APPENDIX-I: INTERVIEW SCHEDULE

Department of Sociology
Assam University
Silchar

Research Topic: Social Change among the Lois of Manipur

Researcher: Ph. Sanathoi Devi
Supervisor: Prof. G. Ram

A- General Profile

Interview Schedule No________

1. Village: _____________________________________________________________

2. Name of the Household Head________________________________________

3. Salai/Yek (Clan/Sib) __________________ Yumnak (Lineage)______________

4. Religion: i. Hindu ☐ ii. Sanamahi ☐

5. Type of Shelter: ☐
   i. Paccas i. R.C.C
   ii. Semi Paccas i. Brick wall cement plaster floor with tin roof
      ii. Brick wall with tin roof
      iii. Mud plastered bamboo wall, cement plastered floor
      and tin roof
   iii. Katchas i. Mud plastered bamboo wall with tin roof
      ii. Mud plastered bamboo wall with thatched roof

6. Family composition: ☐
   i. Single member
   ii. Husband and wife
   iii. Husband, wife and unmarried children
   iv. Husband, wife and married sons/daughters/both children
   v. Husband, wife, married sons/daughters/both and unmarried
      sons/daughter/both children
   vi. Husband and unmarried children
   vii. Wife and unmarried children
   viii. Husband and married sons/daughters/both and unmarried sons/
        daughters/both children
   ix. Wife and married sons/daughters/both and unmarried
       sons/daughter/both children

7. Age structure by Number of Family members

1. Children (0-14 age)

<table>
<thead>
<tr>
<th>Age Group</th>
<th>Male</th>
<th>Female</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>0-5</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
</tr>
<tr>
<td>6-14</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
</tr>
</tbody>
</table>

2. Youth (15-35)

<table>
<thead>
<tr>
<th>Age Group</th>
<th>Male</th>
<th>Female</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>15-25</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
</tr>
<tr>
<td>26-30</td>
<td>☐</td>
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<tr>
<td>31-35</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
</tr>
</tbody>
</table>

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3. Middle age group (36-60)
   36-40  □  □  □
   41-45  □  □  □
   46-50  □  □  □
   51-55  □  □  □
   56-60  □  □  □

4. Old age group
   61-65  □  □  □
   66-70  □  □  □
   71-75  □  □  □
   76-80  □  □  □
   81-85  □  □  □
   86-90  □  □  □
   91-95  □  □  □

8. Type of fuel used for cooking:
   i. Electric  □
   ii. L.P.G.  □
   iii. Firewood’s  □

9. Sources of Drinking water:
   i. Tap Water  □
   ii. Pond  □
   iii. River  □
   iv. ___________  □

B. Occupation:

10. No of family members engaged in Primary and Secondary Occupation.

<table>
<thead>
<tr>
<th>Occupations</th>
<th>Primary Male</th>
<th>Secondary Male</th>
<th>Primary Female</th>
<th>Secondary Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>i. Agriculture</td>
<td>□</td>
<td>□</td>
<td>□</td>
<td>□</td>
</tr>
<tr>
<td>ii. Service</td>
<td>□</td>
<td>□</td>
<td>□</td>
<td>□</td>
</tr>
<tr>
<td>iii. Private</td>
<td>□</td>
<td>□</td>
<td>□</td>
<td>□</td>
</tr>
<tr>
<td>iv. Business</td>
<td>□</td>
<td>□</td>
<td>□</td>
<td>□</td>
</tr>
<tr>
<td>v. Liquor Manufacturing</td>
<td>□</td>
<td>□</td>
<td>□</td>
<td>□</td>
</tr>
<tr>
<td>vi. Cattle rearing</td>
<td>□</td>
<td>□</td>
<td>□</td>
<td>□</td>
</tr>
<tr>
<td>vii. ________________</td>
<td>□</td>
<td>□</td>
<td>□</td>
<td>□</td>
</tr>
</tbody>
</table>

11. Traditional occupation of the family:
   i. Agriculture  □
   ii. Silk rearing  □
   iii. Weaving  □
   iv. Liquor Manufacturing  □
   iv. _______________  □
12. Total annual income of the family from
   i. Agriculture
   ii. Service
   iii. Business
   iv. Kitchen gardening
   v. Liquor Manufacturing

C. Economy

If the occupation is Agriculture, then

13. Size of land holding (in hectares)
   i. Landless □ ii. Up to 1 □ iii. 1-2 □ iv. 2-3 □ v. 4-5 □

14. Type of ownership
   i. Owned □ ii. Leased in □
   iii. Leased out □ iv. Any other □

15. If leased in, type of payment made
   i. Kind □ ii. Cash (in Rs) □

16. If leased out, type of payment received
   i. Kind □ ii. Cash □

17. Rate of payment? (Per acre)
   i. Kind □ ii. Cash □

18. Crops grown?
   i. Grain crops □ ii. Pulses □
   iii. Oilseed crops □ iv. Vegetables □

19. What are the grain crops? □
   i. Rice □ ii. Wheat □ iii. Any other □

20. What pulses are grown?
   i. □
   ii. □
   iii. □
   iv. □

21. What are the oilseed crops?
   i. □
   ii. □
   iii. □
   iv. □

22. What vegetables are grown?
   i. □
   ii. □
   iii. □
   iv. □
   v. □
   vi. □

23. Do you grow them for □
   i. Home consumption ii. For sell iii. Both

24. Production?
   Quantity □ Value (in Rs) □
25. Seeds used?  □
   i. Local   ii. High yield variety

26. Which local seeds (grain, pulses and oils) used?

27. Which High yield variety seeds (grain, pulses, oils and fruits) used?

28. How local seeds are procured?

29. How high yield variety seeds are procured?

30. If procured from market, then from which market?

31. Cost of the:  
<table>
<thead>
<tr>
<th>Seeds</th>
<th>Fertilizers</th>
<th>Labour</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Paddy</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. Pulses</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. Oilseeds</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. Vegetable seeds</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. Fruit seeds</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

32. Tools used:
   i. Tractor  □
   ii. Power tiller  □
   iii. Pump-set  □
   iv. Thrasher cropper  □
   v. Sprayer  □

33. Type of fertilizer used: i. Natural (Cow dung, dry leaves)  □  ii. Chemical  □

34. If it is chemical, please mention it
   i. Diamond
   ii. Urea
   iii. Potash
   iv. Super
   v. Any other ________________

35. From where do you get fertilizers? Please mention the place.

36. Cultivation season:  From __________________ to __________________

37. Off season:  From __________________ to __________________

38. What do the members do in off season?
39. If the occupation of the family members is Service

<table>
<thead>
<tr>
<th>Type of Service</th>
<th>No. of persons engaged in</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Male</td>
</tr>
<tr>
<td>Under Public Sector</td>
<td></td>
</tr>
<tr>
<td>1. Teacher in University</td>
<td></td>
</tr>
<tr>
<td>2. Teacher in college</td>
<td></td>
</tr>
<tr>
<td>3. Teacher in Higher secondary</td>
<td></td>
</tr>
<tr>
<td>4. Teacher in High School</td>
<td></td>
</tr>
<tr>
<td>5. Teacher in Primary School</td>
<td></td>
</tr>
<tr>
<td>6. Doctor</td>
<td></td>
</tr>
<tr>
<td>7. Engineer</td>
<td></td>
</tr>
<tr>
<td>8. Army</td>
<td></td>
</tr>
<tr>
<td>9. Police</td>
<td></td>
</tr>
<tr>
<td>10. Air Force</td>
<td></td>
</tr>
<tr>
<td>11. Navy</td>
<td></td>
</tr>
<tr>
<td>12. Nurse</td>
<td></td>
</tr>
<tr>
<td>13. U.D.C</td>
<td></td>
</tr>
<tr>
<td>14. L.D.C</td>
<td></td>
</tr>
<tr>
<td>15. Any other __________</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Type of Service</th>
<th>No. of persons engaged in</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Male</td>
</tr>
<tr>
<td>Under Private Sector</td>
<td></td>
</tr>
<tr>
<td>1. Teacher in Private College</td>
<td></td>
</tr>
<tr>
<td>2. Teacher in Private Higher Secondary</td>
<td></td>
</tr>
<tr>
<td>3. Teacher in Private School</td>
<td></td>
</tr>
<tr>
<td>4. Doctor</td>
<td></td>
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<tr>
<td>5. Nurse</td>
<td></td>
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<tr>
<td>6. Carpenter</td>
<td></td>
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<tr>
<td>7. Blacksmith</td>
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<tr>
<td>8. Weaving</td>
<td></td>
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<tr>
<td>9. Any other __________</td>
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</tbody>
</table>

40. If the occupation of the family members is business

<table>
<thead>
<tr>
<th>Type of Business</th>
<th>No. of persons engaged in business</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Male</td>
</tr>
<tr>
<td>1. Contractor</td>
<td></td>
</tr>
<tr>
<td>2. Shopkeeper</td>
<td></td>
</tr>
<tr>
<td>3. Any other __________</td>
<td></td>
</tr>
</tbody>
</table>

