CHAPTER – VIII

FINDINGS AND CONCLUSIONS

The principal onus of the present study was to examine the role of education in bringing social change among the villagers. In this study the basic assumption is that education can bring about change in the attitudes of village people towards different social institutions, age old agricultural practices, political participation and also in the matter of saving. The spread of education among the villagers in the context of India is an important factor because of the fact that India lives in her villages. In fact the social change vis-à-vis progress and development of the villagers is the paramount need of the hour. It is a fact that a vast section of rural people even today has been practising traditional beliefs and practices and thereby makes room for the continuance of age old traditions. There is no denying the fact that unless this section of population is guided by rational thinking any development effort of the government as well as of other non-governmental agencies would yield no result. But how they can be motivated towards change. In this regard education can certainly play a decisive role in motivating the rural people for giving up traditional practices and to welcome change and development. The primary thrust of this study was to find out the nexus between education and social change. In the preceding
chapter of this work we have examined the role of education in bringing change in social institutions, economy and polity etc. of the village people.

To recapitulate, the researcher in the introduction chapter of the dissertation highlighted the definitions of education provided by Deway, Kar and Gandhi. Education, according to the researcher refers to the formal schooling through which an individual receives some new ideas and which motivates him to come out from tradition. Education brings new ideas, fashion, dress, dictary system, housing pattern, new agricultural method, awareness with regard to political participation and arouses saving habit among the villagers. The researcher further reviewed the works of Desai, Karve, Dube, Cohn, Singh, Kapadia, Prasad, Gaugh, Bhatt, Borthakur, Mathur which highlighted the role of change agent(s) in bringing social change among the villagers. In the introduction chapter the researcher also made an attempt to provide some definitions of social change given by Ahuja, Deway, Kuppuswamy, Moore, Vasudeva etc. The researcher for the purpose of the study conceived social change as change in the attitude of villagers towards family, caste, marriage, status of women, adoption of agricultural methods political participation and formation of saving habit. The concept of village is used by the researcher as a group of people who have possessed arable land, sometimes held in common and which characterized predominance of agriculturally vocational people, a close relationship of them to the natural cohesion.

The second chapter of the thesis is on the Field of Study and Methodology. The study was conducted in four villages of Lakhimpur district in Assam. Before 2nd October 1971 Lakhimpur was a sub-division of Dibrugarh
district which covered both banks of the river Brahmaputra. The district was 
bifurcated on the 2nd October, 1971. At present, Lakhimpur district covers an area 
of 2277 sq.km. and is bounded by state of Arunachal Pradesh on the North, 
Dhemaji district on the East, Sonitpur district on the west and the river 
Brahmaputra on the south. The Lakhimpur district has been constituted by two 
subdivisions namely North Lakhimpur and Dhakuakhana and district headquarters 
is located at North Lakhimpur. According to Census of India, 2001 the total 
population of Lakhimpur district is 8,89,010 out of which 455691 are males and 
433339 are females and literacy rate is 69.59%. In the district of Lakhimpur there 
are quite a number of educational institutions established in pre and post 
Independence period both in rural and urban areas which included North 
Lakhimpur Govt. Higher Secondary School which was established in 1923, North 
Lakhimpur College established in 1952, Lakhimpur Girls’ College established in 
1972, Lakhimpur Post Graduate Training College established in 1976, North 
Lakhimpur Law College established in 1972. Apart from these educational 
institutions number of educational institutions were established in the district both 
by the government as well as private individuals.

