FERTILITY AMONG DIFFERENT RURAL COMMUNITIES : A CASE STUDY IN HAJO DEVELOPMENT BLOCK OF KAMRUP DISTRICT, ASSAM.

Office of the Principal Suren Das College
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CONTENTS

		Page
1. Preface		i
2. Acknowledgement		ii
3. Hajo Development Block : Fertility -A Brief Study		iii
4. Chapter-I	Introduction	1
5. Chapter-II	Household Characteristics	6
6. Chapter-III	Background Characteristics of Respondents	11
7. Chapter-IV	Knowledge and use of Contraceptives with future Plan for family planning	16
8. Chapter-V	Summary of findings and Policy implication	23

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PREFACE

It is of great pleasure that the UGC has been sponsoring various research projects in the colleges of Assam giving ample opportunities undertaken research work by the lecturers of the colleges. In our college too a few of our lecturers have been engaged in such noble research works on different topics. Such a step by the UGC has enhanced the academic atmosphere and interest of our lecturers. In this regard Prof. Subodh Ch. Choudhury, the Head of the Dept. of Economics of our college has tried his best to complete his minor research project on "Fertility Among Different Rural Communities; a case study in Hajo Development Block". I have been pleased with his sincere endeavor to make it a success. Now he has completed his project to the satisfaction of the enlightened class like us.

I think Mr. Choudhury's minor research project will be of much benefit and use and its contribution will be of lasting impact in the field of education as well as of academic interest. Mr. Choudhury's achievement in the particular field of work is praiseworthy. I can't but appreciate it.

Date: 5/12/07

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ACKNOWLEDGEMENT

Population study is an important aspect now-a days. As population explosion turns to be a crucial problem all over the world, population study gets a new momentum at present. The National Income , Standard of living, Education, Health & hygiene are closely related to population of a country.

Hajo Block in the district of Kamrup (Assam) a confluence of Hinduism and Islam, is not only a place of historical importance but also a centre for socio-economic studies. Immigrants are also an important community in the area and they have been playing a vital role in agricultural sector. But no systematic study of their socio-economic and cultural issues have been taken. Population explosion is a burning problem for them. Under this circumstances I have undertaken the issue of "**Fertility Among Different Rural Communities : A Case Study Of Hajo Development Block Of Kamrup District** " to highlight the growth rate of population among different rural communities of Hajo Development Block in general and immigrants in particular.

In my research pursuit some agencies, Institutions and persons help me greatly and I expressed my heartfelt gratefulness to them.

I am specially thankful to Sri D. C. Choudhury, Deputy Director, Population Research Centre, Gauhati University who is overall guide of this MRP. I also expressed my thanks to Mr. Dipak Das, M.Sc (MPS) for helping in computer analysis of the statistical data. I also acknowledge the service rendered by Sri Mukul Kalita in typing the draft of the report. I am specially thankful to Dr. R. Talukdar , Principal of our college as well as UGC for facilitating this financial Assistance to my research work.

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HAJO DEVELOPMENT BLOCK : A Brief Study

The Hajo Development Block is situated in between 26° 10' N and 26° 29' 30" N latitude and 91° 26' 50" E and 91° 41' E longitude . The altitude is about 602M above the sea level and ground water level is considerably high while the topography is smooth and plain. The North side of the block is bounded by the Rangia Sub-Division and Kamalpur Development block falls in the east. The south side of the block is bounded by the Sualkuchi Devlopment block and Barkhetri Rev. Circle under Nalbari District falls in the West. It is situated in the North bank of mighty Brahmaputra, in the district of Kamrup, lies at a distance of 20 K.M north west from the city of Guwahati. The nearest Railway station in Nalbari in the north-west of the village at a distance of 20 K.M.

Hajo, an ancient place of immense historical importance, is a living example of social and religious integration. It is the confluence of three major religious orders of the world - Hinduism, Islam and Buddhism . People belonging to each of the three religious orders consider Hajo as a sacred complex. Scholars and linguists holds different opinions regarding the name of Hajo. Some of them associate Hajo with 'haj', the most sought after pilgrimage of the Muslim community Mecca, being in most cases once-in-a-lifetime affair. Dr. Banikanta Kakati suspects Hajo to be a Bodo place name "Ha" means land in Bodo, 'Gojou' means high. "Ha-gojou" means high land. Through a simplijicatory process 'Ha- gojou' came to be known as Hajo. Dr. Upendranath Goswami also thinks that Hajo May be a bodo place.
We can add to this the popular legends connected with the name of Hajo. People professing Buddhist cult often tend to believe that Gautam'a Buddha died in Hajo. His death pained his disciples, who in their painful ecstasy said "Ha-ju' , meaning the setting of the Sun. A section of scholars belive that Hajo is named after the Mech king Haju or Hajo.Writers like Dr. Prabin Ch. Das believe that there is abundant circumstantial evidence to establish that Hajo is named after the Mech King Haju, who probably ruled in the 15th century A.D.

Hajo was under the rule of different royal powers from early period of history to the late medieval period. It was an important seat of rule of three powerful royal camps of mediaval Assam. i.e The Kochs, Mughals and the Ahoms. The Hayagrib Madhab temple is one of the oldest temples of the country. The temple which is situated on a small hillock, is a unique architectural marvel. Far from the madding crowd, the temple is a place of peace, serenity and heavenly bliss.

Hajo's historical importance is quiet interesting .This peaceful hamlet, as it stands today , was the capital of the Koch Dynasty Raghudev, the son of the legendary Koch hero Chilarai and the nephew of king Naranarayana of Kochbehar, established a separate Koch Kingdom with Hajo as its capital during the 16th century. The kingdom of Koch Hajo covered a vast area covering Goalpara, North Kamrup and a portion of the eastwhile Darrang district. Its eastern border Barnadi river down to the Sankosh river on the west. The present-day Mangaldoi subdivision was once a part of the then Koc Hajo kingdom. During the 17th century, the mastery of Koc Hajo alternated between the Koces, the Mughals and the Ahoms. However it was under continuous occupation of the Mughals from 1639 to 1658

Joginitantra, Markandeya Purana, Darrang Rajbons'avali and almost every religious writing make mention of Hajo with high tone praises. Ananta Kandali, wrote verses in praise of the place :

Hajo hena nama pabitra uttama
thane kamrupa maje
manikuta giri sikharate ache
hayagriba devaraje.

Climate and Rainfall

The climate is humid sub-tropic. The average rainfall is 1200 mm. The average minimum and maximum air temperatures are 12° C and 37°C, respectively. The relative humidity is around 80%.

Hajo Development Block consists of three Mouza and 94 villages. These are-

Under Hajo Mouza	31
Under Ramdia Mouza	26
Under Paschim Banshor Mouza	37

Total Nos of Gaon Panchayats are - 16

Total Population of the Hajo Devlopment Block :- (As per 1991 Census)

Category	*Male*	*Female*	*Total*
General	63,993	58,700	1,22,695
S. C Population	6,126	5,597	11,723
S. T. Population	412	381	793
Literate Population	34,699	20,617	55,316

Total population of Hajo Revenue Circle (as per 2001 census)

Male	Female	Total
1,16,122	1,08,104	2,24,226

Other Information

No. of ICDS center	172
No. of Weaving Training Center	1
Weaving Extension Service Units	183 No.
Handlooms	30 No.