D. Liquor Manufacturing

41. Is liquor manufactured in your home?  
   i. Yes  ii. No

42. For what purpose it is manufactured?
   i. Home consumption  
   ii. For selling  
   iii. Any other __________
43. Ceremonies in which liquor is used?
   i. Death □
   ii. Birth □
   iii. Marriage □
   iv. Any other □

44. Festivals in which liquor is used?
   i. Lai- haraoba □
   ii. □
   iii. □

45. Is the excise staff not objecting liquor manufacturing?
   i. Yes □
   ii. No □

46. If no, why not?

47. Has the staff raided your house anytime?
   i. Yes □
   ii. No □

48. If yes, when?

49. What happened to your family members?

E. Education

50. Educational level of the family members with age wise composition

<table>
<thead>
<tr>
<th>Age</th>
<th>0-5</th>
<th>6-14</th>
<th>15-35</th>
<th>36-60</th>
<th>60+</th>
</tr>
</thead>
<tbody>
<tr>
<td>M</td>
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<tr>
<td>F</td>
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</tbody>
</table>

   i. Illiterate □ □ □ □ □ □ □ □ □ □ □ □ □ □ |
   ii. Literate □ □ □ □ □ □ □ □ □ □ □ □ □ □ |
   iii. Nursery □ □ □ □ □ □ □ □ □ □ □ □ □ □ |
   iv. K.G □ □ □ □ □ □ □ □ □ □ □ □ □ □ |
   v. L.P □ □ □ □ □ □ □ □ □ □ □ □ □ □ |
   vi. U.P □ □ □ □ □ □ □ □ □ □ □ □ □ □ |
   vii. Middle □ □ □ □ □ □ □ □ □ □ □ □ □ □ |
   School □ □ □ □ □ □ □ □ □ □ □ □ □ □ |
   viii. High □ □ □ □ □ □ □ □ □ □ □ □ □ □ |
   School □ □ □ □ □ □ □ □ □ □ □ □ □ □ |
   ix. H.S.S.L.C □ □ □ □ □ □ □ □ □ □ □ □ □ □ |
   i. Arts □ □ □ □ □ □ □ □ □ □ □ □ □ □ |
   ii. Science □ □ □ □ □ □ □ □ □ □ □ □ □ □ |
   iii. Commerce □ □ □ □ □ □ □ □ □ □ □ □ □ □ |
   x. Graduation □ □ □ □ □ □ □ □ □ □ □ □ □ □ |
   i. Arts □ □ □ □ □ □ □ □ □ □ □ □ □ □ |
   ii. Science □ □ □ □ □ □ □ □ □ □ □ □ □ □ |
   iii. Commerce □ □ □ □ □ □ □ □ □ □ □ □ □ □ |

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xi. Post Graduation
i. M. Sc (agri)
ii. M. Sc
iii. M.A
iv. M. Com

xii. Professionals
i. Nurse
ii. Pharmacist
iii. I.T.I. Pass
iv. Polytechnic

v. B.E
vi. B. Tech
vii. L.L.B
viii. M.B.B.S
ix. B.D.S
x. M.B.A
xi. M.D
xii. M.E
xiii. M. Tech
xiv. L.L.M

51. No of dropped out Children

<table>
<thead>
<tr>
<th>Class of dropping out</th>
<th>Male</th>
<th>Female</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>i. Lower Primary</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ii. Upper Primary</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>iii. High School</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>iv. Higher Secondary</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>v. Under graduation</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>vi. Post graduation</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

52. What is the cause of dropout in the Lower Primary School?

i. Poverty
ii. Failure in the Exam
iii. Ignorance of the Parents
iv. Any others

53. What is the cause of dropout in the Upper Primary School?

i. Poverty
ii. Failure in the Exam
iii. Ignorance of the Parents
iv. Any others

54. What is the cause of dropout in the High School?

i. Poverty
ii. Failure in the Exam
iii. Ignorance of the Parents
iv. Any others

55. What is the cause of dropout in the Higher Secondary?

i. Poverty
ii. Failure in the Exam
iii. Ignorance of the Parents
iv. Any others

56. What is the cause of dropout in the Graduation?

i. Poverty
ii. Failure in the Exam

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57. What is the cause of dropout in the Post Graduation?
   i. Poverty □  ii. Failure in the Exam □
   iii. Ignorance of the Parents □  iv. Any others □

58. Do you keep tutor for your male/female/both children? □
   i. Yes  ii. No

59. If yes, who is the tutor?

60. Why do you keep tutor?

62. For which class do you keep tutor;

<table>
<thead>
<tr>
<th>Class</th>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>i. Nursery/K.G.</td>
<td>□</td>
<td>□</td>
</tr>
<tr>
<td>i. Primary</td>
<td>□</td>
<td>□</td>
</tr>
<tr>
<td>ii. High School</td>
<td>□</td>
<td>□</td>
</tr>
<tr>
<td>iii. Higher Secondary</td>
<td>□</td>
<td>□</td>
</tr>
<tr>
<td>iv. Under Graduation</td>
<td>□</td>
<td>□</td>
</tr>
<tr>
<td>v. Post Graduation</td>
<td>□</td>
<td>□</td>
</tr>
</tbody>
</table>

63. Do you encourage your son/daughter/both to study? □
   i. Yes  ii. No

64. In what way do it?

65. Which school do you send your children to?
   i. Govt. School □  ii. Private School □

66. Who is sent to the private school?
   i. Sons □  ii. Daughter’s □  iii. Both □

67. Why?

68. Is there any member of your family who is studying outside village?
   i. Yes □  ii. No □

69. Where?

F. Polity
70. Is there any member of family who has joined political party? □
   i. Yes  ii. No

71. Is yes from when he/she join that party?

72. Why did he/she join that party?

73. What is his/her position in that party?

74. Is there any member of your family, who is the member club in your village? □
   i. Yes  ii. No

75. What is his/her position in that club?

76. What are the roles played by this organization for the development of the village?
77. Is there any member of your family, who is the member of All Manipur Loi Association? □
   i. Yes  ii. No
78. What is his/her position in that organization? □
   i. Ordinary  ii. Leadership position
79. Has any member of your family joined the committee of any School? □
   i. Yes  ii. No
80. Why does he/she join that committee?

81. What is his/her position?

82. Are you satisfied with the functions of the Pradhan or ward members of your Gram Panchayat? □
   i. Yes  ii. No
83. If no, why?

G. Social
84. How does a marriage partner is selected in your family? □
   i. Through arranged  ii. Through falling in love
85. In the arranged marriage, who selected the mate? □
   i. Elder member of the family  ii. By the person himself/herself who is going to be married
86. In the arranged marriage, from which community mate was selected? □
   i. Within the Loi communities  ii. From Meitei community
87. Whether the mate selected by the elder members of the family was accepted? □
   i. Yes  ii. No
88. If no, then what happened?
89. How love affairs happened?

90. Is there any member of your family who married outside your caste? □
   i. Yes  ii. No
91. If yes, please answer the spouse?
   i. Householder  ii. Son  iii. Daughter
92. Have you given dowry in marriage of daughters in your family? □
   i. Yes  ii. No
93. What did you give in dowry?
   Kind  Cash

94. Have you taken dowry in marriages of sons in your family? □
   i. Yes  ii. No
95. What did you take in dowry?
   Kind  Cash

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96. If you had not given dowry, what problems would have emerged in your family or community?

97. If you had not taken it, what problems would have emerged in your family or community?

98. How decided the amount or items?

99. Is your family planning of any marriage in near future?
   i. Unmarried daughter’s
   ii. Unmarried son’s

100. Any case of divorce in your family;
   i. Householder
   ii. Daughter
   iii. Son

101. Common cause of divorce:
   i. Dowry
   ii. Drinking and gambling
   iii. Second wife
   iv. Infertility
   v. Inter-family feud

H. Religion
102. Do you worship:
   a. Hindu Gods and Goddess Yes No When
   b. Household deities
   c. Forest deities
   d. Clan god

103. Which Hindu Gods and Goddess do you worshiped?

104. Which are your family deities?

105. Which are your forest deities?

106. Which is your clan god?

107. Who perform religious rites and ritual?

<table>
<thead>
<tr>
<th>Ceremonies</th>
<th>Brahmin Priest</th>
<th>Maiba/ Maibi</th>
</tr>
</thead>
<tbody>
<tr>
<td>i. Birth</td>
<td>□</td>
<td>□</td>
</tr>
<tr>
<td>ii. Marriage</td>
<td>□</td>
<td>□</td>
</tr>
<tr>
<td>iii. Death</td>
<td>□</td>
<td>□</td>
</tr>
<tr>
<td>iv. Lai- Haraoba</td>
<td>□</td>
<td>□</td>
</tr>
</tbody>
</table>

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108. What is the role of male members in ceremonies and rituals?