Keeping in view the above facts, the researcher selected four villages 
fall under the North Lakhimpur sub-division for conducting the field study. Out of 
the four villages one is developed village which is nearer to a town in terms of 
distance, a backward village which is situated far away from the town, one 
Scheduled Caste village and another one Scheduled Tribe village. The criterion 
formulated for considering a village as developed one were (i) proximity to town
or urban centre (ii) prevalence of at least 70% literacy rate, (iii) existence of schools from Lower primary to college (iv) accessibility to the village in all weather conditions (v) prevalence of awareness about modern education, improved methods of cultivation, political participation etc. On the other hand, the criterion of selecting the backward village are (i) located far away from the town or urban centre, (ii) inaccessibility to the village in all weather conditions, (iii) facilities of education should be either nil or inadequate (iv) literacy rate not exceeds 70% (v) not prevalence of awareness among the villagers in terms of improved methods of cultivation and political participation etc. Thus the villages selected were Panigaon, Burhaburhi, Bochagaon and Kanhi Dower. The village Panigaon is considered as a developed village as it fulfils the criteria laid down to consider a village as developed one and this village is situated at a distance of 11 km. South-East corner of the North Lakhimpur town. The village Panigaon is inhabited by a number of castes viz Brahmin, Kalita, Keot, Konch, Chutia and Ahom. Among all caste groups numerically general castes (which included Brahmin, Kalita and Keot) are more than the other remaining castes, that is Konch, Chutia and Ahom. The total number of households in the village at the time of survey was found 269 and the total population is 1358 of which 698 are males and 660 are females and literacy rate is 80.26%. The village Burahaburhi is situated at a distance of 54 km. South West corner of the North Lakhimpur town. The village is relatively backward one in terms of communication, educational facilities, low rate of literacy, hand to mouth economy etc. The total number of households at the time of survey was found 293 and the total population was found 1442 of which 756 are
males and 686 are females. The caste groups of the village Burhaburhi was found Kalita, Keot, Konch, Chutia, Ahom, Ex-tea garden labour, Deuri (Scheduled Tribes) and the village is considered as multi-caste village. The village Bochagaon is situated at a distance of 14 km. in the South East corner of the North Lakhimpur town and the village is composed of particularly three castes groups viz. Kaibatra (a Scheduled Caste), Brahmin and Ex-Tea garden labour. Moreover, among the castes groups numerically Kaibotra (SC) caste is dominant one and at the time of survey it was found that the total households of the village Bochagaon is 700 and the total population was found 3727 of which 1931 are males and 1796 are females and literacy rate is above 70%. The village Kanhi Dower is situated at a distance of 30 km. South-East corner of the North Lakhimpur town and the village is entirely inhabited by Mishings which is a Schduled Tribes (Plain) in Assam. It may be mentioned here that in terms of population the Mishings are the second largest Scheduled Tribe group of Assam and at the time of survey it was found that the total households are 58 and the total numbers of population was found 199 of which 103 are males and 96 are females and the literacy rate is 50.27%.

The researcher selected 30% respondents out of the total households from the villages of Panigaon and Burhaburhi, i.e., 80 and 90 respondents respectively, 40% respondents were selected out of the total households from the village Bochagaon i.e. 272 respondents because of the fact that the village is large in size in terms of households and 100% respondents i.e., 58 respondents were selected from the village Kanhi Dower, because of the fact that the village is small one. In all the universe of the study consisted of 500 respondents and the
respondents were selected on the basis of simple random sampling. The researcher interviewed one respondent from each of the household of the universe who takes decision on household matters.

The primary data for the study were collected by the researcher by canvassing an interview schedule to the respondents. The interview schedule contained structured questions relating to respondents’ personal background, social change in social institutions viz family, caste, marriage and religion, adoption of improved methods in agriculture, political participation and formation of saving habit etc. The data regarding the historical background and setting of the villages were collected from the old people of the villages. The secondary data regarding the district profile was collected from the Deputy Commissioner’s establishment of Lakhimpur district, Census Report of India, Books and Journals etc. The collected data were classified in question-wise and each question was tabulated. The analysis of data was done on village-wise first and then a complete picture of the whole universe was given.

In the Third Chapter the scribe focuses on the Social Background of the Respondents. Here, the researcher analyses the sex, age, marital status, caste and tribe, occupation, educational level, family pattern, religion of the respondents. In this regards the following findings have derived from the analyses of the data –

(i) Of the total respondents of the universe of the study 464 (92.80%) were male and 36 (7.20%) were female.
(ii) The mean age of the respondents of the universe of the study was 46.35%.

(iii) With regards to the age groups of the respondents it was found that 107 (21.4%) respondents were in the age group of 41-45 and next in this 98 (19.6%) fall in the age group of 36-40. The third age group where a sizeable respondents i.e., 95 (19%) were fall in the age group of 46-50. It may be stated here that in case of the village Panigaon large numbers of respondents i.e., 16 (20%) were fall in the age group of 46-50 and interestingly highest number of respondents i.e., 23 (25.56%) of the village Burhaburhi also fall in this age group. The present study finds that 65 (23.90%) respondents of the village Borchagaon and 19 (32.76%) respondents of the village Kanhi Dower fall in the age group of 41-46.