WATER SUPPLY

Villages covered by water supply scheme	96 Nos.
Ring Well	37
Tube Well	921
Pipe Water Supply point	13

Information about Health

Primary Health Center	1
Block Primary Health Center	1
Mini Primary Health Center	3 No.
Government Sub Center	30 No.
Ayurvedic Cell	1 No.
Family Welfare Center	1 No.
Total Beds	10 No.
Bed Per Thousand Population	0.082

Hajo presents a rich cultural heritage. Its cultural life manifests itself in variegated forms centering round the temple. The place is known for its brass and bell metal works, goldsmithy, Silversmithy, Weaving, Woodwork, pottery

and flower culture. Agriculture is also the main business of livelihood of the people. Each form of work is unique within its periphery. Each category of artists and artisans cherish in their minds the perfection they invisage for the duties of the temples. The Kahars and Morias of Hajo are engaged in brass and bell metal works both for the deities as well as for the use of the common people . People engaged in this industry are of late, facing tough competitions from other states. Unless and until people come forward with a positive attitude towards them these industries will not survive the test of time. At the same time, such industries will have to keep pace with time for survival.
The brass smiths claim that they face a shortage of finance for which the income from this profession appears to be small. Presentaly, the brass smithy is virtually under the control of the Mahajans or the middleman. The raw materials i.e., the brass sheets for the industry are obtained by the Mahajans from the city or elsewhere and then given to the artisans for making utensils. In reality, these brass metal artisans of Hajo are to a great extent at the mercy of the Mahajans. They get the contract for work only when there is demand for their products. In addition to the contracts with the Mahajans, they occasionally supply their products directly to the users like the community organisations through direct negotiations or to the co-villagers without the involvement of the middleman.

There are two Brass smiths 'co-operative societies'- one in Muslimpatty and the other in Bharalitola. The functions of the co-operative societies are to (1) supply raw materials to the artisans to produced finished goods (2) receive back the finished products on payment of wages and (3) market the products. But the shortage of funds of the societies is a great hurdle and it is alleged that both these societies have failed to meet the primary need of the artisans by supplying the raw materials to them.

Nor the societies appear to have taken any step to supervise the process of production, supply the modernized equipments or to train the artisans in the trade. As a result the brass smiths were forced to rely upon the Mahajans for the supply of the raw materials. The co-operative society of Bhoralitola viz, the Hajo Industrial Multipurpose Cooperative Society is on the verge of closure due to its failure to pay to the state Government an amount of Rs. 51000 approx. being the sales tax on the goods sold by it. This society had a membership of 21 Bhoralitola brass smiths. The Muslimpatty society is also not functioning up to expectations. This society has a membership of 60 Muslimpatty brass smiths. But it has been gathered that 80% of the brass smiths of this neighbourhood depend upon the Mahajans.
In respect of the marketing of the finished goods, it is middleman who controls it. The existing societies market only 10% of the total product. 90% of the goods are sold within the state while the rest are sent outside. The

following may be considered as some of the contributory factors making for the decaying situation in the management of the brass smith household industry at Hajo.

a) lack of adequate capital in the hands of the artisans.
b) Lack of marketing capability of the artisans due to the fear of capital being blocked.
c) Lack of accessibility to the consumers.
d) Exploitation by the Mahajans.
e) Failure of the co-operative societies to meet the needs of the brass smiths.
f) Seasonal nature of the works.
g) Inadequate government help.
h) Availability of cheaper items in the market.

In order to remedy the situations suggestions have been made to remove the deficiencies of the co-operative societies so that these can render the necessary assistance to the artisans in production, supply raw materials at controlled rate through out the year and popularize the products by improving their quality. Modern implements should be introduced with proper training to the artisans.

Weaving , wherever done , is exclusively carried out by the female members of the household. The handloom weaving is a traditional features common to all Assamese families and a household in rural Assam is suppose to possess one loom among other things. Every woman of Assam is a born weaver. No Assamese girl who does not weave can except to become a wife. And she weaves fairly tale in cloth.

Dexterity in weaving is still considered as an important quality for a marriageable girl, particularly in the rural areas. Since the early days weaving has been considered as an important economic activity of the female members in the household. It serves as a subsidiary source of income for the household , because besides meeting the needs of the home, woven cloths are also sold outside.

The rural family weavers weave only cotton cloths and the two common items of their produce are the Gamocha and the Chadar. These cloths are sold to the individual households by going from house to house within the village or outside. They also take orders from the Cloth Stores to weave these items on the basis of contracts.

Pisciculture is an important profession traditionally carried on by the community of fisherman. Fishculture and fish trade have generated a culture of its own. This community has its own folk traditions, folk beliefs, folk songs,

fests and festivals. Fish related folk-culture has its own uniqueness. The educational scenario of the place is also no less fascinating. In the year 1826, immediately after the Treaty of yand also, Mr. David Scott, the then commissioner of Assam province, established 11 primary schools in the state, of which one was established at Hajo. And the present Hajo Balak Ushya Buniadi Vidyalaya is believed to owe its Paternity to that original School. The famous autobiography of Sadarmin States, the school referred to above was established at Hajo in 1842-43(Page-37). All such notes, however, establish the educational background of the place. Besides, during the past Hajo was a centre of Sanskrit learning. Every locality of the place had a "Tol".

The flower culture in Hajo has its own uniqueness. People cultivate flower not only for aesthetic sense but also for earning a bread. This professional flower culture, inextricably linked with the temple culture, is reflective of the taste and aesthetic sense of the people. A community called Malis is engaged in this flower culture. Even outside the community flower trade has flourished in the area. Presently threatened from the flower tycoons operating from outside the state, especially from Calcutta.

The satellite villages around Hajo, wherein the famous temple stands are also equally fascinating places. Damdama is an important area within Hajo development block. The name of Damdama has an unresolved linkage with the Sikh Guru Teg Bahadur who came to the place. The place has a 'distant' relationship with the famous Damdama sahib of Amritsor. Sualkuchi, the textile township, is popularly known as the Manchester of Assam. Eri and muga textile constitute the biggest industry and trade in the place. Similarly Ramdia has been a centre of neo vaishnavite faith propagated by Sankardeva. Again villages like Dihina, Japia, Saikiapara, Rajabazar, Kalitakuchi, Bamundi etc. Have their immense historical importance.

The cultural heritage of Hajo is a chapter by itself. Right from the distant Past hajo has been a centre of learning and literacy activities. Ananta Kandali, Ram Saraswati, Durgabor, Kumarie Bhatta, Bisay Chandra Biswasi, Kaliram Medhi, Raghunath Choudhury, Saurav Kumar Chaliha, hailing from greater Hajo area, have substantially enriched Assamese literature. The 65th Session of Assam Sahitya Sabha is being hosted by the people of the Hajo area. As many as thirteen branches of the Sabha have decided to host the Session from 17th February to 20th February 1999. This integrated literary effort is enough to prove that Hajo is synonymous with integration.

