CHAPTER VIII

COMPARATIVE ANALYSIS OF VAISHNAVITES AND BAPTISTS SECTS
The present Chapter has made an attempt to make comparative analysis of Vaishnavites and Baptists sects. The analysis becomes very relevant because of the modernisation process that the two communities have undergone as a result of the acceptance of those two diverse religions. A comparative analysis would reveal the inner dynamics of social life of those two communities. The purpose is to understand and evaluate the trend of modernisation that have penetrated among them. It also brings to light the differences and similarities. This comparison is mainly based on the data presented in Chapter six and seven. In the first place, we are taking education as the main variable.

Table 1. shows the education and its impact on occupational structure. Education as a basic aspect of society has brought many changes in occupational structure of two religious groups in Manipur. However, the impact has been varied and multifaceted. In both the cases most of the illiterate are engaged in Agricultural Sector. Among the Vaishnavites, changes are seen from primary educated onward. For instance, 44.4 percent of this literate group are in business. Similar trend continues even up to the higher educated groups where most of them are in business

1. For Tables see Appendix I at the end of the chapter.
i.e. 33 percent High School educations; 23.8 percent college educated and 28.2 percent university educated.

On the other hand, 35 percent of the Baptists having college education, are in white collar jobs against 12.5 percent in business, and 50 percent university educated have white collar jobs against 13.1 percent in business. This shows one trend that Vaishnavites have more occupational mobility than the Baptist group. Interview with respondents bring to light three main factors which are responsible for this. First, scarcity of land for cultivation among the Vaishnavites compel them to go for business, secondly, among the higher educated, scarcity of jobs in government compels them to look for other venues of occupation and thirdly, preference for higher income made the educated group to go for business. It should be noted that most of this last group are the people whose parents or forefathers are in business. They are mostly Brahmins.

On the other hand, most Baptists go for white collar jobs because of higher and stable income. The table also shows similarities in which there are many people engaged in the category of "others".

Education and age structure reveals some similar trends. Table 2. points out that there are no illiterates in both the groups below 35 years of age. The highest illiterate age group in both are 56 years and above. i.e.
Baptists 50 percent and Vaishnavites 55.5 percent. It is also seen that literacy rate among the Baptists is on the increase; whereas among the Vaishnavites, it is very slow. This is proved by the fact that 39.5 percent of the college and 31.5 percent university educated of this group are below age group of 25 years and below compared to Vaishnavites where most of the educated are middle age group. The main reason for this is that schools run by the Church promote education. 2

Education has also made an impact on the people's attitude to the places of worship. It is clearly visible in the decreasing trend in going to temples and churches among the higher educated in both the groups, Table 3. Shows that among the Vaishnavites, 30.7 percent of the university, 9.5 percent of college educated and 15.1 percent of the high school educated, never go to the temples atleast once a month. In contrast, among the Baptist, all the illiterates and primary educated attend at least more than once in a month. It is found that among Vaishnavites, 33.3 percent of illiterates and 27.7 percent of primary educated, attend temple 12-15 times whereas only 4.7 percent and 5.1 college/university educated go to the temple respectively. On the other hand, despite the

2. Each Association have schools to impart religious education to the students.
decreasing trend of going to Church, the Baptists have a higher rate of going to the Church. Except 2.6 percent (1 person), all have attended church once. This shows that Baptists are more regular in going to religious places than Vaishnavites. On the whole, interview with the people reveals that going to Church is a matter of prestige, the more a person is sincere to Church activities, the more he is appreciated and encouraged. However, such things are not found among the Vaishnavites. Indirectly, it shows how religion has influenced the value system of the Baptists. On the contrary, many young Vaishnavite respondents have even claimed that Hinduism is not their religion. And, therefore, they want to revive their tribal religion. This shows the apathy of young Meities towards the new religion in Manipur. Today, on the other hand, there are others who claim that they believe in Hindu gods and goddesses but going to temple is not necessary. Such claims are not found among the Baptist. Though the superficial life style of western culture influences the young people, they still believe that Christianity is the best religion for them. The frequency of going to Church by all classes of people is the witness of this fact.

Table 4. shows that among the Vaishnavites, educational qualifications are not the only criteria in determining one's income level, whereas among the Baptists, educational qualification plays a great role in determining
one's income.

