CHAPTER-7
SOCIO-ECONOMIC CHANGE IN THE VILLAGES:

The discussion in the earlier chapters has showed that a lot has been tried in the past, but the problems persist. As indicated, the changing schemes of tribal development continues to create new problems. However, in spite of problems, it is observed that development activities have made some impact on the tribal life and their socio-economic activities.

The Manipur tribal’s way of life a hundred years ago had known no variation whatever for generations before that. In recent years, however, there have been tremendous changes so that many salient features of tribal life have completely disappeared. Tribals today are no longer insulated from various outside influences as they were in the days of yore. The present century has witnessed sudden and drastic changes and these, plus the more gradual changes which are occurring daily, have caused the present age to be labelled an age of transition. There is no aspect of tribal life which has not been touched by changes for whether we look at the tribal economically, politically or socially and in the religious fields, many transformations have been effected (Horam.M.1978: 34).

The days of head hunting and warfare were cut short by the intervention of the British through legislations and the various tribes have come a long way since then. They turned from the thrill of head hunting and fighting to the more useful though
comparatively tame task of agriculture, which was their occupation even in the good old days. With independence of India began a large-scale traffic between Manipur and the rest of the country. Commercial activities like shop keeping, etc were at first not taken by the tribals, certain business minded communities of North, West and Central India came to settle in the hills which had hitherto been "Excluded areas". With them came new ideas, customs, beliefs and goods, as also know how of successful businessmanship and no doubt a fair share of dishonesty and exploitation. The other states of India became a reality and not just names of distant places, and people of a country who had not communicated for centuries met, exchanged and imbibed each others ways. Like everything else these new contacts have brought their share of changes some of which are decidedly for the worse. On the brighter side there is the fulfilment of age-old need for better communication and greater contacts with the rest of the country and consequently with the rest of the world. The tribals have adopted new standards of living, which are at times conflicting with their own traditional ways. The needs of the average man are multiplying daily, to meet which, simple farmers have overnight turned to new occupations involving quick money making. This is injuring agriculture in general and weaving in particulars, especially when this last named is the only cottage industry existing today. Other tribal crafts like pottery work, basket making and such other are threatening to disappear altogether.

True that the government is doing a lot to encourage local handicrafts but no amount of encouragement can take the place of spontaneous and artistic creation.

CHANGES AT VILLAGE LEVEL:

In Machi block, Khangshim and Minou villages are near to Kakching town hence there is urban impact on the people because they are interacting with the urban area daily. At the same time, Minou village is little far away from town, and in many ways this village is representing the tribal scene of Manipur. Whereas Khangshim village is as equally developed like other plain villages of Manipur.

The socio economic conditions of the these two villages have also undergone changes due to the impact of spread of education, participation in the politics,
urbanisation, development activities, rapid development in transport and communications, and Christianity. Infact, all these factors have brought and necessitated the transformation among the villagers and their social relationships.

CHANGE IN ECONOMIC ASPECTS:

The basic economy of the people is primarily based on agriculture. The agricultural produce of people are paddy, potatoes, groundnut, and vegetables. The main crop is paddy. According to the villagers, in the past, they were practising only shifting cultivation on large scale. With the process of development, only few years back, they learnt to cultivate in plain areas. Some of the villagers are possessing land in the plain areas and are doing settled cultivation. However, even today, shifting cultivation is predominant form of agriculture among these tribes. As mentioned previously there have been some changes in their agricultural methods. They started cultivating less area of jhum land for paddy, because it took more time from sowing to harvesting, and paddy cultivation in jhum land is not economical for their livelihood. Because of these reasons, tribals are cultivating cash crops such as potatoes, ginger, groundnut etc and vegetables in major portion of the land. So that they can earn their day to day expenditure by selling their cash crops and vegetables. It has enabled them to supplement their expenditure round the year.

With regard to settled cultivation, agricultural methods and implements of tribals are similar to the non-tribals of Manipur. Settled cultivation process starts in the beginning of rainy season in the month of June/July. Earlier, ploughing of the field was done by male labourers with the help of oxen or buffaloes. It is observed that tractor is being used extensively in these two villages for ploughing. Villagers use oxen only when the work cannot be carried out by using tractor.