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Fertility

The study of human fertility occupies a central position in the study of population for several reasons. In every society it is very essential to findout birth and death rates and the factors which influence these. In fact, birth or death of a child in a family effects and influence the whole family structure on the one hand and the society as a whole on the other. It also effects the health of the parents and also their Psychology and attitude towards family life (1). It is of course always more on the parents than on the society, where entrance and exit is always continuous. The growth of the population of the world depends entirely on human fertility. Any society replenishes itself through the process of human fertility. Thus in population dynamics, fertility is a positive force, through which the population expands, counteracting the force of attrition caused by mortality. If this replacement of human numbers is not adequate - that is, if the number of deaths in a particular society continues to be more than that of births, that society would face the danger of becoming extinct. (2) On the other hand, excessive replacement of human numbers can also create several social and political problems for a country. The process of replacement of a group through fertility is a complicated process. Within the biological limits of human fertility, several social, cultural, psychological, as well as economic and political factors are found to operate, and these are responsible for determining the levels and differentials of fertility. Hauser and Dunean in "A study of population of new members pretends for the population successive modifications in the number of consumers in each higher age group, the demand imposed on the educational structure, the flow of young adults into the labour force, the housing requirements of newly weels and so on throughout the life span to the ages beyond retirement when the old seek to derive financial if not psychological security from their savings, their progency and their government."

The ruse of the 'Nature of making fertility a function of satiating the uncontrollable desire for sexual intercourse is known to all.(3) Children are borne because of it, but why do some people get more of them or vice-versa? Many writers have found explanations in biology. Multhus ascribed high fertility to lack of moral restraint on the part of the persons and unbridled passionate behaviour between the sexes. He took the view that where birth rates do not drop, rapid population growth must eventually be curtailed by an edging up of death rates, i.e., through positive depopulating check's, which were called 'miseries' by him. However, he did not favour artificial conception control and called them "Vices". He preferred late marriages and control on passion as preventive checks. In the words of Lewis and Thompson, "fertility is generally used to indicate the actual reproductive performance of a woman or groups of women. The crude birth rate (number of births per 1000 population per year) is only one measure of fertility". Barnard Benjamine defines fertility by saying, "Fertility measures the rate of which a population adds to itself by

8811

births and is normally assessed by relating the number of births to the size of some section of population, such as the number of married couples to the numbers of women of child bearing age, i.e., an appropriate yard stick of potential fertility". Barclay has discussed at some length difficulties involved in the study of fertility. He has also defined fertility by saying that " the fundamental notion of fertility is an actual level of performance in a population, based on the number of the live birth occur - fertility can be ascertained from statistics of births. The study of fertility does not indicate the level of fecundity for which there is no direct measurement ".

Need and necessity of fertility has been felt from the very beginning of social life. There are sufficient evidences to show that in the past, with the help of prayers, in many societies, an effort was made to have fertility of barren women. It was always believed that a woman who had no fertility was unfortunate because she could not keep the family going on. (4) as the time passed it was realized that prayers were not effective or scientific method of changing barrenness into fertility and as such scientific means and methods began to be adopted. There was no human history in the past when a deliberate attempts was made to check human fertility. Since death was not within human control, therefore, every effort was made to maintain fertility so that tribe continued. It is however, in the 20th century that there is a growing feelings not to take full advantage of fertility and this is being done through different ways i.e. by late marriage, by avoiding children for long time, by way of limiting family size by the use of contraceptives and in some societies even by following practice of infanticide. Particularly that of the girls.(5)

In the 1960s, it was increasingly realized that the "Problematie factor" in the population growth of developing as well as developed countries was the birth rate. The growth rates of several countries at present depend on the levels of fertility and mortality, and are not much affected by international migration. In the developing countries mortality has declined considerably, and is expected to decline further. Birth rates in these countries, however, have not declined correspondingly, with the result that these countries are experiencing an extremely rapid population growth which, in the opinion of development experts, is a threat to programmes of social and economic development. The reasons for the growing interest in the study of fertility are also worth considering. One of these is that the age structure of any population is primarily determined by fertility and that the bulges and the gaps in this age structure can have serious repercussions, with social, economic and political overtones. The other reasons is that, because of methodological development of new techniques of fertility, the study of fertility could be undertaken from various angles. With the help of carefully designed and sharply focused sample surveys, it has become possible to study many aspects of human fertility, such as coitus, contraception, abortion etc. which were hitherto regarded as too personal and intimate for systematic analysis.(6)

Fecundity and Fertility -

It is important to differentiate between fecundity and fertility. Fecundity refers to "The capacity of a man, a woman, or a couple to participate in reproduction.(i.e., production of a live child). Fertility, on the other hand, "refers to the actual reproductive performance- whether applied to an individual or a group." The fecundity of an individual or a couple may be quite normal, yet the fertility performance may be low, for the term fecundity is biological, whereas the term fertility indicates the actual level of reproductive performance determined by social, cultural, psychological as well as economic factors. Fecundity also refers to the maximum fertility level that can be attained.

Factors Affecting Frtility

In vast majority of cases both the men and women have fertility and capacity to produce children. There, are however, many factors which affect and influence fertility. In the past there was no check or control in so far as child producing was concerned. But today fertility is being checked in the urban areas or the elite sections of the society checking the size of the family wish to have very limited family size. They are following family planning devieces and with the help of or by such means as abortion. A family of two children is today considered a normal family, though some people still like to have a smaller family. In fact, whole programme of limiting the size of the family has become more necessary from social point of View rather than any other view point. In the words of prof- Burten Bendiet, "if there is one thing which experience with family planning shown it is that people are not motivated to limit their families by population statistics or even by the case or availability of contraceptive, but by a whole set of social factors impinging on their personal lives and changing over their life circles. In the vast majority of the society of the world this factors serve to promote human fertility. In a few societies or parts of societies they serve to limit fertility".

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CHAPTER – I

Introduction

The size and growth of population are, inter alias, two vital factors determining the feasibility of economic development of a country. While a growing population is advantageous to the under populated countries, the same growing population acts as a serious drag on economic development of an overpopulated country. Prof. Gunner Myrnald while referring to the population problems of the South Asian countries had maintained that the rate of population growth in these countries was largely independent of heir rate of economic development.

Assam, one of the North Eastern states is also witnessing a high rate of population growth. She provides shelters to as many as 26,638,407 souls with a density of 340 in 2001 against 286 in India in 2001. Assam is facing a formidable problem of alarming growth of its population. Since 1901 Assam had the distinction of recording one of the highest population growth rate among all the states. The Decinal growth rate during 1991-2001 was 18.85 against all Indian growth rate of 21.34.

Assam's population pattern presents a unique picture among all the states of India. The birth and death rates in Assam are higher than the all India rates. While birth and death rates in India were 29.3 and 9.8, in Assam the rates were 30.9 and 11.5 respectively during the 1981-91 decade. Assam also presents the most variegated picture in the composition of the population. As per 1971 census while the percentages of Hindus, Muslims and Christians were 72.51, 24.56 and 2.61 respectively, they were 67.13, 28.43 and 3.32 in 1991.