This is proved by the data that 38.8 percent having primary education, and 24.2 percent having high school education, earned Rs.4001 and above per month, whereas 50 percent of the university educated could earn only Rs 1000 and below among the Vaishnavites. Many of the university (graduates) educated are found engaged in teaching in private schools, where they are paid Rs 1000 to 2500 per month. The case is slightly different among the Baptists. The income level follows the educational qualifications among them. For instance, none of the illiterate and primary educated earn Rs.4001 and above whereas 13.1 percent University educated, 10.1 percent college educated and 7.5 percent High School educated earned the same amount. On the whole, it is found that Vaishnavites have higher income level than Baptists. The reason is that they are in a better location to earn money.³

The comparison of two groups, on the basis of offerings to the temple in Manipur, gives a different picture. It is found that Meiteis who adopted Vaishnavitism as their religion have an indifferent attitude. Majority of them do not participate in the

---

3. Vaishnavites are plain settlers where they have access to all facilities like business, market, educational institutions and medical hospitals.
offerings to temple. However, among them, maximum participants are primary and university educated groups i.e. 33.3 percent illiterate offer 12-15 percent and 20.5 percent university educated offer the same amount to temple. Among College educated, 35.7 percent offer less than 3-5 percent of their income.

Table 5 establishes the interlinkages between education and offering. It is found that most of the Baptist groups regularly made offerings to the Church even though it was less than 2 percent of their income. Among them, 18.7 percent illiterate and 12.5 percent of the primary educated offer 12-15 percent of their income to Church. The offering of the same group of the higher educated are very low. On the whole, the participation of people in offerings are very minimum in Manipur in both the groups. This could be due to the new outlook of the people towards religion and expenditure brought about by modernisation and education. Many respondents replied that because of many practical needs, they cannot think in terms of offering to Church. They are more concerned with investment in other productive sectors like education, etc.

Regarding expenditure on festival we find similar nature of spending in both the groups on "Yaoshang" and "Christmas", which are the two most important festivals for the local religious groups.
Table 6. points out that among the Baptists, the expenditure incurred by the lower educated are very low. For instance, among the illiterate, and Primary educated 37.5 percent each could spend below Rs.500 on Christmas, 35 percent and 31 percent each could spend Rs 1001-2000. Similar trend follow's even among the High school educated Baptists. However, among the Vaishnavites there could be a slight different practice. Many of the illiterate and primary educated spend more amount on festivals than the Baptist group. For instance, 22.3 percent illiterate and 16.6 percent primary educated spend Rs.3001 and above on the festival (Yaoshang) whereas none of the Baptists from the same group participate beyond Rs.2001-3000. Thus it is found that the lower educated group of Vaishnavites are spending more money on festival than the Baptists of the same group.

Among the college educated also we could find that inspite of increasing expenditure, among Baptists, the Vaishnavites group spend higher. For instance, 28.5 percent of the respondent spend Rs 3001 and above whereas only 15 percent of the Baptist spend the same amount. In the same educated group, maximum respondents i.e 25 percent of the Baptist spend only Rs.501-1000. The same educated group of the Vaishnavites, maximum number of them (28.5 percent) spend below Rs 500 and Rs.3001 and above each.
Among the highest educated group reverse trend is seen. Baptists group are increasing the amount of expenditure on festival whereas the Vaishnavites are decreasing. For instance 26.3 percent Baptist spend Rs 3001 and above and only 20.5 percent of Vaishnavites spend the same.

Interviews with them (Baptists) found that they take this festival time as occasions to enjoy their life. So they do not mind spending much money on it. Their behaviour seems very irrational from economic point of view. The expenses are mostly in food, clothings, among the Baptists and among Vaishnavites expenses are on entertainment like dancing, which is the main item of the festival.

Table 7. shows the voting patterns among both the two religious groups which show their political consciousness.

Both the groups, despite regional feelings among them, favoured the national party. But it should be noted that the recent assembly elections have shown different picture. Many are shifting towards the local party i.e. Manipur People's party.

