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Baseline Survey of Minority Concentrated Districts

# District Report

## THOUBAL

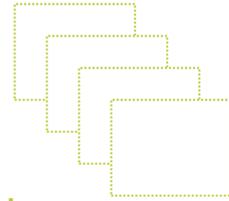
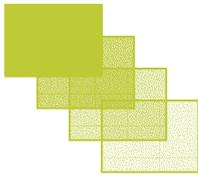
Study Commissioned by  
Ministry of Minority Affairs  
Government of India

Study Conducted by



**Omeo Kumar Das Institute of Social Change and Development: Guwahati**  
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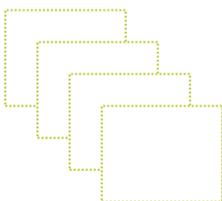


Commissioned by the Ministry of Minority Affairs, this Baseline Survey was planned for 90 minority concentrated districts (MCDs) identified by the Government of India across the country, and the Indian Council of Social Science Research (ICSSR), New Delhi coordinated the entire survey.

Omeo Kumar Das Institute of Social Change and Development, Guwahati has been assigned to carry out the Survey for four states of the Northeast, namely Assam, Arunachal Pradesh, Meghalaya and Manipur.

This report contains the results of the survey for Thoubal district of Manipur.

The help and support received at various stages from the villagers, government officials and all other individuals are most gratefully acknowledged. ■



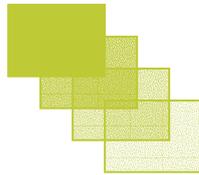
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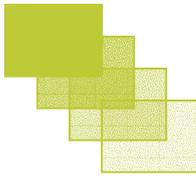


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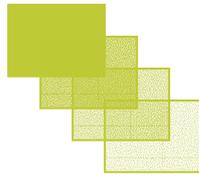


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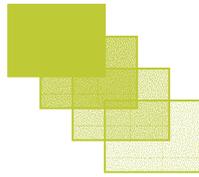
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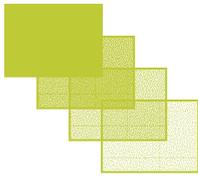
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## BACKGROUND

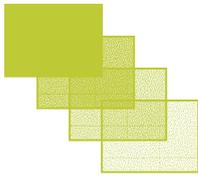
Issues relating to disparities across socio-religious communities have attracted much attention of the government of India of late. There is a growing realization about the relative backwardness of the religious minorities more particularly the Muslim as a religious community in India. The Sachar Committee, which was instituted specifically to look into the relative deprivations of Muslims vis-à-vis other socio religious categories in various dimensions of development, in its report on “Social Economic and Educational Status of the Muslim Community of India”, exhibited deficits and deprivations of Muslims in all dimensions of development.

In order to ensure that the benefits of schemes and programmes of government reach the relatively disadvantaged segments of society districts having a substantial minority population on the basis of backwardness parameters were identified. Based on 2001 Census, using two backwardness parameters, viz., (1) religion specific socio-economic indicators at the district level in terms of literacy rate; female literacy rate; work participation rate; and female work participation rate and (2) basic amenities indicators at the district level in terms of percentage of households with pucca walls, safe drinking water, electricity and w/c latrines, the Ministry of Minority Affairs identified 90 Minority Concentration Districts throughout the country which are falling behind the national average in these parameters. Of these 90 districts, 53 districts have both socio-economic and basic amenities below national average, 21 districts have socio-economic parameters below national average and 16 have basic amenities below national average. The basic idea is to formulate a multi-sectoral programme for the 90 MCDs which envisage for providing beneficiary oriented schemes to minorities and infrastructure development for the entire community in the districts.

Against this backdrop the baseline survey in MCDs was conceived to

- (a) identify how existing programmes are currently targeting these districts and on the basis of the assessment to develop special programmes to provide these facilities and ensure accessibility to them in the most backward areas in a faster way; and
- (b) create socio-economic profiles of the targeted districts, and receive inputs that would help improve literacy rate, especially female literacy rate, and overall work participation rate, especially female work participation rate that have a significant impact on economic development.

The survey would more specifically try to identify the gaps in (1) availability of infrastructure like schools, health centers, ICDS centers and drinking water supply (2) housing and sanitation (3) critical linkages like rural road, ITIs, banking facilities, markets etc. and also (4) identification of artesian income generating activities in which villagers have comparative advantage.



## METHODOLOGY

The present survey has been confined to rural areas. Considering the availability of data Tehsil level information has been used for stratification purpose.

Villages are taken as the first stage units (FSU) for the survey. However, before selection of sample villages, each district under the coverage was stratified first. All tehsils in a district were grouped into three strata in terms of minority population after arranging them in descending order of minority population. The grouping/stratification has been done in such a way so that the first stratum constitutes top 20 percent of tehsils, the second stratum constitutes middle 50 percent and the third/last stratum constitutes bottom 30 percent of tehsils in the arranged frame. The ranges vary in accordance with degree of concentration of minority population in respective districts.

Depending upon the size of the district, 25 or 30 villages were selected from each district. 25 villages were chosen if the rural population of the district is below 5 lacs; otherwise 30 villages were chosen.

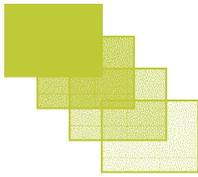
The number of villages surveyed in each stratum was directly proportional to the share of each stratum/group of tehsils (according to population) to the district population, subject to a minimum allocation of 6 villages to each stratum.

Required number of sample villages from each stratum have been selected as per the probability proportion to size (PPS) with replacement, size being total population of the village as per Census 2001.

In case of household selection, complete listing of all households (by door to door visit) has been done in case of sample villages with less than 1200 population. However, in case of those villages with population 1200 or more, three or more hamlet-groups (hg's) were formed in the village as per the practice followed by NSSO<sup>1</sup>. From among them, a sample of 2 hg's was selected for listing of households. The hg having maximum concentration of minority population was selected with probability 1. From among the remaining hg's, one more hg were selected at random. The listing and sampling of households were independent for each selected hg.

In each selected hg, the listed households were grouped into strata as per the minority status of the household. In other words, all Muslim households formed one second-stage stratum (SSS), all Christian households another SSS, and so on.

About 30 households were selected in all from each sample village for detailed enquiry. These 30 households were allocated over 2 selected hg's (if hg's formed) and among the respective SSS in proportion to total number of households listed in the respective frames. A minimum of 2 households were allocated to an ultimate SSS. The required numbers of sample households from each SSS were selected by systematic random sampling without replacement (SRSWOR). In case of village having less than 30 households all the households were surveyed.



The rule followed by NSSO for forming hamlet-groups is

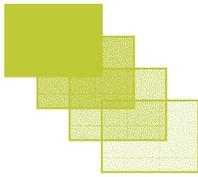
Approximate present population of the village	no. of hamlet-group to be formed
1200 to 1799	3
1800 to 2399	4
2400 to 2999	5
3000 to 3599	6
..... and so on	

Following the above methodology, total 25 villages of the district Thoubal were identified and 30 households from each village were selected for the sample survey. The present report is based on the data gathered from the total 748 sample households of the district.

## TOOLS USED

Relevant data were collected with the help of (1) Rural Household Schedule and (2) Village Schedule. The rural household schedule tries to capture different dimensions of socio-economic and situational variables like employment, migration and occupation details, land and other assets, ownership of productive and other assets, livestock details, housing status, rural indebtedness, family income and expenditure, current educational status and skill training, aspiration of parents of current students, awareness and participation, local conflicts and loss of life and property, access to media and communication and general aspirations of the people.