Thus it appears that the population pattern of Assam is quite different from the other state of the Indian union. According to census Reports Assam's population has been increasing rapidly. There are a lot

of factors behind the rapid growth of the population. The natural birth rates and death rates are not the sole reasons for the present population pattern of Assam. A number of other related factors also are responsible for it. It is known to all that since 1947, a large number of people have entered into Assam and her neighbouring states from present Bangladesh and Nepal. The immigration factor has greatly changed the entire demographic pattern of the state. Rapid growth of the population has not only created economic problems like land hunger, food security, unemployment, underemployment etc. in the state but it has also helped in raising several other socio-cultural problems. As per published data, the Muslim population had increased by 77.43 p.c. during 1971-91 as against 41.89% pc increase of Hindu population during the last 1971-91 two ten year period. This abnormal growth of Muslim population has raised doubts about large scale influx of immigrants from Bangladesh. But it may also happen, to some extent, due to high fertility rates among the Muslims, not due only to immigration. Hence there is the need to study the fertility rates among different communities i.e. indigenous Hindus, immigrant Hindus, indigenous Muslims, immigrant Muslims, Bodos, Rabhas etc. It may be noted here that as per National family Health survey of 1992-93 fertility rates varied from community to community, for example, while Hindu's total fertility was 3.30, and among the Muslims it was 4.41. Fertility rates also differ according to level of education and culture, Hence there is need for studying the fertility rates among different communities. This is why, I proposed to take up the study of fertility rates among different rural communities of Assam as a minor research project had been proposed to be undertaken.

The Geographical area of Hajo Development Block of Kamrup district, Assam has been selected for study. The block, according to the Census of 2001 of India, has 38,791 house holds containing 2,24,381 population in total. The rural population of the area is 2,03,086 and urban population is 21,295 only. The rural urban ratio of the population in the block is 91:9. Also there are 1,15,926 males and 1,08,452 females which estimates Sex-Ratio of the block as 936 females per 1000 males.

The area is thickly populated and the size of the household is estimated to be 5.8 per household. The block has given the habitation for 12 percent Scheduled Caste and only 1 percent Scheduled Tribes population. It also has about 33 percent Muslim Population of which large numbers are migrated Muslim from Bangladesh. Indigenous Muslims in the block are very few.

The people of the block are mostly literate. According to 2001 census there about 71 percent people are literate. However, works participation rate is very low. The Census 2001 estimates work participation rate in the block as 30 percent only which indicates that the large number of people are unemployed there in the block.

Objectives of the study :

1. To find out the rate of fertility of the different communities.
2. To compare the fertility levels among different communities.
3. To find out the actual cause of higher rate of fertility.

Significance of the Study :

The proposed study will be of great help in understanding the socio-economic or religious and other related factors for fertility growth among different community. It will be useful in population control. The study will help in solving population problem and certain economic issues.

Methodology and data Sources :

The proposed study is based on both secondary and primary data. Secondary data are collected from the Reports Published by the census Authorities and various Newspapers, Books, Journals and Research Papers.

For collecting primary data sample survey method has been followed. The population study comprises the major religious communities in Hajo Development Block of Kamrup district. The study

selects purposively each of one indigenous Hindu, immigrant Hindu, indigenous Muslim, immigrant Muslim village as well as each of one Bodo/Rabha etc. village that comes up from the list of villages in the Development Block. Questionnaires have been canvassed from house to house to find out the size of the family and number of children per family. Data have also been collected on family planning methods adopted any for limiting the size of the family. Data have also been collected through the questionnaire on the level of education of the mother with a view to studying the impact of education of mother on limiting present and future family size of the communities. Such a study is expected to throw light on comparative population growth rates among different rural communities.

The study has covered 155 households comprising 43 Caste Hindu, 40 Bodo, 22 Indigenous Muslim and 50 migrant Muslim. The total population covered by the study is 754 of which 27 percent of Caste Hindu, 25 percent of Bodo, 14 percent of Indigenous Muslim and 35 percent of Migrant Muslim. The over all size of the Population of the household is 4.9 in the area. This size is lower than the size obtained by the census 2001. The largest size of the population of the household is found among Migrant Muslim. The study collected information from 155 respondents of the rural area of the Hajo Development Block.

The following is the population and size of the selected households as per community and sex of the population.

Table-1 : Population and Size of the selected household according to the community and sex of the population.

Community	No. of Household	Sex of Population			Percentage to Total	Size of Household
		Male	Female	Total		
Caste Hindu	43	100	103	203	26.9	4.7
Bodo	40	95	92	187	24.8	4.7
Indigenous Muslim	22	69	40	104	13.8	4.7
Migrant Muslim	50	130	130	260	34.5	5.2
Total	155	389	365	754	100.0	4.9

Under the survey area all total 155 households from all four communities have been selected for the study. The 155 households contain 754 people consists of 389 (51.6%) males and 365 (48.4%) females. The Sex-Ratio of the population of the area is found to be 938 females per 1000 males. Most interestingly it is found that the area is dominated by migrant Muslim. About 33 percent population of the survey area is migrant Muslims. Caste Hindu constituted only about 27 percent, Bodo about 25 percent and indigenous Muslims is about 14 percent. The size of the household population is 4.9 persons per households. Besides migrant Muslims which have 5.2 persons per household other community have 4.7 persons each per households. Household size of migrant Muslim in the area exceeds the state and national size of the household population.

CHAPTER – II

HOUSEHOLD CHARACTERISTICS

This chapters presents a profile of the demographic and socio-economic characteristics of the household population according to the age, sex and community. As the age-sex structure of the population has an important impact on the population in each community of the nation, states or any area. The structure can change the economic conditions, literacy and demographic variables like fertility, mortality, migration etc. As such the presentation of such analysis particularly at the micro level helps researchers, policy makers and programme managers to implement any welfare projects at the grass root level. Here in Table-2.1 age-sex distribution of the household population has been presented as per their community affiliation.

2.1 Age –Sex distribution of Population.

Table-2.1 : Percentage Distribution of Household Population by Age and Sex according to their community.

Age	Community and Sex of People											
	Hindu			Bodo			Indigenous Muslim			Migrant Muslim		
	M	F	T	M	F	T	M	F	T	M	F	T
0-4	20.0	15.5	17.7	2.1	4.3	3.2	10.9	20.0	14.4	19.2	26.2	22.7
5-9	12.0	16.5	14.3	11.6	9.8	10.7	15.6	2.5	10.6	20.8	23.8	22.3
10-14	8.0	4.9	6.4	10.5	21.7	16.0	6.3	10.0	7.7	10.0	4.6	7.3
15-49	51.0	48.5	49.1	72.7	61.9	67.5	61.0	62.5	61.5	47.6	44.6	46.1
15-60	52.0	49.5	50.7	75.9	63.1	69.6	62.6	62.5	62.5	49.2	44.6	46.9
60+	8.0	13.6	10.8	0.0	1.1	0.5	4.7	5.0	4.8	0.8	0.8	0.8

In the survey area about 40 percent people are younger i.e. the population is below 15 years of age. This level is higher than the Assam, &India's level found in 2001 census report. Moreover, among the people of Migrant Muslim the population below age 15 year more high. It is more than 50 percent of the total migrant population under survey. It indicates higher fertility among the Migrant Muslims and also it indicates lower

economic condition as the percentage of people able for economic activities in the area are very less, only about 47 percent which leads higher dependency. Among the same community the older people are also found very less which shows only 0.8 percent. This focus the higher mortality among the people of the migrant Muslim and also lower than health service facilities in the area. The same table also focus the male-female distribution of people of each community. In comparison to Migrant Muslims the Indigenous Muslims have less younger people of age below 15 years. It estimates only about 33 percent. It is even less than Hindu Community, (38%) of course it is higher than Bodo community (about 30%). From this analysis it can be assumed that the fertility is the highest among Migrant Muslims and least among the Bodo community. Hindu Community records 2nd position and Indigenous Muslim records 3rd position successively. The proportion of economically active population (age 15-60 year) is found to be highest among the Bodo Community (63.1%), it is found as 62.5 percent in Indigenous Muslim, and as 50.7 percent in Hindu and 46.9 percent in Migrant Muslim. The age structure indicates the economic condition of the people amongst the communities.