109. What is the role of female members in the ceremonies and rituals?

110. Does any one from your family visit Hindu temples for worship?  
   i. Yes  ii. No

111. If yes, are they allowed to enter the temple and worship?  
   i. Yes  ii. No

112. Which temples are visited? On what occasions?  
<table>
<thead>
<tr>
<th>Temples</th>
<th>Occasions</th>
</tr>
</thead>
<tbody>
<tr>
<td>i. Bijoy Govindaji temple</td>
<td></td>
</tr>
<tr>
<td>ii. Kali Mandir</td>
<td></td>
</tr>
<tr>
<td>iii. Govinda (Konung)</td>
<td></td>
</tr>
<tr>
<td>iv. Mahabli Thakur</td>
<td></td>
</tr>
<tr>
<td>v. Ramji Prabhu</td>
<td></td>
</tr>
<tr>
<td>vi. Devi Mandir at Hiyangthang</td>
<td></td>
</tr>
<tr>
<td>vii. Narsingh temple</td>
<td></td>
</tr>
<tr>
<td>viii. Any other</td>
<td></td>
</tr>
</tbody>
</table>

113. On what occasions do you invite caste Meities?  
   i. Swasti Puja  
   ii. Marriage  
   iii. Shardha ceremony  
   iv. ________________

114. Who are they?

115. Do they come to attend such functions?  
   i. Yes  ii. No

116. Do they also invite you or your family members in their respective functions and public feast?  
   i. Yes  ii. No

117. If yes, did you attend and enjoy any functions with them?  
   i. Yes  ii. No

118. On what occasions, they invite you or your family members?  
   i. Swasti Puja  
   ii. Marriage  
   iii. Shardha ceremony  
   iv. Any other ____________

119. Do you face any type of discrimination while attending such functions?  
   i. Yes  ii. No

120. If yes, what kind of discrimination faced?

I. Festivals

121. Do you celebrate New Year?  
   i. Yes  ii. No

122. How do you celebrate it?

123. Do you celebrate Yaoshang?  
   i. Yes  ii. No
124. How do you celebrate it?

125. How do you celebrate Lai- Haraoba and for how many days?

126. Do you celebrate Durga Puja? i. Yes □ ii. No □

127. If yes, how do you celebrate Durga Puja for how many days?

128. Do you celebrate Diwali? i. Yes □ ii. No □

129. How do you celebrate it?

130. Do you celebrate Cheiraoba (New Year of Meiteis)? i. Yes □ ii. No □

131. How do you celebrate Chairaoba and on what day?

J. Food

132. Type of Food taken:

<table>
<thead>
<tr>
<th>Age Group</th>
<th>Male</th>
<th>Female</th>
<th>Veg.</th>
<th>Non-vegetarian</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Fish Mutton</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Chicken Pork</td>
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<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Duck Beef Other</td>
</tr>
<tr>
<td>0-14</td>
<td>□</td>
<td>□</td>
<td>□</td>
<td>□ □ □ □ □ □ □</td>
</tr>
<tr>
<td>15-35</td>
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<td>□</td>
<td>□</td>
<td>□ □ □ □ □ □ □</td>
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<tr>
<td>36-60</td>
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<td>□</td>
<td>□</td>
<td>□ □ □ □ □ □ □</td>
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<tr>
<td>60+</td>
<td>□</td>
<td>□</td>
<td>□</td>
<td>□ □ □ □ □ □ □</td>
</tr>
</tbody>
</table>

133. How many times in a week do your family consumed non-vegetable items? □
   i. 1 day in a week  ii. 1-2 days  iii. 3-4 days  iv. More than 4 days

134. How many persons in your family consume liquor?

<table>
<thead>
<tr>
<th>Age Group</th>
<th>Number</th>
<th>0-5</th>
<th>6-14</th>
<th>15-35</th>
<th>36-60</th>
<th>60+</th>
</tr>
</thead>
<tbody>
<tr>
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<td></td>
<td>M</td>
<td>F</td>
<td>M</td>
<td>F</td>
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<td>□</td>
<td>□</td>
<td>□</td>
</tr>
</tbody>
</table>

135. Do you consume it? i. Frequently □ ii. Occasionally □

136. If frequently, how many times in a week?

137. If occasionally, how many times in a year?

138. Do children consume it? i. Frequently □ ii. Occasionally □

139. If frequently, how many times in a week?

140. If occasionally, how many times in a year?
141. Do women consume it?
   i. Frequently ☐  ii. Occasionally ☐

142. If frequently, how many times in a week?

143. If occasionally, how many times in a year?

144. Which type of dress generally male wear?
   i. Traditional (Kurta, Pajama, Dhoti etc) ☐
   ii. Modern (Trouser, Shirt, Coat, tie, etc)

145. Which type of dress generally children wear?
   i. Traditional ☐
   ii. Modern

146. Which type of dress generally females wear?
   i. Traditional (Phanek, Chadar etc) ☐
   ii. Modern (Sari, Salwar, Skirt etc)

147. Do you use tilak (sandal paste mark on nose and forehead)?
   i. Yes ☐  ii. No ☐

148. If yes, when?

149. Why?

150. If no, why not?

151. Do women also use it?
   i. Yes ☐  ii. No ☐

152. If yes, when?

153. Why?

154. If no, why?

155. Do children also use Tilak?
   i. Yes ☐  ii. No ☐

156. If yes, when?

157. Why?

158. If no, why not?

159. Do you wear sacred threat?
   i. Yes ☐  ii. No ☐

160. If yes, when it is worn?
161. Why?

162. If no, why not?

L. Health Care

163. How many times do your family members generally take bath in a day? □
   i. 1 time ii. 2 times iii. More than 2 times

164. Where do male members of your family take bath? □
   i. In the bathroom ii. In the Pond
   iii. In the River iv. Any other

165. Where do female members of your family take bath? □
   i. In the bathroom ii. In the Pond
   iii. In the River iv. Any other

166. Do you and your family members wash hand before taking every meal?
   i. Yes □ ii. No □

167. How many times do your family take the following in a day?

<table>
<thead>
<tr>
<th></th>
<th>Morning</th>
<th>Evening</th>
<th>Any other</th>
<th>Time Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Red tea</td>
<td>□</td>
<td>□</td>
<td>□</td>
<td>□</td>
</tr>
<tr>
<td>Milk tea</td>
<td>□</td>
<td>□</td>
<td>□</td>
<td>□</td>
</tr>
<tr>
<td>Coffee</td>
<td>□</td>
<td>□</td>
<td>□</td>
<td>□</td>
</tr>
<tr>
<td>Milk</td>
<td>□</td>
<td>□</td>
<td>□</td>
<td>□</td>
</tr>
</tbody>
</table>

168. Do you have? □
   i. Pacca Latrine ii. Semi- Pacca Latrine
   iii. Katcha Latrine iv. Open defecation

169. Where do you draw waste water out from the house? □
   i. Drain ii. Any other

170. Do you wash the floor? □
   i. Daily ii. Twice in a week iii. Weekly

171. How many times did your family members visit hospital in the past one year for treatment?

172. For what kind of treatment?

173. Which hospital? i. Public □ ii. Private Hospital □

174. If private, why not government hospitals?

175. Do your family members usually take medicines according to doctor’s advice?
   i. Yes □ ii. No □

176. For delivery of a child, whose help is taken? □
   i. Doctor ii. Maibi iii. Nurse

177. Why doctor?

178. Why maibi?
179. Why nurse?

180. What the expectant mother prefer?

181. Why?

182. Is there period of maternity rest in your family?  
   i. Yes □  ii. No □

183. Period of the maternity rest: □
   i. 1-2 months
   ii. 2-3 months
   iii. 3-4 months
   iv. 4 and above

184. How many persons in your family died in last 10 years?

<table>
<thead>
<tr>
<th>Age Group</th>
<th>Male</th>
<th>Female</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>0-4</td>
<td>□</td>
<td>□</td>
<td>□</td>
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<tr>
<td>5-9</td>
<td>□</td>
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<td>□</td>
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<tr>
<td>10-14</td>
<td>□</td>
<td>□</td>
<td>□</td>
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<tr>
<td>15-19</td>
<td>□</td>
<td>□</td>
<td>□</td>
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<tr>
<td>20-24</td>
<td>□</td>
<td>□</td>
<td>□</td>
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<tr>
<td>25-29</td>
<td>□</td>
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<tr>
<td>30-34</td>
<td>□</td>
<td>□</td>
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<tr>
<td>35-39</td>
<td>□</td>
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<tr>
<td>40-44</td>
<td>□</td>
<td>□</td>
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<tr>
<td>45-49</td>
<td>□</td>
<td>□</td>
<td>□</td>
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<tr>
<td>50-54</td>
<td>□</td>
<td>□</td>
<td>□</td>
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<tr>
<td>55-59</td>
<td>□</td>
<td>□</td>
<td>□</td>
</tr>
<tr>
<td>60 &amp; above</td>
<td>□</td>
<td>□</td>
<td>□</td>
</tr>
</tbody>
</table>

