

Chapter - 1

FRAMEWORK OF THE STUDY

1.1 Introduction

Development ideally should be a participatory process of social change in a society intended to bring about both social and material positive advancement (including greater equality, freedom and valued qualities) for the majority of the people through their gaining greater control over their environment. It is neither a simple, nor a linear process. It is a multi-dimensional exercise that seeks to transform society by addressing the entire complex of interwoven strands, living impulses, which are part of an organic whole.

As it is a process meant to empower the poor, reduce exploitation and oppression by those having economic, social, and political power. It also means an equitable sharing of resources, improved healthcare and education for all. Development is related to a complex set of issues, with many different and often contentious definitions.

A basic perspective equates development with economic growth. The United Nations Development Programme uses a more detailed definition- according to them development is *'to lead long and healthy lives, to be knowledgeable, to have access to the resources needed for a decent standard of living and to be able to participate in the life of the community.'*

Achieving human development is linked to a third perspective of development which views it as freeing people from obstacles that affect their

ability to develop their own lives and communities. *Development, therefore, is empowerment*: it is about local people taking control of their own lives, expressing their own demands and finding their own solutions to their problems.

It is somewhat easier to say which countries are richer and which are poorer. But indicators of wealth, which reflect the quantity of resources available to a society, provide no information about the allocation of those resources—for instance, about more or less equitable distribution of income among social groups, about the shares of resources used to provide free health and education services, and about the effects of production and consumption on people's environment. Thus it is no wonder that countries with similar average incomes can differ substantially when it comes to people's quality of life: access to education and health care, employment opportunities, availability of clean air and safe drinking water, the threat of crime, and so on. Different countries have different priorities in their development policies.

According to Everett M. Rogers the goal of development is equity of distribution of socio-economic benefits, communication resources, self reliance and independence in development, decentralization of political power etc.

Development required some kind of behavior change and need effective communication. Research shows that changing knowledge and attitudes does not necessarily translate into behavior change. In order to effect behavior change, it is necessary to understand why people do what they do and understand the barriers to change or adopting new practices. Also experts in different disciplines have seriously deliberated on the modes by which the quality of life of society could

be progressively improved. Using the state of knowledge and the repository of their sciences, they have formulated models of development that will enable society to achieve new vistas of development which, in turn, will improve the quality of life of its people. An overwhelmingly large number of these models have been designed for the Third World countries where development is the crying need of the hour and is top in the ideologies and action programmes of leadership.

A characteristic feature of the Third World countries is that they are predominantly rural in character and their economy is agrarian and subsistence-oriented. The transformation of these countries by structural changes in the total society has been the major emphasis in all models of development. Since the society is predominantly rural and agricultural, primary emphasis has been on modernization of their agricultural sector through large scale extension work. The role of the media in extension, i.e, in carrying the message of modern technology to the doorsteps of rural folk, has been realized only quite recently, largely because the printed word has been the major and sometimes only means of mass communication and this had little use among the majority of the Third World countries where people are illiterate. It was only the revolution of radio technology which enables the manufacture of cheaper receiving sets that has ushered in a new and revolutionary means of mass communication among the developing countries. Of late, television has become popular and has overtaken the radio in catching people's attention, but unlike the radio, the television sets are costly and unaffordable even for middle class families. However, the

government extension efforts through television resulted in the installation of community sets in villages to make it accessible to the rural people.

The media are also products of social ethos and orders. They reflect both these elements in their functions and contents. Media also belong to social institutions. Mass media are supposed to act as agents of social change, especially in developing countries like India. Social change is a process that demands alterations in structure and functions of society. Media normally reinforce the existing values and beliefs in a given system. Access to information, may on the other hand alter the social structure. Several institutions and factors can, with the help of mass media bring about changes. The creation of panchayats, invention of new industrial technology, improvement in the public transport system and even the formation of a ministry can be responsible for effecting social change.

For all this development communication and the role of various media is very important for the well-being of the society.

1.2 Statement of the Problem

Mass media are made of social interaction. They interact among individuals, between individuals and institutions and finally among institutions themselves. Social interaction of any type is characterized by transfer of meanings, customs, beliefs and values.

It is believed that social change and economic development are linked. Because development programmes, such as improved methods in agriculture, health, industry and education are all aimed to induce changes in a specific social

structure. The mass media and this process of economic advancement directed towards socio-economic change.

The impact of mass communication on socio-economic development has, therefore, not received as much attention among social scientists as other means of development. This is more so in India where 80 percent of the people live in villages and 70 percent are illiterate. This inhibited the use of newspapers for mass communication. The radio became cheap in India only in the 1950s and television entered India only in the beginning of the 1960s. It is because of this there is lack of studies in this area. Nevertheless, the impact of these media on development remains paramount. Therefore, it is proposed to make a study of the role of mass communication in development which should not only add something useful but also give new insights for policy makers and programme planners.

It is considered that mass media has potential agencies for the development of people primarily because their reach is very wide. Further, television and radio have the power to overcome the literacy barrier and hence their interaction with illiterates may be higher. Mass media are very suitable instruments for the rapid development of underdeveloped countries like India, where material resources are in short supply and education of people is low.

The nature and extent of interrelation between mass communication and development in the social and economic life of rural population is one among them. The process of communication is determined by a host of factors like political conviction, race, age, sex, education, income etc. The impact of these

variables on the relationship between mass media effect and socio-economic development of rural society is not satisfactorily analyzed.

Primarily for these reason the pursuit of this study was felt important and pertinent. Manipur is chosen for the field study because Manipur is geographically isolated from the mainland of the country and its lack of transport system hinders media growth as well as development reach. Moreover for the lack of advance information technology, the state is lagging behind other states in terms of media reach and access. Also the catalytic effect of mass communication in the process of socio- economic development is not properly examined. The question which comes up is, if media reach and access in the rural areas of such state and status of development are in any way related.

1.3 Review of Literature

1.3.1 Communication

Communication is the process by which we understand others and in turn endeavor to be understood by them. It is dynamic, constantly changing and shifting in response to the total situation (Anderson, 1959). “Communication: the transmission of information, idea, emotion, skills, etc. by the use of symbols, words, pictures, figures, graphs, etc. It is the act or process of transmission that is usually called communication” (Berelson and Steiner, 1964). Communication is taking place in this universe amidst all living organisms. When we take in a wider perspective, communication can be treated as that which links organism’s together (Dance and Larson; 1976).

1.3.2 Human Communication

Hovland (1954) defined communication as the process by which people influence other while getting themselves influenced in turn. By the late 18th century the scope of communication was broadened with the inclusion of the art and craft of information persuasion and entertainment. Harold Lasswell (1960) explained the communication process in the popular paradigm ‘who says what to whom through which channel and with what effect.’

“It is a two- way relationship which cannot which cannot be adequately understood in terms of simple engineering or mechanical analogies. It is uniquely a human relationship from which emerge all civilization and culture and without which man, as we know him, could survive” (Fearing, 1964).

“Communication refers to a social process- the flow of information, the circulation of knowledge and ideas in human society, the propagation and internalization of thought” (Rao,1966).

According to Berlo (1960), men communicate with intend to influence others while Baidelaly asserts that behavioural change. Raymond Williams (1962) states communication as passing of attitudes from person to person and Berelson and Steiner (1964) define communication as a process transmitting messages using symbols, words, pictures, figures and graphics. Briefly the main purpose of communication is to change other people’s behavior (Mc Quail Denis, 1994).

Society cannot survive in the absence of communication as its patterns and systems are the products of its social, cultural, political and economic

environments. While communication is vital for human existence and social progress, mass media can change the attitude of the people and help bring out socio-cultural change which is resulted from abandoning established concepts of human communication (Paschen et.al, 2002).

1.3.3 Mass Communication

Rao has defined “mass communication as the study of the process involved in such utilization of such mechanical devices for such news and information and the flow of these messages through society” (Rao, 1975). Mass communication “comprises the institutions and techniques by which specialized groups employ technological devices (press, radio, film etc.) to disseminate symbolic content to large heterogeneous and widely dispersed audiences” (Janovitz,1968).

According to R.K. Chatterjee (1978), mass communication functions in relation to policies and programmes of the government. H.K. Ranganath (1981) that messages, medium and masses are the three major factors in the context of communication.

The term “mass communication stands for dissemination of information, ideas and entertainment by the use of communication media. The media include those which use modern means of communication such as radio and television, film, the press, publication and advertising” (Information and Broadcasting Ministry, 1982).

1.3.4 Mass Communication and Socio- Economic Development

Lakshmana Rao used development to represent “the complicated pattern of economic, social and political changes that take place in a community as it progresses from a traditional to a modern status. These changes include political consciousness, urbanization, mobility, literacy, media consumption and a broad general participation in nation building activities” (Rao, 1966).

Mere qualitative growth taken by itself hardly amounts to development, it has to be linked with efficiency of organization (Hobbhouse, 1966).

Development is a type of social change in which new ideas are introduced into a social system in order to produce higher per capita incomes and levels of living through more modern production methods and improved social organization (Rogers and Shoemaker, 1971).

Devadas views development of a community as a total process in which all aspects of human life- aspirations, education, health and nutrition are involved and evaluated on the touchstone of economic growth and living standards (Devadas: 1975).

Joshi defined development as “the modernization of the total structure, a process of social and economic change on which hinges the making of a community” (Joshi, 1979).

Development is to be viewed as a host of social, psychological, anthropological, cultural, economic and political dimensions o the human problem. Social justice is the essence of development. It is growth with equity (Ratnam, 1980).

Nyerere also accepts the basic needs approach to development but the development policies must be directed towards meeting the basic human needs of all, not fulfilling the desires of the more privileged members of the community (Nyerere: 1980).

Development is a process which aims at achieving self-reliance and improved living conditions for the underprivileged majority of the population (Linden, 1989).

According to William F.Ogburn (1950), change might originate in the material culture including values, customs etc while change in one brings out change in the other. For instance, change in material inventions facilitates change in non-material customs for adjustment.

Though anthropologists have conducted studies on the phenomenon of social change, the communication system has not been studied in depth. Spicer (1952) and Foster (1962) conducted anthropological analysis of cultural inhibiting factors and change-promoting factors to the process of socio-cultural change. According to Ranjit Singh (1993), feedback removes communication barriers and increases accuracy of the message.

Many thinkers like Auguste Comte (1803), J.S. Mill (1806- 1873), Karl Marx (1818-1883), Herbert Spencer (1820-1903) and Hobhouse (1864-1929) developed many theories to explain the phenomenon of social change. The unilinear evolution theories of the 19th century claim that societies began in a primitive state and gradually became more civilized over time thereby equating the culture and technology of the western civilization with progress. However,

the multilineal evolution theories of 20th century state that changes are specific to individual societies. Hibbs and Olsson (2004) are of the opinion that geography plays a key role in the transition of society from hunter- gatherers to agrarian one. Chirot and Merton (1986) think geography played a key role in the emergence of capitalism in the west from the agrarian society.

Development touches every aspects of political, social and even religious life (Coyle, 1963). Social sciences initially borrowed the concept of development Life science to explain the evolutionary processes of social aspects of life (Ponsioen, 1968). According to Ponsioen, growth is a self generating process and a gheadual evolution which development is an engineered process initiated by the government machinery. Thus, development is neither a simple nor a straightforward linear process (Haqqani, 2003). It is a multidimensional exercise that seeks to transform society by addressing its interwoven strands and living impulses. Within the democratic political set up of the country all forms of communication with their persuasive roles have dominated the development scene. However, communication technology has always been the expressions of socio-economic, geographical and political interests, alignments and commitments. To a large extend communication technology in more than one way reflects socio-cultural and political values of the society in which they were invented and nurtured.

In a survey of about 460 villages in Turkey, Frey (1966) found a clear correlation between communication and development.

1.3.5 Information and Development

The first independent research on mass media audience was Allport's work on radio in 1935. In his study area he noticed an average daily radio listening of around two – three hours. Lazarsfeld and Merton (1941) assert that news can force the public to a decision by changing their attitude.

Doob (1961) thought that mass media play a role in the transmission of traditional societies to modern societies while Pye (1963) perceived the need for communication as initiator for changing traditional societies.