2.2 Marital Status :

Table-2.2 below includes information on the marital status of all Household members according to the age, sex of the four communities under study. It is observed that there is still marriage happens under the age of 15 years although the official marriage age is 18 for females and 21 for males under the Marriage act of India. There are 4.2 percent males and 3.2 percent women who married before attaining 15 years of age respectively among the Hindu people. It is interestingly observed no Bodo males or females married before this age of 15 years. Also, there are no marriage before 15 years of age among the Indigenous Muslim female and Migrant Muslim males. But among Indigenous Muslim males 6.1 and Migrant Muslim females 5.0 percent people married before attaining 15 years of age. Among Hindu people no males are found who married

between age 15-19 but only 1.6 percent female married in this age range. The same case of never married for Bodo males and Indigenous Muslim females are also observed. However, 2.7 percent Bodo women, 4.2 percent Indigenous Muslim women and 2.0 percent Migrant males and 10.0 women married in this age group. Due to higher percentage of married women in the lower age group increase the fertility rate among the people.

Table-2.2 : Percentage Distribution of ever married people under study according to the Age-Sex and community.

Age	Percentage of Married people							
	Caste Hindu		Bodo		Indigenous Muslim		Migrant Muslim	
	Male	Female	Male	Female	Male	Female	Male	Female
<15	4.2	3.2	0	0	6.1	0	0	5.0
15-19	0	1.6	0	2.7	0	4.2	2.0	10.0
20-24	0	3.2	7.9	10.8	3.0	29.2	3.9	23.3
25-29	10.4	22.6	18.4	24.3	15.2	33.3	31.4	28.3
30-34	18.8	14.5	13.2	29.7	24.2	16.7	27.5	15.0
35-39	14.6	24.2	21.1	13.5	18.2	8.3	17.6	10.9
40-44	27.1	23.2	18.4	10.8	9.1	0	5.9	5.0
45-49	6.3	1.6	13.2	2.7	12.1	0	5.9	1.7
50+	18.8	25.8	7.9	5.4	12.1	8.3	5.9	1.7
Total	48.0	60.0	40.0	40.0	52.0	60.0	39.0	4.6

As such, this higher percentage of marriage among women is highly significant and to be cared of. Among the people age 20-39 years which is the most fertile age group of population comparatively Hindu peoples proportion of marriage very less than that of the other community. Hindu record only 43.8 percent males and 54.5 percent female who married during their age 20-34 years. This proportion is highest among the Indigenous Muslim females (87.5 percent) and Migrant Muslim males 80.4 percent. Bodo female also record 78.3 percent marriage in 20-39 age group and Migrant Muslim female record 76.6 percent in the same age group. Bodo male and Indigenous Muslim males record in same proportion. As a whole in the sample population 48 percent males and 60 percent females of Hindu community are found to be married, 40 percent

each of Bodo male and female are found to be married, 52 percent males and 60 percent females among Indigenous Muslim community are found to be married and 34 percent males and 46 percent females of Migrant Muslim population in the study area are found to be married. It focus that the proportion of marriage are higher among Indigenous Muslim and Hindu communities in this age group.

2.3 Educational Level :

The level of education of household population may affect reproductive behaviour, contraceptive use, the health of children, and proper hygienic practices. Table-2.3 shows the percentage distribution of Household population age 6 years and above by level of Education according to the sex and community.

Table-2.3 : Percentage Distribution of household population age 6 years and above by level of Education according to the sex and community.

Age	Percentage of population age 6+								
	Hindu		Bodo		Indigenous Muslim		Migrant Muslim		Total
	M	F	M	F	M	F	M	F	
Not read at all	11.5	17.9	--	15.9	19.6	16.1	32.0	33.7	17.9
Primary	25.6	32.1	26.9	25.0	25.0	3.2	45.6	41.1	29.3
Middle	20.5	17.9	48.4	51.1	21.4	41.9	3.9	10.5	29.6
Secondary	12.8	8.3	6.5	5.7	14.3	19.4	7.8	8.4	8.7
Higher Secondary	23.1	16.7	12.8	2.3	12.5	16.1	6.8	4.2	10.4
College	6.5	7.1	5.4	--	7.2	3.2	3.9	2.1	4.1

In the study area among the sample population age 6 and above 17.9 percent population is illiterate. Among males 14.4 percent and among women 22.1 percent females are found to be illiterate. Illiteracy is higher among migrant Muslims. Among them 32.0 percent males and 33.7 percent females do not read and write. Illiteracy is nil among the Bodo males where as 15.9 percent women of them are illiterate. Next higher illiteracy is found among Indigenous Muslim then among Hindu.

Female illiteracy is higher among Hindu (17.9%) than among Indigenous Muslims (16.1%). Among all, about 68 percent people passed secondary school, 10 percent passed Higher Secondary school and only 47 percent passed college level among the study population. But according to the community Bodo shows the highest percent (81.8%) of people (males and females) who completed up to secondary level of education. But then the higher education like higher secondary and college level are very less. More Hindu people complete the higher secondary (23.1%) and college level (6.5%). Among the survey people 7.1 percent Hindu female and 7.2 percent Indigenous Muslim males completed college and higher level of education. As a whole, as illiteracy in the area is not too low the area can be ranked highly illiterate.

CHAPTER – III

BACKGROUND CHARACTERISTICS OF RESPONDENTS

Socio-economic and demographic behaviour are associated with several characteristics including their age, marital status, religion and caste. Modernizing influences such as education and exposure to mass media are also important catalysts for demographic and socio-economic change.

This chapter presents a profile of the demographic and socio-economic characteristics of the respondents who were identified for the study.

Table-3.1 : Percentage Distribution of respondents by some selected characteristics according to the sex and communities.

Selected Characte-ristics	Percentage of respondents by community & sex									
	Hindu		Muslim		Indigenous Muslim		Migrant Muslim		Total	
	M	F	M	F	M	F	M	F	No.	PC
Age										
< 30 years	13.3	25.0	12.5	50.0	11.1	75.0	36.7	0	36	23.2
30-44	82.1	25.0	62.5	25.0	22.2	25.0	51.0	100.	86	55.5
45-59	7.7	25.0	25.0	12.5	38.9	0	10.2	0	25	16.2
60+	0	25.0	0	12.5	27.8	0	2.0	0	8	5.2
Marital Status										
Married	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	--	--
Never Married	0	0	0	0	0	0	0	0		
Education										
Not read at all	7.7	25.0	0	37.5	33.3	0	53.1	100		
Primary	10.3	25.0	28.1	37.5	11.1	0	16.3	0		
Middle	30.8	25.0	50.0	12.5	11.1	25.0	6.1	0		
Secondary	20.5	--	3.1	0	22.2	25.0	6.1	0		
Higher Secondary	17.9	25.0	9.4	12.5	16.7	50.0	2.2	0		
College & above	12.8	-	9.4	0	5.6	0	6.1	0		
Occupation										
Household labour	56.4	25.0	59.4	87.5	50.0	75.0	12.2	100.0		
Labour in HH or Industry	10.3	75.0	3.1	12.5	11.1	0	2.0	--		
Agriculture	7.7	--	--	--	0	0	0	--		
Potter	0	--	9.4	--	27.8	0	75.5	--		
Service	17.9	--	12.5	--	5.6	25.0	4.1	--		
Teacher	7.7	--	15.6	--	5.6	0	6.1	--		