The village schedule tries to garner authentic data regarding the village. Information such as basic population data, facilities, village organizations, land use and land transfers, credit facilities, commuting and migration data, job and wage related information, information on individual beneficiary oriented programmes, data on education including physical facilities, health, different development programmes, common property resources, and the public distribution system prevailing in the rural areas. ■



## A BRIEF PROFILE OF THOUBAL

### 2.1 Area and Location

Thoubal district is situated on the eastern half of the Manipur Valley, lies between 23° 45' N and 24°45' N latitude and 93°45' E and 94°15' E longitude. It is bounded on the north by Imphal district, on the east by Ukhrul and Chandel districts, on the south by Chandel and Churachandpur districts and on the west by the districts of Imphal and Bishnupur. It has an area of 514 sq. kms. The average elevation is not much different from the rest of Manipur valley, about 790 meters on an average above the sea level. Although the district is a part of the valley, the landscape of the district is not entirely plain.

The Indo-Myanmar Friendship Road that leads to Myanmar (Burma) via Moreh and Tammu runs through the district. This road in the days before the independence of India, was the route of many military expeditions and counter-expeditions by the forces of Manipur and Burma, and later on, by that of the British Government. It is in this district, at Khongjom, that the last battle of the independence of Manipur was fought in April, 1891 by a few and ill-equipped soldiers of Manipur against the might of the British empire.

### 2.2 Administrative Division

Thoubal district came into existence in May, 1983 with it's headquarter in Thoubal. It was a sub-division of the erstwhile Manipur Central District (now Imphal district). The district has three sub-divisions - Lilong, Thoubal and Kakching. There are two revenue circles in the district viz. Kakching and Waikhong. The district has community development blocks one in each sub-division. There are 9 small towns - Lilong, Thoubal, Yairipok, Sikhong Sekmai, Wangjing, Heirolk, Kakching, Kakching Khunou and Sugnu and a part of Smurou whose major part is in the Imphal district. Thoubal and Kakching are Municipality towns.

### 2.3 Resource Base

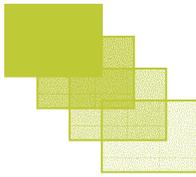
#### 2.3.1 Population

According to 2001 census report of India, Thoubal district has 364 lakh population comprising 16 percent of the total state population. It has population density of 708 people per sq. kms. and ranks as the 2<sup>nd</sup> most densely populated district in the state.

**Total population of Thoubal district**

Residence	Person	Hindus	Muslims	Christians
Total	364140	221096	86849	5136
Rural	232868	131448	58642	4148
Urban	131272	89648	28207	988

Source: Census of India, 2001.



Hindus and Muslims are the two major religious groups of the district constituting 61 percent and 24 percent of the total population respectively. The share of Christian population is just 2 percent.

The concentration of minority population in the district is 44 percent, of which Muslim population comprises of 58 percent. The proportion of Christians in the minority population is 4 percent and other religious groups comprise of 38 percent.

#### Religious distribution of rural population in Thoubal district (2001)

Total minority	Muslims	Christians	Sikhs	Buddhist	Jains	Others	Religion not stated
101420	58642	4148	61	33	7	38491	38

Source: Census of India, 2001.

#### Decadal variation of population in Thoubal district

District/state	1901-1911	1911-1921	1921-1931	1931-1941	1941-1951	1951-1961	1961-1971	1971-1981	1981-1991	1991-2001
Thoubal	-	-	-	-	-	35.96	34.72	27.49	26.34	24.62
Manipur	21.71	10.92	16.04	14.92	12.80	35.04	37.53	32.46	29.29	30.02

Source: Provisional Population Totals, 2001, Paper 1.

The decadal variation of population in the district shows that there has been steady decline in the population growth of the district. The main reasons for the steady decline in the population growth rate are attributed to the better literacy rates, higher mean age at marriage, lesser immigration and people's awareness on small family norms (Economic Survey of Manipur, 2006, Govt. of Manipur).

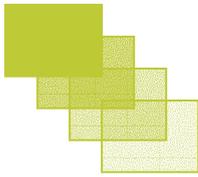
#### 2.3.2 Sex ratio

As per the census of 2001, Thoubal has the 2<sup>nd</sup> highest sex-ratio of 998 (per'000male) among the districts of the state.

#### Sex-ratio by religion in Thoubal district (Per 1000 male)

Religion	Place	Sex ratio
All religion	District Total	998
All religion	Rural	994
Hindus	District Total	1002
Hindus	Rural	996
Muslims	District Total	986
Muslims	Rural	986
Christians	District Total	915
Christians	Rural	932

Source: Census of India 2001.



### 2.3.3 Literacy Rate

The total literacy rate in the district as per the Census 2001 is estimated to be 66 percent. Among the nine districts, Thoubal ranks 6<sup>th</sup> in respect of literacy rate in the state. The figures on female literacy rate in the rural areas of the district indicates that female educational attainment in rural areas of the district vis-à-vis the rural males and also the urban females is lower.

#### Literacy rate by sex and area in Thoubal district (2001)

Total			Rural			Urban		
Person	Men	Women	Person	Men	Women	Person	Men	Women
66.4	80.4	52.5	52.2	77.2	47.3	73.5	86.0	61.2

Source: census India 2001.

#### Literacy rate by religious groups and place of residence

Religion	Residence	Literacy rate		
		Person	Male	Female
Hindus	Rural	63.5	77.7	49.5
Hindus	Urban	74.3	86.0	62.7
Muslims	Rural	54.5	73.0	35.9
Muslims	Urban	71.0	86.2	55.7
Christians	Rural	74.8	85.5	63.5
Christians	Urban	81.7	91.8	69.3

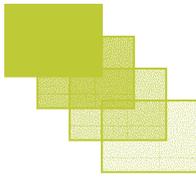
Source: Census India 2001.

The data on literacy rate indicate high gender differentials among the Muslims and Hindus. The low literacy rate of Muslim and Hindu rural females indicates the phenomenon of gender discrimination in sending children to the schools. The gender discrepancy in terms of sex ratio and literacy is, however, more prominent in case of the Muslims in the district.

### 2.3.4 Workforce

The workforce distribution of the total population in the district shows that 48.70 percent of the population is in the total workforce, while 51.30 percent of the total population of the district is non workers. The urban work participation rate (47 percent) is lower than the rural work participation rate (50 percent). Cultivators comprise the major rural work force in Thoubal. Other workers category which includes services in tertiary sector is the next major work. Proportion of agricultural workers and household industry workers in the district is lower than other workers.

Religious groups wise work participation rate reveal that although Hindus comprise 56 percent of the total rural population in the district, 58 percent of the total rural workers in the district are Hindus. On the contrary, although 25 percent of the total rural



population in the district belongs to Muslims, their share in the rural work force is only 21 percent. The work participation rate of the Muslims in the rural areas is 42 percent while the same for Hindus is 52 percent. The share of Christians in the rural population of the district is 2 percent and the work force share is also 2 percent which indicates that comparatively Christians in the rural areas have higher work participation rate among the three major religious groups.

#### Percentage of workers by religious groups in total rural workers

Religion	Cultivators	Agricultural worker	Household industry workers	Other workers	Row Total
Hindu	27	12	6	13	58
Muslim	8	5	2	6	21
Christians	0.6	0.4	0.1	0.6	1.7
Total Rural	45	22	9	24	100

Source: Census of India, 2001.

Further desegregated figures on gender based work participation rate indicate that male work participation rate is higher than females in the district. The differences are more pronounced in the urban areas where the female work participation rate is 43 percent compared to 50 percent for males.

#### Percentage of male workers by religious groups in total rural workers

Religion	Cultivators	Agricultural worker	Household industry workers	Other workers	Row Total
Hindu	16	5	1	8	30
Muslim	5	2	0.1	5	12
Christians	0.33	0.15	0.02	0.39	1
Total Rural	26	9	2	15	52

Source: Census of India, 2001.

#### Percentage of female workers by religious groups in total rural workers

Religion	Cultivators	Agricultural worker	Household industry workers	Other workers	Row Total
Hindu	11	7	5	5	28
Muslim	3	4	1	2	10
Christians	0.24	0.19	0.14	0.22	1
Total Rural	19	12	8	9	48

Source: Census of India, 2001.