Literature on communication and media during the 1960's were mainly on social and developmental role of media. Rao (1963) studied the flow of information through various channels including the radio.

Society changes only when its members change. So for any social change to occur in a society, change should first occur among its members. According to Schramm (1964), the goals of social change may be achieved through two- way flow of information, persuasion and education. To achieve this end, radio can be used in educating illiterates while providing entertainment and information. This would involve people in nation- building activities and decision taking.

In a developing country an effective communication system is an essential element in modernizing agriculture, in producing healthy, literate and trained workers for industry and bringing about effective participation in the making of the nation. Lerner also upholds the view of Schramm that if we do not give priority to development, we need not bother about communication (Lerner, 1967).

Emphasizing the role of communication in development, Dube remarked that a well-drawn project is sure to fail unless it is supported by an imaginative communication programme (Dube: 1967).

Schramm (1964) and Rogers (1969) were of the view that mass media prepare, instigate and undersigned the development of a modern society. Schramm thinks that change in social, cultural, religious and personal attitudes lent a new form to a society ushering in social change.

Vergheese asserted that the transfer of technology for development depends closely on communication. If developing societies are to be moved along the path of modernization, they need more sophisticated and effective communication for social and political mobilization, national integration, learning, social education and extension (Vergheese, 1980). Pradipto Roy et.al (1969), and Kelvin et.al (1971) studied the role of diffusion of agricultural and health innovations in the villages and media effectiveness were measured.

Mani (1974) pointed out that cultural factors can pose obstacles to communication. Official rigidity also play hurdle to successful communication.

Shyam Parmar (1975) says no mass media can exist in cultural vacuum. According to him high rate of illiteracy and inadequate mass media reach obstruct communication in India. Mass media is to change people's attitude to bring out individual and national development (Kuppuswamy, 1976). Kuppuswamy also is of opinion that media development, economic development and educational development are correlated (Kuppuswamy: 1976). A high rate

inflow of information is essential for attitudinal changes of the villagers to transform them from a traditional society to modern one (Ploman, 1980).

Ugboajals and Idonu also point out that material resources alone cannot bring about development; information also is an important prerequisite. An African experience shows that there is a high degree of correlation between communication and economic development (Ugboajals and Idonu, 1980).

1.3.6 Mass Communication in Rural Development

The mass communication has multiplier property. It produces development attitude rapidly (Lerner, 1967) and inculcates the capacity to empathize and facilitate psychic mobility. Empathy is a necessary condition for the liberation of people from traditional bonds (Lerner, 1958). Mc Clelland's thesis is that certain types of media content raise achievement motivation which is necessary for development (Mc Clelland, 1961).

The anthropological studies on socio-cultural change in India either by Srinivas (1976), Bailey (1963), Beals (1962), Epstein (1962), Aiyappan (1965), Sachidananda (1968) or Vidyarthi (1970) have inadequate focus on the forces change particularly the media. However, Dube (1988) initiated anthropological studies on communication, change and development. Analysing the role of Village Level Workers (VLWs) in the community development projects he explained the human aspects of communication in stimulated change.

Mc Quail also supports the opinion of Schramm that communication contributes to several of what W.W. Rostow terms as preconditions for takeoff. They bring the voice of the nation to the village creating a sense of working

towards common economics and national goals, they spread literacy and new skills, and they promote an attitude of mind conducive to economic growth which involves the orientation to future prosperity (Mc Quail, 1969).

Mulay and Ray suggest the exposure to mass media as a way for modernizing the peasants. Through the media the individual relates himself to the outside world (Mulay and Ray, 1973).

Mc Quail (1987) identified four major functions of media, providing information regarding events inside and outside a society, providing entertainment and amusement, shaping public views by providing explanations and interpretations of events, and exposing population to society's dominant beliefs, values and norms to increase social conformity and promote social continuity and integration. A person may not adopt a modern agricultural practice if he comes to know of it only through mass media but when it is seen practiced successfully adoption is speeded up (Pool, 1966). This means that for securing action, personal reinforcement is necessary (Pool, 1966). Schramm is of opinion that only when media channels can mix with interpersonal channels and with organization in the village the expected development will occur (Schramm, 1977).

Varghese also focuses attention to the inadequacy of a single medium approach. For example, he says that radio instructor can only supplant the classroom teacher or extension worker. The two have to work together (Varghese, 1980). Reddy sees mass communication and interpersonal communication as two components of rural communication (Reddy, 1980).

Dubhashi postulates that mass media of communication or libraries are still not a substitute in the developing countries for extension work in rural areas by field workers (Dubhashi, 1980).

Developing countries are societies- in- hurry. They want to catch up fast. They can be assisted by mass media for making them aware about what they want to catch up with. The people in the developing world cannot entirely depend on extension work since the extension agents tend to provide intensive assistance to only a small number of innovative, wealthy, educated farmers (Khan, 1980).

S.C .Sharma (1987) while discussing media's role in development in his work *Media Communication and Development*, states that media can be used for increasing literacy and socio-economic status in both rural and urban areas. In his book 'Broadcasting in India', P.C. Chatterjee (1987) peeks into standardizing trends inherent in the policy of the Government of India and described the background in which broadcasting operates. A review of the trend is important for optimal utilization of the resources for achieving positive change. Communication may be enabled to bring out desirable change through emotional integration of different sections of the society (Sharma, 1987) while the observable difference over time in a society which comprises change is marked in the transformation of the social organizational pattern and in patterns of thought and behaviour over time (Macionis, 1987) or variations in the relationship among individuals and groups over time (Litzer et.al., 1987).

According to Uma Narula (1994), mass media ideologies of the developed countries are allowed in the Latin America which reinforce consumers increasing

social inequality. The exposure tends to make individuals absorb the new culture and pave way for change since social changes is in one way the aggregate effect of individual's adaptations to some new environment.

Murdock (1961) outlines a general process of cultural change comprising various stages like innovation, social acceptance, selective elimination and integration. The first stage is 'innovation', which is the formation. The habit is subsequently accepted or learned by other members of the society. The second stage in change is 'social acceptance'. In this stage the innovation is accepted by others and becomes part of the culture. The third process is 'selective elimination'. Those innovations which are more rewarding are picked up while those which are less adaptive are dropped. The final process of change is 'integration'. The shared habits that are accepted become adapted with other shared habits which form, more or less, an integrated whole. Thus, communication plays a significant role both in individual adaptations and their aggregation as well as the creation of new environment (Dua and Gupta, 1994).

Behavioral studies conducted in India often neglected the children living in remote and interior areas of the country while concentrating on children in urban areas. This may be due to their easy access to urban communities but it also seems that the rural children do not figure in the Indian researchers; agenda (Unnikrishnan and Bajpai, 1996).

Y.V.L. Rao (1963) also studied the flow of information through various channels of communication like personal channels print and radio to explain the socio-economic changes in two villages. Ajit Kumar Danda and Dipali Danda

(1971) explained briefly the role of Village Level Workers in the diffusion of innovations. However, they did not analyse the role of mass media in the change process and development.

Rao opined that all the media need to practice the concept of social responsibility because a socially responsible media conserve the interests of the at large. Several studies have also revealed that media can play constructive roles in peace building process. As such, the media should engage in peace efforts based on comprehensive and accurate conflict analysis of the situation.

A key foundation for development is information. It has been a popular idea for three decades that media provide information and knowledge necessary for social development (Sinclair, 1990) and help solve social, political and economic problems in the course of modernization. It is assumed that mass communication has a role to play in development and may be used to improved poverty, equality, and standard of living (Kazan, 1993).

According to Kenedy (1997), the amount of information a channel is able to transmit helps explain the decision-making process of choosing one form of media over another. Shaver (1998) defined media rich as the ability of a communication channel to handle information or convey the meaning contained in message.

It is reflected in the changing lifestyle, eating habits, fashion statements, social attitude etc which are first becoming global reflecting socio-cultural change. All kinds of mass media are very powerful to reach, teach and enrich

(Singhal and Rogers, 2001). In terms of reach, popularity and variety there has been a corresponding growth in the usage of radio for rural development.

Proffitt Jennifer et.al (2009) cited the emergence of media from America and the tensions between local and national policy agenda, the barriers faced by local activists as they attempt to build support for the concept of media reform in their communities, and the diversity of interests represented under the banner of media reform. Hence understanding the opinions of the audience on the functioning of the media is important for its improvement in terms of content, duration, timings and methods. Morton (1998) identifies some descriptions such as age, education level, race, personality types, incomes and marital status as keys to understanding the audience.

Privatization of education is a recent change in the villages where the poor still remain oblivious of communication technology which can be employed in bringing improvements in their life (Agrawal, 2000). However, it has helped the rich to dominate the social and political scene at the cost of the poor.

1.3.7 The Interrelationship between Mass Communication and Development

Development of media and society is to be, considered as being interlocked. Expansion of media can produce development of society and vice-versa. This may be the reason why Verghese considers communication as both instrument and product of development (Verghese, 1980). Schramm and Ruggeh when outlining the pattern of growth of media lay down that mass media tend to grow along with measures of economic and social development. When there are

more radio sets, and newspapers in the society, the per capita income, literacy, and urbanization also are found to increase proportionately (Schramm and Rugge, 1967). Lerner gives a more precise relation between the different components of socio-economic development. According to him when there is 25 percent urbanization, the highest correlation of media consumption is with literacy (Lerner, 1958).

Lazersfeld reported that those who have higher cultural level will prefer reading than listening (Lazersfeld, 1940). This might be due to the fact that print medium can be used according to the reader's conveniences. Moreover re-exposure also is possible (Klapper, 1960). Print is also found to produce greater retention than electronic media. This medium requires greater participation on the part of the reader. Hence, it is readily used to reach specialized audiences (Klapper, 1960). Rao's findings reveal that people having high responsibilities and less time to devote to the media turn to printed media for informational material, especially newspaper. They also turn to the most serious parts of the audiovisual media (Rao, 1975).

In the process of transmission of farm technology, the rural press is more significant. The written word enjoys more credibility than the spoken words on the electronic media and endures longer (Jain, 1980).

Nimbark's observation that movies and radio's tend to westernize south Asian youth while disrupting their traditional folk culture seems to be appropriate (Nimbark, 1981).

One of the examples of studies at the national level that showed strong correlations between communication and development is that of Lerner (1958) which, in about 50 countries, showed that media participation highly correlated with literacy, urbanization, and political participation; Lerner also found that the degree of change in communication correlated with behavioural changes. A LINES 20 study also found in Latin America, Africa, the Middle East and Southeast Asia, a strong correlation between mass media factors and economic factors in general development. Similar findings were reported by, among others, Cater and Schramm (1959) for 100 countries and by Farace (1965) for more than fifty countries.

In his anthropological studies on communication change and development, Dube (1958) found mass media and personal communication as basic to the process of innovation diffusion while Mathur and Neurath (1959) studied the effects of pilot experiments on radio in quantitative terms. Rahudkar (1958) found that the neighbour to neighbour communication was more effective in the diffusion of farm innovations already disseminated through other communication channels.

Roy et al. found a significant correlation between the degree of exposure to the radio and amount of change in agriculture, health animal husbandry (Roy et al., 1969).

The use of media of communication has been shown to lead to positive and effective development behaviour. At three levels of analysis individual, community and national there is evidence from many countries in the developing

world that development and communication are strongly correlated. At the individual level, there are many factor-analytic studies showing communication variables to be significantly correlated with development variables (Deutschmann and McNelly 1964, Bostian and Oliverira 1965)

Lakshamana Rao's (1966), monographic study of two Indian villages (Kothuru and Pothuru) is based on the anthropological approach. He has tried to study the role that communication plays in the economic, social and political development of a community. The findings reveal that communication helps in raising social and economic status of the people by meeting the rising demands of the time.

C.R. Prasad Rao and K. Ranga Rao (1976) studied the communication channels in three villages of Andhra Pradesh found that the knowledge imparted through broadcasting was significantly retained by the respondent even 30 days after the broadcast.