The Table-3.1 presents the socio-economic and demographic characteristics of the respondents under study. Age of the people is an important factor in the demographic study. Age of respondents related to economic activities, fertility and dependency of the people. Here, it is observed that highest percentage is observed in he case of male respondents of age 30-49 among Hindu community. There is 82.1 percent males. Among Bodo community also the percentage in 30-44 age group is higher among males. Indigenous Muslim records only 22.2 percent and Migrant Muslim records 51.0 percent respectively. As this age-group population is most economically active and reproductively capable one may expect from this higher economic growth and higher fertility too if fertility is not checked. Surprisingly the percentage of female in 30-44 age group is highest among the female respondents of Migrant Muslim. Of course the number of female respondents are also very few in that community. Among the Indigenous Muslims about 39 and 28 respondents came from the ages 45-49 and 60 and above. Other interesting observation is that the old age respondents which covers 60 years and above are nil in the males respondents of Hindu, Bodo and female respondents of Indigenous and Migrant Muslim. Only 25 percent female from Hindu Community, 12.5 percent for Bodo community respectively are covered by the study as respondents. And 28 percent male respondents from Indigenous Muslims and 20 percent from Migrant Muslim community are covered. As a whole, among the total respondents 23 percent were drown from the people of age below 30 years, 56 percent from the age 30-44 years, 16 percent from the age 45-59 years and 5 percent from the age 60 years and above.

Regarding marital status of the respondents it to be stated that the respondents were all currently married couple. So all male and female respondents covered by the study are married automatically.

In the case of literacy of the respondents concerned the highest illiterate respondents are coming from the Migrant Muslim. It is 53 percent from males and 100 percent from females. Most of the

respondents are educated by secondary and Higher secondary education. Only 12.8 percent Hindu males and 9.4 percent Bodo females and 5.6 percent Indigenous Muslim 5 and 6.1 percent Migrant Muslim respondents passed the college education. No female respondents are found to be passed graduation and above courses.

Occupation of the people of a particular area is most important to gauge the standard of living of the people of the area. Here among respondents most of them are found to be Household labourers or Household Industry Labourers. A few respondents of Hindu Community engage in agriculture and about 25 percent engage in sources including teaching. Among other community respondents in agriculture. However, some engage in pottering, some services. Among Migrant Muslims 76 percent respondent engage in pottering.

From the above statistics it is observed that the areas is not economically developed.

Table-3.2 : Birth Rate, Death Rate and Mean No. of children ever born to per women in the survey area according to the community.

Community	CBR		CDR		Total population during ref. Period	Mean No. of children born per couple
	No.	Rate	No.	Rate		
Hindu	12	59.1	0	0	203	1.67
Bodo	0	0	0	0	187	2.95
Indigenous Muslim	6	57.7	0	0	104	1.31
Migrant Muslim	23	88.5	3	11.5	260	3.06
Total	41	54.4	3	4.1	754	2.40

With a view to estimate the Birth Rates and Death Rates among the survey population and specifically among the communities the number of information on births and deaths during 1st January, 2004 and 31st December, 2005 had been collected. Statistics in the Table 3.2 show that 41 births and only 3 deaths occurred during the period among the survey population of 754. Community wise 12 children among 203 Hindu, 6 among 104 Indigenous Muslim and 23 among migrant Muslim population were born. There were no births and deaths among 187 Bodo population during the reference period. Also there were no deaths among

Hindu, Bodo and Indigenous Muslim population apart from 3 deaths among 260 migrant Muslims. As the sample size is very small particularly for the communities, it has there fore, been left to estimate the rates because it would appear some unbelievable result. But on the numbers of births and deaths it is known that the births among the migrant Muslims and Hindus are higher than other communities. Migrant Muslims recorded highest CBR and CDR among all four communities. There had not been observed any deaths among the population other than migrant Muslims. However, out of 260 population 3 number of deaths is found to be higher.

Observing the above situation it may be viewed that the survey area needs promotion of welfare family services by increasing awareness programme activities.

Table-3.3 : Number and Percentage Distribution of the couples of four communities who maintained birth interval by different years during their reproductive period.

Birth Interval between births		Hindu		Bodo		Indigenous Muslim		Migrant Muslim	
		No.	P.C.	No.	P.C.	No.	P.C.	N`o.	P.C.
1st Birth	1yr.	0	0	26	81.3	0	0	1	2.7
	2nd yrs.	3	11.5	5	15.6	4	40.0	21	56.8
	3rd yrs.	10	38.5	0	0	4	40.0	10	27.0
	3+ yrs.	13	50.0	1	3.1	2	20.0	5	13.5
Total		26	100.0	32	100.0	10	100.0	37	100.0
2nd to 3rd Birth	1yr.	1	20.0	5	18.5	0	0	1	3.7
	2nd yrs.	2	40.0	14	51.9	2	66.7	11	40.8
	3rd yrs.	1	20.0	2	7.4	0	0	7	25.9
	3+ yrs.	1	20.0	6	22.2	1	33.3	8	29.6
Total		5	100.0	27	100.0	3	100.0	27	100.0
3rd to 4th Birth	1yr.	0	0	4	26.7	0	0	1	5.3
	2nd yrs.	0	0	6	40.0	0	0	13	68.4
	3rd yrs.	0	0	2	13.3	1	7.1	3	15.8
	3+ yrs.	0	0	3	20.0	0	0	2	10.5
Total		0	0	15	100.0	1	7.1	19	100.0
Grand Total		31		74		14		83	

Sufficient interval between two births is most important intervention in limiting number of births in the family. Also, it helps in maintaining the health of the child. Also children which are born in the least interval could not be able to get proper care from their parents. With this view the present survey collected information on interval between two successive births of a mother who maintained birth interval.

The Table 3.3 depicts some results of the survey according to the community affiliation of the mothers. Here some of the mothers maintained intervals between different issues of births more than once that indicates the some mother may have interval between first to second, second to third, third to fourth and so on in her reproductive span Also the mothers are distributed according to the number of years of intervals they maintained between two successive births.

It is observed that out of 155 couples interviewed 105 had maintained intervals between first and 2nd births. Community wise 37 Migrant Muslims couple, 32 Bodo couples, 26 Hindu couples and 10 Indigenous Muslim couples maintained the interval between some births. Only 26 Bodo women maintained interval between first and second birth by 1 year. Hindu, Indigenous Muslim did not do it by 1 year, However, only 1 Migrant Muslim women maintained it by 1 year. Majority of the Hindu mother maintained the intervals by 3 and more than 3 years, Indigenous Muslim by 2 and 3 years and Migrant Muslim by 2 years.