This indicates that with 61 percent literates among urban women, there is but limited work opportunities for them. Religion and gender based desegregated data show that Muslims women's work participation is 1.2 times lower than their male counterparts. The gender discrepancy in terms of sex ratio, literacy rate and work participation is therefore more pronounced for rural Muslim women in the district.

### 2.3.5 Education and Health

#### 2.3.5.1 Education

As per the Census 2001 data, of the total population in the district 3 percent population are reported to be without any attainment level. 18 percent of the population is below primary level and 20 percent have completed their primary level. The proportion of population completing middle school and matriculation was higher than the primary level which shows that general educational attainment level is reportedly better in the district. The proportion of graduates in the district is 18 percent.

The enrolment status of the children at primary stages in the district shows that although the GER in the district is more than 90 percent, the NER is significantly lower. The NER for girls in the district is higher than boys which show that comparatively higher proportions of boys remain out of school than the girls of the corresponding age group.

**Gross enrolment ratio/ Net enrolment ratio-Primary (2005-06)**

District	Population 6-11		Gross enrolment (I-V)		Net enrolment (I-V/6-11)		G.E.R (%)		N.E.R (%)	
	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
Thoubal	30423	29404	28240	28755	20926	21204	93	98	69	72
Valley Total	103742	99298	97044	99118	74286	73614	94	100	72	74
Hill Total	83793	79403	71966	67555	56300	52595	86	85	81	71
Total	187535	178701	169010	166673	130586	126209	90	93	70	71

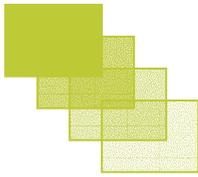
Source: DISE 2005

However, at the upper primary level, the NER for boys is higher than girls indicating that drop out rate are higher among girls at the upper primary stages.

**Gross enrolment ratio/ Net enrolment ratio - Upper Primary (2005-06)**

District	Population 11-14		G.E.(VI-VIII)		N.E. VI-VIII		G.E.R. (%)		N.E.R. (%)	
	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
Thoubal	18464	17679	9595	9180	8490	8032	52	52	46	45
Total Valley	63657	62413	37955	37432	32973	32156	60	60	52	52
Total Hill	48245	45212	14074	12931	12003	10876	29	29	25	24
Total	111902	107625	52029	50363	44976	43032	46	47	40	40

Source: DISE 2005



These figures reveal a disappointing position of enrolment at the upper primary level. It seems that (i) transition between primary and upper primary level of education is very low and (ii) dropout and repetition is high at primary level. There is no gender disparity.

The problem of untrained teachers at the Primary and upper Primary schools is one major weakness in the primary education in the district. 58 percent in the primary and 61 percent in the upper primary teachers are untrained. The reasons are the lack of adequate pre-service training facilities on one hand and on the other, appointment of untrained personnel.

### 2.3.5.2 Health

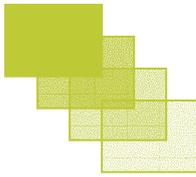
AIDS has become a major public health problem in Manipur since 1990. Maximum number of positive cases is found in the age group of 21-30 years. As per the Sero-Surveillance report on 31<sup>st</sup> March 2005, a total of 6,948 blood samples were screened of which 18.91 percent were found to be HIV positive cases. The district has the second lowest incidence of HIV positive cases in the State. The other types of diseases which have higher frequency of occurrence are heart ailments, malaria and chronic liver disease. The incidence of complications at birth and puerperium is found to be more among rural women in the district.

An important indicator of health status is the sex ratio especially of children in the age group of 0-6 years. The child sex ratio in the district as per the estimate of Census 2001 is higher than the state average which stands at 957 per thousand male children. The rural child sex ratio in the district stands higher than the state average (955 per thousand male children). The sex ratio for urban children in the district is also higher than the state average (961 per thousand male children). A comparative picture across religious groups shows that child sex ratio among the Muslims in the district is highest across all religious groups. The high child sex ratio of the Muslims is attributed to the high birth rates. Although the rural child sex ratio for Muslims is significantly higher than the district average, the urban sex ratio is the lowest across all religious groups and is also less than the state and the district averages. The child sex ratio among the Christians is estimated to be the lowest in the rural areas but in the urban areas, the ratio is the highest across all religious groups in the district.

**Child sex-ratio by religious groups in Thoubal district**

Religion	Total	Rural	Urban
All religion	966	961	976
Hindus	961	950	979
Muslims	975	976	974
Christians	843	803	1028

Source: Census India 2002.



## 2.4 Natural Resource Base

### 2.4.1 Land and its Utilization

Thoubal district is a valley and the topography of the district provides good opportunity for irrigation, natural as well as artificial. Rice accounts for above 90 percent of the total land area under cultivation. Although the average land holding is one of the lowest in India, yield per acre is comparatively high. With the increasing use of fertilizers and the modern methods of cultivation, there is a great scope of increasing the overall production. The district has the highest cropping intensity (112.31 percent) in the state.

Land use classification of Thoubal district, 2000-01

Geographical area	Not available for cultivation	Other cultivable excluding fallow land	Fallow land	Net sown area	Total cropped area	Area sown more than once
51,400	2,605	3,310	-	33,215	37,305	4,090

Source: Economic Survey of Manipur, 2006-07.

### 2.4.2 Forestry

As per the Annual Administrative Report of Manipur, 2005-06, forest cover in Thoubal is 6.42 percent of the total district area. Of the total forest area in the district, 28 sq. km is under open forest and only 5 sq. km of area is under moderately dense forest. The district has six Reserve Forests with a total of 21.51 sq.km area.

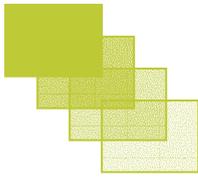
Reserve Forests in Thoubal district

S.No.	Name of Reserved Forest	Area(Sq. Km.)
1	Heirok Chingdongpok RF	1.27
2	Gwarok RF	5.21
3	Thongam Mondum RF	8.90
4	Waikhong Pine Forest RF	5.10
5	Thongjao Kabui Chingkhongching RF	1.00
6	Khunulaba Ching RF	0.03

Source: Statistical Booklet of Manipur Forest, 2005

### 2.4.3 Soil and Water

Thoubal district with average annual rainfall of 1318.39 mm has many important water bodies flowing in the district, Imphal and Thoubal rivers being the most important ones. Other rivers in the district are the Wangjing, the Arong and the Sekmai. The south-western portion of the district is a low-land forming a part of the Loktak Lake region and this area has a number of shallow and rain fed lakes. On the northern portion there is Waithou lake formed by the drainage waters sandwiched between Waithou hill on the



west and the villages and paddy fields on the east. Due to constant siltation and reclamation of vast areas for agricultural purposes the lakes are gradually shrinking in size. Most of these lakes drain into the Imphal river and provide good fishing ground for a variety of fishes. But the large scale use of pesticides for agricultural purposes and the reclamation of the habitat and the special breeding grounds of the fishes are largely responsible for their gradual disappearance from the lakes and their catch now-a-days is almost negligible.

### Ground water resource of Thoubal district and its potential (in MCM)

Grown water resource dynamic	Utilizable ground water for irrigation	Utilizable for drinking & allied	Gross draft
41.15	34.98	6.17	Negligible

Source: [www.manipur.nic.in](http://www.manipur.nic.in)

#### 2.4.4 Minerals

The district is generally poor in mineral resources. Among the minerals found in the district, brine springs are of some significance. The springs are found along the foothills on the eastern part of the valley. Water from this springs are boiled and salt is extracted by the method of evaporation.

Salt is manufactured in the form of cakes and they are considered to have a good medicinal property. These salt cakes are used in ceremonial purposes also. Important places where brine springs are found are Waikhong, Sikhong, Chandrakhong, Ningel etc. The district has a number of places where red clay suitable for pottery is found. These are mainly available on the eastern side of the valley around Waikhong, Nongpok Sekmai, Thongjao, Chairel etc. Some qualities of low grade iron ore is found at Kakching.