The functions of mass media are generally categorized as, scanning the social environment, transmitting social heritage from generation and entertaining people (Mc Combs: 1979). Kuppuswamy gives more emphasis to the educative function of the media (Kuppuswamy: 1979).

Media are one of the major forces in shaping our attitudes, perceptions, and behavior. Television for example, has entered 900 million households worldwide and can perhaps reach half of humanity (Corson, 1995). Radio has made important influence on social development especially in third World Countries (Hornick, 1988). However, ongoing coverage of media and misuse of

facilities have hindered media's potential in playing a constructive role in promoting social change (Napoli, 1996).

Joni C. Joseph (1997), in his study of two villages in Kerala (Mass Media and Rural Development), he found that the media communication is a better promoter of development for these section of rural population who have attained a certain level of socio-economic advancement. That is, the less advanced categories are benefiting less by development communication.

Media are an inseparable and the most important form of human communication. Communication is a symbolic behavior. Humans interpret and interact with symbols, shaping our understandings of the world and our own places within it (Wood, 1997).

Uses and Gratification theory attempts to explain how individuals use mass media to satisfy, their personal needs and make conscious decisions on what they see or hear or read (Littlejohn, 1996). In this model a researcher does not ask how the media affect the audience but how the audiences use the media (Mc Clellagh, 2002).

Media compete and co-exist in limited resource environment and any new medium competes with older, more established media to fulfill social needs (Dimmick, 2003; Artemio Ramirez Jr.et.al, 2008). Although narrative and Advocacy messages might appeal to viewers in different ways they can have a similar influence on messages, responses and intentions (Sally M. Dunlop, Malarice, Wakefield and Yohishisa Kashima, 2010).

A study conducted by Shartiely (2005) concludes that advertisements sell social reality- historical, cultural, economic, social classes, traditional gender role, financial authority, our daily consumption likes and dislikes. In a country like India where majority of the people are illiterates, suffering from numerous social problems and social evils, the advertising is needed as a tool of persuasive communication to create awareness among the people. In India social advertisement appeared in 1964 when the government of India decided to give advertisement on family planning to curb population explosion.

The McBride commission submitted a report to the UNESCO in 1982 entitled 'Many voices, one world'. This report has called upon the policy makers all over the world to decentralized, democratic and localized media services.

Village Chathera experiment which remains as a milestone in the history of development communication in India. BG Verghese was associated with Hindustan Times as the editor and his regular fortnightly column entitled 'Our Village Chathera' assumes great significance as trend setting experiment in the field of development journalism in India.

The development of Ethnographic Action Research started with a small research project in Sri Lanka. Funded by DFID, it was designed to explore the usefulness of ethnography in the development of a transferable methodology for monitoring and evaluating media and communication for development initiatives (Slater et al., 2002; Tacchi, Slater, & Lewis, 2003). As alluded to above, this took place in a context where significant funding was given to ICT and poverty reduction activities, but the usual baseline survey approach to monitoring and

evaluation and impact assessment was unsatisfactory. Indicators were difficult to determine but anecdotal evidence of interesting social change abounded. It was thought that ethnography might help to capture the kinds of changes that surveys and impact assessments failed to account for.

All India Radio took up the task of aiding overall development in the country and designed programmes to contribute to the process of socio-economic development. During the Green Revolution and the White Revolution in the country the radio was used successfully for disseminating information to farmers (Maru, 2003).

Worldwide, a considerable number of early and subsequent studies in audience ethnography in the United Kingdom and the United States (for example, Fiske, 1986, 1987; Lull, 1990; Morley, 1980; Silverstone, 1990; Simpson, 1987) have been on television.

Media and social changing since 1979: Towards a diachronic ethnography of media and actual social changes, Dr John Postill, Sheffield Hallam University.

To explore this, an ethnographic study was undertaken of the Kothmale Community Radio and Internet Project (KCRIP) in Central Province, Sri Lanka. The Kothmale community radio station had been operating since the 1980s, while the Internet centre was a fairly recent addition (since 2000). KCRIP provided an interesting example of a 'community multimedia centre' that was anecdotally having a lot of positive outcomes, but little rigorous research and no regular monitoring and evaluation was taking place to back up this impression. The combination of the Internet centre and the radio station was of particular interest

in this area where most people had access to radio, but very few to other communication technologies such as telephones, computers and the Internet.

A research project that began in 2006 called *Finding a Voice: Making Technological Change Socially Effective and Culturally Empowering*. It was funded by the Australian Research Council, UNESCO and UNDP. EAR research took place in India, Nepal, Sri Lanka and Indonesia between 2006-2008. *Finding a Voice* explored the use of combinations of old media (radio, TV, video, print and so on) and newer and emerging media (computers, Internet, digital cameras, wireless and so on) for development. Aims of the project included an exploration of how different combinations of media might work together and how content might be created for these media through active participation with communities.

Through *Finding a Voice*, the researcher found that there is value in embedded research for ICT for development initiatives - it can provide useful and useable data to help the initiatives develop in ways that suit local circumstances and respond to local communities' needs.

Radio Listening Habits among Rural Audiences: An Ethnographic Study of Kieni West Division in Central Kenya, A dissertation presented to the faculty of the Scripps College of Communication of Ohio University, George W. Gathigi August 2009. This is a research on the role of radio in rural listeners' everyday lives within a liberalized media environment. Using the media ethnography method, he examined the radio consumption habits of rural people of the Kieni West Division, Nyeri District, Kenya. How do they choose content from the

stations that are available? What type of content do they seek and how does this relate to their daily lives?

The OPA White Paper, *A Day in the Life: An Ethnographic Study of Media Consumption*. This paper reports on an extensive analysis, funded by the Online Publishers Association (OPA), of the Middletown Media Study II conducted by the Ball State University Center for Media Design. This study based on consumers media habits.

Today mass media in India carry social and public advertisement to create awareness among the people, inform and educate them on relevant aspects of social causes with an objective to bring out behavioural and attitudinal change in the long run. The area which covers under the social advertising is health care, child care, family planning and welfare, socio-economic upliftment schemes such as Mahatma Gandhi National Rural Emplorment Guarantee Act (MGNREGA) etc.

Social advertisement have tremendously contribute to create awareness and sensitive the people about their rights, privileges and certain schemes implemented by the government of India from time to time for the welfare of the people.

Nevertheless, advertisements have demerits too. Rani (2007) found in her study that advertisement can change the preferences of product right from third year of human life. This makes the elders anxious to enlighten young ones about the advertised products and commercials.

All these scholars support that mass media development and socio-economic development are always in the same place.

1.3.8 The Media's Role in Development

The media's contribution to development occurs simultaneously along several storylines.

Plurality and transparency – the contributions that a plural media environment makes to good governance, transparency, and the functioning of markets (economic and political) which can be seen as the media's political economy role.

Behavioral – the media's contribution to inspiring beneficial changes in the behaviors of individuals, groups, and organizations.

Infrastructure and platform—compelling content is essential for and the main driver investment in new convergent broadband infrastructure and platforms, which hold the potential for transformational development.

Economic— the media provide many jobs, especially in smaller-size enterprises.

Trade—trade in media, mainly audio-visual products—is substantial but asymmetric, certain trade barriers restrain investments and limits the opportunities for developing country's exports, so the media's potential contribution to development.

As the plurality and transparency storyline unfolds, it contributes to the economic, behavioral, infrastructure and platform influences of the media on development—which in turn inject feedback into the media system.

1.3.9 Development Communication in India

The history of organized development communication in India can be traced to rural radio broadcasts in the 1940s. As is logical, the broadcasts used indigenous languages such as Hindi, Marathi, Gujarati and Kannada.

Independent India's earliest organized experiments in development communication started with Community Development projects initiated by the union government in 1950's. The government, guided by socialistic ideals of its constitution and the first generation of politicians, started massive developmental programmes throughout the country. While field publicity was given due importance for person-to-person communication - also because the level of literacy was very low in rural areas - radio played an equally important role in delivering messages to the masses. Universities and other educational institutions - especially the agricultural universities, through their extension networks - and international organizations under the UN umbrella carried the dev-com experiments further.

1.3.10 Case Studies in Development Communication

There is a slow but steady realization in the developing countries about the role of media in the process of development. Several experiments are carried out all over the globe to facilitate meaningful intervention of media in the process of development and several success stories also cropped in the field of development support communication. There are also coupled of leading milestone concerning development support communication. UNESCO, UNDP,

WHO, G-7, SAARC and other organization have invested in the field of development communication.

In particular, the Mc Bride commission submitted a report to the UNESCO in 1982 entitled 'Many voices, one world'. This report has called upon the policy makers all over the world to decentralized, democratic and localized media services.

Consequently, several innovative services were launched through the media about various projects.

1.3.11 SITE – Satellite Instructional Television Experiment

In 1972, UNESCO expert mission explore the possibility of utilising the satellite for national development endeavors. Accordingly, the department of atomic energy (government of India) entered into the agreement with the National Aeronautics and Space Administration (NASA).

In the year 1975, SITE experiment began in 2400 villages covering Orissa, Madhya Pradesh, Bihar, Rajasthan, Andhra Pradesh and Karnataka. Everyday development related broadcasting service was made available from a satellite to receive as.

For about four hours program on education, agriculture, health and family welfare were broadcast on the basis of the advisory committee in which included Central and State government officials, experts from Universities, teacher training colleges and social welfare. The Space Research Organization also set up its own audio-visual instruction division to plan and produced programs according to schedule.

The program was carried out in between 1975-77 to enrich the people about the development activities. The SITE had ambitious goals in commuting rural modernization and development. An evaluation was carried out in 1977 by an independent agency which reported some positive gains and negative aspects of the development. The positive gains included more educational awareness, health consciousness, participation in development programs, modernization of peasants and women and so on. The negative aspects included inadequate technical expertise, improper management of TV sets, non-availability of technical for maintenance of TV sets, irregular participation of people and inadequate feedback of collection and analysis.

Despite certain drawbacks, SITE was a valuable learning experiment both hardware and software people of media. The hardware people realize the importance of keeping TV sets in working hour. The software people also realize the need for providing local events broadcasting services. Certain recommendations also made by the evaluation studies conducted by the Planning Commission of India and Space application centre, Ahmadabad suggested that such experiment should be carried out all over the country. It was also discovered that TV should be utilized as an effective medium of development at the grassroots level.

1.3.12 Press and Development

The press is considered to be the Fourth estate of a democracy. Newspapers and periodicals are also devoting space for the discussion of development issues. A new branch called 'Development journalism' has also

come into existence over a period of time. In the rural areas also, the rural press is existing. Most of the rural newspapers and periodicals are not blessed with highly qualified non power and resources due to economic constraints.

The leading newspapers and magazines are publishing special supplementary and columns for the benefit of rural readers. New writings on agriculture, environment, health, family welfare, Panchayat Raj, rural development, social justice, women's welfare etc are cropping up in the print media. Several studies have also reported that coverage in the print media is inadequate and unsatisfactory. In the age of paid news, development journalism has also suggested that development journalism has also become a big causality. Studies also suggested that development coverage in print media should be enhanced as a matter of Corporate Social Responsibility (CSR).

Village Chathera experiment which remains as a milestone in the history of development communication in India. BG Verghese was associated with Hindustan Times as the editor and his regular fortnightly column entitled 'Our Village Chathera' assumes great significance as trend setting experiment in the field of development journalism in India.

1.3.12 Government Institution

The Central and State Governments have also created several media networks and carried out information publicity and advertising campaigns. The ultimate objective of this campaign is to take the programs of development to the doorsteps of the people. The government of India established All India Radio (AIR), Doordharsan (DD), Directorate of Advertising and Visual Publicity

(DFP), Song and Drama Division, Photo Division, Film Division, Publication Division etc. to publicize the governmental programs in the urban and rural areas. The central government also carried out series of multi-media campaigns in order to popularize the beneficial effects of government projects and facilities. The state government and union territories also created regional and local information and communication networks in the Post-Independence era.

Today mass media in India carry social and public advertisement to create awareness among the people, inform and educate them on relevant aspects of social causes with an objective to bring out behavioural and attitudinal change in the long run. The area which covers under the social advertising is health care, child care, family planning and welfare, socio-economic upliftment schemes such as Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA) etc.