The majority of the illiterate groups of Vaishnavites voted for Cong. I (72.2 percent) and BJP (16.6 percent). Among the illiterate from the Baptist sect, 62.5 percent voted for Cong I and 25 percent for J.D. With the slight
changes in numbers, the voting trends, among the Vaishnavites, are the same even among the primary educated where 72 percent and 22 percent voted for Cong I and JD respectively. Among the Baptists also, the trends are the same till Primary and High School educated levels. Among the Baptist, however, we can see the shifting trend towards JD among the two highest educated groups college and university, i.e 42 percent college, 42 percent university educated voted for JD. Besides, 29 percent and 22 percent of college educated voted for Cong I and 'Others'. Among the university educated, 38.4 percent and 20.5 percent voted for Cong I and MPP. Among the same educated group of Vaishnavites, apart from Cong I and JD, 19 percent college educated respondents voted for MPP and among university educated, 20 percent voted for BJP. The data show two things very clearly that the Metei Vaishnavites are much in favour of Cong I party. Besides, there are many illiterate and university educated inclining towards the BJP, in contrast to the Christians. BJP is gradually gaining popularity among the Meitei Vaishnavites.⁴ Among the Baptists, educated people are shifting toward to JD and other parties like MMP, and independent.

⁴. For the first time one BJP MLA is elected in the recent Manipur Assembly elections.
Interviews with the educated Baptists reveal that they prefer JD due to corruption of Cong.I government. Thus, Baptists in Manipur are becoming politically more conscious and making their independent choice. On the other hand, the lower educated group of the same religious groups still remain loyal to their old traditional belief and choice in politics.

OCCUPATION

The preceding two Chapters, VI, and VII show that the traditionally agrarian Society of Manipur has drastically changed due to education which has been initiated by the religious establishments. From the traditional occupation of agriculture many young educated are looking for white collar jobs, and business venues.

However, their occupational placement is determined by many factors like education, location, scarcity of land, and availability of jobs in the area. The data collected from the two towns show the situation.

Table 8. Relates occupational structure with age differences. It is found that most of the middle and old age groups (36-45 and 56 and above) are engaged in 'agricultural' work. For instance, among the Vaishnavites, 33.3 percent respondents are in each age group and among the Baptists, 21.4 percent are in 36-45 age group and 30.9
percent of Baptist and in 56 above 33 percent Vaishnavites are age group.

Most of the age group of 26-35 and 36 and of above Vaishnavites are in white collar job, i.e. 33.3 percent and 28.5 percent respondents, respectively. But among the Baptists different picture is found where most of the respondents, in white collar job, belong to age group of 36-45 years, (25 percent) and 45-55 (27.7 percent). In the Vaishnavites who go for business are from the middle age group i.e. 36-55, (69 percent) whereas among the Baptists majority of the younger respondents from the age group of 26-35 years (50 percent) are engaged in business. This trend reveals that due to non-availability of jobs in the government market, young Baptist educated are looking for business opportunities. On the other hand, the old age educated people among them could manage to get jobs since there was not much competition. Most of the social workers among the Vaishnavites are young (50 percent respondents belong to age the group of 26-35 ) and among the Baptists, most of the Social Workers belong to middle age group 30 percent. The "Others" who are mostly made up of students, retired Government servants and housewives, 40 percent are in the age group of 56-above among the Vaishnavites, and among the Baptist 47 percent are in the age group of 25 and below; The data show one thing clearly that among the Vaishnavites, majority of them who go for white collar jobs
and business sector belong to the age group of above 45 to above, but among the Baptists, most of the people who go for these two sectors belong to age group of 25-45.

Table 9. points out that Occupational structures are closely linked to the income differences. In both groups, majority of the agriculturists have an income of below Rs.2000 per month. In white collar job 28.5 percent of Vaishnavite respondents have the income of Rs.4001 and above and 23.8 percent of them have Rs.1000 and below. Among the Baptists the trend is a bit different. Most of them, 36.1 percent, have the income of Rs.2001-3000 per month. Thus among the Baptists those who have white collar jobs earn lower income per month in than the Vaishnavites who earn Rs.4001 and above by majority. These facts reveal that most of the Vaishnavite groups are better placed in white collar jobs than the Baptists in Manipur. Among the business men, the two religious groups show similar trends i.e. many of them have the income of Rs.4001 or above per month. i.e. 22.2 percent and 38 percent respondents respectively. However, it is important to know that the nature of business occupied by these two groups is different. Many of the Vaishnavites are having business shops in the market, engaged in running restaurants, involvement in trade in wholesale goods like iron, and steel, pulses etc. In case of Baptists, many of the business groups are contractors who construct roads,
houses, traders of wood and timber, and some people maintain schools. Income of the social workers is the same in both the cases. The same is the case even among the category "others" where the maximum member of people get the income of Rs.3000 or below, except 26.6 percent of Vaishnavites who earn Rs 4000 or above.