M. Communication

185. Do you have radio in your family?  
   i. Yes □  ii. No □

186. How much time is spent by your family members on listening radio and which channels?

<table>
<thead>
<tr>
<th>Channels</th>
<th>Less 1</th>
<th>1-2</th>
<th>More than 2</th>
</tr>
</thead>
<tbody>
<tr>
<td>News</td>
<td>□</td>
<td>□</td>
<td>□</td>
</tr>
<tr>
<td>Music</td>
<td>□</td>
<td>□</td>
<td>□</td>
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<tr>
<td>Drama</td>
<td>□</td>
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<tr>
<td>Health</td>
<td>□</td>
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<tr>
<td>Agriculture</td>
<td>□</td>
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<td>□</td>
</tr>
<tr>
<td>Documentary</td>
<td>□</td>
<td>□</td>
<td>□</td>
</tr>
<tr>
<td>Quiz Programme</td>
<td>□</td>
<td>□</td>
<td>□</td>
</tr>
<tr>
<td>Sports</td>
<td>□</td>
<td>□</td>
<td>□</td>
</tr>
<tr>
<td>Total</td>
<td>□</td>
<td>□</td>
<td>□</td>
</tr>
</tbody>
</table>
187. In which language? □
   i. English ii. Hindi iii. Manipuri

188. Do you have television in your family? □
   i. Yes ii. No

189. Do you have cable connection in your family? □
   i. Yes ii. No

190. Do you have D.T.H in your family? □
   i. Yes ii. No

191. Which D.T.H? □
   i. Tata Sky ii. Dish T.V iii. Any other ________

192. How many hours is spend by your family members in watching television and which channels? In which language?

<table>
<thead>
<tr>
<th>Channels</th>
<th>Hours</th>
<th>Language</th>
</tr>
</thead>
<tbody>
<tr>
<td>Less 1</td>
<td>1-2</td>
<td>3-4</td>
</tr>
<tr>
<td>News</td>
<td>□</td>
<td>□</td>
</tr>
<tr>
<td>Music</td>
<td>□</td>
<td>□</td>
</tr>
<tr>
<td>Movies</td>
<td>□</td>
<td>□</td>
</tr>
<tr>
<td>Dramas</td>
<td>□</td>
<td>□</td>
</tr>
<tr>
<td>Cartons</td>
<td>□</td>
<td>□</td>
</tr>
<tr>
<td>Sports</td>
<td>□</td>
<td>□</td>
</tr>
<tr>
<td>Dance</td>
<td>□</td>
<td>□</td>
</tr>
<tr>
<td>Fashion</td>
<td>□</td>
<td>□</td>
</tr>
<tr>
<td>Education</td>
<td>□</td>
<td>□</td>
</tr>
<tr>
<td>Business</td>
<td>□</td>
<td>□</td>
</tr>
<tr>
<td>Documentary</td>
<td>□</td>
<td>□</td>
</tr>
</tbody>
</table>

193. Does your family subscribe newspaper? □
   i. Yes ii. No

194. Which newspaper does your family subscribed? □
   i. Local ii. National

195. How much time does your family members spend on reading newspaper? □
   i. Less than one hour ii. 1-2 hours iii. More than 2 hours

196. Which news items are generally read by male members of the family? □
   i. Editorial ii. Sports iii. Advertisement
   iv. Politics v. Matrimonial vi. Cinema
   vii. Zodiac sign viii. Other ________

197. Which news items are generally read by female members of the family? □
   i. Editorial ii. Sports iii. Advertisement
   iv. Politics v. Matrimonial vi. Cinema
   vii. Zodiac sign viii. Other ________

198. Which news items are generally read by boys? □
   i. Editorial ii. Sports iii. Advertisement
   iv. Politics v. Matrimonial vi. Cinema
   vii. Zodiac sign viii. Other ________

199. Which news items are generally read by girls? □
   i. Editorial ii. Sports iii. Advertisement
   iv. Politics v. Matrimonial vi. Cinema
   vii. Zodiac sign viii. Other ________
200. Who is giving maximum time in reading newspaper?

201. How much time?

202. Who is giving minimum time in reading newspaper?

203. How much time?

204. Why it is so?

205. How many persons in your family have mobile phone?

206. Purpose of using mobile phone:
     Talking with
     i. Relatives  □  ii. Friend's □
     iii. Business □  iv. Any other □

207. Does any member of your family have the knowledge of computer?
     i. Yes □  ii. No □

208. If yes, where did he/she learn?
     i. School □  ii. Computer Centre □  iii. Any other □

209. Do you have computer?
     i. Yes □  ii. No □

210. Purpose of using computer;
      □
     i. Education □  ii. Business
     iii. Entertainment □  iv. Other □

N. House

211. How many rooms are there in your family?

212. Do you have a guest room?  i. Yes □  ii. No □

213. If yes, what is there in the guest room?

214. What is there in the Kitchen?

215. What plants are grown in the garden?

216. Farm implements
     i. Tractor
     ii. Power tillers
     iii. Bullock cart
     iv. Diesel engine pump set
     v. Electric pump set
     vi. Fetcher cropper
     vii. Sprayer
     viii. Any other
         Uses

258
217. Industrial implements
   i. Looms
   ii. Swing machine
   iii. Diesel engine pump-set
   iv. Electric pump-set
   v. Any other

218. Vehicles
   i. Bus
   ii. Truck
   iii. Mini Bus
   iv. Trailer
   v. Tractor
   vi. Car
   vii. Jeep
   viii. Van
   ix. Gypsy
   x. Two wheeler
   xi. Any other

219. Household items
   i. Table
   ii. Chair
   iii. Sofa-set
   iv. Wooden Almirah
   v. Iron Almirah
   vi. Refrigerator
   vii. Washing Machine
   viii. Inverter
   ix. Any other

Place: ____________________________
Signature of the Interviewer
Date:

259
The following two papers were published during the period of Ph D research:

1. **Paper-I**


   The Xeroxed copy of the research paper is enclosed herewith on the pages from 262-268.

2. **Paper-II**


   The Xeroxed copy of the research paper is enclosed herewith on the pages from 270-283.
PAPER- I

SOCIAL CHANGE IN THE LOI VILLAGES OF MANIPUR
(Pp. 262-268)
Emerging Trends in Social Science Research and Methodological Challenges

Editors

A. Radhakrishnan Nair
Sumesh S.S.

All India Young Social Scientists Workshop

10 & 11th October, 2011
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All India Young Social Scientist Workshop

ISBN: 978-93-81572-05-4

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Published by

Rajiv Gandhi National Institute of Youth Development,
Ministry of Youth Affairs and Sports, Govt. of India,
Sriperumbudur, Chennai, Tamil Nadu
www.rgniyd.gov.in

Printed by

Prakash Printer
Nelson Manikkam Road
Chennai, Tamil Nadu
Social Change in the Loi Villages of Manipur

Pheiroijam Sanathoi Devi, Research Scholar, Department of Sociology, Assam University

This study aims to reveal the patterns of social change among Lois of Manipur. Lois are now freely mixing and eating with the upper caste Meiteis, adopting the way of life of higher caste groups and in cases of marriage and death ceremonies, they hire services of the Brahmin. Intermarriages of Lois and Meiteis are also taking place. They send their children mainly to the private schools to improve the educational level of their children as they have realized the importance of education for development of their society. After Independence, especially introduction of the Panchayati Raj System in Manipur, the Lois have become politically conscious and are trying to seek opportunities to capture political power at the grassroots level. The analyses will be based on primary data collected from the households of the two Loi villages, Koutruk and Leimaram, with the help of a structured interview schedule. Besides it, observation and case studies were also used to supplement the data. The people settled in the valley of Manipur consist of the Meiteis, Manipuri Muslims and the people coming from the other parts of India. However, in some parts of the valley, generally in the periphery, there are the indigenous (Scheduled Caste) people called the Lois and Yaithihi. They are mainly the descendents of the Chakpa who were an important racial group living in the villages near the hills in Manipur. At one time they were independent but were brought to subjugation by the Meiteis and they paid tribute to the Meitei king. Hence, they were given the name Loi. They have their own customs, traditions and traditional Meitei Gods and Goddesses. Agriculture is the main economic activity of the Loi people, which includes animal husbandry, forestry and fisheries. Besides agriculture, liquor manufacturing is another source of their income and a large amount of income comes from it. They were included in the list of Scheduled Castes in 1956. The government has taken up various programmes for raising income level of families, education and village development of Scheduled Castes and 2% of the seats in the government jobs in Manipur have been reserved for the scheduled castes of the state. Like their counterparts in other parts of India the Loi of Manipur are also undergoing the discernible changes in economic, political, social, cultural, religious and ritual life in the contemporary times. Traditionally, the Scheduled Castes occupied the lowest position in the social hierarchy, who were considered as untouchables and were kept away from the higher castes. Politically, the Scheduled Caste people are now increasingly inclined to use political power to gain better position in the society. The special provisions made in the constitution to safeguard the backward classes and Scheduled Castes accorded them the reservations in government services and special welfare programmes to improve their social status (Dahiwale 1994; Chaudhary and Pratima Chaudhary 1994). Thus, Sanskritization impacted on their socio-cultural domain whereas the changes in education, occupation and political awareness are mostly induced by law and state agencies through welfare programmes and protective measures for their uplift.