(iv) In the entire universe of the study it was found that 476 (95.20%) respondents were married and 24 (4.80%) respondents were unmarried. The present study found 5 (6.25%) respondents of the village Panigaon were unmarried while the number of unmarried respondents in the villages of Burhaburhi and Borchagaon were found 3 (3.33%) and 16 (5.88%) respectively. On the other hand in the village Kanhi Dower no unmarried respondent was found.

(v) With regards to the caste and tribe of the universe of the study it was found that 237 (47.40%) respondents belonged to Kaibotra which is enlisted as a Scheduled Caste in the Constitution of India and the
next 115 (23%) respondents belonged to the general castes which included Brahmin, Kalita and Keot, 67 (13.40%) respondents belonged to Scheduled Tribes which included Deuri and Mishings, 45 (9%) respondents belonged to other Other Backward Classes (Ahom and Konch), 23 (4.60%) respondents belonged to More Other Backward Classes (Chutia) and 13 (2.60%) respondents belonged to Ex-tea garden labour. The study reveals that the village Panigaon was composed of five caste groups viz. Brahmin, Kalita, Keot, Chutia and Konch and in the village major caste group is Kalita. The village Burhaburhi shelters castes such as Brahmin, Kalita, Keot, Konch, Ahom, Chutia, Tea garden labour, Kaibotra (SC) and Deuri (ST). The village Bochagaon comprises of caste groups viz., Brahmin, Ex-tea garden labour, Kaibotra and Ahom. The majority caste group of the village Bochagaon is Koibatra which is listed as Scheduled Caste. In the village Kanhi Dower a distinct community viz., Mishings which is recognized as Scheduled Tribe (plain) by the Constitution of India inhabits.

(vi) Of the total respondents of the universe of the study a large majority i.e., 238 (47.60%) were found engaged in cultivation. Next to agriculture it is business where a sizeable number of respondents i.e., 113(22.60%) were found to engage. As many as 81 (16.20%) respondents were found to engage in government service. It is also observed that a large majority of the respondents of the villages of
Burhaburhi and Kanhi Dower i.e., 73.34% and 96.55% respectively were engaged in agriculture whereas 30% respondents of the village Panigaon and 33.82% respondents of the village Bochagaon were engaged in agriculture. It may be stated here that the occupations of the respondents of our sample villages were differed due to differentiation of educational attainment, land holdings, motivation towards occupations etc.

(vii) In the universe of the study it was found that the respondents have attained different educational standards. Out of the total respondents 3 (3.33%) of the village Burhaburhi, 38 (13.97%) respondents of the village Bochagaon and 14 (24.14%) respondents of the village Kanhi Dower were found illiterate. In all 55 (11%) were found illiterate. It is also observed that the percentage of respondents having educational level from HSLC to graduation were more in the village Panigaon than the other villages of Burhaburhi, Bochagaon and Kanhi Dower.

(viii) The researcher also observed the size and type of the families of the respondents. In the entire universe of the study it was found that 26.60% respondents were tied up by the joint family and 73.40% respondents were nuclear family in nature. The percentages of the sex of the family members are 57.24% males and 42.76% females.

(ix) The study reveals that the size of the family is in between 4-7 members. In the universe of the study it was found that as many as
14.65% children were not studying in school as they were minor, 59.77% children were studying at the lower primary, upper primary school and high school, 13.26% children were studying in the higher secondary school and 12.32% children pursued higher study in the degree college.

(x) In the entire universe of the study no respondent was found whose religion is other than Hinduism.

The Chapter Four of the thesis highlights the influence or impact of education on the social institutions viz., family, caste, marriage and religion. In this chapter the following findings have emerged.

(i) In the entire universe of the study 83.60% respondents have supported the present education system while 16.40% respondents have not supported the same. In the village Panigaon 75% of the respondents had supported the present education system while 25% did not support the same. On the other hand, 90% of the respondents of the village Burhaburhi, 87.35% of the respondents of the village Kanhi Dower have supported the present education system while 10% respondents of the village Burhaburhi, 17.65% respondents of the village Bochagaon and 8.62% respondents of the village Kanhi Dower did not support the same.