They used cow dung manure and compost for a long time. Infact, this is not seen now in these villages. All the villagers who practise settled cultivation depend mainly on chemical fertilisers. Besides, they sowed high yielding variety of seed in their plain field and they are also using insecticide. Sixty five families in these two villages who practised settled cultivation are benefited by HYV. Some villagers got HYV from
government agencies and others buy from their neighbours. As a whole, government has introduced HYV paddy seed and people are familiar with HYV of paddy. As a result, all the families practising settled cultivation are getting more Produce from this variety of seed. However, using of fertiliser and HYV seeds are not common in shifting cultivation. They used their own method for the fertilising the land. They generally burn the weeds and shrubs of the fallow land and the ashes are used as fertiliser.

After harvesting of paddy, villagers cultivate Mustard and potatoes in wet land. These crops are for household consumption as well as for sale. Those who have surplus sell it to the other people for cash income.

Besides, the villagers started new business activities like small-scale business, trading in goods from Moreh etc. The villagers are also going to other plain area centres for earning money, which was not seen in the past. Those who are not having land to cultivate are engaged as wage labour, businessmen etc. People who possess land are also engaged in marketing and selling goods and vegetables. It is observed that there has been increase in business ventures in these villages especially in the Khangshim village. There are number of grocery shops, Pan dukans, small scale business, tea stalls, hotels and rice mills etc. Some also specialized as goods traders. Villagers of Khangshim support their family with these businesses whereas it is not possible in Minou village because of fewer customers.

**IMPACT OF TRANSPORT AND COMMUNICATION FACILITIES:**

Communication plays a vital role in the process of modernization. Minou village is situated on the top of the hill area. It is very difficult to reach this village even on foot. Transport and communication in this area of Machi block were very poor about 15 years ago, and so was the case with mass media also.

Earlier, for Minou villagers, collecting jungle products and also hunting were the means to earn the necessities of life. Now a days, agriculture and other allied activities
are their main source of income. They are totally depending on market centre for selling their products and obtaining household consumption items. Initially, footpath, which connected Machi to Kakching was laid in 1948. Later, in 1980 the road came under the purview of PWD and expanded to ply automobiles and lorries. It is continuing till today. Before the main road was laid, they used to go by foot. In early morning men and women start their trip towards the Kakching market in small batches carrying agricultural and forest produce on the heads or hung from bamboo pole on the shoulders. They carry to the market whatever little they can produce or find in the forest. These commodities are either sold or exchanged against certain other essential commodities such as rice, salt, tobacco etc. Those who can afford more money buy some luxury items for their houses. It is really a difficult task for them to travel such a long distance, especially on the hill track. According to the villagers of Minou, those days, they couldn't visit Kakching market regularly due to lack transport facilities. On the other hand the people from Khangshim village which is situated on the main road are not facing the problem of transport facilities. They are prosperous and many of the development schemes such as housing, weaving, animal husbandry etc have been available to this village.

It is also observed that there is little improvement in transport and communication facilities available in the Minou village as compared to earlier condition. However, improved communication system is highly essential for this region. As of now, Minou village is well connected with neighbouring town Kakching. It is the nearest market centre for them. They go to this market very frequently to sell their product and to purchase their domestic requirements. The villagers also go to the major marketing centres i.e., Imphal. In the marketing centre, these people come into contact with traders and customers from different places of this region and thereby coming into contact with non-tribal people. The market centre provides them meeting point for economic and cultural exchange with other people. Younger people are spending their time in plain areas by watching movies etc, which was not possible in the past. Apart from this, establishment of Post office increased their connections with other people, who are far-off the village.
With the improvement of transport facilities it is also seen that villagers are taking interest towards rearing of cattle, Pigs, as demands are more in the Kakching and other places. Each and every family in the Minou village is strongly involved in animal husbandry activities whereas it is less in Khangshim village.