The Scheduled in Manipur are apparently less identifiable as a separate social segment in the present society as they have sanskritized their traditional customs and practices by voluntarily accepting Vaishnavism and the Hindu religious ceremonies in the post-Independence period of India. In many villages, they seem to have shaped their behavioral pattern, life style, dress and housing patterns on the way of the upper caste Meitei people. They find their due place
in the society, without being subjected to any kind of discrimination. Notwithstanding this, there is cases of a few isolated villages, which are still remaining untouched from the ongoing changes, perhaps, due to illiteracy and little contact with the mainstream (Singh 2001; 2001). These trends of change are mainly perceived due to the process of Sanskritization and Modernization which the Manipuri society and the Scheduled Castes have been undergoing since the Independence of India. The gap between Scheduled Castes and high castes seems to be bridging fast and on a larger scale through the process of sanskritization and modernization. Here, a question arises: What patterns of change are perceived among the Loi of Manipur? The study analyses the patterns of social, economic and political changes in the Loi villages of Manipur on the basis of the field data collected during January – March 2010 by administrating a structure interview scheduled. The study is placed in the context of two Loi villages; namely, Koutruk and Leimaram.

Koutruk is located at 17 km in the west of Imphal town. The village comes under Imphal West district and Sekmai Legislative Assembly Constituency of Manipur. Its settlement area of 245.6 sq. km. consists of residential site, cultivated land, meadows, reserved forest and playground, occupied by a population of 429 persons. A network of Kachcha roads well connects it with other Meitei villages in its surrounding. Koutruk is relatively remote, traditional and less developed village. Leimaram, another Loi village is located at 25 km in the south-west of the Imphal town. It falls under Bishnupur district and Oinam Legislative Assembly Constituency of Manipur. Its sprawling area of 994 acres also divided into residential sites, cultivated land, meadows, reserved forest and playground, and inhabited a population of 2093 persons. It too is well connected with the Meitei villages in its surrounding by a network of pucca and kachcha roads.
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The Indian Sociological Society was established in December 1951 since then the Indian Sociological Society has progressed a great deal. The Indian Sociological Society as a professional body given a shining example of how academic affairs of social science discipline could be organised and how Sociologists, young and old from different regions of India having academic interest in diverse fields of specialization could be brought on one forum. The Society organized All-India Sociological Conference on a regular basis in addition to publishing the journal Sociological Bulletin. Currently the Indian Sociological Society is functioning from the Institute of Social Sciences, New Delhi.

Rajiv Gandhi National Institute of Youth Development (RGNIYD)
RGNIYD is an autonomous organization of the Ministry of Youth Affairs & Sports, registered as a Society under the Societies Registration Act, 1860, fully funded by the Government of India. RGNIYD endeavours to facilitate our nation’s youth with a conducive environment and tools that will enable them to make the most of their natural potential to realize their aspirations. RGNIYD functions as a vital resource centre coordinating Training, Orientation, Research, Extension and Outreach initiatives for State, Central Governments and national level youth organizations.

Indian Council of Social Science Research (ICSSR)
Indian Council of Social Science Research (ICSSR) was established in the year of 1969 by the Government of India to promote research in social sciences in the country. The Council focuses on social science research and meant to: Review the progress of the research; Sponsor research programmes and projects and administer grants for research; Institute and administer scholarships and fellowships; Give financial support; Arrange for technical training in research methodology; Co-ordinate research activities & encourage programmes for interdisciplinary research; Organize, sponsor, & finance seminars, workshops and study groups; Advise the Government of India on all matters pertaining to social science research; take such measures generally as may be necessary from time to time to promote social science research and its utilization, etc.

Tezpur University
Tezpur University was established by an Act of Parliament in 1994. The objects of this Central University as envisaged in the statutes are that it shall strive to offer employment oriented and interdisciplinary courses to meet the regional to national aspirations and the development of the state of Assam and also offer courses and promote research in areas which are of special and direct relevance to the region and in the emerging areas in Science and Technology. The aim of Tezpur University is to enrich and enlarge the scholastic milieu through effective quality teaching and excellence in research. At the same time, the University’s deep commitment to its raison d’être – the overall societal and economic prosperity of the region is being consolidated by the sustained and dedicated efforts of its highly competent and dedicated teachers, researchers, students and efficient administrative staff and financial support.
About RGNIYD

Rajiv Gandhi National Institute of Youth Development (RGNIYD), Srirperumbudur, Tamil Nadu, is a Deemed to be University under section 3 of UGC Act, 1956 and an autonomous organisation of the Ministry of Youth Affairs and Sports, Government of India. It functions as a vital resource centre coordinating training, research, orientation, extension, outreach, documentation and dissemination activities in the field of youth development. It also offers M.A. and Ph.D programmes in Youth Work viz., Youth Empowerment, Career Counselling, Gender Studies, Local Governance and Life Skills Education.

The Institute organises training programmes for key youth functionaries and provides core training material and expertise in youth development. Training manuals and special modules to impart specific techniques are brought out by the Institute. It also undertakes action research and evaluation studies which help in formulating policies and programmes to cater to the current needs and aspirations of the youths. RGNIYD endeavours to sensitise youth to the concept, power functions, role and responsibilities of PPRs. The Institute inculcates time-honoured social values through a series of measures including cultural exchange programmes, youth meets and volunteer squads.

RGNIYD serves as a national level documentation and information dissemination centre on youth development. As a part of information dissemination, RGNIYD brings out Journals, endeavour and Indian Journal of Life Skills Education, a Newsletter, Research Reports and Occasional Papers. The consultancy services of the Institute are available to national and international organisations viz., UNICEF, UNESCO, UNFPA, SAARC, Commonwealth Youth Programme (CYP) and others besides various Ministries, Departments of the Central and State Governments, Universities, Research and Training Organisations, NGOs and CBOs concerned with youth development. As the apex national agency for youth development, the Institute strives to develop in to a globally recognised and acclaimed centre of academic excellence in the field of youth development, fully responsive to the national agenda for inclusive growth and the needs and aspirations of young people of the country to realise their potentials to create a just society.

Published By

Rajiv Gandhi National Institute of Youth Development
Ministry of Youth Affairs and Sports, Govt. of India
Srirperumbudur, Chennai, Tamil Nadu
www.rgniyd.gov.in
PAPER-II
EMPOWERING THE WEAKER SECTIONS: IMPACT OF EDUCATION AMONG THE LOIS IN MANIPUR
(Pp. 270-283)
Higher Education for Sustainable Livelihood

Editor
Dr. Debasish Paul
UGC and ICSSR Sponsored National Seminar
on
Higher Education for Sustainable Livelihood

18th–19th January, 2012

Edited by
Dr. Debasish Paul

Organised by
Department of Education
Kamalanagar College, Mizoram–796772

EXCEL INDIA PUBLISHERS
New Delhi
Empowering the Weaker Sections: Impact of Education among the Loi in Manipur

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Abstract — The Loi, settled near the foothills of the Imphal valley, is one of the seven Scheduled Caste communities in Manipur. Traditionally, it has been socio-economically backward community, occupying the lowest social and ritual status in the caste hierarchy. After Independence, some of their villages were included in the list of scheduled castes under the Scheduled Castes and Scheduled Tribes Amendment Act 1956. The government has taken up various developmental programmes for raising their income and educational level through reservation of jobs and various programmes socio-economic development. Education which is regarded as the vehicle for emancipating the deprived sections of a society is seen to be bringing tangible results in the livelihood, social status, life style and political awareness among the Loi; thus, it is empowering the marginalised sections of the society by including them in the mainstream of the society in Manipur. The paper aims to show the empowering impact of education among the Loi of Manipur, on the basis of the field data collected during March-May 2010, by administering a structured interview schedule to the household in the Loi villages from the temple to the village, from the temple to the village. Education among the Loi has resulted into their work participation under the government and the private sector as well as their political participation in the democratic institutions, specially at the village level. Education has also made them understand the importance of education for development and, therefore, they are now very conscious about their children’s education. To ensure quality education for their children they send them mainly to private schools for getting better education because they are not satisfied with the performance of the government schools. The educated are forming voluntary social organizations for the development of education, sports and culture in their village. Education has also made them understand the importance of education for development and, therefore, they strive to capture the political power through elections at least at the Gram Panchayat (formal village council) level.