(ii) The respondents i.e., 16.40% who did not support the present education system attributed the reasons to lack of scope for acquiring all round knowledge, lack of job opportunities, lack of self-employment opportunity and lack of moral education etc.
(iii) As many as 190 (42.30%) of the respondents who supported the present education system have viewed that the prevailing education system provides job opportunities to the young while a large number i.e., 262 (57.97%) respondents did not subscribe to this viewpoint.

(iv) The study finds that due to spread of the education tremendous change has occurred in the villages of Panigaon and Bochagaon while the other two villages viz., Burhaburhi and Kanhi Dower did not notice remarkable change.

(v) The present study finds that as many as 72.80% respondents of the universe of the study viewed that education brings change in social institutions viz., family, caste, marriage and religion.

(vi) With regards to the changes that are taking place in the institution of family the identified areas are improved economic status of the family (33.24%) respondents), increased preference towards children’s education (40.38%), motivation towards nuclear family (9.62%), increased mutual relations among family members (6.59%), increased interest in socio-cultural aspects (4.40%) and adoption of modern life style (5.77%).

(vii) With regards to changes in the caste system the areas identified by the respondents of the universe of the study are development of liberal attitude of higher castes to low castes, providing of equal social status to members of all castes and occurrence of flexibility at one’s own caste and community.

(viii) When the researcher asked about the nature of change that takes place in the institution of marriage, the respondents of the universe of the study have stated growing prevalence of inter-caste marriage (38.74%), replacement of
arranged marriage by romantic marriage (32.14%) and partial change of traditional marriage rituals (29.12%) etc., are gaining prominence.

(ix) With regards to imposition of any restriction in marriage with other castes it was found that a large majority of respondents i.e., 62.00% were not in favour of it. Another major significant finding of the study is that a large majority i.e., 82.80% respondents have supported commensality.

(x) Regarding changes in the sphere of religion the respondents have viewed that a new ‘ism’ propagated by the Asom Sankar Sangha is growing popularity among the villagers and religion is being emancipated from dogmatic beliefs and practices (21.98% respondents) due to influence of education. On the other hand, 78.02% respondents were found to observe simple rituals and customs in the performance of sacraments.

(xi) In the universe of the study we found 438 (87.60%) respondents possessed liberal attitude towards female education while 12.40% respondents have possessed rigid attitude towards female education.

(xii) In the present study it was observed that the spread of education in the villages has brought a lot of change in the sphere of empowerment and employment of women. In the studied villages in all 94.80% respondents have supported the empowerment of women while 93.80% respondents have supported the employment of women in gainful economic activities.

The chapter Five of the thesis probes the role of education in introducing scientific methods of agriculture in the studied villages. From the
analyses of data regarding education and adoption of various improved methods in
cultivation the following major findings are emerged.

(i) In the entire universe of the study 90.20% respondents were found to
engage in the cultivation while 9.80% were non-cultivators. The agriculture is the
primary source of livelihood of the respondents of the studied villages. It was
gathered that 86.25% respondents of the village Panigaon, 96.67% respondents of
the village Burhaburhi, 88.24% respondents of the village Bochagaon and 100%
respondents of the village Kanhi Dower were agriculturists.

(ii) The study has revealed that 91.30% respondents of the village
Panigaon, 91.95% respondents of the village Burhaburhi, 100% respondents of the
villages of Bochagaon and Kanhi Dower respectively have utilized their
agricultural land for cultivation of only one crop while 8.70% respondents of the
village Panigaon and 8.30% respondents of the village Burhaburhi were found to
cultivate more than one crop in their agricultural land. It indicates that the farmers
of the universe of the study were not accustomed with crop rotation.

(iii) With regards to adoption of improved methods in cultivation it was
found that 75.36% respondents of the village Panigaon, 56.67% respondents of the
village Bochagaon and 48.28% respondents of the village Burhaburhi adopted
improved methods in agriculture while no respondent of the village Kanhi Dower
adopts the same.

(iv) In the present study it was observed that tractor for tilling the soil was
found to use by 61.54% respondents of the village Panigaon, 71.43% respondents
of the village Burhaburhi and 82.35% respondents of the village Bochagaon.
(v) As many as 30.77% respondents of the village Panigaon, 13.97% respondents of the village Bochagaon and 20.41% respondents of the village Burhaburhi were found to use high yielding varieties of seeds and chemical fertilizers.