Table 10 shows that expenditure, occupation and income are related variables: The expenditure of an individual depends on his income which, in turn, depends on the occupation one has. The data clearly show that in both the groups, the agriculturists who are the lowest income group, spend below Rs 1000 on festivals, specially on Christmas and Yaoshang, two important festivals. Among the white collar job people a slight different picture is seen. Maximum percentage of Vaishnavites in this group, ie 47.6 percent, spend Rs.3001 or above, followed by 23.8 percent respondents spending Rs.1001-2000 on festivals. In contrast, 27.7 percent of the Baptists in the same occupational group spend Rs.1001-2000, followed by the same percentage of respondents spending Rs.501-1000 on Christmas. As mentioned above, this differences in expenditure are due to differences in their occupation and income level. The rest two occupational groups of social workers and 'others' show the same trends in both the religious groups.
Table 11. shows that offerings donated to religious institutions which indicate an individual's commitment to his belief brings out different trends among the two sects. The amount of offerings by agriculturists is less among the Vaishnavites than Baptists. Thirty three percent and 27.7 percent Vaishnavites agriculturist respondents offer 3-5 percent and less than 2 percent of their income to temple. In case of Baptists 38 percent and 33.3 percent respondents offered 3-5 percent and 6-8 percent of their income to church. This indicates that agriculturists belonging to the Baptist sects have more commitment to their religion than the Vaishnavites. From the white collar job sector, it is found that, Vaishnavites have higher amount of offerings, i.e. 28.5 percent of the respondents offer 3-5 percent of their income and the same number of respondents offer 12-15 percent of their income. Among the Baptists of the same occupational group, 41.6 percent respondents offer 6-8 percent of their income to church followed by 27.7 percent respondents offering 3-5 percent of their income. Of those who are in business, the Baptists make higher amount of offering to church i.e. 33.3 percent of the respondents offer 3-5 percent of their income followed by 27.7 percent respondents offering 6-8 percent of their income to church. Among the Vaishnavites, 28.5 percent of respondents offer 3-5 percent of the income and the next 28.5 percent of people offer less than 2
percent of their income to temple. Among the social workers, one can find the same trend where most of them offer 6-11 percent of their income to temple or church. The category "Others" gives a slightly different picture; while 77 percent of the Vaishnavites offer only less than 2 percent offer their 3-5 percent their income to temple, 38.2 percent of the Baptists and 32.3 percent offer 9-11 percent to church. The presented data show that the Vaishnavites in white collar jobs have more commitment to their religion, whereas among the business people, Baptists have more commitment to their religion. This fact is based on the assumption that offering to temple or church reveals one's commitment to his religion.

Table 12 (see appendix) points out that the attendance of the people at temple or church is another indication of their closeness to religion and its activities. The Vaishnavite agriculturists are more regular in attending temple worship in comparison to Baptists. Of the total respondents, 38.8 percent attended less than 2 times in a month followed by 25 percent attending 12-15 times and 19.4 percent attended 3-5 times in a month. In contrast, most of the Agriculturists of Baptists group attended 6-8 times, (50 percent) followed by 23.2 percent respondents attending 3-5 times. Among those who are in white collar jobs, we find similar trends - ie 86.4 percent respondents of Vaishnavites attended below 5 times followed by 14.2
percent attending 12-15 times. The same group among the Baptists, ie that 50 percent and 33.3 percent of respondents attended 3-5 and 6-8 times respectively. Similar trend with slight changes of is visible who among the Vaishnavites business groups. Social workers have high attendance rate in both cases - 33.3 percent Vaishnavites attending 12-15 times a month and 30 percent Baptists attending 9-11 times a month. Another difference is that many of the Vaishnavites, specially from business, social workers and other group did not go to temple at all. Thus the data show that, in general, Baptists are more diligent in church going. Interview with respondents found that going to church is a 'must' for the Baptists. On the other hand, the Vaishnavite respondents have the view that temple going is not necessary rather they can worship God at their homes. They have the view that to worship Krishna, or Vishnu at home is more important than going to temple.