**INCREASE IN EXPENDITURE:**

One of the fundamental change that came about in Minou and Khangshim villages is the gradual elimination of the old life style. Introduction of western way of life has created a demand for consumer goods, which are never before known to them. The expenditure has also been increased through creation of such artificial and superficial needs. The whole village population became dependent on external supply and assistance. It also lead to the increase in their family expenditure with regards to their food, material possessions, dress, and ornaments.

Traditionally people of Minou and Khangshim used to have rice and curry, and they used to have meal thrice a day. Occasionally oily foods and non-vegetarian foods are consumed during some festivals and marriage ceremonies. There are some changes due to their frequent contact with plain area people. Now a days, inhabitants of Minou and Khangshim are having meal twice a day. Instead of early morning meal which is left over of night dinner, they are taking breakfast of different varieties such as tea and snacks, puree, bread, khichri etc. They are frequently taking non-vegetarian food. These are not common among the Minou villagers.

Taking of tea is observed among the people of Minou and Khangshim villages. People are taking tea and snacks during their agricultural work. Thus, their way of life is undergoing change everyday. Now eggs, milk, oil are also extensively used in daily food items, which didn't form part of their food in the past.

The fast changes are those in their material equipment like lamps, lanterns, matches, battery, torches, shoes, umbrellas, modern aluminium and other utensils, which replaced the earthen and wooden ones. These tribals today tend to be increasingly
sophisticated. These are also one of the reason for increase in their family expenditure.

Expenditure levels of employees are slightly higher than that of the other villagers. Most of the government employees and businessmen have luxury goods such as televisions, music systems, double cots etc. It is also noticed that there are some households in **Khangshim** village using both kerosene and LPG for cooking purpose, whereas Minou people still depend heavily on fire wood for cooking. Cup boards, dinning table, crockery, are uncommon among government employees of Khangshim and Minou village. Chair and table are very common in the houses of the Khangshim village whereas they are few in the Minou village.

In Khangshim village, as they are very near to Kakching, every household is having bicycles. They are used to visit Kakching by bicycle. Minou people, do not have bicycles, as they can not use cycle because the terrain is hilly and rough. But, some of the students in Minou who are studying in Plain area, are maintaining cycle for going to school and tuition. For the villagers, either they go on foot or by lorry. Apart from this, some of the villagers are also maintaining scooters, bikes in Khangshim and Minou villages.

So far as the assets in the house are concerned, Khangshim village people are in a better position economically as compared to Minou village. The only reason is that due to proximity to Kakching town, the people of Khangshim village get more opportunities to earn their livelihood. Moreover, Both the villages got electricity facility. And it also helps to the villagers, especially women who are engaged in weaving during night time. It makes it easy to move around the village during night time.

**INDEBTEDNESS:**

Earlier, people of Khangshim and Minou were not habituated to borrow money and they managed to minimise their expenditure according to their available income. It is noticed that there are 27 households in Khangshim village and 19 households in the
Minou village, who are living under the state of indebtedness. Because they don't have surplus income to manage their family since the expenditure of families have been increased compared to there past. Generally villagers borrow money for meeting expenses of children's education, treatment, marriage etc. In fact, children and youth in the village are spending lots of money for their dresses and other activities like watching movies, parties etc. Besides, Almost all parents are eager to provide education to their children. The government employees and businessmen are earning more than other villagers, Even though some of them are in the state of indebtedness because of their lavish expenditure on day to day items. This can be understood by observing their standard of living.

Inspite of indebtedness, there are 31 households in Khangshim and 5 in Minou households having insurance policy in the name of their children or their family members. Villagers are slowly developing consciousness about saving of money, so that it will be helpful for their future.