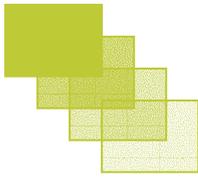
## 2.5 Economy

### 2.5.1 Agriculture

Agriculture is the most important source of livelihood for the people of the district. More than 70 per cent of the total population of the district is directly or indirectly depended on agricultural activities. The valley is fertile and the topography of the district provides good opportunity for natural as well as artificial irrigation. Rice accounts for above 90 percent of the total land area under cultivation. In respect of rice production, Thoubal accounts for 25 percent of the total production of rice in Manipur. The Kakching belt which provides more than 50 percent of the total rice exports of the district may be rightly termed as the 'rice basket of Manipur'.

The soil of the district is fertile and with the help of irrigation facilities from the Imphal barrage, the Thoubal Multipurpose Project, Sekmai barrage and other minor irrigation works, double cropping is widely practiced.

In some areas, even triple cropping is practiced-the first paddy crop starting late



February or early March, second paddy crop in July and early August and the third crop of mustard seeds, pulses etc in November.

Other crops grown in the district are sugarcane, oilseeds, maize, potatoes, pulses, chilies, vegetable etc. The district is the largest producer of sugarcane in Manipur and cultivation is mainly confined to Thoubal, Wangjing, Kakching, Kakching Khunou and Wabagai. Recently cultivation of sunflower has also started.

### **2.5.2. Plantation and Horticulture**

Among the plantation crops, pineapples are the most important and are cultivated in the slopes of low hills and hillocks. Langdum, Waithou and Poirou Tangkhul are mainly important for these crops. Although tea plantation is yet to take its shape in the district, a blend of local variety is grown in Pallel and Waikhong area. Another important plantation crop is chillies. Bamboos and plantain trees are common everywhere. The soil and climatic conditions in the district support various types of fruit-bearing plants in the districts. Important varieties are pineapple, pear, peach, jack fruit, banana, mango, lemon, plum, guava, amla etc.

### **2.5.3. Livestock and Poultry**

Important livestock found in the district are cattle, buffaloes, goats, horses and ponies, pigs and poultry.

#### **Livestock and poultry population of Thoubal district (2003 livestock census)**

Place	Cattle	Buffalo	Sheep	Goat	Horses and ponies	Pigs	Poultry
District total	83,950	6,079	318	2,540	197	38,944	3,12,347
Rural	65,523	4992	318	859	86	25273	146211
Urban	21427	1087	-	1681	111	13671	166136

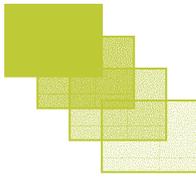
Source: Economic Survey Manipur 2007-08

Cattle accounts for 57 percent of the total number of livestock in the district. Sheep, goats and pigs are kept mainly for their meat. Fowls and ducks are the most important poultry found in the district, fowls alone accounting for 60.91 percent of the total poultry in the district.

There are 7 veterinary hospitals and 22 dispensaries in the district giving benefits of inoculation to more than 20,000 cattle heads.

### **2.5.4. Handloom and Sericulture**

Handloom is an important and traditional activity in the district. Since handloom mainly involves women in rearing and spinning, it has great potential for creating employment opportunities for them. The main handloom products are cotton and polyester clothes like- saris, made-up bed sheet, curtain, towel, table cloth, fashion garments with intricate designs, lashingphee(cotton tweed clothes) etc. The district is also famous for its *kouna* craft. *Kouna* craft has also been taken up by the people in the



district as a gainful economic activity due to high market demands. The main Kouna products are cushion, mat/mattresses of different sizes, and stool (*locally called-Morah*). The district also has a fair amount of activities in sericulture which generates employment for both males and females.

### Sericulture Statistics of Thoubal district 2004-05

No. of farms	Cocoon production			
	Mulberry (MT)	Eri (MT)	Tasar (lakh nos.)	Muga (lakh nos.)
9	35	18.20	0.75	0

Source: Economic Survey Manipur 2007-08

## 2.6 Road Infrastructure and Connectivity

### 2.6.1. Transport and telecommunication

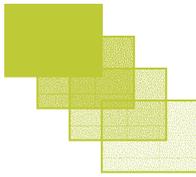
The district has a fairly developed system of road transport. All towns and important villages in the district are connected either by the National or State highways or district or village roads. The district has the highest road density among all the districts in the state 145.96 km/per sq. km. area. The National Highway No. 39- Indo-Burma Road, passes through the heart of the district and connects Lilong with Pallel via Thoubal. According to Economic Survey of Manipur 2007-08, Thoubal has 3383 telephone connections and 7 telephone exchanges as on 2004-05.

### 2.6.2. Electricity and Power

The power supply in the district is dependent on the supply from the Loktak Hydro Electric Power House. The district has a total installed capacity of 0.200 MW of power. There is only thermal power in the district. But the quantity of power available through the Loktak grid cannot fully meet the power requirements of the district. There is only one 33/11 KV sub-station. To augment power supply and to improve transmission and distribution of electricity in the district one 20 MVA, 132/33 KV sub-station at Kakching and another sub-station of 33/11 KV at Wangjing are under construction. Inadequate availability of power is a major constraint in the way of proper and rapid development of agro-based industries in the district.

### 2.6.3. Health and Educational Establishment

As per the Statistical Abstract of Manipur 2005, the district has government and private hospitals one each. There are 16 C.H.C. and P.H.Cs, and 57 dispensaries and Primary Health Service Centres in the district. The total number of beds available in the various hospitals in the district is 142 with 67 doctors. In other words the population coverage per doctor is 5435 persons in the district. Out of 195457 total patients treated in 2004-05, only 5723 (3 percent) were treated indoor and 189734 (97 percent) were treated out-door. This may be either due to insufficient bed facilities in the hospital and non availability of other support services. There are three family welfare centres in the rural areas of the district



An estimate of the teacher-pupil ratio shows that at the primary/JB level for every 25 students there is one teacher against the corresponding ratio of 1:22 for the state as a whole. At the middle level, the teacher pupil ratio for the district is found to be 1:29 while the ratio for the High School/HS and professional schools are 1:25 and 1:23 respectively. However, the figures are higher than the state averages which indicates that the availability of teachers against students is lower in the district.

#### Educational institutions and teachers in Thoubal district

Institutions/teachers	Pre-primary/primary /JB	Middle/Jr. Basic	High/H.S	Professional	General Colleges	Professional Colleges	Total
Total institutions	326	88	105	12	9	0	540
Girls institutions	46	3	15	0	2	0	66
Teachers Total	1409	949	1509	50	N.A	N.A	
Male teachers	1090	689	1164	40	N.A	N.A	
Female teachers	319	260	345	10	N.A.	N.A	

Source: Economic Survey Manipur 2007-08

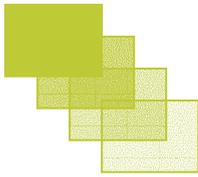
#### 2.6.4. Banking

Access to credit and banking facilities is an important indicator for socio-economic development. The total number of reporting offices in the district stands at 9 which comprises of SBI, SCB and OSCBs. The population coverage of banking services is estimated to be 40,460 persons per bank office as per the number of offices in 2006. Although the credit deposit ratio in the district stands at 69 percent, the share of deposits in the state total is 2.2 percent and credit accounts for only 3 percent of the state total. This indicates the poor deposit mobilization and credit deployment opportunities in the district. The sectoral credit deployment shows that personal loans have the highest credit share.