(vi) No respondent of the village Kanhi Dower was found to adopt any of the improved methods of cultivation. The reasons of non-adoption of improved methods in agriculture are attributed to prevalence of illiteracy, poverty and absence of means of communication in the village.

(vii) Modern irrigation system was found to adopt by 7.69% respondents of the village Panigaon, 3.68% respondents of the village Bochagaon and 4.76% respondents of the village Burhaburhi.

(viii) Gram Sevak (village level worker) who is an important agent for disseminating information about agricultural schemes among villagers as well as to guide the farmers in right direction failed to create any impact in the universe of the study. It is found that only 22.03% respondents of the universe of the study were visited by the Gram Sevak.

(ix) It is learnt that there exists a daily market in between the villages of Panigaon and Bochagaon which facilitates the villagers to take up pretty trade and thereby to improve their economic condition.

(x) With regards to supplement of family’s income, animal husbandry was adopted by a number of respondents of the universe of the study. It was found that piggery firm was set up by 8.60% respondents of the universe of the study;
poultry firm was set up by 8.12% respondents, fishery firm was set up by 48.40% respondents and only 2% set up diary firming.

(xi) Of the respondents who took up animal husbandry in commercial line as many as 54.46% were found to adopt scientific methods in maintaining these firms.

(xii) The present study has revealed that there exists a relation between adoption of improved methods in cultivation and the economic status of the farmers. It is found that the economic condition of the respondents of the village Panigaon is much more improved than the other studied villages. An many as 75.36% respondents of the village were found to adopt improved methods in their agricultural fields.

(xiii) Another notable thing observed in this study is that the villagers whose formal educational standard was Class X\textsuperscript{th} standard and above were found to be more interested in economic development and therefore they adopted improved methods of cultivation. The study has revealed that 90% respondents of the village Panigaon, 51.47% respondents of the village Burhaburhi, 45.56% respondents of the village Bochagaon and 3.45% respondents of the village Kanhi Dower have viewed that there exists a relation between education and adoption of improved methods of cultivation.

(xiv) It is gathered that the villagers were unaware about the Field Management Committee. Out of the total farmers of the studied villages only 18.06% respondents were aware about the formation of the Field Management Committee in their villages. It was found that the respondents who were aware
about the formation of FMC were critical about its role. As many as 74.39% respondents commented that the role of FMC was negative. In the entire universe of the study only 15 respondents were found to be members of the FMC and out of that only 5 were found to be active while 10 were found to be passive in discharging their role as members in FMC.

(xv) It cannot be denied that agriculture department plays a major role in development of agriculture. In this study the respondents were found not satisfied on the role of agriculture department. It is gathered that as many as 51% respondents of the universe of the study were not satisfied with the role of agriculture department in regard to development of agriculture. The findings suggest that agriculture department of the state government has much more to do in the matter of diffusion of knowledge about improved methods of cultivation among the villagers as well as motivating and guiding the farmers towards this end.

The chapter six of the thesis investigates the role of education in political participation or involvement of the villagers in political activities. By political participation, the researcher means, the involvement of individuals in the political activities such as becoming member of the political party, contesting in any type of election casting of vote and showing interest in active politics etc. The analyses of the data regarding education and political participation in the villages studied suggest the following findings.
(i) In the entire universe of the study three respondents were found who took part in India’s freedom movement. All these three have received freedom fighter pension.

(ii) In the villages studied 26.6% respondents were found who took membership of different political parties. Of these 42.11% are the members of national political parties while 57.89% are the members of regional political parties. The distance from the headquarters town to the villages is one of the determinant factors in regards to exposure of villagers to politics. This study reveals that more the distance to the village from district headquarters or any urban centre, the corresponding degree of political exposure of the villagers is less. The village Kanhi Dower which is far off from the headquarters town suggests this fact as only 3.45% respondents were found to be members of political parties.

(iii) Another significant finding of the study is that as many as 18 nos of the respondents of the studied villages contested in elections. Of these 18 only 1 respondent was found to contest in State Assembly Election while the others contested in election for the Panchayati Raj Institution. Of these 17 respondents who contested in Panchayati Raj Election 8 respondents won while the others suffered lost.