From the above review of literature it is now clear that there are various paradigm and approaches about the effects of mass media on society.

Though it is almost proved that there is inter-relationship between mass media utilization and socio-economic development, the extend of the relation and the variation in the same on account of the difference in audience characteristics have not been assessed in detail.

It appears that research on the media access and reach as one of the factors of socio-economic development in rural areas of the country is extremely meager. No in-depth studies have been undertaken on the media access and reach as factors of socio-economic development in rural areas of Manipur.

The proposed study is aimed at the mass media exposure and socio-economic development in rural areas of Manipur. The finding of the present study will be used to professionals in the fields of media studies, mass communication, development communication, sociology, social change, cultural studies and qualitative research methodology.

1.4 Aim of the Study

Aim of the topic is to study media access and reach as factors of socio-economic development in rural Manipur.

1.5 Objectives

1. To study media reach and access in rural Manipur.
2. To enquire whether there exist any relationship between mass media exposure and socio-economic development of the rural people.
3. If it exists, to find out the nature and extent of the relationship between mass media exposure and economic development of the rural people.
4. To find out whether there is any difference in the extend of interconnection between the media and development of the rural people on account of the difference in the people's age, educational attainment, income, main occupation and residence in areas with different social overheads.
5. To find out the nature of influence the mass media exert on rural population in the process of development.

1.6 Research Questions

1. Is media access and reach one of the factors of socio-economic development in rural areas?
2. Is there exist a strong positive correlation between exposure to mass media and socio-economic development of the rural people?
3. Whether the extent of relationship between exposure to mass media and socio-economic development of the rural population will vary according to the difference in their age, educational attainment, income, main occupation and residence in places having different social overheads?
4. If mass media are capable of inculcating awareness the rural population about development practices?

1.7 Research Methodology

Primarily the study will be done as case study of two villages representing different geographic and demographic category of Manipur.

The case studies are proposed to be conducted through ethnographic method. Empirical, qualitative as well as quantitative data will be collected from the selected areas of the study through ethnographic field work.

For the proposed study, two villages, one from the Imphal East and another from Churachandpur district of the Manipur will be taken for case study.

1.7.1 Ethnographic Methods

- Observation- participant, non- participant observation
- Interview – open and closed ended question

- Questionnaire based surveys
- Diaries, feedback mechanisms and other 'self-documentation'

1.7.2 Variables/ Parameters of the study

Social Background: The social background of the respondents is studied in terms of their age, sex, religion, mother tongue, caste, marital status, income, languages known, educational level, length of residence in the village and household consumption pattern.

The Background Variables

The following independent variables were chosen for the analyses of the data and testing of hypotheses:

Age

Age means the number of years the respondents has completed at the time of interview since his birth.

Education

Educational status in this context refers to the numbers of years of formal schooling the respondents have obtained. On the basis, the respondents were classified into illiterate, primary educated, secondary educated, college educated and post graduate.

For analyses, professional and technical degree holders were brought under the college educated category.

Occupation

It refers to the main economic activity undertaken by the individual which provides regular income.

During analyses the occupation was classified into two categories, namely, agriculture and white collar employment. Office goers, teachers, etc were brought under the occupational group, white collar employees.

Income

In this study the annual income of the head of the household from all sources – agriculture, other occupation and income from members who are residing under the same roof was considered.

Monthly Savings

Total monthly saving of the households.

Social Overheads of the Area of Residence

The amount of social overheads available in the area of residence was chosen as another parameter in the analysis of the data. Hence the two rural areas- one having more and another having lesser amounts of social overheads were selected. The samples were taken as 300 and 100 from the two areas.

The following were indicators were chosen for assessing the extent of social overheads of the two areas.

1. Agriculture
2. Animal husbandry
3. Educational facilities

4. Medical facilities
5. Electrification
6. Provisions for drinking water
7. Communication and transport
8. Banks
9. Shops and markets
10. Mass Media Exposure

Mass Media Exposure: The term modern mass media refers to the following forms of mass communication.

1. Print Media – Newspapers, Magazines, Pamphlets, Books, etc.
2. Broadcast Media – Radio, Public Address Systems such as amplifiers, loudspeakers etc.
3. Audio-Visual Media- Television, Cinema, Video shows, etc.
4. Multimedia – Computer based media such as VCD player, DVD player, Internet etc.
5. Traditional Media –Lila, Drama, Meeting

1.7.3 Population and Sample

The field work for the study was conducted in the two rural areas from two districts of Manipur described below. The reason prescribed for selecting areas were satisfied by these two places and also, the researcher's familiarity with the places is another factor which influenced the selection of these areas. The

researcher's in-depth knowledge of the area was helpful in collecting reliable and relevant data.

The heads of households of these two areas constituted the Universe for the study. 400 heads of households constituted the sample for the study (300 from the Pungdongbam village and 100 from the Keirap Khullen HaotaK Village). The households were selected according to the list of the electoral roll.

1.7.4 Tools of Data Collection

The primary data were collected by using a structured interview scheduled. The respondents were approached individually in their residences and purpose of the survey and the importance of their role in it were revealed to them. After establishing proper rapport the scheduled was administered to them.

1.7.5 Analyses of Data

The collected data were carried out through statistical analysis. Association between attributes and variables was found out by applying chi-square test. 0.05 level is used for testing significance.

1.8 Operational Definition

1.8.1 Media Access

The availability of media to audiences and that various segments have to media.

1.8.2 Media Reach

The term "media reach" is used to describe the number of individuals or homes exposed to a specific medium or combination of media within a particular

time frame. It can be expressed either in numerical frequencies or percentage. Duplication in assessing the reach of a particular medium is different to avoid. If it is television generally the numbers of households owing television set are taken into account.

1.8.3 Socio-Economic Development

“Development is a type of change in which new ideas are introduced into a social system in order to produced higher per capita incomes and levels of living through more modern production methods and improved social organization”

Those who are having higher income and level of living are considered as more developed socio-economically than those who are having low income and low level of living. The level of income and living is usually termed as the socio-economic standing or status of a person. So development can be considered in terms of a comparison between the socio-economic statuses of the individuals.

1.8.3 Ethnographic Evaluation

Ethnography is a qualitative research design aimed at exploring cultural phenomena. The resulting field study or a case report reflects the knowledge and the system of meanings in the lives of a cultural group. Ethnography is a means to represent graphically and in writing, the nature of a people.

An ethnographer is a participant observer who, following an eight page code of ethics, and using a set of classical virtues and a set of technical skills, forms questionnaires, interviews, and the participant's own observations into what is called “an ethnography” or “field study” or “case report”. The typical

ethnography is a holistic study and so includes a brief history, and an analysis of the terrain, the climate, and the habitat. In all cases it should be reflexive, make a substantial contribution toward the understanding of the social life of humans, have an aesthetic impact on the reader, and express a credible reality. It observes the world (the study) from the point of view of the subject (not the participant ethnographer) and records all observed behavior and describes all symbol-meaning relations using concepts that avoid casual explanations.

The ethnography, as the empirical data on human societies and cultures, was pioneered in the biological, social, and cultural branches of anthropology but has also become a popular in the social sciences in general-sociology, communication studies, history-whenever people study ethnic groups, formations, compositions, resettlements, social welfare characteristics, materiality, spirituality, and a peoples ethno genesis.

1.9 Limitations of the Study

For one researcher it is impossible to study the entire rural areas of Manipur. Therefore, the researcher proposes to study only two villages of Manipur from two districts.

1.10 Justification and Social Significance of the Study

Manipur lies in the extreme corner of North-East of India and about 75 percent of total land area falls under the rural areas. Apart from the Imphal West District, the remaining 8 districts comprise rural villages except the District Headquarters of the respective districts. As per the reliable record from official

source, about 75 percent of populations are living in the rural areas. In the Manipur valley around 60 percent of its total population is rural, whereas around 95 percent and 85 percent are rural population in the hill region and Jiribam basin respectively, where agriculture dominates the whole economy. The urban centers are mainly concentrated in the Manipur valley.

Due to the various reasons that inflicted the state from last many decade, the rural areas of the state is facing social as well as development problem including, illiteracy, malnutrition, poverty etc. To curve out the problems, the central as well as state government is launching many scheme that focus on the overall improvement of the rural areas.

The Central Government has implemented Bharat Nirmal Programme (flagship programme) in the state that brings a new revolution of development in rural areas. Moreover, special schemes for border areas and Multi-Sector Development Programme has also implemented and new development infrastructure has been built up. The State government through its State Finance Commission and other resources funded on rural development.

While the government is trying to turn rural areas as develop one, the role of media should not be sidelined at any cost. The hand to hand co-operation between the schemes and media is needed highly in rural areas where villagers have less knowledge of the programmes and schemes. Apart from mainstream media, the traditional media and outdoor media are also evolving in the dissemination of information in development process.

A comprehensive study in media evolving in rural development process is needed for the accurate or to enhance the present collaborative system. While a foresight media planning will improve the development scenario in rural areas, it will also educate villager about the scheme and programmes thus bringing more participation on government works.

1.11 Media Scenario in Manipur

'Meitei Chanu' was the first print journal in Manipur. It was edited by Hijam Irabot Singh during 1925-26. However, the journal could not survived long and it vanished away from the news stand after 5/6 issues were brought out. In 1933, another paper 'Dainik Manipur' was published under the editorship of Gokulchandra at the Churachand Printing Press.

By the end of 1984, there were 33 daily newspapers and 14 weeklies circulating in all four corners of the State. As per the latest information from Directorate of Information & Public Relations, Government of Manipur, there are 22 newspapers in the state till the end of 2011. Moreover, two News Agencies is also operating in the state presently. Among the 22 daily, Poknapham is the most read and largest circulated newspaper in Manipur to cross 50,000 circulations.

Radio is one of the leading sources of infotainment for the people in Manipur. The Imphal station of All India Radio started broadcasting its programme on August 15, 1963 through a low power P- 50 MW transmitter with a handful of staffs. At that time, the studio of AIR Imphal was equipped with limited facilities of bare necessities and equipments.

One playback studio and two multipurpose studios, that's all. Since then, much water has flowed down Imphal River and lot of changes and improvements have taken place in the functioning of the radio station. Keeping in mind the needs of the time and the demand of its listeners, transmitters have been upgraded and the studio facilities enhanced. Along with all these developments, the scope of the programmes broadcast through radio too has been expanded as an ongoing process with the latest introduction of FM radio channels. Presently it is a full-fledged capital station with two channels of broadcast, the primary channel named Kangla Channel on the medium wave and the Sangai Channel on the FM band. At present AIR Imphal is broadcasting its programme on a 300 KW MW transmitter. The Station has three transmitters i.e. Morning, Afternoon and Evening transmission.

At present Manipur has two Manipuri news bulletin at 7.30 in the morning and another one in the evening at 7.30. The mid-day news bulletin will reportedly run for 5 minutes giving all the important headlines and news items. According to the census 2011 Manipur topped in radio listenership.

Doordarshan coverage was brought under during the Asian Games in 1982 with a 100 W LPT installed at the present AIR, Imphal complex. This low Power Transmitter was upgraded to HPT of 1 KW in September 1987 and shifted to the present DDK, Imphal complex at Porompat. For the first time in the history of Manipur, the people of the region watch the first ever Regional Transmission on the 30th April 1993. The long awaited demand of the state was fulfilled in the

year 2005 August with the origination of Manipuri News live from the Studio of DDK Imphal.

The 1997s had brought a new era in Imphal city as two giant cable networks namely Satellite Education and Entertainment Network (SEEN TV) and Imphal Cable Television Network (ICTV) running parallel programmes with strong local programming contents contains, bringing a new wave to Imphal city. The unbearable demand of pay-channels made these two giant operators of Imphal and local pressures being faced awaken the two networks lately paving the way for unification. It was the beginning of 2003 January 27 history was created again and the two channel merged together to form “Information Service Television Network ISTV”. And in 2014 a new cable network IMPACT TV has launched.

Traditional media as a means of development and educational communication have been discovered about 45 years ago in India. It is significant tool in the process of motivating people in desired direction. It helps rural mass to accept social changes because it is familiar to audience and have positive feeling about what they hear. They are most appropriate for bringing about changes in attitude as they are informal and unscripted in nature.