#### District and Population group wise deposit and credit-2006 (Rs. in lakhs)

State/District	No. of offices	No. of deposit accounts	Deposit amt.	Credit amt.
Manipur				
Total	78	297456	121784	61027
Rural	36	65552	11474	12388
Semi-urban	19	78359	20286	12206
Thoubal				
Total	9 (11.54)	25,275 (8.50)	26,81(2.2)	18,37 (3.01)
Rural	5 (13.88)	6,007 (9.16)	3,11 (2.7)	3,39 (2.74)
Semi-urban	4 (21.05)	19,268 (24.59)	23,70 (11.68)	14,98 (12.27)

Source: Basic Statistical Return, RBI, 2006.



## 2.7 Basic amenities

As per the census of India, 2001, the data on types of houses for total households of 67,681 in the district 4 percent live in permanent houses, 54 percent live in semi permanent and 42 percent occupy temporary houses.

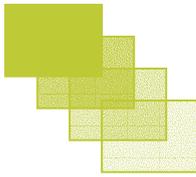
### Availability of different amenities in the inhabited villages of Thoubal district

Amenities	Number of villages
Total inhabited villages	90
Total households	67,681
Safe drinking water	88
Electricity(power supply)	84
Electricity(domestic)	84
Electricity(agriculture)	-
Primary school	88
Middle school	58
Secondary/Sr.Secondary school	35
College	1
Medical facilities	36
Primary health centre	9
Primary health sub-centre	26
Post, telegraph,& telephone facilities	38
Bus services	73
Paved approached road	79
Mud approach road	88

Source: Census India 2001

The household size in the district is five members per household. In respect of amenities in rural areas, there are facility wise variations. The total number of Census villages in Thoubal district is 90 as per 2001 Census. The total population of the villages as per Census 2001 is 232868 persons. The caste wise distribution of the village population shows that 0.898 percent of the village population belongs to SC while 1.403 percent belongs to ST.

A causal analysis of the development deficiencies in the rural areas of the district reveals that three major deficits in the rural areas are: education-secondary and vocational educational institutions, industry and tertiary sector employment and access to credit particularly farm credit for investment. It may be noted that demand for investment credit in agriculture is also adversely affected by non use of electricity for agricultural purposes in the villages. The deficits need critical intervention for synergizing the growth process in the district. ■



## PROFILE OF THE SAMPLE VILLAGES

### 3.1 Demographic profile

The total population of the sample villages is 114799 persons with total households of 21057 as per 2001 census. The average household size of the sample villages (5.45) is marginally higher than the district average household size of five members. The percentage of ST population is 0.659 percent. The proportion of SC population in the sample villages is negligible.

**Table: 3.1. Total Population distribution in sample villages (2001 census)**

House holds	Population	Male	Female	S.C Population	S.C Male	S.C. Female	S.T. Population	S.T. Male	S.T. Female
21057	114799	57401	57398	10	3	7	757	374	383

Source: Census, 2001.

### 3.2 Sex Ratio

The sex ratio of the sample villages which stands at 999 females per thousand males is higher than the rural sex ratio of the district (994 females per thousand males). The sex ratio of the ST population in the sample villages is 1024 females per thousand males.

### 3.3 Literacy Rate

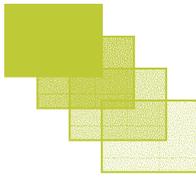
An important indicator of human development is the literacy rate. The size and proportion of literate and educated population gender wise has significant bearing on the socio-economic development. While literacy and education in general has direct positive impact on social and economic development of communities, the female literacy rate is more intrinsically linked to health and social development of the child.

**Table: 3.2. Literacy rate in sample villages of Thoubal district (2001 census)**

Place	Male	Female
District total	80.43	52.46
Rural Area	77.2	47.3
Sample villages	63.16	37.65

Source: Census, 2001

The literacy rates in the sample villages as seen from the table is much lower than the average literacy in the district as well as the literacy rates in the rural areas of the district. The female literacy rate which is only 37 percent speaks about the low status of women's education in the sample villages. Nevertheless, the household survey reveals a different scenario of female literacy.



### 3.4. Facilities

A definitive way to find out the quality of life in a state, region or dwelling place, whether rural or urban, is to ascertain the presence, accessibility and utility of the social and physical infrastructure by the residents of these spaces. Lack of access can emerge either due to the absence of social and/or physical infrastructure, or through inaccessibility to such facilities even when they are present.

#### 3.4.1 Electricity

Proportion of households using electricity for domestic lighting in rural areas is also indicative of economic status of the households. All the sample villages have electricity supply. As many as 15 villages were reported to have been electrified before 1980.

**Table: 3.3. Number of households in sample villages with type of electricity connection**

Type of connection	Hindu	Muslim	Christians	Others	Total
Domestic	8467 (75)	2335 (21)	210(2)	285 (2)	11297 (100)
Agriculture	8	0			8
Commercial	725 (96)	30 (4)			755 (100)
Others	0	0			0

Source: Sample Village survey, 2008.

The village survey data show that of the total houses with domestic connection in these villages, majority are Hindus. The share of Muslim households in domestic connection is estimated to be 21 percent while 2 percent households are Christians. Except for 8 Hindu households in the villages no other households have power supply for agricultural use. Of the total commercial connections in sample villages' majority belong to Hindus. The average hours of electricity available in the villages as seen from the table below shows that there has been marked improvement in the last year. However, a comparative picture of last five and ten years shows no change in the average hours of electricity supply in the sample villages.

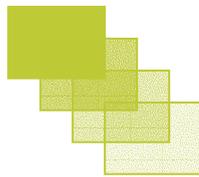
**Table: 3.4. Average hours of electricity available in sample villages**

Average hours of electricity available	Last year	5 years ago	10 years ago
	12	5	5

Source: Sample Village survey, 2008.

#### 3.4.2 Drinking water

Availability and access to safe drinking water has been the most crucial factor involving serious health concerns in rural areas. Information on drinking water sources was available for 24 villages. Of these 24 villages, 14 villages reported common facilities for all, two villages reported common facilities and also facilities for Hindus, four villages had water facilities for Hindus only, three villages had exclusive drinking water sources



for Muslims and only one village reported drinking water facility for Christians. The survey clearly indicates that drinking water from unsafe sources are used mostly by Muslims while majority of the Hindus use safe drinking water sources.

**Table: 3.5. Distribution of functional water sources by types in sample villages**

Type	Common	Hindu	Muslim	Christian	Total	P.C.
Public Well	17	0	0	0	17	1.8
Private Well	0	5	0	0	5	0.43
Public Hand pump	15	6	2	4	27	2.2
Private Hand pump	5	100	0	0	105	9.1
Public Tube well	1	12	1	0	14	1.2
Private Tube well	0		0	0	0	0
Public Stand post	15		0	0	15	1.3
Tap water in-house	0	35	0	0	35	3
Tank/River	43	1	892	0	936	81
<b>Total</b>	<b>96 (8.3)</b>	<b>159(13.8)</b>	<b>895 (77.5)</b>	<b>4 (0.4)</b>	<b>1154</b>	<b>100</b>

Note: Data reported for only 24 villages Source: Sample Village survey, 2008.

### 3.4.3 Toilet facility

The sanitation status of the sample villages shows that of the total households in the villages 29 percent are reported to have sanitation facilities. The in sanitary toilet facility 'others' which includes open space is most common among the village households. 18 percent of the households have septic tank sanitary facilities of which majority are Hindus.

**Table: 3.6. Distribution of toilet facilities by types in sample villages**

Type	Hindu	Muslim	Common	Others	Total	P.C
Septic Tank	850	202	14	7	1073	18
Service Latrine	4	0	0	0	4	0.1
Pit	620	150	2	0	772	12.7
TSC	183	312	8	0	503	8
Others	2492	1240	0	0	3732	61.2
<b>Total</b>	<b>4149 (68.3)</b>	<b>1904 (31.2)</b>	<b>24 (0.4)</b>	<b>7 (0.1)</b>	<b>6084 (100)</b>	<b>100</b>

Source: Sample Village survey, 2008.