(iv) In the entire universe of the study 77.8% respondents were found to exercise their franchise rights in the last Panchayat and Parliament elections. The village-wise percentages of the respondents exercising franchise rights are 87.5% in case of Panigaon, 79.04% in case of Bochagaon which are higher than the total percentage of the whole universe.
(v) In a democratic country, adult franchise is one of the important components. The findings of this study suggest that the voters are not politically conscious about casting their votes. As many as 63.2% respondents opined that the voters are politically not more conscious with regards to casting of votes.

(vi) This study finds that 153 (30.60%) respondents were interested in politics while a large majority i.e., 347 (69.40%) were not interested in politics. Educated Young (30+) as well as older people (60+) whose occupation is non-agriculture and those who are exposed to the contents of mass media and urban culture find interest in politics.

(vii) Another notable finding of the study is that a large majority of the respondents i.e., 78.4% viewed that caste and politics are not interrelated while only 21.6% respondents viewed that caste and politics are interrelated.

(viii) Of the 21.6% respondents who viewed caste and politics are interrelated, 49.07% viewed that caste has assumed great significance in emerging power structure, 33.33% viewed that considering caste composition of constituency candidate to election is selected and 17.60% viewed that due to caste feeling communal disharmony occurs.

(ix) As many as 90.6% respondents of the universe of the study were found to offer support to women’s empowerment in political field. Of the studied villages 358 (71.60%) respondents viewed that women are involved in political activities. The findings have revealed that only in case of the village Kanhi Dower the involvement of women in politics is less.
(x) With regards to the association of education with political participation of women 90% respondents of the sample villages opined that education can be a potent force to inspire the women folk for political participation.

The Chapter Seven of the thesis examines the relationship between education and formation of saving habit by the villagers. As regards to the effect of education on the formation of saving habit among the villagers it has been found that –

(i) A greater number of people of the village Panigaon i.e., 59 (73.25%) and the village Bochagaon i.e., 180 (66.18%) were found to save money in various financial institutions as compared to the villagers of Burhaburhi 52 (57.58%) and Kanhi dower 9 (15.52%) respectively. On the other hand, a few number of respondents of the village Panigaon i.e., 21 (26.25%) and 92 (33.82%) respondents of the village Bochagaon did not save money while 38 (42.22%) of the village Burhaburhi and 49(84.48%) of the village Kanhi Dower did not save money.

(ii) The present study reveals that education plays an important role in arousing the idea of saving money among the villagers. It is gathered that as many as 59(19.67%) respondents of the village Panigaon, 180(60%) respondents of the village Bochagaon, 52(17.33%) respondents of the village Burhaburhi preferred to save money in Bank, Life Insurance Corporation (LIC), Post Office and Sahara while only 9(3%) respondents of the village Kanhi Dower preferred to save money in Bank, Life Insurance Corporation and Sahara. It is gathered that the respondents used to save money in financial institutions for varied reasons viz., to purchase
domestic equipments, to start business, for education of children and to ensure security in the future.

(iii) It is gathered that the formation of saving habit among the people is developed to a large extent among the villagers due to influence of education and also the availability of banking facilities. In the universe of the study the respondents of the village Panigaon and Bochagaon were found ahead of the respondents of Burhaburhi and Kanhi Dower in the matter of saving in financial institution due to access to education of the villagers and easy availability of banking facilities.

(iv) It was found that 45 (56.25%) respondents of the village Panigaon, 19 (21.11%) of the village Burhaburhi, 115 (42.28%) of the village Bochagaon and 1 (1.72%) of the village Kanhi Dower purchased financial certificates in the name of other family members. In all 180 (36%) respondents of the universe of the study purchased financial certificates in the name of other family members.

(v) The study reveals that almost all the respondents of the universe of the study bought different types of financial certificate from the financial agencies which included Bank, Post Office, Sahara, NSC (National Saving Certificate), Kishan Credit Certificate, Fixed Deposit, Recurring Deposit etc.

(vi) It was found that some of the respondents of the villages studied received loan from the Bank. The data have revealed that 35 (43.75%) respondents of the village Panigaon, 11 (12.22%) of the village Burhaburhi, 37 (13.60%) of the village Bochagaon and 1 (1.72%) of the village Kanhi Dower received bank loan. Of these 50 (59.52%) respondents utilized the loan for construction of house, 1
(1.19%) for construction of market in the town, 14 (14.67%) for improvement of the existing fisheries, 4 (4.76%) for establishment of cottage industries and 15 (17.86%) for adoption of improved methods in agriculture. Our enquiry reveals that the educational level of these respondents are above H.S.L.C.