In regard to second and third births interval 27 Bodo and 27 Migrant Muslim , 5 Hindu mothers and 3 Indigenous Muslim mothers maintained this interval. Among them 40 Hindu, about 52 percent Bodo, about 67 percent Indigenous Muslim and about 41 percent migrant Muslim mothers maintain this category of intervals by 2 years. Mothers who maintained this category are very less. And 40 percent Hindu, about 30 percent Bodo, 33 percent Indigenous Muslim and about 30 percent migrant Muslim mother maintained this by 3 and more than 3 years.

In regard to the interval between third and both births no Hindu mothers were found to be maintained this category of interval. Only 15 numbers of Bodo, 1 number of Indigenous Muslim and 19 number of Migrant Muslims maintained this category of interval and majority of them maintained by 2 and 3 years of time.

From the above analysis it is viewed that the women are interested to keep interval between two successive births from1 to 3 years and up to 3rd births. After third births the intention of mothers to go for more birth is very less.

CHAPTER – IV

KNOWLEDGE AND USE OF CONTRACEPTIVES ALONG WITH THE FUTURE PLAN FOR FAMILY PLANNING

The main objectives of the National Family Welfare Programme of India is to promote responsibility and planned parent hood through voluntary and free choice of family planning methods best suited to individual acceptor. This programme now has been implementing under the new nomenclature of Reproductive and Child Health Programme. The new approach emphasizes the target-free promotion of contraceptive use among eligible couples, the provision to couples of a choice of contraceptive methods and the assurance of high-quality care.

Information collected from a small area through our study could not, of course, suggest for the high level policy decision. But the information collected though such a micro study definitely can convey the massage of the situation prevailing at the micro level. This chapter begins with an appraisal of women's knowledge of contraceptive methods and ever use of the same. Also the information regarding the attitude of the women to-wards the planning of future use of the contraceptives. This information can also help in planning to be done at the micro-level.

Table-4.1 : Percentage of Respondents of currently married couple who have exposure to the knowledge on contraceptive methods.

Community	Codes of the sources of knowledge on contraceptive methods								
	2	3	12	13	23	34	123	134	234	1234
Hindu	2.3	16.3	7.0	2.3	14.0	14.0	9.3	2.3	9.3	23.3
Bodo	88.2	11.8	0	0	0	0	0	0	0	0
Indigenous Muslim	0	0	11.1	0	33.3	0	44.4	0	0	11.1
Migrant Muslim	0	64.1	0	1	4	0	3	0	0	15.4

Codes of sources: **Code 1** indicates by reading News paper
Code 2 indicates by watching T.V.
Code 3 indicates by listening Radio
Code 4 indicates by watching drama, street play, Song, F.W. pamphlet.

In analyzing the information collected about the knowledge of contraceptive use the sources of knowledge have been divided in to four categories namely (1) by reading news paper, (2) by watching T.V., (3) by listening radio and (4) by watching drama, street play, song and F. W. pamphlets.

The Table 4.1 shows the extent of knowledge about the family planning methods among the 4 communities under study. The table informs that among the Hindus the most of the women gathered knowledge from multiple sources. Their 23.3 percent women gathered knowledge from all four sources mentioned above, 16 percent gathered only from radio and 14 percent gathered knowledge from T.V., Radio and drama, street play etc. No women gathered knowledge only from news-papers listening radio and drama etc. Only 2.3 percent gathered knowledge only from watching T.V., Both T.V. and Radio have some singular role to promote the knowledge among the rural women. News paper has no singular role to play.

Among the Bodo community about 88 percent women gathered knowledge from watching T.V. and about 12 percent from listening radio. They have not perceived any knowledge from other sources. It may be due to higher illiteracy among the rural Bodo women,

Among indigenous Muslim women about 44 percent women gathered knowledge from news-paper, T.V. and radio, of this 33 percent from T.V. and radio and 11 percent from news paper and T.V. from all four sources the indigenous Muslim women gathered knowledge is only 11 percent.

In the case of Migrant Muslim women most of the women (64%) gathered knowledge from Radio. They did not get knowledge only from T.V. But they got knowledge from other sources also particularly about 15 percent women have had knowledge combine from all 4 sources.

In the table-4.2 analysis have been made on the ever use of contraceptives by the currently married women according to their background characteristics viz. educational level, community and occupation.

Table-4.2 : Percentage distribution of currently married couple of age 15-49 years who have ever used of any contraceptive according to the background characteristics.

Background Characteristics	Condom	Operation	Tablets	Total
Education				
Not read at all	100.0	0	0	100.0
Primary level	33.3	0	66.7	100.0
Middle	25.0	12.5	62.5	100.0
Secondary	57.1	0	42.9	100.0
Higher Secondary	66.7	16.7	16.6	100.0
College & above	33.3	0	66.7	100.0
Community				
Hindu	43.5	8.7	47.8	100.0
Bodo	0	0	0	100.0
Indigenous Muslim	75.0	0	25.0	100.0
Migrant Muslim	0	0	100.0	100.0
Occupation				
House wife	45.8	8.4	45.8	100.0
Household labour	50.0	0	50.0	100.0
Service	50.0	0	50.0	100.0

As per educational background those who could not read or write use condoms only. None of them informed about the other contraceptives. The women who read up to higher secondary level highest 67 percent of them used condoms followed by 57 percent by women read upto secondary level. Women who read up to primary level and also those who read up to college and above level about 33 percent of them use condoms. As a whole, condom users are more in case of males comparison to the females. The couples now a days do not like to go for tubectomy and vasectomy operation. Of course, it is also observed that on this measure less emphasis has been given by the programme implementators too. Only about 13 percent women read up to middle class level and 17 percent women who read up to higher secondary level underment for operation. The highly choosed contraceptive is tablets for women of the couple. However, none of the women who could not read or write did use tablets as per survey data. But about 67 percent of those who read up to primary level and college level and above, informed that they used tablets. Highest number of women who use tablets are the

women who read up to middle level schools. About 63 percent of them use this contraceptive. Women who read up to secondary and higher secondary school were about 43 percent, and 17 percent of them use tablets.

In regard to the community the Hindu women mostly use tablets and condoms. The survey data says that about 48 percent couple use tablets and about 44 couples use condoms. It is surprising that none of the Bodo couple interviewed by the survey personnel were found not to be used any one of the modern contraceptive methods. While 75 percent and 25 percent couples of the Indigenous Muslim use condom and tablets respectively. Indigenous Muslim couples are found to be against operation.

Occupation and use of contraceptives have a positive correlation. As such, it is partiment to study this aspect too. Here, we have observed that about 46 percent husband of the couple use condoms and their 46 wives use tablets only. The half of the household labourer and service holder couples use condoms and tablets respectively.

On the above information it is viewed that the condoms and tablets are the most popular contraceptives among he currently married couples of the area.

Currently married women who were not using any contraceptive method at the time of the survey were asked about their intention to use any one of the method in future. If they would use when they will use, means (i) just after marriage, (ii) after one child, (iii) after two children or (iv) after three children or more child birth. This type of information can help the policy makers and programme managers to identify potentiat groups of contraceptive users and to make available that kind of contraceptives which have large demand.

Table-4.3 : Percentage of couple who have not currently used any contraceptives but plan to use in future after certain births according to their background characteristics.