The TSC coverage in the sample villages indicates that most of the beneficiaries under the scheme are Muslims. The use of unsafe drinking water sources and in sanitary practices for sanitation indicates poor health and hygiene consciousness among the village households in Thoubal district.



### 3.4.5 Education

The survey indicates that primary educational facilities for boys and girls are available within 23 of the sample villages. In two villages, the schools are located within the panchayat area. However, number of schools for boys is more than girls and this may perhaps be responsible for lower NER among girls from the middle school upwards.

Further, most of the educational facilities are available within a distance of 2 km from the sample villages which shows that accessibility to institutions is not very difficult except for the fact that approach roads are mostly semi-pucca and remains inaccessible during rainy seasons.

**Table: 3.7. Total number of schools within sample villages**

Schools by type	Primary		Middle		High/Higher Sec.		Technical	Religious school	Non formal	Other
	Boys/co-ed	Girls	Boys/co-ed	Girls	Boys/	Girls				
No. of schools	18	5	11	3	10	3	0	1	4	0

Source: Sample Village survey, 2008

Of the 18 primary schools for boys in the villages, 5 have kutchra structure, 13 have semi pucca structures. All the schools for girls are semi-pucca structures. Of the 2 villages without any primary schools, the structure of the nearest primary school is kutchra. However in 12 of these primary schools, the floor is made of mud. The data on number of classrooms in primary schools from sample villages show that in 10 of the 25 primary schools, there are five class rooms and no school has less than two rooms. While blackboards are available in all classes, desks are provided for all students in 19 schools while in 6 schools the provisions are available for few students only. The number of teachers available in the schools as reported shows that in 10 schools 4 teachers are available for teaching in primary classes, in 8 schools there are 3 teachers, in 5 schools there are 2 teachers and only in 2 schools 5 teachers are engaged for primary level. The sample survey shows that sanitation facilities are available in 20 schools and drinking water is available in 10 schools only. This clearly shows the poor coverage of the total sanitation campaign for primary schools by the PHE in the sample villages.

### 3.4.6 Health Facilities

Although private sector has been playing a crucial role in curative health care in urban India, in rural areas government facilities are the only available sources for cheap curative care. Availability of the type of medical facility shows that of the 25 sample villages most of the villages are lacking in health care facilities. The access to curative services in the villages thus gives a dismal picture. The approach roads to the health care centres within the villages are all mud roads while those at the block and district level is pucca roads. As reported 17 ANM nurses are available in the different Sub-centres and 26 ANMs in PHCs. While only one qualified doctor is available in one of the village Sub-centres, all the PHCs have regular qualified doctors as reported during survey. 13 Sub-centres are reported to have medicine while in 10 PHCs medicine stocks are available.



The survey revealed that of the 25 sample villages, people from ten villages avail govt. hospital facility for treatment while in case of nine villages, majority of the people go to private practitioners and in 6 villages, the services of both govt. doctors as well as private practitioners are used by the people.

**Table: 3.8. Number of sample villages reporting some medical facilities**

Type	Within village	Outside village but within panchayat	Outside panchayat but within block	Outside block but in the district
Sub centre	11	1	3	
PHC	6	3	4	1
CHC	0	1	6	1
Hospital/Dispensary	0		6	4
Maternity/child care centre	11			
Family planning clinic	8			
Chemist/medicine shop	4	4	7	
<b>Total</b>	<b>40</b>	<b>9</b>	<b>26</b>	<b>6</b>

Source: Sample Village survey, 2008

### 3.4.7 Other facilities

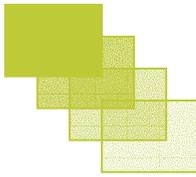
In respect of geographical spread of the location of the village, the nearest town is located at a distance of 5-10 km. from the sample villages. The average distance of the block headquarters from the sample villages is also 5-10 km. Next to medical and health care facility, the sample villages are deficit in respect of availability of fair price shops. The banking services in the district also do not reflect good coverage.

The average connectivity and other infrastructural status of the sample villages reveal that in most of the sample villages the average road condition connecting them to various facilities is non- gravelled. The poor status of postal services in the sample villages is indicative of the lack of small savings opportunities for village people. The average distance to the nearest bank office also indicates the remoteness of service coverage and financial exclusion in the district.

**Table: 3.9. Number of sample villages reporting other facilities within villages**

Facilities within villages	No. of villages
Bus stop	14
Regular Market	11
Post office	2
G.P. Office	8
Fair Price Shop	22
General Shop	9
Mandi	2
Veterinary Hospital	7

Source: Sample Village survey, 2008



**Table: 3.10. No. of sample villages reporting distance of other facilities outside village**

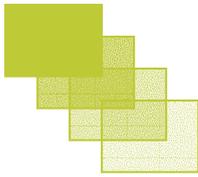
Facilities	< 5 km	5-10 km	> 10 km
Block office	4	11	10
Nearest Town	14	9	2
Bus stop	11	0	0
Regular Market	12	1	1
Railway Station	-	-	30
Post Office	16	4	3
Bank	-	6	19
G.P.	-	3	14
Fair Price Shop	Information NA	Information NA	Information NA
Mandi	6	2	1
Veterinary	Information NA	Information NA	Information NA

Source: Sample Village survey, 2008

### 3.5 Common property and Village organizations

The organizational activity within the village is an important determinant of overall socio-economic development. The data show that at the village level, the organizational activities are more oriented towards activities other than industrial and production related works. The voluntary organizations are most active in Manipur among all the states of NE region and the survey data clearly reflects this; in 20 of the sample villages, there are active voluntary organizations. The women's organizations in Manipur are also known for their active involvement in socio-political affairs and in 20 villages women's organizations are reported to be active. The active role of youth organizations in the affairs of the villages indicate that there is possibility of canalizing the youths for positive actions if institutional arrangements in the state can be set in right directions. The presence of active political organizations in the district is obviously due to the political polarization in the district.

The survey shows that in 14 sample villages, handicraft activities are fairly well practiced but face serious marketing problems. Only five villages have some type of marketing organizations and this indicates that there is willingness and active involvement on the part of the artisans and the villagers to create the market linkage. If these human resources can be synergized with production and market force, the handicraft sector can generate livelihood many rural households especially women. In respect of availability of village common facilities, ICDS centres are available in 25 villages. However as reported 3 are found to be in good condition while 22 are in average workable condition. The common property resources of the villages include village pond and the school building/lawn which are used by all the communities in the villages. Only six villages reported to have usable forest land and usable pastures are available in only 4 villages.



### **3.6 Crop productivity status**

The economy of Thoubal is agrarian with paddy as the major crop. The survey results of the sample villages indicate that paddy is the major crop produced in all the villages.

The average harvest share stands at 30 percent but in some villages the share is 40 percent while in few others it is only 20 percent. The maximum market price fetched for paddy one year before the date of survey as reported is Rs.1000 per quintal while the minimum price was Rs.500 among the sample villages. The maximum average price for paddy is Rs.890/- while the minimum average price is Rs. 595/-. The average yield of paddy is 19 quintals per acre. Mustard is the other crop produced in 3 of the sample villages with an average yield of 6.6 quintals per acre. The maximum average sale price for mustard during last year was reported to be Rs.1760/- against the minimum average price of Rs.1360/-.

### **3.7 Input status for cultivation**

#### ***3.7.1. Current inputs***

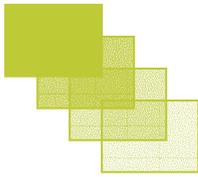
As reported during survey, of the total population in the sample villages 36 percent are engaged in agricultural activities. The survey reveals that use of current inputs is prevalent among the farming community especially use of HYV paddy seeds, fertilizers and pesticides. Although, there has been a gradual decrease in consumption of chemical fertilizers in the district, nevertheless, Thoubal ranks first in respect fertilizer consumption among the districts in Manipur. Of the total farmers using various inputs, 17 percent use canal irrigation, 22 percent use HYV paddy seeds, 30 percent use pesticides and 31 percent use chemical fertilizers. Although the 50 percent of the sample villages reported general adequacy on the supply of current inputs, shortages during peak season was reported by remaining 50 percent of the sample villages.