INTRODUCTION

Education is a process by which society transmit its cultural traits and socialize its members for different roles. Education is an important factor of socialization and development of human beings. According to Emile Durkheim, “education is the action exercised by the older generations upon those who are not yet ready for social life. Its object is to awaken and develop in the child those physical, intellectual and moral states which are required of him both by his society as a whole and by the milieu for which he is specially destined” (Bottomore 1961:262). In the primitive societies, educational process was carried by adult members in a family and in the ancient India, it was provided by the Brahmins in formal instructions. However, in the modern times a number of educational institutions like schools, colleges and universities have been set up to take the responsibility of socializing and giving educational knowledge to the children and younger generations. In developing societies like India education is one of the most influential instruments of modernization. The educational incentives and other privileges in the post-Independence period led to considerable
Educational advance among the weaker sections. The provision of job reservation also led to occupational mobility and urbanization. Therefore, the expansion of education can be taken as an indicator of social change among the weaker sections such as Scheduled Caste, Scheduled tribes, minorities, women, physically disabled persons, OBC's etc. The Loi of Manipur is one of the seven Scheduled Caste communities found in Manipur, settled near the foothills of Manipur. The other are: (i) Yaithibis, (ii) Namsudra, (iii) Patni, (iv) Dhobi, (v) Muchi or Ravidas and (vi) Sutradhar. Among these, Loi and Yaithibis are the only two indigenous scheduled caste communities of the state. The rest are the migrants from the outside Manipur. According to the Census 2001, the total scheduled caste population of the state is 60,037. The population was 37,105 in 1991 and 17,753 in 1981 (Govt. of Manipur 2007-08:15). So, the number of the population increase in these two decades is almost double the previous year. Out of the total population of the Scheduled Castes, the Loi population is 51,668 constituting its 86.1%. Others are Patni 3,335 (5.6%), Namashudra 3,312 (5.5%), Yaithibis 532 (0.9%), Sutradhar 147 (0.9%), Dhobi 80 (0.1%) and Muchi 45 (0.1%) of the total Scheduled Caste population in the state. Thus, the Loi represent the largest section of the Scheduled Castes in Manipur. They are settled in four districts of Manipur; namely, Imphal West, Imphal East, Bishnupur and Thoubal. Traditionally, they have been socio-economically backward community occupying the lowest social and ritual in the caste hierarchy. After Independence of India, they were included in the list of Scheduled Castes under the Scheduled Castes and Scheduled Tribes Amendment Act of 1956. Like their counterparts in other parts of India, the government of Manipur has also taken up many development programmes for raising their income and educational level through reservation of jobs and various socio-economic development programmes (Bareh 2001: 174). Contemporary research conducted on various aspects of Scheduled Castes have pointed out that education which is regarded as the vehicle for emancipating deprived section of a society is seen to be bringing tangible results in the improvement of socio-economic and political conditions of the weaker sections. Among the Scheduled Castes the rise of literacy is perceptible after Independence. They are giving more and more attention to education because they have experienced that education gives an impetus for occupational and social climbing (Karade 2009; Balakrishnan 1993). Economic and educational advancement are helping them in eliminating the stigma of inferiority of caste (Maurya 1991; Pandey 1988; Sabnis and Mahurkar 1979). However, the educational status of the Scheduled Caste and Scheduled Tribe girls is lower than that of the boys of these categories, due to the poverty, ignorance and illiteracy of the parents. Also, the benefits of massive adult education programmes are not equitably shared among the Scheduled Castes as poverty stands in their way and force their young children to become bread earners by participation in the labour force or by doing odd jobs (Karunna 1993; Pandey 1993). In Manipur, the Scheduled Caste has started giving first priority to educating their children because they have realized the necessity of education for advancement of the village and progress of their own life (Beety 2000). Here a question arises: What impact of education is perceived in the socio-economic and political life of the Scheduled Castes specially the Loi in Manipur? The question is being attempted with reference to the two Loi villages of Manipur; Koutruk and Leimaram.
CONTEXT OF THE STUDY

The origin of the Loi is obscure; no historical records tell where they came from or when they settled in Manipur. Some scholars said that Loi are mainly descendants of the Chakpa, who were important racial groups living in the villages near the hills of Manipur. "The descendents of the Chapka are now the Loi in the villages such as Leimaram, Phayeng, Koutruk, Khurkhul, Sekmai, Chairel and Andro" (W. Ibohal Singh 1986:6). "These Lois are the Chakpa in origin" (Moirangthem Chandra Singh 1992:1). At one time they were independent but later they were brought to the subjugation by the Meiteis and to pay tributes to the Meitei King. Hence, they were given the name ‘Loi’ (Hodson 1908: 8-9). “The Loi are the distinct group of people in Manipur who speak Chakpa (which is a dialect of the Meitei) and worship Koubru and Panam Ningthou (Barch 2001:174). Within the Loi communities, there were mixing many outsiders such as Takhel (Tripura), Mayang, Tekhao (Assamese), Kabo (Shan), Chinese etc, who were war captives, inhabiting the land as tributary community (Singh 2001:1). It has been observed that persons who have committed serious offences were banished to the Loi villages (Sharma 1960:24). It may also be remembered that many of the Meiteis who refused to convert into Hinduism got branded as the Loi and were sent to faraway places by the King Garibniwaz who accepted Hinduism in 1717 A.D (Hodson 1908:10).

According to the text of old manuscript, “Kei Loi Lingkhatpa” written in archaic Meitei script, establishment of the Loi villages started during the period of Nongda Lairel Pakhangba (33 - 154 A.D) and lasted up to the period of Meidingu Khunjoaba (1652 - 1666 A.D). During the reign of King Pakhangba (33-154 A.D) there were established 15 Loi villages; namely, (i) Cakhpa, (ii) Kha Sekmei, (iii) Awang Sekmei, (iv) Koutruk, (v) Thongjao, (vi) Thoubaldong, (vii) Andro, (viii) Phayeng, (ix) Leimaram, (x) Kakching, (xi) Sikhong, (xii) Ningel, (xiii) Tsinshang, (xiv) Chairel and (xv) Loikok Leisangkhong. Again, during the period of the King Kongyamba (1324-1335 A.D) there came up four Loi villages; namely, (i) Heiyel, (ii) Hangul, (iii) Phoubakchao and (iv) Waikhong. Then, during the period of Ningthou Khomba (1404-1432 A.D) there were established three villages; namely, (i) Thanga, (ii) Moirang, (iii) Kameng. Further, during the period of King Kiyamba (1467-1508 A.D) there came up four Loi villages; namely, (i) Waikok, (ii) Khurkul, (iii) Khmaran Kekam and (iv) Kumbi Tolong. The King Khagemba (1597-1652 A.D) established five Loi villages; namely, (i) Wangoo, (ii) Nungoo, (iii) Sugnu, (iv) Langathel and (v) Pallel. Lastly, during the period of King Khunjaoba (1652-1666 A.D) Arong Loi village was established. Besides the above Loi villages, there has been another Loi village, namely Kwatha a few miles near Moreh. Thus, altogether 33 Loi villages have been historically recognized. Among these 33 Loi villages only 8 Loi villages have been included in the list of scheduled castes in the Scheduled Caste and Scheduled Tribes Order Amendment Act, 1956. These villages are: (i) Andro, (ii) Sekmai, (iii) Phayeng, (iv) Khurkhul, (v) Koutruk, (vi) Leimaram, (vii) Kwatha and (viii) Tairenpokpi. The other non-scheduled caste Loi villages had been upgraded long ago by the Meitei rulers (Govt. of Manipur 1994:9-14).

Koutruk, a Loi village, 17 km in the west of Imphal town, is bounded by Kharam Thadoi village of the Kom tribe in the south-west; Haraothel hill in the north-west and three Meitei
villages; namely, Phumlou, Lairen Shajik Meitei and Kadangband in the east, southeast and south respectively. The village comes under Phayeng Gram Panchayat, Haorang Sabal Block, Imphal West district and Sekmai legislative assembly constituency. Its settlement area of 245.6 sq. km., comprising residential site, cultivated land, meadows, reserved forest and playground, is occupied by a population of 429 persons: 200 (46.62%) males and 229 (53.38%) females. A network of kachcha roads connects it well with some Meitei villages in its surroundings such as Phumlou, Kadangband and Lairen Shajik.

On the other hand, Leimaram, 25 km, in the south-west of the Imphal town shares a boundary with the Meitei village, Heinoubok, in the east; blocked on the west by the high mountain ranges occupied by Koms and surrounded by vast stretches of paddy fields and meadows on the north and south. It falls under Irengband Gram Panchayat, Bishnupur block, Bishnupur district and Oinam legislative assembly constituency. Its sprawling area of 994 acres is also divided into residential sites, cultivated land, meadows, reserved forest and playground, inhabited by a population of 2093 persons: males 1021 (48.78%) and females 1072 (51.22%). In its surrounding, the village too is well-connected with the Meitei villages such as Kabowakching, Kangmong, Irenbam and Maibam by a network of pucca and kachcha roads. Data for the study were collected by field survey conducted during the period from March to May 2010, by administering a structured interview schedule to the households of Koutruk and Leimaram.

STATUS OF EDUCATION AMONG THE LOIS

The Loi people in the two villages are also found to be very much concerned about education of their children as it is instrumental in getting jobs, improving social status and socio-economic development of their community. In both the villages most (88.81%) of the villages are literate and over one tenth (11.91%) are illiterate. In Koutruk, over four fifths (86.51%) of the villagers are literate and 13.49% are illiterate. Similarly, in Leimaram also, most (89.28%) of the villagers are literate and one tenth (10.72%) are illiterate (see table 1). Among the literate persons, over one fourth (28.08%) are educated up to high school, one fifth up to upper primary, 14% are only literate, 13.74% up to higher secondary school, 12.06% up to lower primary school, near about one tenth (9.39%) are graduates. A very small portion (0.84%) is having Graduation, Post-graduation and diploma in professional education like law, management, technology, nursing pharmacy and industrial training (see Table 2).