Table 13. shows the Voting pattern of the two sects based on their occupation. Most of the Vaishnavite agriculturist voted for Cong I. Whereas among the Baptist groups, voting was split between Cong.I and JD. Among those who have white collar job many of the Vaishnavites went in favour of JD and BJP, next to Cong.I, i.e. 23.8 percent respondents voted for JD and BJP. Among the same occupational group of Baptist, 38.8 percent voted for JD. Voting patterns of people in business have similar trends.
Most of Vaishnavites voted for Congress I followed by MPP. (14.2 percent). Where as the Baptist are divided into equal number between Cong I and JD. Among the social workers, most Vaishnavites voted in favour of BJP (50.0 percent) and Cong (33.3 percent). Whereas the Baptist social workers, 49 percent and 39 percent of them voted for JD and Cong respectively.

It is fairly clear that religion has made an impact on both the communities. The Vaishnavites mostly those who have white collar jobs and social workers many of them, voted for BJP and no one from among the Baptists voted for BJP. They voted in favour of JD followed by Cong I from all The Sectors. Interview with the Vaishnavite respondents testifies to their position, that Manipur should be ruled by Cong I. They further added that this is the only party which can bring about unity between Hills and Plains, in other words, between Hindus and Christians. This, according to them, will lead to the overall development of the State. Baptists do not vote for BJP mainly because of the fear that they will lose their identity if BJP comes to power. Many of them even cited the example of the demolition of Babri Masjid. This shows the political awareness of the Baptists.

Table 14. shows the correlation between the income and age differences. The income of the age group below 25 years
are the same in both the sects, i.e. Vaishnavites 71.4 percent having Rs.1,000 and below per month, and the Baptist 56.2 percent respondents, having the same amount of income. This is quite natural as most of these people are students who do not have any income except few who earn small amount through tuitions. A slight different trend is found among the age group of 26-35 years. It is seen that Vaishnavites of this age group earn higher income than Baptists i.e. 33.3 percent respondents earn Rs.1001-2000; 29.6 percent earn Rs.2001-3000, followed by 25.9 percent respondents who earn Rs.4001 or above. In contrast, the same age group of Baptists 32.2 percent respondents, earn Rs.1000 or below followed by 20.4 percent who earn Rs.2001-3000 per month. The same picture is found even among the age group of 36-45 years. Among the age group of 46-and above, the Vaishnavites are found to be having higher income than the Baptist. As it has been mentioned that the occupational status of the individual determines the income of that person. This table shows that Vaishnavites are more economically well-off than the Baptists in general.

It is also found that there exists an income disparity among the Vaishnavites: While income of some of the Vaishnavites is high, the income of some others is very low. Among the Baptists, the income trends show that the income of many of them is average.
The Table 15. shows that the younger age group of Vaishnavites spend less during festivals than the Baptists. Specially the age group of 25 or below, 85.7 percent respondents of Vaishnavites spend Rs.500 or below, whereas 40 percent in the same age group among Baptists spend Rs.501-1000. But different trend is found among the age group of 26-35 years. Of the total Vaishnavite respondents, 44.4 percent of them spend Rs.3001 and above, whereas 50 percent of the Baptists respondents spend Rs.1001-2000 on festival. Among the age group of 36-45 years, Vaishnavites are spending higher amount than the Baptists, i.e. 23 percent and 20.5 percent of the respondents spending Rs.2001-3000 and Rs.3001 or above respectively.

From the age group of 46 onward different trends are found. Among the age group of 46-55, 30.7 percent Baptist who spend Rs.3001 or above is higher than Vaishnavites who spend the same amount by 27.7 percent respondents. In the same age group of Vaishnavites, 50 percent of spend Rs 500 and below, 16.6 percent of them spend Rs.501-1000 on festivals. Similar trends are seen among the older age group, 56 above.

The data indicate one thing clearly that the younger age of Vaishnavites are spending more than the Baptist.
Table 16. shows the correlation between age differences and patterns of temple/church attendance.