Traditional media can be the most effective in rural area, tribal area and among illiterates as they do not understand the language of modern communication. Traditional media is nothing but the tool of communication having special characteristics to express socio-cultural, religious, moral and emotional needs of the people of society to which they belong. Shumang Lila is a

popular folk medium of Manipur Valley and Hills. This art-form reflects the dynamics of culture and tradition of Manipuri society, serving as a medium of both entertainment and efficacy, and in the process of changes itself with the exigencies of the time. The government and people have to work for preservation of this medium for utilizing it in disseminating news and views to people.

1.12 Research Setting

The study is proposed to aim at finding out the interaction between mass communication and socio- economic development of the rural people of Manipur. Manipur's rural setting was chosen for this study due to certain reasons. It was revealed that no serious study was undertaken so far on this topic in this state though its socio- economic and cultural climate offers a unique opportunity for tapping the potential of mass media for development.

1.12.1 Locale of the Study

The two villages from Imphal East (Pungdongbam village) and Churachandpur district (Keirap Khullen Haotak village and the adjoining areas) of Manipur are the selected locale of the study.

1.12.2 Manipur



A small state of India, Manipur is situated at the north-eastern corner of the country. The state lies at latitude of $23^{\circ}83'N - 25^{\circ}68'N$ and longitude of $93^{\circ}03'E - 94^{\circ}78'E$. The total area covered by the state is $22,347 \text{ km}^2$. The state is bound by Nagaland in the north, Mizoram in the south, Assam in the west, and by the borders of the country Burma in the east as well as in the south. The capital lies in an oval-shaped valley of approximately 700 square miles ($2,000 \text{ km}^2$)

surrounded by blue mountains and is at an elevation of 790 metres above the sea level. The slope of the valley is from north to south. The mountain ranges prevent the cold winds from the north from reaching the valley and bar cyclonic storms originating from the Bay of Bengal.

Manipur has currently nine administrative districts Imphal West, Imphal East, Churachandpur, Bishnupur, Thoubal, Chandel, Ukhrul, Tamenglong and Senapati. The total population of the state is 27, 21, 756 including 1,899,624 in rural areas and 822,132 in the urban areas.

Language

Meiteilon is the mother tongue of the Meiteis and Pangals. Besides Meiteilon, there are 29 different dialects spoken in Manipur. Some of the main tribal dialects are Thadou-Kuki, Tangkhul, Hmar, Paite, Mao, Rongmei, etc. Though all the tribes have their own distinct dialects, they speak Meiteilon when they converse with members of the other tribes.

Social and Cultural Life

The people of Manipur can be divided into four major ethnic groups- the Meiteis, The Meitei Pangal, the Nagas and the Kuki-Chins. The valley districts are Meitei and Meitei Pangal dominant districts.

Among the nine districts, five are hill district and four are in valley. The five hill districts are inhabited mainly by ethnic tribal communities including the Nagas, the kukis, the Paites etc. There are 35 Schedule Caste recognized by the government. Fusion of divergent cultures of the Aryan and the Mongoloid races

gave shape into the composite culture of the state and the people of Manipur have lived together in complete harmony for centuries.

Economy

The economy of Manipur can be broadly divided into three sections primary, secondary and tertiary sectors. The primary sector includes agriculture, mining etc. the secondary sector includes manufacturing and the tertiary sector includes services like electricity, water, trade, finance, banking, telecommunication etc. Majority states working force is engaged in agriculture and allied activities while more than 79 percent of the total cropped area is utilized for food crop products. Some of the major crops of Manipur are rice, sugar, maize, oilseeds, pulses cabbage, brinjal, carrot, cauliflower, beans, potato, pea, radish, tomato etc. Since rice is the staple food for all ethnic groups of Manipur, about two –thirds of the cultivated area is represented by rice. Fruits such as pineapple, mango, orange, lemon, guava, and jackfruit are also cultivated in the state.

Though the economy of Manipur is mainly dependent on agriculture it is also supported by several small scale industries. About 7700 small scale industries including cottage industries, village industries and handicraft as well as handloom units have been set up in Manipur. Besides a cement plant, a pharmaceutical unit, a yarn spinning mill, some small companies that manufacture electronics goods, steel, plastic etc have also come up in the state. Cane and bamboo are available in plenty in the state and this facilitated basketry as a traditional occupation of the people.

Forest Resource

In Manipur the forests cover including land with or without shrub, accounts for 88 percent of the total geographical area. About half of the total area comprises tropical evergreen and semi-evergreen forest. Pine forests cover about a fifth of the region. Every community both in hills and valley of the state depend upon bio-resources of the forests for their day –today needs for herbs, fruits, vegetables, leaves, food, firewood and animals. Commercial exploitation of forest plants and animals is also a common phenomenon prevailing in Manipur.

Flora and Fauna

Manipur is rich in flora and fauna. The wet forests and pine forests occur between 900-2700m above the sea level and have many rare plants and animals. Medicinal plants, ornamental plants, birds, fish, mammals, reptiles, lizards and amphibians are found in abundance. Among the endemic species the Brow Antlered Deer (*Cervus eldi eldi*), locally known as Sangai, is restricted to Manipur only. It is found only in the Keibul Lamjao National Park at bishnupur district.

Siroy Lily is the only terrestrial lily grown on the hilltops of Siroy hill in Ukhrul district. Besides, the state harbours a good number of primitive flowering plants including 500 different varieties of orchids of which 412 have been identified.

Mineral Resources

Manipur is also rich in mineral resources. The mineral resources include limestone, iron ore, chromites and granite. Besides fireclay, lithomarge, fuller's earth and glass sand are found in the state. Limestone deposits have been located in Ukhrul and Chandel district. Chromite is located in Lunghar, Phangrai, Sirohi, Gammon, Khangkhei.

Festivals

The various festivals of Manipur are Lui-ngai-ni, Ningol Chakouba, Yaoshang, Ramjan ID, Kut, Gan-ngai, Christmas, Cheiraoba, Kang and Heikru Hidongba. Most of these festivals are usually celebrated on the basis of lunar calendar.

Games and Sports

Various outdoor and Indore games are there in Manipur. Mukna, Sagol Kangjei (polo), Hiyang Tannaba, Yubi Lakpi, Kang are the indigenous games of Manipur.

Communication Infrastructure

One of the factors that hinder the fast economic development in Manipur is attributed to poor transport and communication systems. The Geography of the region provides limited accessibility and inhibits the growth of efficient transport systems. The lofty mountains remain a major barrier to development of roads and rail networks.

National Highway No- 39 (now NH-2) links Manipur with Dimapur in Nagaland at a distance 215 km from Imphal. National Highway No- 53 (now NH-37) connects Manipur with Silchar in Assam, 269 km away from Imphal while the NH-102 connects Imphal to Myanmar and NH-150 connects Jessami and Tipaimukh. The Airport at Imphal is located at Changangei. Domestic airlines like Indian Airline, Jet Airline, Indigo and Spice Jet operate their regular flights to and from Imphal thereby connecting Manipur to other Indian Metropolitan cities like Delhi, Mumbai, Kolkata, Chennai, and Bangalore.

Telecommunication

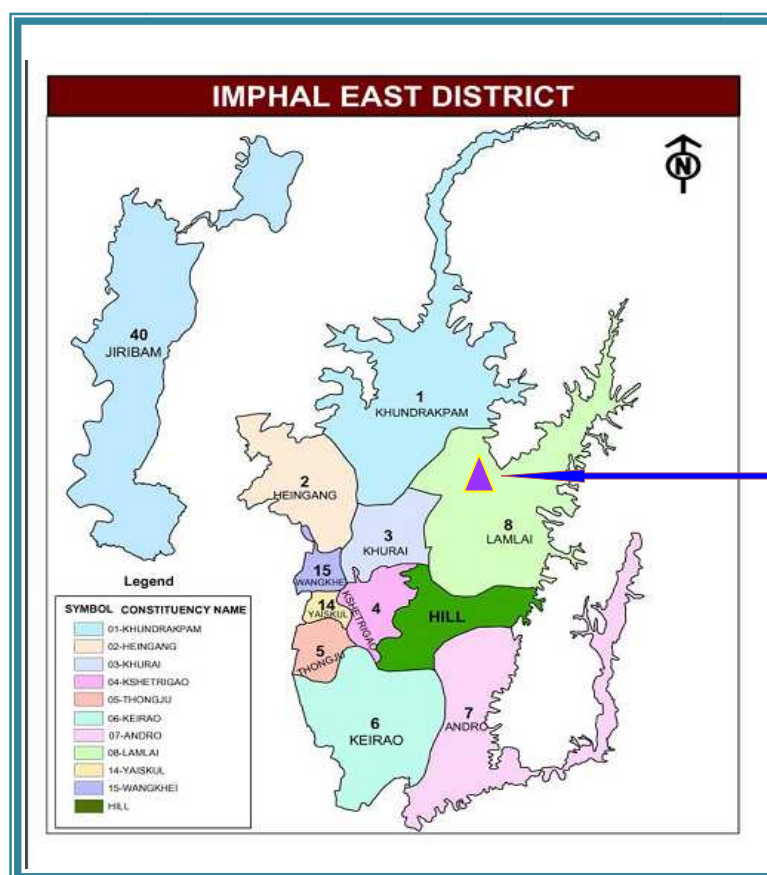
Manipur has a telecommunication network that is growing very fast. The economic reforms and policy change has enabled individuals and business establishment to procure telephone and other telecommunication facilities without any hindrances. This had helped the fast growing telecom sector in the state. The shortfall in demand and supply is compensated by various private mobile telephone services providers making the services available throughout the state. Beside the leading player BSNL, other private mobile services providers like Airtel, Aircel, Reliance and Tata are providing mobile and internet services in the state.

Tourism

Manipur is famous for its scenic beauty, enchanting landscape, salubrious climate and rich culture heritage which lend a great potential for development of tourism. Some important places of tourism in and around Imphal are Govindajee

Temple, State Zoo, State Museum and Loktak Lake. Other tourists attraction are DzuKo valley, Keibul Lamjao National Park, etc.

1.12.3 Imphal East District



Area and Location

Imphal East District came into existence on 18th June, 1997 with its headquarters at Porompat occupying the eastern part of Imphal District. The District is situated in two separate valleys of the state namely Central Valley and Jiribam Valley. The total area of District is 469.44 km² approximately. The District is situated at an altitude 790 metres above the mean sea Level.

Population

According to census 2011, the total population in the district is 4, 52,661 including 270,307 in rural areas and 182,345 in urban areas. The male population in the district is 225,150 which includes 136,347 in rural areas and 88,783 in urban areas while the female population in the district is 227, 531 including 133, 960 in rural and 93,571 in urban areas. The sex ratio in the district is 1011 females per 1000 males, in rural areas is 982 and in urban areas it is 1054 females per 1000 males.

The decadal growth of population in the district is 14.63%, in rural areas is 5.67% and in urban areas it is 68.36 percent.

Literacy Rate

Literacy rate in the district is 82.81 percent while in the rural area it is 79.31 percent and in urban areas it is 87.79%. Male literacy in the state is 89.86 %, in the rural areas it is 87.49% and in urban areas 93.36 percent. The female literacy rate in the district is 75.92% while it is 71.07% in rural areas and 82.57% in urban areas.

Administrative Division

In Imphal East district there are ten Assembly constituencies. They are Khundrakpam, Heingang, Khurai, Kshetrigao, Thongju, Andro, Lamlai, Yaiskul, Wangkhei and Jiribam Constituencies. The district has for revenue Sub-Divisions and nine SDC Revenue Circles encompassing 237 revenue villages. The Sub-Divisions are Porompat Sub- Division, Sawombung Sub- Division, Keirao Bitra

Sub-Division and Jiribam Sub-Division. There are four urban local bodies including two Municipalities and two Nagar Panchayats. Imphal Municipal council and Jiribam Municipal Council are the two municipalities whereas the two Nagar Panchayats are Andro Nagar Panchayat and Lamlai Nagar Panchayat. There are three C.D. Blocks in the district. They are Imphal East-I C.D. Block, Sawombung, Imphal East-II C.D. Block, Kerao Bitra and Jiribam C.D. Block. The district has 56 Gram Panchayats and one Zilla Parishad members. However, like in other districts of the state, there is no Panchayat Samiti in the district.