CHANGE IN HOUSE TYPES:

The villagers build their houses mainly of wood, bamboo, and thatch. There is no garden or enclosure around the house. The traditional house is not divided into different rooms. There are two doors to the house, one at the front another at the back side. Rarely one or two windows are found in the traditional house. The present generation people are going for modern type of houses. The improved economic condition and spread of education is the main reasons for the construction of modern type houses. Due to lack of windows, the traditional houses are unhygienic and unhealthy and the attitude of the people is changing towards new pattern of house. However, traditional types of houses are visible in the Minou village, whereas they are not seen in the Khangshim village. Besides, with the help of housing scheme implemented by government, some households are living in the modern type of houses.
DRESS PATTERN:

The tribal youth today are as conscious of their appearance as youth are anywhere in the world. They are spending more money on clothes, jewellery, and cosmetics than their parents. Dress pattern of tribals, especially of present generation in Khangshim and Minou has changed completely. Only women who belong to old generation are still wearing their traditional dress. The present generation is fond of new and colourful clothes, which are expensive. A change in hairstyle, is observed among most of the younger generation of Khangshim and Minou. They are changing their hairstyle or dress according to current fashion. Use of soap, powder, cosmetics, shoes, chappals are observed among the people of Khangshim and Minou.

IMPACT ON MARRIAGE AND FAMILY:

Availability of transport facilities, proximity to Highway, continuous contact with people of plains along with increase of literacy in the villages have influenced and speeded up changes during last decades. Changes have taken place in both the villages with regards to marriage and family. It is said that early marriages were prevalent traditionally among Manipur tribes in general, particularly in these two villages.

Earlier, Marriage was generally endogamous in the sense that a tribal cannot marry plain Hindu person. They don’t have any relation with plain in the past due to poor transport facilities. Apart from this, most of the older generation in both the villages have had the marriage at the very early age. As narrated by villagers, the practice of early marriage among tribals was there traditionally, and most of the girls are engaged by the time they crossed adolescence.

With the changing practices and time, the practice of early marriage is on decline. This is because boys and girls are engaged themselves in education. It leads to postponement of their marriage. However, It was noticed that there are tribe - caste
marriage present in **Khangshim** and Minou village. This is because they're having good relation with other plain area people specially those who are studying in plain area. Consequently, it leads to love marriages. There are incidences where boys and girls of these two villages have got married with plain Hindu people.

Thomas, aged 28 a Maring tribal from Minou village has married a girl from plain area of Manipur. And the girl belongs to Hindu community. These two met when they were studying in the same college. Then they started having affair and came close to each other. Since they were from different community, they were not able to express their proposals to their parents. So they eloped and **married** without their parents consent. In the beginning both the parents were not in a position to accept their marriage. But later, both the families have accepted them. His younger brother also got married with his wife's sister. His brother's marriage was held four years after his marriage.

Korang, aged 35, belongs to Khoibu tribe lives in Khangshim village. He also got married with one Hindu girl from Thoubal district. As told by an informant, the girl's parents didn't accept their marriage proposal. So they eloped and got married in his village. The girl's parents accepted him after one year of their marriage. He is having three children and running one grocery shop in the village Market.

**Kopham** is secretary of village authority council in Minou village. His daughter got married to one Hindu boy from Kakching town. As narrated by the informant, they know each other when she was studying in Kakching college. The boy used to come to his house quite often. Later, His daughter eloped with the boy. But, marriage ceremony was not performed due to opposition from the boy's family. She is living with her husband and two children.

As pointed out by **Mipun.J** (1978:176) the tribal joint family system is one of the most important hindrances for the development of the tribals. The properties of the family are regarded as the common property. Therefore, one doesn't take much interest in enhancement of the common property. Moreover, the members deposit their income to the head of the family. The members have no chance to utilise the income of their
own, as per their choice. This system does not help in motivating the family members for more production. It affects their economy. With the realisation of this fact, there has been change in family structure among Khangshim and Minou villagers. Younger people prefer to live in nuclear family for easy maintenance as well as for improving the family economy. This is how nuclear families are dominating in both the villages.

It is also seen that there is decline in social bond between parents, son, and brother after getting married. For instance, Morang, aged 65, living in Minou village. He has two sons and two daughters. All of them got married. His wife expired five years back. He is suffering from some peculiar skin diseases and staying alone in his traditional house. His two sons are living separately after their marriage. They are not at all taking care of him. They have almost deserted him.

