ii) Development Committee Team (DCT) and (iii) Village Level Committee (VLC) formed by the four NGOs in every project villages looks after the project activities at the time of implementing the project. These committees were given responsibilities to handle the problems in the process of implementation of project in the absence of the NGOs staffs.
9. During the field survey it was found that monitoring was done at different levels by the four NGOs. People Endeavour for Social Change (PESCH) and Rongmei Naga Baptist Association (RNBA) monitoring was done at the initial stage by the local committee formed by the NGO. The local Committee maintained additional records and files at the time of implementing the project. At the same time it was also found that the project staff or the coordinator visits the field every month. In case of Development Agency for Tribal People (DATP) and Don Bosco Social Welfare Centre (DBSWC) monitoring is done by the staffs of the NGOs.

**(iv) Impact of the Project on the Beneficiaries**

1. Majority of the beneficiaries with 58% are from male section and with 94% are married man and woman and only 6% are unmarried.
2. Majority of beneficiaries' monthly income are below 500, and only few with 4% of beneficiaries exceed above 3000. Thus it shows that majority of the Beneficiaries monthly income is very low.
3. Majority with 60% of beneficiaries are engaged in cultivation and very few are engaged in other occupation such as blacksmith and carpenter as their occupation.
4. All the women beneficiaries were linked with Self Help Group (SHG) and only two women are not linked with SHG.
5. Majority with 63% of beneficiaries received their schemes through cash and only few received through kind. Majority with 72.5% of beneficiary scheme are received from Public distribution.
6. Majority with 44.4% of beneficiaries made land terraces from 101-150 and very few made from 151-200. In Rongmei Naga Baptist Association 100% of beneficiaries terraces are cultivable under the scheme. And majority of beneficiaries with 94.4% terraces are cultivable

- under the scheme while few terraces are not cultivable under the scheme. In People Endeavor for Social Change 100% of beneficiaries terraces are cultivable under the scheme.
7. Majority of beneficiaries made fishery pond from 51/11ft-60/20ft only few made 71/31ft-80/40ft under fishery scheme. Majority with 84.6% of the beneficiaries have succeeded in fishery pond, In People Endeavor for Social Change (PESCH) 100% have succeeded in fishery pond.
  8. All the male beneficiaries who opted for Irrigational canal are successful and benefited. Beneficiaries who got animal husbandry scheme, majority with 70.4% respond profited and 25.9% respond as not profited.
  9. Majority with 87.9% of beneficiaries responded that crop plantation or farming were productive 10.9% do not responded and only 1.2% of beneficiaries have failed.
  10. Beneficiaries who got blacksmith scheme, all of them made Knife, 75% of beneficiaries made spade and 50% made ploughing tools. And majority with 75% of beneficiaries responded that they can continue blacksmith as their profession in future. In People Endeavour for Social Change all of them responded that they can continue blacksmith as their profession.
  11. Beneficiaries who got carpentry scheme, with 75% of beneficiaries made bed, almirah and chair, 50% of beneficiaries make benches. And majority with 75% of beneficiaries responded that they can continue as their profession.
  12. All the beneficiaries who make vermin responded for self used and 80% of beneficiaries responded that they make vermin for self used and selling/marketing. And majority with 70% of the beneficiaries are profited from vermin compost.
  13. Majority with 78.5% of beneficiaries are satisfied with the training given by the NGOs. And with 68% of beneficiaries most satisfied with the input of the training. Majority with 67% of beneficiaries responded the training given by the NGOs was most beneficial and only 0.5% of beneficiaries responded partially beneficial.
  14. Majority with 78.5% of beneficiaries got more confident after the training given by the NGOs, 19% of beneficiaries do not response and 2.5% are responded partially.
  15. Majority with 92% of beneficiaries have started their production activities and only 8% of beneficiaries have not started their production activities. The reason for not starting the production was that 6.25% of beneficiaries misused the scheme and 93.75% of beneficiaries' schemes were failed.
  16. Majority with 74.5% of beneficiaries are satisfied about the scheme they got from the NGO, 20% of beneficiaries are partially satisfied, 3% of beneficiaries are not satisfied with scheme and 2.5% don't responded.
  17. Majority with 73.5% of beneficiaries have responded that their socio-economic condition have improved, followed by 16.5% of responded that their socio-economic condition improved partially and 2.5% responded negatively.
  18. Majority with 61% of the beneficiaries received monitoring regularly from the NGO at the time of implementation, followed by 39% received yearly.
  19. Majority with 73.5% of beneficiaries have responded that their socio-economic condition has improved, with 16.5% responded partially improved and only 2.5% responded negatively.
  20. All the beneficiaries from both male and female responded that they have impact on family income, and with 91% of beneficiaries responded both family income and method of cultivation have impact through NGOs activities.

## **V. Conclusion**

NGOs have played a very significant role in rural areas. In Tamenglong with the activities of various programs and implementation of projects by NGOs, rural people in the villages have started

to foster in developmental issues. Development in various fields such as health, political, gender issue, economy and agricultural sectors especially in farming and animal husbandry have been increasing. The rural people in the villages are aware of political rights, gender issues and health related issue through various camp and awareness program conducted by the NGOs. The rural people have introduced modern technique of agriculture which is their main sources of livelihood. Temporary lands are converted into permanent land, irrigation system has been improved and rearing of domestic animal has been improved. As the result of developmental activities by NGOs, the living standard of the rural people has been changing especially in economic sectors. The rural people have realized the importance of innovative notion in the process of development in order to improve their socio-economic status. Therefore, the activities of NGOs in Tamenglong have contributed some rays of hope in the process of rural development.

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**Form 'B'**

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