The District Rural Development Agency (DRDA) in the district is headed by the Adhyaksha of Zilla Parishad, Imphal East as Chairperson of the DRDA and the Deputy Commissions of the district is the Executive Director of DRDA. He is assisted by the Project Director and other officers and staff of the DRDA.

Power and Electrification

Out of the total 204 villages in the district, 195 have been electrified which comprises 95.59% of village electrified (Economic Survey Manipur 2011).

Educational Institution

Among the recognized educational institutions in the district, there are 348 pre-primary, JB, UJB Schools, 138 middle, Jr High School, Sr Basic School, 129 High, Higher Secondary Schools, Schools for Professional and other education (Statistical Handbook Manipur, 2011).

Medical Facilities

There are five Government Hospitals, 23 Primary Health Centre and Community Health Center, 111 Dispensaries (Statistical Handbook Manipur, 2011).

Climate

The climate in the Imphal East district is salubrious while the monsoon is tropical. The minimum temperature goes down to 0.6 degree Celsius in winter and 41 degree Celsius in summer.

Flora and Fauna

The forest produce available in the district include firewood, bamboo, charcoal, earth, stone, sand etc. The district has rich and varied vegetation. The climate conditions are suitable for a wide range of flowering and non- flowering trees and shrubs, bamboos, Kaubila and Peepals are a common sight everywhere in the valley. Eucalyptus, Amla, Parkia Roxburgil (Yongchak), Arundo Donex (Yendhou) etc. are also very common. The hills are the homes of many valuable tress. A wide variety of medicinal plants are grown both in the hills and the plains.

Sparrow, swallow, owl, myna, pigeil, nightingale, kingfisher, woodpecker, heron, kite, etc are the common birds found in the district. Rare migrating birds such as duck, geese, snipe etc from places as far as Siberia reach the lakes of Manipur during winter.

Agriculture

Agriculture is the main occupation of the people in the district. The total number of workers engaged in agriculture in the district was 42,473 as per 1991 census of which 28,661 were male and 13,812 were female. According to the Economic Survey Manipur 2007- 08, the total population is 3, 94,876. Out of which main workers comprise 1,06,562, Marginal Workers 50,320 and non-workers 23,79,94 and it comprise 39.73 percent of workers to total population. In 2007, the number of industrial and co-operative societies in the district was 869 including 532 industrial and 337 non- industrial units.

The main food crops are paddy, potato and vegetables. Among the cash crops, sugarcane, maize, pulses, oil seed and other vegetables are prominent. In the district 27,000 hectares of land is used for high yielding variety of paddy and 4,100 hectares for improved local variety. 450 hectares of land in the district is also used for maize cultivation, 60 hectares for wheat and 350 hectares for potato. Spices like chilli, onion, ginger, turmeric and coriander of very good quality are also grown in the district. Fruits like pineapple, banana, lemon, plum, pear, peach, mango, guava, and papaya grow well in the district.

Handloom

Handloom and handicraft are the largest cottage industries in the state. One of the special features of the handloom industry in the state is that women are the only weavers. For them handloom cloth weaving is their traditional occupation and the clothes they produce mainly include household clothes for everyday use, traditional ceremonial dress etc.

Handloom weaver co-operative societies are concentrated in areas like Wangkhei, Chingmeiroang, Kongba and Khurai of the district. Handloom products like Wangkhei Phi, Rani Phi, Lashing Phi and Phanek in different designs made by these weavers are in great demand both in the local and outside markets.

Cane and bamboo works, carpentry, black smith and jewellery etc are the important household industries for the male folk in the district.

Poultry and Livestock

There are one dairy farm and veterinary training centre. Besides five veterinary hospitals, 19 veterinary dispensaries and three aid centres in the district. Livestock include cattle, buffalo, goat, horse, pig, dog, rabbit, hen, duck, etc (Economic Statics Manipur, 2011).

Transport and Telecommunication

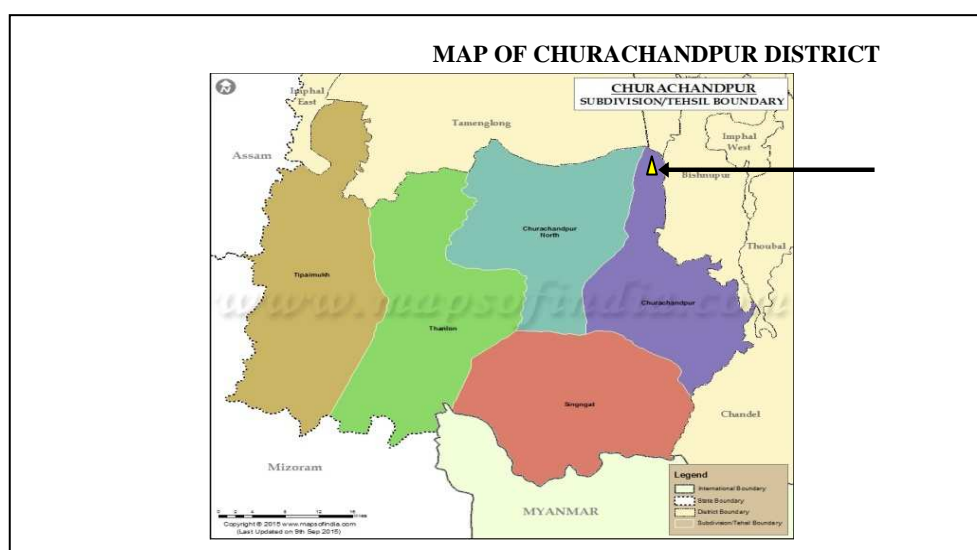
Imphal East district is connected with National Highway-39, National Highway- 53 and national Highway- 150. It has rail work only in Jiribam Sub – Division bordering Cachar district of Assam where there is a railhead. Thus, communication is entirely dependent on roads.

The district has eight telephone exchanges and five combined offices which provide services to 5787 telephone connections in the state. 55 local PCO and 57 STD PCO are also working in the district. (Economic Statistic Manipur, 2011).

Tourism

There are two tourist homes in the district one at Kaina and other at Jiribam. Tourist attraction in the district includes Shree- Shree Govindajee Temple, two War Cemeteries maintained by British War Grave Commission.

1.12.4 Churachandpur District



Area and Location

Churachandpur district is situated in the south west part of Manipur. The district is bounded by Senapati district in the north, Bishnupur and Chandel districts in the east, Assam and Mizoram in the west and Myanmar on the south. The total geographical area of Churachandpur district is 4, 570 sq.km. It lies between 23°55'N and 24°30'N Latitudes and between 92° 59'E to 93° 50'E longitudes. The topography of the district is hilly.

The district got its name “Churachandpur” from the Manipur king Churachand Maharaja. It is dominated by 15 ethnic groups like the Chin, Kuki, Mizo, Naga and Zomi.

Population

Churachandpur district is the largest district in Manipur. As per the census 2011, the district has total population of 271,274 including 253,901 in rural areas and 17,373 in urban areas which constitute 9.97% of the total state population. The female population in the district is 133,526 which includes 124,625 in the rural areas and 8901 in the urban areas while the male population in the district is 137,748 including 129,276 in rural areas and 8,472 in the urban areas. The density of population per sq km is 59.

The decadal growth of population in the district is 19.03%, in rural areas- 11.41% and in urban areas it is 6.40 percent.

As per the Census 2011 estimates, Churachandpur district has the second highest sex ratio of 969 females per 1000 males, in rural areas is 964 and in urban areas it is 1051.

There are 49098 total households in the Churachandpur district. The district is inhabited by several tribes, such as Paite, Hmar, Vaiphe, Zou and Thadou. Apart from these, there are the Gangte, Simte, Mizo, Tedim, Milhiem/ Miria, and some Manipuri Meiteis. There are also other non-Manipuri ethnic groups like Nepalese, Biharis, Malwaris, and Punjabis. While the Nepalese excel in the milk industry, the Malwaris are well known for their business acumen. Despite the commercial origin of Churachandpur town, the indigenous people have few entrepreneurs and traditionally worked in the government sector. In fact, the town has been over-represented in civil services at the national level.

Administrative Division

The district is divided into 5 revenue sub-divisions, namely Churachandpur, Singnat, Thanlon, Parbung (Tipaimukh) and Henglep. There are 6 Tribal Development Blocks except for Churachandpur sub-division where there are two Blocks namely Churachandpur and Samulamlan. There are six Vidhan Sabha seats and 20 district council seats in the district. The sub-division officer also functions as the Block Development Officer and they are the main implementing agencies for the schemes undertaken under the DRDA such as EAS, JGSY etc.

Literacy Rate

The literacy rate in the district as per the estimates of Census 2011 is 84.29 percent while in rural areas it is 83.90% and in urban areas it is 89.89%. The male and female literacy rates in the district are 88.34 percent and 80.13 percent respectively. In the rural areas male literacy rate is 87.95% while in urban areas is 94.20%. The female literacy rate in the rural and urban areas is 79.71 and 85.84 percent respectively.

Power and Electrification

The total installed capacity of power in the district is 0.448 MW and percentages of electrified villages is 59.9 percent.

Educational Institutions

Among the recognized educational institution in the district there are 270 pre-primary, primary, JB, UJB schools, 102 Middle, Jr High School, Sr Basic

school, 79 High, Higher Sc school, six schools for professional and other education, one professional and other educational colleges (Statistical Handbook Manipur, 2011).

Medical Facilities

The major health service in the district has been provided through a network of two private and one government hospital. The district has a total of 48 PHSC with population coverage of 4748 persons per PHSC. The number of doctors per lakh population is 0.71 as per Manipur HDR, 2011.

Land and its Utilization

The cropland area of Churachandpur district is 9,928 Ha. A large portion of the area is either under current jhum (29,323 Ha) or abandoned jhum (190,447 Ha) respectively. There is no primary forest in the district and the secondary forest including mixed bamboo forest, covers an area of 118,092 Ha. The area under wasteland is 98,424 ha and the total area of the water bodies is 2,144 Ha (2,072 Ha. of river/streams and 72 lakes/tanks/ponds). Due to population pressure Jhum cycle has reduced from 5-7 years to 4-5 years. The total forest cover in the district is 88.99 percent. (State Forest Report, 2011).

Soil and Water

The district has maximum temperature of 37°C while minimum is 10°C. The highest rainfall is 3080mm and the lowest is 597mm. The major river flowing in the district is Leimatak, Leinganpokpi, Barak River, Khuga and Tuitha.

Economy

Churachandpur mainly follows a mono-crop economy during the non-monsoon months. Apart from agriculture, handloom and handicraft and weaving provide the livelihood of the people.

The handloom and handicraft especially acrylic is an important output of the handicraft sector in the district. The district has a total of 39294 numbers of weavers, using 43847 number of loom. The consumption of yarn per month is estimated to be 56502.10 kg, producing 361953.60 meter cloth. The main handloom products include Acrylic/ wool cloth like, tribal Shawl, ladies lungies, wall hanging and covering, upholstery, hanging bags, curtain, home furnishing etc. The silk handicraft in the district is small in size. The sericulture activities are centered round 14 farms and mulberry is the major product in the district although some amount of eri and tasar are also produced.

The proportion of livestock in the district is 7.04 percent of the State total. The total poultry population in the district is 6.20 percent. The district has a total of 6005 enterprises (excluding crop production and plantation).

The economic status of the households in the district as per the latest records of the Food and Civil Supplies Department, Govt. of Manipur, 29.95 percent of the households are BPL families and there are 168 PDS in the district to cater to these households.

Transport and Communication

Road

National Highway No. 150 also known as Tipaimukh Road passes through the heart of the town on its way to Mizoram. Teddim Road Connects the town with Imphal City, Guite Road also connects the town with the neighboring state Mizoram.