Besides, a considerable change has been noticed in the size of the family. Earlier, people preferred to have more number of children since there was less population in the tribal villages and plenty of forest land. Moreover, life span of children was uncertain due to natural calamities, epidemics. Rate of mortality was also high due to lack of awareness and poor health facilities. It is seen that the size of family has come down to five or six members in all the cases and majority of the households are having five or less than five members. The elder members of the villages remember that they used to have at least ten members in each and every household earlier. They are conscious about family planning.

Table 5.4: Shows the Average Family Size of Khangshim and Minou Villages:

<table>
<thead>
<tr>
<th>Ranges of family members</th>
<th>Khangshim Village</th>
<th>Minou Village</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>0-3</td>
<td>8</td>
<td>15</td>
<td>23</td>
</tr>
<tr>
<td>3-6</td>
<td>73</td>
<td>82</td>
<td>155</td>
</tr>
<tr>
<td>6-above</td>
<td>6</td>
<td>15</td>
<td>21</td>
</tr>
</tbody>
</table>
SOCIAL RELATIONS:

In the past there were hardly any social relations between tribals and non-tribals. In the past, tribals were never allowed to marry Hindu or Meitei from plain areas. Moreover, Tribals were not allowed to enter their houses and take food together.

Today, the hierarchy is not being adhered to. This is evident from the fact that inter-tribal and Tribal- non- tribal marriages are taking place in these villages. Unlike in the past, it is seen that tribals are freely moving together with non-tribal people in plain areas. These people are maintaining cordial relations with people from plain areas. They are not being discriminated while entering the houses of plain Hindu people and Hindu people are also mixing well with these tribals. It is observed that some of the villagers of Khangshim and Minou often visit the houses of Hindu people in Kakching and other places.

During Christmas festival these people invite their friends from plain areas to participate in the Christmas. Lots of people come to attend the festival. These types of social relations were not seen in the earlier generation.

STATUS OF WOMEN:

Women enjoy the status of being more or less equal partners of their men folk in the economic activities. Even though, women were restricted from working outside for earning money. Both men and women of these villages started working outside the villages to earn money in activities like selling goods and vegetables etc. There is no looking down of females working outside the village. As of now they are more modern compared to those of earlier period. They have liberty of doing any work that man does. Earlier, there were only 2 or 3 educated females in a village, which has now increased almost equal to the number of male.
Especially in the Minou village it is observed that it is women who work along with men and earn money. Though men earn money by doing hard work, during some seasons they will have leisure, which is not in the case of women. Women in the Minou are not only engaged in household work but also engaged in the agricultural fields as labour and in others fields as wage labourers, thus earning money. Their dependence on men in monitory aspect is less because of their own earnings.

In the other hand, In Khangshim village, wives of government employees and traders are not working outside to supplement their household income. Government employees do not let their wives to work outside, as they are earning sufficient income to run their family, and they try to maintain their 'so called' prestige. Women of trader's households are helping their husbands in their business activities and so they are not in position to work outside. They are engaged in household work and taking care of their children. Though they are given freedom in spending money on market and purchasing, their personal earnings are nil, because of which they depend on their men solely for cash needs. For women of employees and traders, despite having less workload, and easier lifestyles, a change in their mode of living is observed.

On the whole, women of Minou village are engaged themselves in hard agricultural work when compared to that of Khangshim village.

POLITICAL ORGANISATION:

The village councils administer both the villages. Earlier the village council members were used to be selected from the old age group. They gave lots of importance to the aged people, and all the seats of village council were occupied by the aged persons.

In the recent past, there were no development activities in the villages and village Authority(Yonkhroi/Yonchararoil and Yunlhai-ur) members are not aware of such activities. Besides, majority of the members are uneducated people. This is being one reason for the slow development in tribal villages especially in the Minou village. Now, the present generation have realised that the leadership has an important role to
play in the progress and development of the community. The more enlightened and
dynamic person is the leader, more rapid is the progress of the community. Similarly,
if the leadership is conservative, uneducated and traditional, the progress of the
community would be slow. It is clear that they were slow in the process of
development as compared to present conditions. The socio-economic and
geographical set up of these **tribals**, especially Minou village, comes in the way of
rapid progress and development. There is limited scope for change to take place in
these people since there are lots of corruption and other problems existing in Manipur
State. It is observed that the members of village authority are from younger people in
both the villages. Selection of village authority members is based on the qualification
and their social network with other people. Villagers are also conscious about the
criteria for selecting members of village Authority.