(vii) The Self-Help Group plays a vital role in regards to the upliftment of economic position of the rural people. The study finds that in the villages studied SHGs executed various schemes. It is gathered that as many as 24 (30%) respondents of the village Panigaon and 64 (23.53%) respondents of the village Bochagaon favoured to take membership in SHG compared to villages of Burhaburhi 14 (15.56%) and Kanhi Dower 4 (6.90%) respectively. The SHGs have taken up schemes including adoption of improved methods in cultivation, handloom industry, piggery and poultry firms and pisciculture etc.

(viii) The study reveals that a greater number of respondents i.e., 72 (90%) of the village Panigaon and 215 (79.04%) of Bochagaon viewed that due to access to education change has occurred in their families while in case of Burhaburhi and Kanhi Dower the percentages of respondents who viewed that the role of education in bringing change in their families is much low, the percentages being 38.89% and 20.69% respectively.

(ix) With regards to the formation of saving habit among a section of villagers, there are some problems. The study found that hand to mouth living, unemployment, expanses to children’s education and large size of family are some of the problems that stood before the villagers in the formation of saving habit.
CONCLUSIONS:

The findings stated above suggest that there is a relationship between education and social change. The study has revealed that the villagers whose educational level is Xth standard and onward are guided by rational thinking and as a result of which change occurred in the social institutions viz family, caste, marriage and religion, methods of cultivation, political involvement and attitude towards savings and women’s empowerment etc.

The nexus between education and social change is clearly visible in this study. Almost all the aspects of human life are affected by education. Education brings changes in the institutions of family, caste, religion, marriage and position of women in society. As regards the significant change in the family it was found that now-a-days the families are giving importance to children’s education which is a deviation from the past. So far concerned with the institution of caste the study reveals that the high caste adopts liberal attitude towards lower castes and enjoys equals social status with different caste members. Commensality among the villagers belonging to different castes is now a significant phenomenon in rural Assam. With regards to the institution of marriage it was gathered that in rural Assam inter-caste marriage is gaining popularity among the young generation and videography and illumination and decoration of marriage pandels seems to receive priority than observance of traditional marriage rituals. In the religious sphere it was found that religion is emancipated from traditional dogmatic beliefs and practices. Of
course, a new form of Vaishnavism being propagated by Asom Sankar Sangha is emerging in rural Assam.

There is no denying the fact that education of women is giving a fillip to the status of women community. The rural population being influenced by education is motivated to adopt scientific methods of cultivation. The peasantry under study have adopted various improved methods of cultivation including ploughing of paddy field by tractor, application of high yielding varieties of seeds, chemical fertilizers and irrigation facility etc. The cultivation of piggery, poultry, diary firms has strengthened the economy of the peasantry. This is one area of the impact of education and arrival of change in the agrarian society.

Another noteworthy point of the study is that education as a potent force could not motivate large majority (74.4%) of the respondents to take membership in political parties. Of course, a large majority (77.8%) of the respondents of the entire universe of the study were found to exercise their franchise rights.

The impact of education on the formation of saving habit by the villagers was also noticed in this study. A large number of respondents of the studied villages were found to save money in different financial institutions. The study reveals that the villagers which are nearer to urban centre are more advanced in the matter of availing banking facilities than those who are located far away from urban centre.
Finally it can be concluded that the villagers whose educational level is minimum X\textsuperscript{th} standard and onward have welcomed change in different aspects of life irrespective of caste/tribe etc. This is reflected in the educational level of the respondents of the villagers studied. Bochagaon though is predominantly a Scheduled Caste village has witnessed social change in larger degree than Burhaburi which is a multi-caste village. On the other hand the village Kanhi Dower which is a Scheduled Tribe village is found backward in almost every aspect of life. The state of backwardness of these villagers of the villages of Burhaburhi and Kanhi Dower may be attributed to non-attainment of higher educational level by majority of the villagers. The data revealed that the number of respondents who are illiterate and below H.S.L.C. standard were 13.97% and 44.4\% in case of Bochagaon and 24.14\% and 62.06\% in case of Kanhi Dower respectively. On the other hand no illiterate respondent was found in the village Panigaon while 3.34\% respondents were found illiterate in the village Burhaburhi. This suggests that education and social change are closely related to each others.