Background Characteristics	Would be used				
	Just after marriage	After first birth	After second birth	After third birth	Total
Education					
Not read at all	0	100.0	--	--	100.0
Primary level	0	100.0	--	--	100.0
Middle	0	50.0	12.5	37.5	100.0
Secondary	0	14.3	71.3	14.3	100.0
Higher Secondary	0	66.6	16.7	16.7	100.0
College & above	0	66.7	0	33.3	100.0
Community					
Hindu	0	43.5	8.7	47.8	100.0
Bodo	0	0	0	0	0
Indigenous Muslim	0	75.0	0	25.0	100.0
Migrant Muslim	0	0	0	100.0	100.0
Occupation					
House wife	0	45.8	8.4	45.8	100.0
Household labour	0	50.0	0	50.0	100.0
Service	0	50.0	0	50.0	100.0

Table-4.3 gives couples responses to the question put to them. It is observed that none of the couple-illiterate or literate, will choose to use contraceptive just after their marriage. However, cent percent illiterate and educated up to primary level couple expressed their plan to use the contraceptive after one child birth only. Couple having education up to middle class level 50 percent of them would use contraceptive after one child, about 13 percent would use after two births and 38 percent would use after three or more children. In regard to the couple educated up to secondary level 14 percent, 71 percent and 14 percent respectively would use contraceptive after one child, two children and three or more children. However, in the case of higher secondary and college level educated couple, 66.7 percent each of them answered that they would use the contraceptive after one child only. However, about 17 percent higher secondary couple told to use after two children and another about 17 percent higher secondary passed couple informed to use after three or more children. It is of course derogatory observation as highly

educated person generally choose less children and take contraceptive measures to prevent more child.

Community wise discretion also generally found in the case of use of contraceptive as a means of checking more birth. Here in the survey it is observed that about 48 percent Hindu couples choose to use contraceptive after the birth of three children. Only about 44 percent couples expressed their choice of use contraceptive after the birth of one child and a smaller percentage like 9 percent would choose to use contraceptive after two children. Most of the Indigenous Muslim couples which comprises 75 percent are interested to use contraceptive after one child only. None of them interested to use just after marriage and after two children. However, 25 percent of them would use after three or more children. The migrant Muslims couples which have higher births would use the contraceptives couples which have higher births would use the contraceptive after having higher children in their families. The survey states that 100 percent couples has expressed their desire to use the contraceptives after three or more children. This shows the lack of interest in limiting the their family sizes. The tribal folk viz. Bodo are not at all interested to use modern family planning method. Rather they would use their indigenous method prevailing in their society. Among the four communities considered by the survey Indigenous Muslims are found to be highly interested in limeling their family size.

In the case of couples as per their occupation it is observed that about 46 percent couples would use contraceptive after one child, 8 percent after two children and 46 percent after three or more children. There also the couples who are involved in household works and service respectively would use contraceptive-half of them after one child and other half after three children only. It is viewed that tablet to be used in future is the most popular contraceptive among the couples of the area.

Regarding problems faced by the couples in accessing the contraception only a least number of couple faced some minor problems only. Only one respondent informed that the contraceptives are not

regularly available in the sub-centres and 3 of them informed that the government supply of contraceptives is not regular.

Table-4.4 : Percentage distribution of currently married women who have expressed their preference to the place for their children's birth.

Place of preference	Women with no birth		Women with births	
	No.	P.C.	No.	P.C.
1. At home with assistance of relatives	--	--	21	14.5
2. At home with Dai's assistance	--	--	1	0.7
3. At home with the assistance of health worker	--	--	--	--
4. Health Institute	1	10.0	38	26.2
5. No Answer	9	90.0	85	58.6
Total	10	100.0	145	100.0

Out of the 15.5 respondent only 10 had no children and 145 had children. Out of 10 women having no children only one (10%) replied and she was interested to give birth at the health institute, 90 percent of them did not answer. Among the couples who had birth about 59 percent did not give any reply at all. About 15 percent preferred to give birth at home with the assistance of the relatives, only about 1 percent preference at home with Dai's assistance and about 26 percent preferred to give births at the Health institute. But none of the couples preferred to give birth at home with the assistance of the health workers. Among the couples health institute is the most preferred place for giving births of their children. This indicates the safe child and mother at the time of delivery.

CHAPTER-V

SUMMARY OF FINDINGS AND POLICY IMPLICATIONS

This chapter intends to summarise the findings of the survey data so that so that readers can get concise information immediately. The findings are the outcome of the anlysis of the survey data collected primarily from the households of the survey area. Also, on the basis of the findings some suggestions and recommendations are made for considerations of the policy makers to impliment their plan in the small areas.

Objectives:

(1) To find out the rate of fertility of the different population communities.

(2)To compare the fertility level among different communities.

(3) To find out the actual cause of higher rate of fertility.

Findings:

(1) The population of the survey area is found to be younger. About 40 percent of the household population is below 15 years of age. This level is higher than the Assam's level as a whole. Also, more than 50 percent of the household population of the Migrant Muslims are below the 15 years of age. This higher level of child population indicates higher fertility in the area as well as among the Migrant Muslims.

The situation needs extensive family planning awareness and action in the area to check the higher level of fertility.

(2) Regarding marital status it is observed that child marriage is still prevalant in the area inspite of minimum age of marriage is fixed for males as 21 years and for females as 18 respectively years under the Marriage Act of India. Underage marriage is found in both males and females of Hindu Community. However, the same is found

among males of Indigenous Muslims and among females of Migrant Muslims community.

As underage marriage affects the fertilty and reproductive health of mothers, emphasis should be given to stop this tendency of undermarriage among all comunities.

(3) Education of couple is most important factor affecting fertility, reproductive behaviour, contraceptive use and health of the children.

Illiteracy is also high in the survey area particularly among the Migrant Muslims. Higher illiteracy means higher fertility, lower contraceptive use, lower reproductive health status. As such, emphasis should be given to eradicate illiteracy from the reproductive couples by extending "education for all" programmes through Sarva Siksha Abhijan Misson.

(4) Fertility , as a whole, in the area, mortality among Migrant Muslim community have been found to be very high. Obcourse, it happens due to lower sample size covered by the survey. However, collected information shows too high of fertility levels and moderate high motality level.

Observing this situation it will, perhaps, be better to promote the family welfare services by increasing awareness programme activities in the area.

(5) Regarding maintenance of sufficient birth interval beteen two successive births in the area are found to be better. Also, mothers are less interested to go for more births after third birth.

(6) Television and Radio have singular role to promote the knowledge and use of contraceptive among the rural women. Otherwise, they gather knowledge from all sources of information. News papers have least impact on the rural, poor as well as illiterate women. Only Radio and TV can cater this kind of needs for them.

As such, more education among the rural women and TV and Radio should be provided among the rural poor women.

(7) In connection with the contraceptive prevalance it is observed that Condoms and Oral Pills are two most important and popular methods among the rural couples.

As such, these two methods should be made quite accessible and readily available at the nearest possible point of the couples.

(8) About 75 percent couples who have not used contraceptive are interested to use the same in the future.

Process should be kept on to increase the willingness up to 100 percent by awaring them the importance of use of contrceptive.

(9) No problems are faced by the couples in using family planning methods. Only , according to them, the methods should be readily available and supply should be regular.

(10) Most of the mothers' choice is to deliver their child birth at the Health Institute to get proper care and hygienic atmosphere at the time of delivery.

Accordingly, environment for such situation should be provided to them at their nearest health facilities.

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