Members are educated as well as very active in the village development work as
compared to that of earlier days. They are looking after various issues with regards
to crime, customs, and development activities. Older people were not taking any kind
of initiatives towards village development activities.

There are youth clubs in both the villages. Through them the youth started involving
themselves in the development and social services for their village. The establishment
of playground in the village premises made youngsters to take part in sports activities.
They started playing football, which was not there in the village. They participated in
the district level sports meets. The villagers encourage the youth by giving donations
to participate in sports meets around the state. This type of sports meets give them lot
of opportunity to interact with other people. It helps these youngsters to develop their
personality as well as social outlook. Most of the youth in village have interest in
being healthy and athletic.

**IMPROVEMENT IN EDUCATION:**

Twenty years back, dormitory system was existing in the Minou village. According to
the villagers, dormitory was constructed like their typical house but without cover of
wall, and situated in the middle of the village. After the entry of Christianity and
establishment of school in the village, dormitory system has disappeared from the people.

In 1960s and 1970s, Schools were established for the betterment of the villagers. Unfortunately, there was less interest from the students as well as parents except few. During that time, there were less number of literate persons in both the villages. The earlier generations of these villages were not aware of the opportunities that education could bring to them. They were primarily depending on land for which they didn't see the necessity for education and it was for this reason that they engaged their children in agriculture work along with them.

These days they are aware about the need and resultant benefits of education. Hence the present generation is concentrating more on the education of their children. Parents started taking interest towards education irrespective of their income level. Most of the parents are spending substantial amounts of money on their children's education. It has put some kind of pressure on their family economy as their incomes are less.

It is also observed that education has its own importance in the villages, and these people respect educated persons of their community which in turn raises the social status of the educated individual over the others. Khangshim villagers are more progressive in there outlook towards education when compared to Minou Villagers. Government employees are more in Khangshim village rather than Minou village. Besides, they are having good social networks with other people in plain area and different development agencies.

As a whole, Both the villagers are strongly involved in education. This is a positive aspect of change among these people's life.

Inspite of these positive changes, there are some problems among the educated youth in these villages. After finishing of their education. They are not able to get Government job due to severe unemployment problem in the state as well as improper implementation of reservation act which is a special provision for tribal people in
Manipur. According to them, the reserved jobs are being given to the general category people who are better educated than the tribals. Educated youths are not willing to engage themselves in agricultural work as they are out of touch with agricultural work for quite a long time.

Consequently, the youth started developing connections with the insurgency groups and they are very much influenced by insurgency groups. Insurgents visit the villages very often. They project themselves as the true social workers, fighting against the atrocities and exploitation of tribal and poor people. Due to long time relationship with insurgency groups, some of the youth are indirectly supporting insurgency. On other hand, it creates lots of tension among the parents about their children’s future.

The increased urban and modern life style had its impact on the villagers group solidarity. Group solidarity is decreasing slowly and individualistic attitude is increasing. Inequality in income, and poverty because of unemployment are some of the reasons for committing crime. Sometimes, the youth are also addicted to alcohol, drugs, etc, due to frustration in their life. It is noticed that some of the youth and other people secretly indulge in smoking, drinking and drugs. Infact, most of the crimes are committed under the influence of alcohol and use of drugs.

Moshang, aged 27, a Khoibu tribal living in Khangshim village. When he was studying degree in Imphal, he was addicted to drugs. His expenditure was more than the normal expenses needed by a college student. It was because of his extra spending on drugs. His parents didn't notice about this since he was staying away from them. Later, his parents came to know about his behaviour when he returned home without completing his degree course. His parents admitted him to new life centre for rehabilitation. Then, he fully recovered and returned to normal life. He was saved because his family was in position to afford to put him in new life centre. He was kept there for five months by paying eight hundred rupees per month. As narrated by informant, there are other youth who have got addicted to drugs are still in the same position due to their parents inability to afford to admit them to new life centre.
Kophun belongs to Maring tribe and living in Minou Village. He got married to one lady from his own village five years back. He is having one son. Recently, he got divorce from his wife. Actually, he is addicted to alcohol and spent lots of money on alcohol. Generally, he used to quarrel with his wife everyday. At last, his wife decided to divorce him. Infact, divorce was decided under the supervision of village Authority. Now both of them are living separately.