Air

The nearest airport to the town is Tulihal Airport which is 60 kilometres (37 mi) from the main town. There is proper Road connectivity from the Airport to the town.

Rail

The town is yet to be reached by the development in Train Transportation. The nearest railway station is Dimapur and Guwahati.

In respect of telecommunication, Churachandpur district one telegraph office, 4 telephone exchanges, 3869 telephone working (DEL). The tele density in the district is 1.70.

Tourism

Khuga dam near Mata village is one of the most beautiful artificial lakes of North-East India, comparable to Barapani (Umium) lake at Shillong. The dam site is just 7 km south of Churachandpur town; it has become a favourite picnic spot for local residents. Indigenous arts & handicrafts: Bamboo or wooden art objects are available at several shops, including New Bazaar and Old Bazaar. A

wide variety of tribal shawls is also available. There are two small tribal museums at Tuibuong and Thangzam Road (Hill-Town). Ngaloi Falls at Ngalomoul village, Tuibuong TD Block the latest sensation of the district. Enchanting Waterfalls with green scenery is emerging as the most important tourist spot in the district.

Media

Churachandpur district has a vibrant press and media - be it print, audio-visual or electronic media.

The Manipur Express Daily Newspaper, started in 1981 and currently printing more than 10,000 copies daily in kuki language, is the largest newspaper in Lamka. Another newspaper published in Lamka, The Lamka Post, also prints around 10,000 copies daily in kuki language. These two dailies, with their own special Sunday Supplements are the largest in the District. Other newspapers in Lamka include Hmasawwna Thar (Hmar), Sikni-Eng (Mizo), Nisin Thuhiltu (Vaiphei), Zogam Today (Zou), etc.

Several monthly magazines in tribal languages are also published in Lamka - Voice of the Hills (Thadou), Zingvalpa (Thadou), Tongdam (Paite), The Lamka Chronicle (Paite), Tongluang (thadou), Vanglai (Simte), Chollha (Thadou), Sawrtui (Hmar), Laizon Digest (Thadou), Khohui (Thadou), Zalen Banner (weekly in Thadou), etc. so all these are call kuki information and publisher in the Churachandpur

Hornbill Cable Network (Manipur's first cable television network), TC Network, Sinlung Cable, Angel's Vision, ZRS and Laizom Cable are some of the main cable television networks in Churachandpur providing localised contents including news items.

Churachandpur also has its own FM Radio Station, the All India Radio Churachandpur (101.4 Megahertz). Kuki language which serves as the lingua franca for the different tribal communities in the District.

1.13 Demographic Profile of the Sample Village

1.13.1 Area – I: Pungdongbam

Pungdongbam is one of the villages under Sawombung Sud-division of Imphal- East district. It comprises an area of 532.82 acres. In these 85.22 acres are Khasland and 447.60 acres are Pataland.

Population

The population of the area is 2539 (according to census 2011). Of these 1233 are men and 1306 are women. There are 1940 are above 18 years and having voting rights in the Panchayat election.

There are 553 occupied households in this area. The population strength of the religious group is almost equal and all are Hindu. Scheduled Caste and Scheduled Tribe are not residing in this area.

Literacy Rate

There is 1884 total number of literate in this area. Of these 994 are men and 890 are female. The literacy rate is 74.2%.

Economy

Agriculture is the main occupation of the people in this area. People also have other occupation like weaving especially for women. The main crops are rice and vegetables.

Fertilizer Use:

It is estimated that on an acre of cultivation, 150 kg of chemical fertilizers are applied in a season.

Agricultural Implements in Use:

Agricultural implements such as tillers, sprayers, pumpsets, tractors, oxen, buffaloes are being utilized for agricultural operations.

Irrigation:

The area is blessed with Iril River. Through this river many cultivable land have irrigation possibility.

Animal Husbandry

The area has livestock such as cow, buffaloes, oxen, pigs, duck, goat, hen etc. Also many high yielding varieties of poultry farm units are here.

Accessibility to Government Agencies for Development

The area comes under the Imphal East-I Development Block (Sawombung Sub- Division). The office is 2km from the study area.

Educational Institution

In this area there are sufficient facilities for school education. There are one Lower Primary School and one High School. There is one Degree College at a distance of 2km from this place.

Medical Facilities

There is one Government Dispensary in this locality at a distance of 1km from the area. No private clinic in the nearby and this area. Moreover, one of the institutions of advanced medical treatment in Manipur, the Jawaharlal Nehru Institute of Medical Science (JNIMS), is 12 km away from this area.

Electrification

Electrical power is available at every corner in this area.

Provisions for Drinking Water

This area is also benefiting from a rural water supply scheme of the government. Tap water from treated source and pond are also the source of drinking water.

Communication and Transport

One Branch Post Office in the area. But a Telegraph Office is lacking. Three local Clubs and one Library are functioning in this locality. Sawombung is the junction which connects State Highway No-150 (Ukhrul Road) along with Dolaithabi, Saikul, Pangei, Takhel Sanjenbam. Buses, Auto etc are the means of transport.

Banking and Credit Facilities

There is only one SBI Branch in this area.

Shops and Market

There is a small market in the village where people can sell or exchange their products. Lamlong Bazar which is 9 km from the study area, where the people can get some commodities which are available in urban centres. A number of grocery shops have been functioning here.

Mass Media Exposure

The village has access to various to mass media. One Cinema theatre is functioning in this nearby village. Almost all the households are subscribers of various local and national dailies. Television and Radio sets are possess in many households. Mobile phone facilities are functioning and Internet is also available in this area.

1.13.2 Area- II: Keirap Khullen Haotak

Keirap Khullen Haotak is a small village under Samulamlan Development Block of Churachandpur District. It comprises an area of 1 km².

Population

The population of the area is 250. There are 40 occupied household in this area. The population strength of the religious group is equal and all are Christian. And their culture and language is Kom.

Literacy Rate

The literacy rate of the area is 60%.

Economy

Agriculture is the main occupation of the people. Many people also have other occupations. The total cultivating area is calculated as 10 acres. The main crop is rice. There is also one unreserved forest, from that people also get income.

Fertilizer Use

In an acre of land 150 kg of chemical fertilizers are used in paddy cultivation in a season.

Agricultural Implements in Use

In this area agricultural implement such as sprayers, pumpsets, tractors, oxen, buffaloes are being utilized for agricultural operations.

Irrigation

The irrigation facilities are deplorably low.

Animal Husbandry

The area has livestock such as cow, pig, duck etc. Small high yielding poultry farm units are also in this area.

Accessibility to Government Agencies for Development

The area comes under the Samulamlan Development Block. The office is 20 km from the study area.

Educational Institution

For higher education the people have send their beyond 15 Km.

Medical Facilities

There is one dispensary in the locality. For getting the service of better medical treatment people have to go to Bishnupur District Hospital which is at a distance of 9 Km.

Electrification

Electricity is available in the area.

Provisions for Drinking Water

There is no such government scheme which was benefited to the people in this area. Only spring water is the main source of drinking water in the area.

Communication and Transport

In this area there is no Branch Post Office. The nearest Branch Post Office is at a distance of 9km. There is no telegraph Office. One Church and a local club are located in this area. In this area there is only one road which is connected to one village (Thinungei village). Only two auto service in a day in this area which connect to the Thinungei village for other visit. The district headquarters is 32 km away from this area.

Banking and Credit Facilities

There is no co-operative institution or commercial bank in this place.

Shops and Market

There are only two shops in this area and no markets are functioning here. These shops are mainly meant to satisfy only the bare consumption requirements. For other requirements the people have to go at a distance of 9 km.

Mass Media Exposure

No movie house is operating in this and nearby area. No newspapers are reaching in this area. Some household have possess the Television and Radio sets. Mobile phone facilities are functioning in this area.

1.14 The Kom Tribe

The Kom tribe is one of the sub groups of the Kuki tribe. It have been migrated from the land between North- Eastern Frontier area and the Shan- State of Burma sometime in 200 A.D. The Kom was said to have moved towards the Arakan Hills and Bay of Bengal. The Kom people proceeded into the land known as Tripura under their Chief- Hei- That- hla, a rich man in those days among this tribe, which finally led them into Manipur.

The Kom tribe entered into Manipur during the reign of Maharaja Gambhir Singh sometime in the middle of the 18th century. Their total population was only 2000 only at the time of entering into Manipur. Now the population is increased to 15,467. During the reign of Gambhir Singh, they suffered so much from the aggression of the khongjai and Lushai tribes that they left their place in a body and sought refuge in other parts of the hill belonging to Manipur. They were found scattered in the hills near the valley of Manipur.

The Kom at the time of entering Manipur made their first settlements in the places like Senvon, Jaithu, Lengthulon, Parbung, Petpuibung, Vangailon, Thanlon, Kairam Tlangbung in the south- western area of Manipur. From these places they shifted to places as Thing- Kangphai, Lokliphai, Kapeitangbung. From these areas they again scattered in different corners of the state.

The word 'Kom' was literally derived from the word 'Lukakom' which meant "turban" from 'Lukakom' or 'Kakom' and Kakom to 'Kom' which meant "Turban People". There were different versions regarding the descendant or ancestral report.

The Kom's believed that their ancestors emerged from a cave, so they called themselves the 'Kom' which meant 'the people who came out of a cave'. The Kom tribe has a legend that proved their emergence from the cave.

The population of the Kom tribe of Manipur according to the census of 1981 was 9,830 of which 4,992 male and 4,838 females. According to 2011 Census the Kom tribe population is increased to 15,467 including male and female.

Areas Inhabited

The Kom tribe of Manipur was found scattered in four districts of the state, as in Churachandpur district, Chandel district, Senapati district and Tamenglong district. The Koms occupied mostly the foothills or slope of the hills. Their living standard is mostly influenced by geographical situations. In the entire state there are 44 Kom villages, of which four in Chandel districts, 24 in Churachandpur district and 15 villages in Senapati districts. A small locality called Kom rem Lane is also found in and around the Imphal East district, one of the capital districts of the state.

In 1990 there was an ethnic clash between the Naga tribe and Kuki tribe. It continued for about one year. During the period tension was very high and some of the hill district became highly sensitive. The smaller village took shelter

in larger villages where it was found safe and secure. The two Kom villages called Taita and Mongkotjang in Tamenglong district were disturbed by the neighbouring bigger tribe. Accordingly, the two villages made their destiny at Ichumkeirap, a Kom village at Senapati district and at Samulamlan village at Churachandpur district. Their dispersal was in looking for a better, secured and more fertile land for cultivation. The Koms settled mostly in plain areas of the hills, the climatic condition in Kom village were same as in the valley.

The Kom settled in groups. The houses are built close to one another. There is no hard and fast rule in choosing the direction in making a house, convenience was their concern. However, before the construction of a house at the chosen site a simple ritual function was performed as dedicating the site to god.

In Kom village two types of house construction had been prevailed. One is constructed with timber, bamboo and thatch roofing. The walls are plastered with a mixture of straw and mud. Houses with corrugated roofing are more popular at present. The other type house is pucca which is constructed with sand, stone and cement.

The traditional house of the Kom tribe was explicitly of the kutchra house type. It had a small window and verandah. The house had two doors, the main door was in the front, and the second door was at the backside of the house. No separate kitchen was necessary. Fireplace for cooking was usually made in the southern corner of the house. The pattern of construction of house had been renovated and modernized with the change of time.

Physical Structure and Ornaments

The Kom people are normally slim and dark in complexion. Girls were lovely and attractive in their facial structure, graceful and charming in appearance. The hairstyle which was mostly used by older women was that their hair was knotted at the extreme end and round it with thick- black cord or thread about two inches deep into this was stuck a bailkin shape piece of brass and another of steel colored porcupine quills were used.

The traditional Kom women usually wore 'Ponkokhoi (wnaparound) a phanek like that of the Meitei women, and a red bordered white scarf called 'Mukhamjar' was worn over the shoulders. In the ears they wore small skeins of black- thread. The neck was decorated by a number of colourful strings of beach called "Thichong". On the upper-arm they wore armlets of metal, called 'Her' and on the fingers they wore brass rings.