#### ***3.7.2 Capital inputs***

Investment and use of capital inputs along with other current inputs have positive impact in raising farm productivity. The survey revealed that use of capital inputs was fairly high especially- tractor and power tiller. The village survey revealed that there are a total of 108 tractors (wheeled tractor) among the farmers from 25 sample villages while 9568 farmers are reported to use the services while 33 farmers possess power tiller and the services are utilized by 1655 farmers i.e. intensity of use is 1:50. Against 214 pump sets in the sample villages there are 4653 users with intensity of users 1:21. Likewise for 131 farmers owning cattle, 430 farmers are using the services.

### **3.8 Credit**

Purpose wise distribution of credit requirement among sample villages showed that meeting sudden expenses was the major factor availing credit. Of the total 25 villages, 14 villages reported some amount of rural indebtedness among the village households. The meagre income earning has been the main reason for increasing rural indebtedness



across the country as per the NSS 55<sup>th</sup> Round (1999-2000) data. Requirement of credit for current investment (crop loan) is higher among small cultivator households.

Access and availability of timely institutional credit has been a foregone conclusion for relieving the distressed farmers from their indebtedness. The survey findings indicate that in majority of the villages which reported incidence of indebtedness, labours and small cultivators availed credit from either money lenders or landlords for meeting sudden expense and current cultivation cost. Source wise distribution of credit shows that friends and relatives are major sources of borrowing. The village survey showed that the institutional sources are the weakest links in the villages.

Notwithstanding the fact that concessional credit and priority sector lending over the years has increased the financial accessibility of rural households, it however remains a fact that marginal farmers and the labourers have remained outside the ambit of this financial inclusion process

### 3.8 Migration and employment and wage income earning

The village survey indicated that there has been a rise in casualisation of labours over the years. The distressful situation has forced people to migrate to other places in search of livelihood. The survey revealed that of the 25 sample villages, people from 21 villages move out looking for work on daily basis. The survey results indicate that approximately 2000 people daily went outside their villages during last one year looking for work. Majority of these people (61 percent) went to neighbouring villages and a quarter of them went to district headquarters for work.

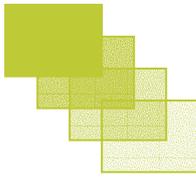
**Table: 3.11. Average wage earning for migrants labourers from sample villages**  
(Amount in Rupees)

Neighbouring village	Block headquarter	District headquarter	Labour (any activity)
2000	2333	2570	2254

Source: Sample Village survey, 2008

The survey revealed that during last one year a total of 4039 persons migrated outside the villages for a period of 3 to 8 months in search of work; and 84 percent of such migrations were to places within the state. While 72 percent of the migrants were organised by local intermediaries, 28 percent of the workers migrated in a group taking help of friends and relatives.

There is evidence of high wage rate differentials prevalent for male, female and child workers in the rural areas of the district. Although no child labour is engaged for non agricultural activities, for farm activities children are engaged for transplanting and harvesting. Except for Govt. works, female wage rate is much lower than the male wage rate. On an average the male wage rate is 1.14 times higher than the female wage rate for different types of work.



**Table: 3.12. Average wage income from sample villages by kind of work**

Wage rate	Ploughing/land preparation	Weeding	Trans-planting	Harvesting	Threshing	Unskilled labour	Skilled labour	Govt. Programme
Male	90	85	85	90	89	77	75	81
Female	83	61	74	77	77	60	60	81
Child	-	-	50	50	-	-	-	-

Source: Sample Village survey, 2008

### 3.9 Rural Development programmes and beneficiaries assisted

The survey of the sample villages showed that in 11 villages, development programmes in education are being implemented; of which 5 are govt. sponsored and the rest are run by NGOs. In eight villages programmes on nutrition are in progress and of these five are being implemented by govt. and in three villages the programmes are implemented by an NGO with foreign collaboration. Govt. sponsored family planning programmes are in progress in seven sample villages. As revealed from the survey, majority of the population in the villages are reported to use unsafe sources of drinking water and in nine villages programmes on drinking water supply are in progress.

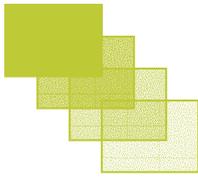
In respect of implementation of beneficiary oriented programmes in the course of last three years, the results of the villages survey shows that majority of the beneficiaries were assisted under SGSY, PMGSY and IAY. The religion wise break-up of beneficiary status across various programmes reveals that majority of the beneficiaries in respect of SGSY and IAY are Hindus. However, in respect of PMGSY, the SC and Muslim households from the sample villages have a higher coverage

**Table: 3.13. Percentage of beneficiaries under three major programmes**

Religion	SGSY	IAY	PMGSY
Hindu	75	68	6
Muslim	11	29	28
Christians	5	1	21
SC	4	2	42
Others	5	-	3
Total	100	100	100

Source: Sample Village survey, 2008

The old age pension scheme which aims at providing social security in case of old age has provided financial assistance to 43,619 persons in Manipur till 2005-06. Of the total beneficiaries in the State, 4536 have benefited under the State Govt.'s old age pension scheme while the remaining beneficiaries are under the centrally sponsored scheme. The village survey revealed that 3053 persons from the sample villages have benefited under the scheme. Besides a total of 389 widows from the sample villages have also benefited under the Manipur Old Age Pension Rules Scheme.



Of the various developmental programmes, SGRY and PMGSY are the government supported employment generating programmes implemented in Thoubal district. The employment generated and average wage income for male and female is as shown in the table below. Although man days of work generated for women are less than men, the average wage rates indicate no gender discrepancy.

**Table: 3.14. Scheme based work generated and the wage rate per day**

Schemes	No. workers		Average Wage rate per day	
	Male	Female	Male	Female
SGRY	300	280	86	86
PMGSY	140	-	120	-

Source: Sample Village survey, 2008

Of the total sample villages 27 villages reported community wise government job holders in their villages. Religious groups wise government jobs across sample villages show that 67 percent are Hindus, 17 percent are Muslims and only 3 percent are Christians. The backward class comprises 14 percent of government job workers in the sample villages.

### 3.10 Poverty and Public Distribution System

With a view to making PDS more responsive, Govt. of Manipur has implemented Targeted PDS from 1997. The total number of households below (BPL) and above poverty line (APL) in Thoubal district for the year 2005-06 as per the estimates of Govt. of Manipur is 19,130 and 37596 respectively.

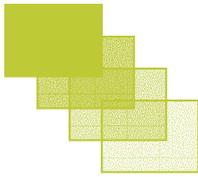
**Table: 3.15. Percentage of Households with different types of cards in sample villages**

Religion	Annapurna	Antodaya	BPL	APL
Hindu	68	76	80	82
Muslim	24	22	19	16
Christian	8	2	1	2
Total	100	100	100	100

Source: Sample Village survey, 2008

The district has the third highest concentration of BPL households in the State. The village survey results indicate out of the total households with various types of cards the proportion of religious minorities is significantly lower.

In so far as the PDS facility is concerned 22 villages are reported to have PDS. The district has a total of 497 PDS shops and the total number of PDS shops available in the sample villages is 115 which are 23 percent of the district total. The village survey reveals that PDS functioning in the district is average which indicates that PDS needs to be improved in terms of service delivery.