The Lois have realised the importance of education for development and, they are now very conscious about their children’s education. To ensure quality education for their children, majority (70.85%) of them send their children to private schools, 16.83% to the government schools as the education system of government schools is not satisfactory to them and 12.32% families send their children to the government as well as private schools (see Table 3). As the two villages have only one government schools each, they are sending their children to the schools located in a neighbouring village or the Imphal town for further studies. The places of education for their children can be divided into three categories; viz., within Manipur, within Northeast and outside Northeast (see Table 4).
There are found 15.99% of the children who drop out at various educational levels in the two villages. Of these, over a half (54.66%) dropped out in high school after failing to clear the board examination. The dropout rate is higher among the males (70.19%) than the females (29.81%) in the villages (see Table 5).

Saroj Pandey's (1993: ) study found low enrolment and high drop-out of the scheduled caste and scheduled tribe girls in schools due to the traditional outlook and attitudes of parents towards girls' education and secondary status of girls in the family. But this study finds no evidence of such gender discrimination, as they are treated equally in Manipur society.

**IMPACT OF EDUCATION AMONG THE LOIS**

There is observed an obvious linkage between education and empowerment of the marginalised sections in the mainstream of the society in Manipur. Education enables them to improve their economic condition through getting jobs in government as well as private sectors. As a result of urban contact through education and employment they have changed their life styles towards those of the high caste Meitei peoples. With the coming of modern education, the people of younger generation are freely mixing and eating with the Lois even though there is a feeling that they belong to a lower caste. The following are major patterns of the impact of education among the Lois in the two villages of Manipur:

**Education and Increasing Freedom of Life Mate Selection**

The social interactions among the younger generations of different social groups in school, colleges and workplaces have made significance impact on their traditional marriage. These give them the opportunity to fall in love with someone and to get a life partner. Traditionally they have a custom of arranged marriage. But love marriages are now predominantly observed among the families (93.4%). During the monarchial times, the Loi were restricted from intermarriages with the Meitei. Even in their own community (caste) intermarriage was allowed among only those clans which held the same occupation. However, in the post-independence period, this practice has been diminishing. Inter-community interactions in schools and colleges lead to consequential fall of younger generation into love and inter-caste or inter-community marriage. Over a half (56.4%) of the families have the cases of inter-caste marriages whereas 43.6% of the families have continued with the traditional intra-caste marriages (see Table 6 & 7). Thus, there is observed an increasing trend of social interactions and marital relations of the Loi with the Meitei, putting them in an equal position along with the mainstream of the Meitei society.

**Education and Work Participation**

Traditionally, Loi of Koutruk and Leimaram villages were the manufacturer of silk and liquor along with agriculture. They manufactured silk and supplied its threads for the garments of the royal family of Manipur. Now, they have totally discarded their traditional occupation of silk manufacturing as it is attached with low social status in the society. Education and reservation policies of government in jobs enable them to get jobs in government as well as private sector. At present near about one fifth (18.47%) of the villagers are engaged in service sector (see Table 8). Both the villages have many individuals working in class I and class III jobs in the government organizations (see Table 9).
Agriculture is the main occupation of the villagers and major source of income. However, they have changed the traditional methods of agriculture: they are using modern inputs like chemical fertilizers and implements like tractor, power tiller, and sprayer for increased agricultural production. Thus, education and induced development enhanced occupational choice and mobility, causing economic development of the villagers after Independence. This indicates the gradual restoration of economic equality and empowerment of the Loi in the society.

**Education and Political Participation**

Education has created awareness among the Loi about the importance of political participation and exercising political power for development of their society. As a result of education, political change among the people is visible in their actions in the villages. In the two villages, the educated youth have formed voluntary social organizations, one each; namely, Koutruk Youth Club (K.Y.C) and Leimaram Yaipha Lamjing Lup (L.Y.L.L) to deal with various problems of their villages, such as dispute settlement between the villagers, road development and transport facilities, infrastructure for the village school, etc. For example, the Koutruk Youth club organized time to time health awareness campaigns like pulse Polio Immunization for every year, social service programmes to keep the village clean for at least two times in a year and sport competition for every year mainly during the month of March. It has a school committee which included school officials as well to look after the school infrastructure and enrolment of the students. Similarly, Leimaram Yaipha Lamjing Lup has also organized time to time various activities such as social service in the village for every six month to keep village clean, coaching camps for education etc. the organization established non-formal education centre in 1981 to give education to the children who are not able to attain schools and games and sports. It also established relief camps during the Naga-Kuki riots on 13th June 1992.

They have by now, understood the importance of political power for the development of their villages. Koutruk falls under the Sekmai Constituency of Manipur Legislative Assembly which is reserved for candidates from Scheduled Castes while Leimaram falls under Oinam Legislative Assembly Constituency (unreserved). Considering their numerical strength of 495 and 2095 persons respectively, in the two villages, the villagers do not contest Assembly or General Elections because they know that their numerical strength for contesting general election is too low. Yet, they actively work for those contesting candidates who hail from their immediate neighbouring villages, assuming that the candidate located nearby who knows their problems better will work for their development after success in the elections. However, they do to capture political power at the grassroots level by contesting Panchayat elections. Thus, out of the eight Gram Panchayat elections held from 1969 to 2010 in Manipur, candidates from Leimaram village have won the elections six times for the seat of Pradhan (village Head) for the Gram Panchayat. In the Phayeng Gram Panchayat the Koutruk villagers captured political power by electing a woman from their village as the Pradhan who headed the panchayat from 2002-2008. This indicates the emerging competitiveness of democratic politics in the Loi villages.
CONCLUSION

Education among the Lois is changing the socio-economic and political status of the Lois in the society and empowering them. They have totally discarded their traditional occupations and are now oriented towards the government jobs which carry high social prestige for the people in the society. As a result of urban contact through education, employment and otherwise, the living standard of these people has been changing in the way of the higher caste (Meitei) people. They have realized the importance of education for development and, therefore, they are now very much concerned about their children’s education. To ensure quality education for the children, they send them mainly to the private schools for getting better education as they are not satisfied with the performance of government schools. Moreover, the educated persons are forming voluntary social organizations for development of education, sports and culture in their villages. Education has also made them understand the significance of democracy and political power for development of their villages and therefore, they strive to capture political power through elections at least at the Gram Panchayat (formal village council).

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### Table 1: Educational Status of the Villages in Koutruk and Leimaram

<table>
<thead>
<tr>
<th>Educational Status</th>
<th>Koutruk (%)</th>
<th>Leimaram (%)</th>
<th>Total (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Literate</td>
<td>340 (86.51)</td>
<td>1673 (89.28)</td>
<td>2013 (88.81)</td>
</tr>
<tr>
<td>Illiterate</td>
<td>53 (13.49)</td>
<td>202 (10.72)</td>
<td>255 (11.91)</td>
</tr>
<tr>
<td>Total (%)</td>
<td>393 (100)</td>
<td>1875 (100)</td>
<td>2268 (100)</td>
</tr>
</tbody>
</table>

*Source: Field Data Collected from the Villagers during March–May 2010*

### Table 2 Educational Level of Villagers in Koutruk and Leimaram

<table>
<thead>
<tr>
<th>Educational Level</th>
<th>Koutruk (%)</th>
<th>Leimaram (%)</th>
<th>Total (%)</th>
<th>Grand Total (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>6-14</td>
<td>17 (9.24)</td>
<td>10 (5.76)</td>
<td>5 (2.63)</td>
<td>23 (10.88)</td>
</tr>
<tr>
<td>15-35</td>
<td>49 (57.65)</td>
<td>3 (3.53)</td>
<td>1 (0.47)</td>
<td>53 (23.46)</td>
</tr>
<tr>
<td>60+</td>
<td>71 (62.5)</td>
<td>48 (47.55)</td>
<td>194 (90.72)</td>
<td>243 (107.67)</td>
</tr>
<tr>
<td>Total (%)</td>
<td>340 (86.51)</td>
<td>1673 (89.28)</td>
<td>2013 (88.81)</td>
<td>301 (134.88)</td>
</tr>
<tr>
<td>6-14</td>
<td>35 (5.56)</td>
<td>10 (5.43)</td>
<td>48 (24.12)</td>
<td>194 (90.72)</td>
</tr>
<tr>
<td>15-35</td>
<td>3 (3.53)</td>
<td>1 (0.51)</td>
<td>4 (2.10)</td>
<td>5 (2.46)</td>
</tr>
<tr>
<td>60+</td>
<td>78 (22.94)</td>
<td>212 (31.56)</td>
<td>91 (2.01)</td>
<td>265 (11.53)</td>
</tr>
<tr>
<td>Total (%)</td>
<td>167 (20.88)</td>
<td>1875 (100)</td>
<td>2042 (91.4)</td>
<td>244 (112.06)</td>
</tr>
<tr>
<td>6-14</td>
<td>25 (39.68)</td>
<td>43 (23.77)</td>
<td>9 (12.50)</td>
<td>77 (34.77)</td>
</tr>
<tr>
<td>15-35</td>
<td>1 (10.59)</td>
<td>1 (12.5)</td>
<td>76 (22.94)</td>
<td>88 (38.24)</td>
</tr>
<tr>
<td>60+</td>
<td>8 (22.94)</td>
<td>212 (31.56)</td>
<td>91 (2.01)</td>
<td>295 (13.67)</td>
</tr>
<tr>
<td>Total (%)</td>
<td>340 (86.51)</td>
<td>1875 (100)</td>
<td>2215 (100)</td>
<td>301 (134.88)</td>
</tr>
</tbody>
</table>