Age group structure and going to temple or church reveals another different trend between the two major religious groups of Manipur. Many of the Vaishnavites (23.8 percent) below the age group of 25 do not go to temple, and 52.2 percent of the respondents go less than 2 times. On the other hand, among the Baptists of 25 years or below, 46.8 percent attend 3-5 times. Similar trend is found even among the age group of 26-35 years, where 44 percent of Baptist attend church 3-5 times a month and 59.2 percent of Vaishnavites attend less than 2 times, and 18.5 percent of the same group respondents never go to temple. However, in this age group of Vaishnavites, 11.1 percent of them go to temple 12-15 times a month. The same trend is found even among the age group of 36-45, with the slight difference in their number of attendance. Here 48.7 percent Vaishnavites attend less than 2 times in a month and 20.5 percent attend 3-5 times, whereas 35.2 percent and 32.3 percent respondents of Baptists go to Church 3-5 and 6-8 times a month.

Among the Vaishnavites, a slight different trend is seen among the age group of 46-55, where 44.4 percent of them go to temple 3-5 times and 22.2 percent go 12-15 times. Thus it is found that this age group (46-55) is the
most frequent goers to temple. On the other hand, among the Baptists the same trend is seen i.e. most of them go to church 3-8 times a month and among both groups who are in the age group 56 or above, an increasing number of attendance to temple and church is seen. Fifty three percent of Vaishnavites attend less than 2 times and 22.2 percent of them attend 12-15 times, and among the Baptists, 33.3 percent and 25.0 percent of respondents attend 6-8 times and 9-11 times respectively. It can be concluded that the younger age group, 45 years below among Baptists are more regular than the Vaishnavites and in the case of the oldest age group.

Table 17. points out that the interrelations between age and offerings given to church or temple.

The amount of offerings to God by different age groups is taken as the level of his commitment to that religion. Among the Vaishnavites the amount of offering given by the age group of 25 years or below is very low. i.e. 71.4 percent of them offer less than 2 percent of their income. The same age group among Baptists offer slightly higher, i.e. 65.2 percent offer 3-5 percent of their income to Church. The same trend of low rate of offering continues even among those who are in the age group of 26-35 of the same religious group Vaishnavites, whereas there is slight improvement among the Baptists of the same age group.

262
Similar trend is seen among the Baptists who are in the age group of 36-45. However, there is change found among the Vaishnavites i.e. 28.2 percent of them offered 6-8 percent of their income to temple and 17.9 percent offer 12-15 percent. However, the trend changes in the next age group of 46-55 i.e. 50 percent of them offer less than 2 percent of their income to temple followed by 44.4 percent offering 3-5 percent. The older age group of Vaishnavites is the extreme case, where 46.6 percent offer less than 2 percent and 33.3 percent offer 12-15 percent of their income to the temple. The same group of Baptists do not show any drastic change from other age group. Majority of them offer 6-8 percent and 9-11 percent of their income to church.

The data show that most of the offering rate of Vaishnavites to temple is very low compared to Baptist groups. The age group which offer highest rate among them was 56 or above and 36-45. Out of the total respondents 33.3 percent offer 12-15 percent of their income to temple and 17.9 percent respondents offer the same amount per month. If our assumption that the rate of offering indicates the commitment of an individual to his religion, then we can say that the age group of 56 or above and 36-45 of Vaishnavites have deeper commitment to Hindu religion than other age groups. And there is no much difference among the age group of Baptists in their
commitment to religion, except the age group of 25 and below who offer less than 2 percent by majority of them.

In a sense almost all age groups of Baptists offer 6-11 percent of their income to church. In fact, according to the scriptures, offering of one tenth of the income is a must for every Christian. But the data show different picture which is nothing but indication of people's commitment to their religion in practical life. Thus we find that among the Vaishnavites same age group have deep commitment to what they believe and among the Baptists all the age groups are the same.

Table 18. points out the correlation between the voting patterns of two religious groups with regard to age differences.