The Kom malefolk used to wear a small bruch cloth locally called 'dirche' fastened at their waist, like that of a 'dhote'. They also covered their body with an embroidered border, black shawl called 'Pase-Pon'. Men also wore Pungri around their temples and back of their head.

Men also wore ornaments on the lobes of their ears, the large wheel-like discs of silver. The hole of this ornament were bored in the male child's ear ten days after birth. The holes were first slightly distended with the ornament then inserted the row cotton, then pierced the piece of bamboo in a ring like form. Measuring the ring about over and a half inches, it took a year to make the hole large enough to fit the discs.

Related Tribes with the Kom

The Kom tribe is closely related with Aimol, Chiru, Kharam, Purum and Koireng tribes. They spoke similar language and have similar traditions, culture and customs with the Koms.

Family System

Kom family is the smallest unit of the society and is in the process of transition, due to the pressure of economic, political, educational, cultural and religious transformation or by various social upheavals. The Koms practiced both joint and nuclear types of family. The permanent type of family among the Koms is the one in which the eldest son of a man called 'upa' lived with his parents along with unmarried younger brothers and sisters compulsorily. If the grandparents (pi leh pu) of a married son are still alive, the family is made up of a larger generation. So, the type of family where the eldest married son of a man is having three or four generations living together is called a 'joint family'. Another type of family prevalent among the Kom tribe is called a nuclear family.

In a Kom family the father is the supreme ruler, the authority which the father is extended to his wife, to his children and to all the household. The wife though held a subordinate position, to that of her husband, extended tremendous influence for good or worse over her husband and family.

However, in modern times there had been tremendous changes taking place in the structure of Kom family. After the sons having their own child, run their own family. In most of the families joint family is replaced by nuclear family.

Clan

The Kom society originally has seven clans, called 'Phung'. These seven clans are the major clans. There are 19 sub- divisions of Kom clans. The major clans are- Pareng, Mangte, Kilong, Durlin, Leise, Sengte and Leivon. The clan system among the Koms is the most important aspects of its social system.

The clan system has still existed in its own rights. Every member of the society of the Kom tribe belonged to a clan. Clan is a unilateral kin group, based on patrilineal descent. The members of the clan believed that they are descended from a common ancestor though the culturally acceptance line of the descendants but it would be a history to trace back their descendants and family ties to many generations. There are rules in mixing the clans in marriage. Marriage is prohibited between the sub- clans of a major clan. This rule is strictly followed by the people of the Kom tribe with a belief that the clan and its sub- clans were closely related.

Marriage

The Kom considered marriage, as a purpose of life. Among the Kom boys and girls has immense freedom in choosing their life partners. Marriage between first cousins is prohibited, cross cousin marriage is being practiced. The Kom followed clan exogamy, as for example, a Kom boy would not marry a girl from within his clan but from some other clan of his own tribe. In this manner the couple belonged to different clans yet they belonged to the same tribe.

Monogamy is a general rule in the Kom community but some are found practicing polygamous marriages. There is no customary law against the number

of wives that a person could marry. In practice no one is found to have more than two wives at a time. If a person marries two women, no separate accommodation is provided to each of them. They had to manage to settle and live in cooperation in the same house.

There are three types of marriage by which a Kom married his wife. The first type of marriage is by arrangement which is commonly practiced. In this type of marriage, marrying the mother's brother's daughter called 'Apunsanu' is arranged. This showed the pattern of relationship of the mother's brother (Apu) and her son (tupa). This cross-cousin marriage is arranged but is not compulsory. In arrange type of marriage the boy's parents and close relatives go to Apu's place and ask for the daughter. If the request is accepted then the boy stays with the Apu's family for three or seven years.

During these seven years the boy works very hard in order to make his 'Apu' satisfied with him. Every expense are given by his 'Apu'. The boy staying in his Apu's house before marriage is called 'Mhuilho' or 'Kumlo' in Kom.

The second type of marriage is love marriage. In this type of marriage, formal negotiation of parents is done with the request of both the girl and the boy. In this type of marriage the parents of the boy along with the close relatives to the girl's parents to seek the hands of the girl in marriage. They take along a bottle of rice-beer called 'Ju' offered to the parents.

The third type of marriage is by elopement called 'Katlan'. The marriage by elopement takes place when the parents of the two lovers strongly object their relationship, or when the boy and the girl are not in a position to manage the

expenditures that would involve in the event of all the formalities of marriage. In this type of marriage, on the day of the elopement itself any of the boy's parents ask the girl whether she has eloped willingly. If she says yes, then a village priest would tie a feather of a hen freshly killed for the purpose with a thread and is put on the neck of the girl. This ceremony of the marriage is called 'Armi nei', which meant that she now belongs to the family of the boy she eloped with.

Bride Payment

Bride-payment called 'Jorman' is regarded important and is being practiced strictly by the people of the Kom tribe. Bride-payment, broadly speaking is the payment made by the bride-grooms family to the father of the bride while fixing the marriage.

In tribal community the girl is by and large, taken as an economic asset. To lose her in marriage, as she joined her husband house was a loss to the parents. To compensate for this loss the bride payment is arranged between the two parties. This practice is an almost universally prevalent custom among the tribals. It certainly enhanced the social status of woman when a higher bride payment is given.

Traditionally among the Koms there is four kinds of bride payment which has been practiced from generation to generation. The first bride payment is called 'Alukhong- Akangki' or 'Man lukaching' which was the biggest bride payment. This bride payment consisted of 'Sum'(a brass gong) and well grown Mithun. The second bride payment is fine palm sized brass or a mithun.

The third bride payment is 'Rangnam'. This bride payment is given to the eldest man of the girls clan. It usually happened on the eldest among the grandfather of the boy that is, the groom. This bride payment is paid in cash.

The fourth bride payment consisted of a traditional shawl and some rupees. There has been changes in the bride payment value. In modern times the bride payment is payable in terms of money. The value of the bride payment varied from place to place.

Divorce (Shanghram –Inthen)

Similar to any other tribe divorce (inthen) is also practiced among the Kom tribe. The percentage of divorced is limited after their conversion to Christianity, as it had strengthened to the willingness or forgiveness to one's mistakes in the family. Divorce is permissible on the ground of problem of adjustment between husband and wife, in-laws interference, barrenness, and also when one of the couple committed adultery. If there is separation or divorce between husband and wife on mutual agreement, it is called 'Monkushi- inthen'.

When the husband wife agrees to divorce the chief of the village is approached. The chief and his council of members try to convince the couples not to divorce. They are given some days to think it over. But if the couples are so determined for separation, the village chief and his members and one witness would separate them according to the traditional custom. In the case of divorce sought by wife, she has to paid some expenses to the husband. She not allowed to take back the properties she bought at the time of the marriage, except the cloths she wore. If they have a baby by the time of divorce the mother has to look after

the baby for three years of the divorce. Later on she is given back the expenses incurred for the baby. The same expenses are paid even when the divorce is sought by the husband. But she could take back all the properties she brought at the time of marriage. The wealth earned in that year is distributed equally.

Widow Remarriage

At the death of a husband a woman is allowed to re-marry. Anyone of the relatives of the deceased husband could marry her. If she is not interested to re-marry and prepared to live with her children, she is entitled all the properties of her husband. If a widow has prefer to return to her parental home, she is allowed to take back all the properties she bought at the time of their marriage. In the same way a husband who has lost his wife could marry anyone of his wife's sisters if he desires. He could also marry any woman of his choice, otherwise, he has to look after his children and run the family with the help of his parents and family members. A widow gets all the share of her husband's property so long as she remains as a widow. But once she gets married to another man, the property is entitled to her previous children.

Status of Kom Women

Women's status is often described in terms of their level of income, employment, education, health and fertility as well as the roles they played within the family, the community and the society. A tribal woman occupied an important place in the socio-economic structure of the society. She is found to be exercising a relatively fine and firm hand in all aspects related to her social life.

The Kom women down to their history till today played a significant role in running the family. Women always assisted men in food- gathering, farming through active participation in shifting cultivation, fishing, etc. Besides outside activities, women are always busy with the household works, like cooking and providing food for the family members, collecting water for drinking and other purposes and home keeping. The Kom women not only engaged with the household works but but they are also found busy with the looms or needle work. However, the political status of the Kom women in the village administration is not considered as important as that of the men. The village chief and village leaders are all men. The reason to this is unknown but the only reason given is that, wome should busy within the household administration.

The Kom women in traditional economy, whether involved in food gathering, fishing and cultivation played a vital role, except that they are not allowed to plough the land. Even in modern times this tradition is still evident.

Cultural Celebration

The Kom tribes are fond of celebrations. They had a number of social celebrations. After a hard tlabour in the field they would prepare for entertainments with songs, music and dance. Their expression of joy at the completion of plantation and harvesting, victory over the enemies, hunting, etc, showed their love for celebrations and happiness in life. The cultural festivals have been performed in each season of the agricultural year. They have various styles of dances appropriate with occasions. Those dances are: Seilam, Khonglam, Khongpuilam, Jorlarn, Lamkut- lam, Sakhong- lam, Vai-kaplam, etc.

Sei-Lam

This dance is also called 'khur-lam', which is regarded as their original dance. This dance is regarded important, because when the Kom tribe emerged from the cave after killing the tiger that blocked the cave and ate up whoever came out, in celebration they performed this dance. This dance was valued because of its significant background.

Lawm- Jin (Hosting the Lawn)

When a person in the village requests the lawm to harvest his field, the lawm gathered in the evening in the house of the eldest amongst the lawm called intlungpa, shampu and lhapu of the village led the lawm in dancing. After the lawm dances for three rounds they would proceed towards the field. They dance and sing throughout the night in the field and when morning comes they started harvesting. In the house of the field owner, the lawm mistreated with a grand feast.

Par –thak or Rei-julam

This is a celebration when the lawm of the village approaches a well to do man and request him to host the celebration. If the request is accepted, the lawm would go to the forest to collect a variety of flowers, mostly orchids. These flowers are distributed to each house of the village. In return, each house would give wine to the lawm. The host would fix a day for celebration. It is usually celebrated for three days.

Sade

Sade is a cultural celebration when a man in a village hunts a wild bear or a tiger. There are two types of this celebration, they are, Jan-Sade and Sun –Sade.

Bechap Lam

This festival is celebrated after completing plantation of crops. It is usually celebrated in the month of August (Jhongpui) and sometimes till the month of September (Karam). The festival is celebrated only in the night time, in the moonlight. This festival is not celebrated every year because it takes time. The festival is celebrated for a successful and fruitful harvest.

Kut

This festival is celebrated after harvest which falls in the month of November (Pheva). The lawm harvested for the man who is hast in the village to harvest. The lawm carried all the rice up to his house. Usually the last one to harvest host the ‘Kut’ and in the evening they did a grand feast. The whole night they enjoyed drinking, eating and dancing.

Language

In India all the existing tribes has their own dailect. It varied from the non-tribals and between themselves. In India about 250 tribals communities spoke 105 distinct languages. These languages and dialects belonged to the Dravidians, Austria and Sino-Tibetan. The tribals of Manipur spoke the Sino-Tibetan language.

The Kom tribe speak the Tibeto-Burman language. The Kom language has similarities with the Old-Kuki tribe. The Kom tribe has no script of their own. The Kom's script as reported is being eaten by an animal. The Koms adopted the Roman script in writing their language.

They spoke a common language, called as 'Kom-tong' which is used not only for communication but also in writing books, Bibles, songs and literatures etcetera. Sometimes, Meitie Language, and English are used to communicate difficult words. It might be due to their settlement in different places. Thus, the Kom language is found diversified from village to village.

Influence of Christianity

Everywhere around the world, religion has been an all pervading phenomenon in man's life. Among tribal people religion became all the most important for it is interwoven in their entire social life and shaped most of their social behaviour. The supernatural became their motivator and custodian of all their needs, tried to discover and rule over new places of human dwelling and aspired noble thoughts and noble action.

When the Kom became Christian, they learnt to earn and spent less. In olden days, people whether poor or rich celebrated every festival occasional or seasonal. They spent their wealth in eating and drinking, enjoying even for a month sometimes. After they convert to Christianity, their life style changes. They work hard to learn more than they spent.