*Source: Field Data Collected from the Villagers during March–May 2010*

### Table 3 Types of the Children’s Schools in Koutruk and Leimaram

<table>
<thead>
<tr>
<th>Type of Children’s School</th>
<th>Koutruk (%)</th>
<th>Total (%)</th>
<th>Leimaram (%)</th>
<th>Total (%)</th>
<th>Grand Total (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Government School</td>
<td>30 (75.0)</td>
<td>41 (11.36)</td>
<td>30 (75.0)</td>
<td>41 (11.36)</td>
<td>71 (16.83)</td>
</tr>
<tr>
<td>Private School</td>
<td>7 (17.50)</td>
<td>28 (75.0)</td>
<td>7 (17.50)</td>
<td>28 (75.0)</td>
<td>35 (8.55)</td>
</tr>
<tr>
<td>Government as well as Private School</td>
<td>1 (2.22)</td>
<td>5 (12.50)</td>
<td>1 (2.22)</td>
<td>5 (12.50)</td>
<td>6 (1.38)</td>
</tr>
<tr>
<td>Total (%)</td>
<td>11 (100)</td>
<td>9 (100)</td>
<td>40 (100)</td>
<td>362 (100)</td>
<td>422 (100)</td>
</tr>
</tbody>
</table>

*Source: Field Data Collected from the Villages during March-May 2010*
Table 4: Families Sending Their Children Outside for Studies in Koutruk and Leimaram

<table>
<thead>
<tr>
<th>Location of Children's Educational Institution</th>
<th>Koutruk (%)</th>
<th>Leimaram (%)</th>
<th>Total (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Within Manipur</td>
<td>55 (93.22)</td>
<td>302 (94.37)</td>
<td>357 (94.20)</td>
</tr>
<tr>
<td>Within North east</td>
<td>3 (0.54)</td>
<td>3 (0.70)</td>
<td>6 (0.79)</td>
</tr>
<tr>
<td>Outside North east</td>
<td>4 (6.78)</td>
<td>15 (4.69)</td>
<td>19 (5.01)</td>
</tr>
<tr>
<td>Total (%)</td>
<td>59 (100)</td>
<td>320 (100)</td>
<td>379 (100)</td>
</tr>
</tbody>
</table>

Source: Field Data Collected from the Villagers during March-May 2010

Table 5: School Dropout Patterns of the Students in Koutruk and Leimaram

<table>
<thead>
<tr>
<th>Class of Drop out</th>
<th>Koutruk (%)</th>
<th>Total (%)</th>
<th>Leimaram (%)</th>
<th>Total (%)</th>
<th>Grand Total (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Male Female</td>
<td>Male Female</td>
<td>Male Female</td>
<td>Male Female</td>
<td>Male Female Female Grand Total</td>
</tr>
<tr>
<td>Lower Primary School</td>
<td>3 (5.56)</td>
<td>4 (20)</td>
<td>7 (9.46)</td>
<td>3 (1.32)</td>
<td>4 (4.17)</td>
</tr>
<tr>
<td>Upper Primary School</td>
<td>10 (18.52)</td>
<td>3 (15)</td>
<td>13 (17.57)</td>
<td>10 (4.03)</td>
<td>15 (6.64)</td>
</tr>
<tr>
<td>High school</td>
<td>24 (44.44)</td>
<td>9 (45)</td>
<td>33 (44.59)</td>
<td>5 (2.91)</td>
<td>5 (6.58)</td>
</tr>
<tr>
<td>Higher Secondary School</td>
<td>11 (20.37)</td>
<td>5 (25)</td>
<td>16 (27.9)</td>
<td>6 (5.6)</td>
<td>12 (5.8)</td>
</tr>
<tr>
<td>Under Graduate Level</td>
<td>6 (11.11)</td>
<td>3 (15)</td>
<td>9 (12.16)</td>
<td>18 (10.46)</td>
<td>31 (12.5)</td>
</tr>
<tr>
<td>Total (%)</td>
<td>54 (100)</td>
<td>20 (100)</td>
<td>74 (100)</td>
<td>76 (100)</td>
<td>226 (100)</td>
</tr>
</tbody>
</table>

Source: Field Data Collected from the Villagers during March-May 2010

Table 6: Marriage Types in the Families of Koutruk and Leimaram

<table>
<thead>
<tr>
<th>Type of Marriage</th>
<th>Koutruk (%)</th>
<th>Leimaram (%)</th>
<th>Total (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Arranged Marriage</td>
<td>4 (4.55)</td>
<td>29 (7.04)</td>
<td>33 (6.6)</td>
</tr>
<tr>
<td>Love Marriage</td>
<td>84 (95.45)</td>
<td>383 (92.96)</td>
<td>467 (93.4)</td>
</tr>
<tr>
<td>Total (%)</td>
<td>88 (100)</td>
<td>412 (100)</td>
<td>500 (100)</td>
</tr>
</tbody>
</table>

Source: Field Data Collected from the Villagers during March - May 2010

Table 7: Modes of Life Mate Selection among the Families in Koutruk and Leimaram

<table>
<thead>
<tr>
<th>Type of Marriage</th>
<th>Koutruk (%)</th>
<th>Leimaram (%)</th>
<th>Total (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Intra-caste</td>
<td>55 (62.5)</td>
<td>163 (39.56)</td>
<td>218 (43.6)</td>
</tr>
<tr>
<td>Inter-caste</td>
<td>33 (37.5)</td>
<td>249 (60.44)</td>
<td>282 (56.4)</td>
</tr>
<tr>
<td>Total (%)</td>
<td>88 (100)</td>
<td>412 (100)</td>
<td>500 (100)</td>
</tr>
</tbody>
</table>

Source: Field Data Collected from the Villagers during March-May 2010.
Table 8: Occupational Distribution of Villagers in Koutruk and Leimaram

<table>
<thead>
<tr>
<th>Type of Economic Sector</th>
<th>Koutruk</th>
<th>Total</th>
<th>Leimaram</th>
<th>Total</th>
<th>Grand Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Male's Occupation (%)</td>
<td>Female's Occupation (%)</td>
<td>Male's Occupation (%)</td>
<td>Female's Occupation (%)</td>
<td>Male's Occupation (%)</td>
</tr>
<tr>
<td>Primary Sector</td>
<td>Main</td>
<td>Secondary</td>
<td>Main</td>
<td>Secondary</td>
<td>Main</td>
</tr>
<tr>
<td>(Agriculture, Kitchen gardening &amp; Cattle rearing)</td>
<td>52 (49.06)</td>
<td>29 (100)</td>
<td>24 (42.86)</td>
<td>60 (85.71)</td>
<td>163 (63.22)</td>
</tr>
<tr>
<td>Secondary Sector</td>
<td>-</td>
<td>-</td>
<td>12 (21.43)</td>
<td>10 (14.29)</td>
<td>22 (8.43)</td>
</tr>
<tr>
<td>Service Sector</td>
<td>54 (50.94)</td>
<td>-</td>
<td>20 (35.71)</td>
<td>-</td>
<td>74 (28.35)</td>
</tr>
<tr>
<td>Total</td>
<td>106 (100)</td>
<td>29 (100)</td>
<td>56 (100)</td>
<td>70 (100)</td>
<td>261 (100)</td>
</tr>
</tbody>
</table>

Source: Field Data Collected from the Villages during March – May 2010

Table 9: Service-Job Patterns among the Villagers in Koutruk and Leimaram

<table>
<thead>
<tr>
<th>Type of Occupations</th>
<th>Koutruk (%)</th>
<th>Leimaram (%)</th>
<th>Grand Total (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>Female</td>
<td>Male</td>
<td>Female</td>
</tr>
<tr>
<td>Class I</td>
<td>27 (100)</td>
<td>1 (100)</td>
<td>133 (99.25)</td>
</tr>
<tr>
<td>Class II</td>
<td>28 (100)</td>
<td>1 (100)</td>
<td>14 (100)</td>
</tr>
<tr>
<td>Total</td>
<td>27 (100)</td>
<td>1 (100)</td>
<td>134 (100)</td>
</tr>
</tbody>
</table>

Source: Field Data Collected from Villagers during March–May 2010