Voting patterns of two religious groups in Manipur, based on their age, show different scenario. Majority of the Vaishnavites below 25 years of age, voted for congress I, i.e. 47 percent of the respondents, followed by JD (28.5 percent). And the case is vice-versa among the Baptists, where 50 percent of the same age group voted for JD, and only 21.8 percent respondents voted for Cong.I. The same trend is visible even upto next higher age group i.e. 26-35. Among them 41.1 percent Baptists voted for JD and 23.5 percent voted for Cong.I. And this trend is the same among Vaishnavites too where 74 percent of them.
voted for Cong.I followed by JD. Similar pattern is seen even among the age group of 36-45 years of same sect. But, 22.2 percent Vaishnavite respondents who are in the age group of 46-55 voted for BJP. Age group of 36-45 and 56 or above, voted in favour of the Cong.I followed by JD. The voting pattern among the age group of 46-55 years and the voting pattern of the age group of 25-35 is the same where 66.6 percent voted for Cong.I and 22.1 percent voted for JD.

The data gives clear indication that most of young age group of Baptists are inclined towards JD and old age group to Cong.I. Interview with the respondents show that young educated do not support Congress.I mainly because of incompetence and corruption.

Table 19 points out the differences and similarities between two religious groups in relation to their income and attendance to religious worship. The income level, which is the indication of an individual's economic position in society, influences a person's life, his attitude, world view and outlook towards the other aspects of life. Examining the individual's view of his religion and other aspects of life, based on income, gives a different picture among Baptists and Vaishnavites groups in Manipur.
Regarding attendance to temple and church as one of the indicators of a person's attachment to temple or church worship, it is found that the attendance of income group 1000 or below, among the Vaishnavites is extremely low. 25 percent of them never attend temple worship, 41.1 percent of them attend less than 2 times a month and 18.3 percent attend 3-5 times. Only 14.5 percent of them attended 12-15 times to temple in a month. As compared to Vaishnavites, the lower income group among the Baptists, specially income group below Rs.1000 are fairly good. Thirty five percent of them attend 6-8 per month followed by 32 percent attend 3-5 times per month, and only 2.9 percent have never been to church. Among the same religious groups, the following higher income groups maintain more or less the same number of attendance to church i.e. most of them attend 3-8 times per month, except in the income group of Rs.2001-3000, where 20 percent of Vaishnavites attendance 12-15 times to temple per month. And, there is a slight change among the highest income groups of Baptist, i.e. highest number of them (41.5 percent) attend church 3-5 times a month. Thus with the increase of income, there is a slight decrease in frequency of attending to church among the Baptists. On the other hand, it is found that the second and third lower income group of Vaishnavites attend temple worship 3-10 times with the exception of income group Rs.2001-3000 who attend to temple worship 12-15 times by 25 percent of the
respondents. The attendance of second higher income group of the same religious sect is seen to decrease i.e. 7.3 percent of them attend less than 2 times per month and 26.6 percent of them never attend. Almost similar trend is found among the highest income group of the same religious group with the exception of 26.1 percent of them attending temple worship 11-12 times per month.

Thus, one point is clear here that among the Vaishnavites the higher income group attends temple worship more regularly than others. This is due to the reason that many of these people who belong to Brahmin community. On the other hand, among the Baptists, the middle income group has the highest frequency of going to the Church. Most of these people are white collar job holders, and agriculturists.

Table 20 shows the correlation between income differences and offerings by two religious groups. Commitment of various income groups to their belief is different as indicated by their offerings. The lower income group of Vaishnavites contribute very low percentage of offering to temple, i.e. 70.8 percent offer less than 2 percent of the income followed by 14.5 percent of them offering 3 - 5 percent. The case is the same among the next higher income group too (1000 - 2000), with the slight change of 18 percent of the respondents offering 12-15
percent of their income to temple. From the income group of Rs. 2001 - 3000 a different trend is found, ie 41.6 percent of them offer 6-8 percent and the same percentage offer less than 2 percent of their income to temple. From the income group of Rs 3001-4000 of the same religious group, a totally different trend is seen, - where 46.6 percent offer 12-15 percent and 33.3 percent offered 6-8 percent of their income to temple. The trend is almost similar to the higher income groups. In general, the higher income groups have higher rate of offering, to the temple.

On the other hand, the Baptists show similar trends in all income groups, offering 3-8 percent of their income by most of them. And among them, 23.2 percent of the income group, Rs 2001-3000 offer 9-11 percent of their income followed by those who are having income of 1001-2000, 22.8 percent of them offering the same amount to church. (9-11 percent).