Incidents such as above are more among the people of Minou and the incidents of such nature are less in Khangshim. As result of this, parents are apprehensive about their children.

HEALTH AND HYGEINE:

Earlier consciousness about health and hygiene were not so popular among these tribes. The people were illiterate and neglected about the requirement of personal health and environmental sanitation. On the other hand, their poor socio-economic conditions and poor network with other plain people did not allow them to pause and think over the matter. Infact they did not take adequate care of themselves or of their children when they are ailing. Unless a person was bedridden for a long time, none cared to give him any type of medicine or treatment. They believed in local medicines and did not take any kind of modern medicine just fifteen years back.

These trends have changed with the improvement of road communication, education, and their social networks with plain Hindu people. These days, they are very much taking care of their hygiene with regard to health and clothes. They do take bath everyday with soaps and clothes are washed in regular basis. Moreover, Shampoos and glycerine are used extensively to protect from dandruff and dry skin especially in winter. But this is not common among the older people.

They do care for their children also. It is quite clear from their participation in the polio eradication programme. Besides They are mainly depending on modern medicine to cure small ailments like fever, cough and headache etc. Sometimes they go for herbal medicine man available in the village. In addition to this, Pastor of the
village prays for the patients for early recovery from ailment. The use of modern medicine is more among the Khangshim villagers whereas it is less among the Minou villagers. In fact, they have many financial constraints to go for modern medicine.

According to villagers in the past, there was no proper prenatal and postnatal care by the tribal people. Therefore, Infant mortality rate as well as pre- mature deaths were high in Maring and Khoibu tribes and the reason for this are such as malnutrition, ignorance of health care, death at the time of delivery etc. Now a days, they are strongly following the modern health care system. As result of this, they do consult the doctor regularly. Women are not engaged in hard work during their pregnancy period. So even for child delivery, either physician or Nurse does everything. Some of the well to do families are also preferring delivery in the hospital.

There was no modern water supply facility in Minou village just a few years back. In those days, villagers were depending on hill stream water. Therefore, they faced hardships in the matter of drinking water especially in summer, when the water level goes down in the hill well or the well gets dry. There was no alternative arrangement for drinking water. It causes many problems among the villagers.

Now the situation is slightly better after the installation of two hand pumps in the village. Atleast, villagers are able to get water whenever they want. They are not much worried about shortage of water in the village. On the other hand, Khangshim villagers are always in better position in terms of infrastructure facilities since its inception. With regard to sanitary conditions in the villages, it is observed that all households in khangshim village are maintaining latrine at home Whereas the number is very less in Minou village. Earlier, they did not have idea of maintaining latrine at home and they used to go in to dense area of forest or far away from the village. Majority of the households in Minou village are not maintaining latrine at home even to day. It leads to lots of inconvenience during rainy season and odd time.

Of these two villages, socio-economic development is much faster in Khangshim village whereas it is little bit slow in Minou village. In general, it may be stated that those who are found to be educationally advanced are also economically better off.
Long before any of these changes were felt in these tribes, the tribals had, in large numbers, embraced Christianity, it was brought to them by the white missionaries. The Christian religion proved beneficial in countless ways leading to removal of superstitions, introduction of schools and hospitals, cleanliness and a turning away from head hunting and such other practices (Horam, 1978:39).

Along with these positive aspects of change, there are other negative effects on tribal culture also. There are many such beautiful songs in the tribal culture, which are extremely melodious, and having depth of meaning. Today, their songs and dances are meant for display along with some cultural troupe, but the life in them is already lost. Their rich cultural heritage is being wiped out by the Christian religion.