There is a large gap of different rate of offerings among the Vaishnavites according to their income. Such a trend is not visible among the Baptists. This is due to the reason that for Baptists, religion has almost become a way of life. Thus, every one has the same kind of commitment to it, except a few who have a deeper commitment or those who have none.
Table 21 shows the interlinkages between income differences and expenditure trends of two religious groups.

With regard to expenditure on festivals, the data show almost similar expenditure trend for both religious groups. Comparatively the lower income groups spend very little amount. The income group of Rs.1000 among both the sections of people, more number of people spend Rs.500 or below 1000. The expenditure rate suddenly increases from income group of Rs.2001-3000 among the Vaishnavites i.e. 50 percent of them spend Rs.3001 or above; 40 percent of the income group of Rs.3001-4000 spend the same amount. And with slight decrease, the higher income group spend Rs.2001-3000 on festival by 33 percent of respondents.

Thus, among the Vaishnavites the two lowest income group are the least expenditure group on festivals. The spending rate of middle income group 2001-3000 is slightly increased. For example 27.9 percent of them spend Rs.1001-2000 on festival. The Highest income group spend highest amount on festivals i.e. 41.6 percent spending Rs.3001 and above.

Thus it is found that and the lower income group spend the least and middle income group spend the highest on festivals among the Vaishnavites. Whereas among the Baptists the lower income group spend the least, and
higher income group, spend the most:

Table 22. shows the correlation between income differences and voting patterns.

Among the Vaishnavites the highest number of lower income people support Congress I (54.1 percent) followed by BJP (20 percent) respondents. The second lowest income (Rs. 1001-2000), 75.7 percent support Congress I. The slight change is seen from middle income group (Rs.2001-3000) where 33.5 percent each support for BJP and Cong I and 16.6 percent for "others". The last two highest income groups ie those who receive or Rs.3001-4000 Rs 4,100 or above majority supported Cong I followed by JD. The reverse picture is found among the Baptists where most of them, except higher income group, support JD.

The above analysis based on data of the two religious groups of Manipur gives a clear picture of the two societies. Among the Vaishnavites, more literates are elderly people, but among the Baptists, more literates are young people. This is basically due to the reason that education had come to the Baptists only in last part of 19th century through Baptist Missions. Due to initiation by the Church, however, Baptist groups are advancing fast in education. And it is seen that education is making indirect influence on the people's participation in religious activities. The higher educated group are found
to be more committed to their belief and religious activities among the Vaishnavites and vice versa among the Baptists.

Occupationally, the data shows that most of the Vaishnavites are in business in contrast to the Baptists who go for white collar jobs. However, it is also found that a few of them (Baptists) have also started looking for other avenues of occupation specially business. This is very obvious because as more people are educated, more problems arise in job market. Then naturally, they are to look for other occupations. In fact, this is a sign of breaking up of society or moving of society towards advancement. And occupationally, the participation of the people in religious activities commitment.

In regard to their commitment to religious belief, two extreme groups are found among the Vaishnavites one agriculturists and social workers and those who are in service in both the groups. Many of them profess that they believe in Hindu gods like Krishna, Vishnu, Durga but their attendance in temple worship and offering are extremely low. In fact, many of them are found to be not attending temple worship even once a month specially the young age group. On the other hand, there are people whose commitment to their belief is very deep. Those groups attend temple almost daily and give much offering to God.
The situation is different among the Baptists Christians. Regardless of their income group/occupation/ educational qualifications, many of them have regular attachment to church. And many of them give offerings at least minimum amount of their income. In fact out of 150 respondents only one person was found who never attended Church in a month. This trend shows another extremely interesting fact that Christian faith had almost penetrates each and every part of their lives. Their value systems, outlook of the world are much determined by their beliefs.

Despite low rate of offering and attending worshipping places, the fact that many of them in groups attend and participate in festivals and offerings shows, that the new religion has deeply influenced the life of the people in Manipur. Temple worship, festivals etc., became institutionalised.

Despite separatist and regional movement in the State many of the people in both groups prefer national political parties i.e. Cong I and JD. Among the Vaishnavites, there are a good number of respondents who vote for BJP. This fact also gives the clear picture that through religion, the isolated Manipur society has been linked up with the mainstream. Thus the two great alien religions in Manipur had given rise to develop two sets of society with different ways of life.