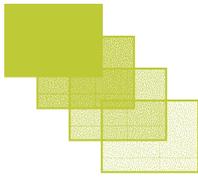
**Table: 3.16. PDS functioning as reported in sample villages with PDS shops**

Functioning in terms of	Good*	Satisfactory*	Average*	Bad*	Very bad*	No comments*
Availability of goods	6	4	10	4	-	1
Get full quota	-	1	3	6	1	14
Regularity	2	1	10	5	6	1
Honesty in measurement		7	4	1	1	12
Honesty in price	-	2	11	3	-	9
Quality of grains	3	-	17	1	1	3
Behaviour of the dealer	4	2	5	1	2	12

*Note: \* No. of villages reporting. Source: Sample Village survey, 2008*

### 3.11 Summary

The village survey findings reveal that rural areas in the district suffer from serious gaps in respect of social sectors viz. access to safe drinking water, sanitation, health and education besides serious bottlenecks in road communication. The performance of the PDS system in the district shows that although the district has the third highest concentration of BPL population, the service delivery of the PDS to these families has been rather unsatisfactory. The gender discrepancies in respect of female work participation rate and female literacy especially in respect of Muslim women reveals disadvantageous positions of females particularly the religious minorities. The district which has the third highest concentration of BPL families however fares low in respect of PDS functioning as indicated by the survey. ■



## RESULT OF THE BASELINE SURVEY

### 4.1 Religion and Caste Composition

The survey captured a total of 488 Hindu households (65.2 percent), 154 Muslim (20.6 percent) households, 23 Christian (2.6 percent) households, 5 Sikh (0.7 percent) households and 4 households from 'other religion not stated' (8.6 percent). Caste wise distribution showed SCs comprised 2.7 percent, STs 4.7 percent, OBCs 90.1 percent and General caste was only 2.5 percent. The distribution is shown in Table 4.1.

### 4.2 Mother Tongue

As shown in Table 4.2, Meitei is reported as the mother tongue by 99.4 percent of the sample households. Assamese and Bengali are reported as mother tongue by 0.6 percent each of the sample households. The Bengali and Assamese speaking households belong to the Hindu community.

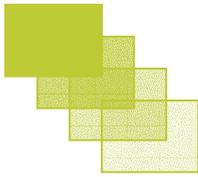
### 4.3 Age and Sex

The sex ratio of the sample population is estimated as 935 females per '000 males, and is found to be much lower than the district rural sex ratio (994) and the sex ratio in the sample villages (999) as reported in Census 2001.

Religion wise sex ratio of sample population shows that the sex ratio of Muslims (935) and Hindus (940) is less than the sex ratio for rural population of the district, in respect of and Christians (1000) the sample sex ratio is much higher than the rural sex ratio in the district. The sex ratio for 'other religion' is 854 females per thousand males in the sample population.

Age composition of sample population shows that proportion of child population (0-6 years) among the Muslims (10.6 percent) and the Sikhs (11.1 percent) is higher than Hindus (8.2 percent) and Christians (4.4 percent). The proportion of children in the age group 0-14 years is highest among the Muslims (33.2 percent) followed by 'other religion' category (32 percent). The corresponding share for Christians (25 percent), Hindus (27 percent) and Sikhs (26 percent) is much lower in the age group 0-14 years. However, the proportion of sample population above active age group of over 60 years is highest among the Hindus (7 percent). The Muslims have the lowest population in this age group. The high proportion of child population along with lower percentages of population above 60 years among the Muslims indicate higher fertility rate and lower survival age for the Muslims compared to other religious groups.

The details of age group and sex wise distribution of the sample population are shown in Table 4.3 (A) and (B).



#### **4.4 Household Size**

The average household size in the district is 5.4 persons per household which is marginally higher than the Census 2001 figure. Religion wise break up of families with size class shows that 67.6 percent of Christians and 65.6 percent of 'other religion' category have the highest proportions in the family size up to 5 members. While 56.4 percent of Hindus have family sizes within 5 members, the Muslims have the lowest proportion of households with 5 members. Majority (61 percent) Muslim households have 6-10 members and the corresponding shares for Christians is 32 percent, 'other religion' 31 percent and Hindus 42 percent.

Comparatively a higher proportion of 'other religion' families have family sizes more than 11 members. The average family size of Hindu households in the sample is 5.3 persons, for Muslims it is 6.2 persons, Christians have an average family size of 5 persons and 'other religion' has an average family size of 5.2 persons in the sample households (Table 4.4).

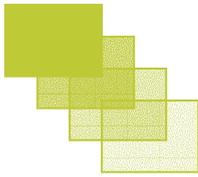
#### **4.5 Marital Status**

The survey reveals no evidence of child marriage in the sample population. The proportion of married population across religious groups shows that 50.5 percent of Hindu sample population is married against 39.2 percent and 39.5 percent respectively for Muslims and Christians. The proportion married population in the 'other religion' is 48.5 percent. The proportion of unmarried population was found to be highest among Muslims (56.4 percent) while it is least among the Sikhs (33.3 percent). The survey indicates that proportion of married population in the fertile age group is highest among the 'other religion' followed by Hindus (29 percent), Christians (24.4 percent) and Muslims (24.1 percent). The results clearly indicate that even though Muslims have lowest proportion of married population, in the fertile age group, nevertheless their fertility rates are higher than the other religious groups as proportion of child population is highest among the Muslims (Table 4.5).

#### **4.6 Educational Status**

The baseline survey recorded that 36 percent of the males and 44 percent of the female sample population are illiterate. The ratio is not in conformity with the census 2001 estimates. While comparing with the census data, the female illiteracy has reduced by almost 9 percent while the same for male has increased by 13 percent.

In respect of educational attainment of sample population across religious groups, the survey revealed that 17 percent Christians and 19 percent of Hindus are illiterate while the same for Muslims and 'other religion' are 21 percent each. Percentages of female illiterates were high across all religious groups compared to the male members, with the highest female illiteracy recorded for Muslim females (15 percent). The survey showed approximately 13 percent of the population across all religious groups obtained education up to primary level. The results of the sample survey shows that drop out rate at the primary level are higher among the Hindus, Muslims and Sikhs especially among girls. Correspondingly, the higher proportions of Christians and 'other religion' category



population have completed their education up to middle level. However educational attainment among the Hindus in respect of matriculation and beyond is found to be higher than other religious groups. The low educational attainment of female population can be correlated with the village level survey results which revealed that lower number schools for girls vis-à-vis boys is one of the reasons for low level of enrolment and higher drop outs among the females. (Table 4.6).

## **4.7 Occupation and Employment**

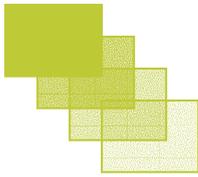
### ***4.7.1 Occupation and Industry***

The work participation rate of the sample village population in Thoubal district stands at 38 percent which is comparatively lower than the Census 2001 estimate for the rural population in the district. The male work participation rate for the sample population is, nevertheless, estimated to be higher (54 percent) than the Census 2001 estimate which stands at 52 percent in the rural areas of the district. However, the female work participation rate among the sample population (21 percent) is lower than the Census 2001 estimate (48 percent) for the rural areas of the district. This shows that economic independence of females in the sample population is significantly lower. The work participation rate among, Muslims (29 percent) is the lowest in the sample while the Christians have the highest work participation rate (51 percent). A further desegregated analysis across religious groups shows that Christian females (52 percent) have the highest work participation ratio in the sample population compared to other religious groups in the sample while Muslims have the lowest female work participation rate (7 percent). One of the reasons for lower work participation rates of Muslim women may be higher dependency rates due to relatively higher share (33.2 percent) of younger population (0-14 years) in the community, resulting in women staying at home.

Gender desegregated data on main workers by religious groups show that of the total Hindu workers in the sample population 27 percent are females whilst in case of Muslims the share of female workers is only 13 percent. The proportion of Christian and 'other religion' workers in the total work force of these two religious groups is 46 percent and 38 percent which shows that higher proportion of females from both these groups are engaged in active work force.

Classification of main occupation of the workers in the sample population shows that farming, fishing and related activities is the major occupation for all religious groups. Approximately 45 percent of the main workers are engaged in agriculture and farming activities. The proportion of 'other religion' (53 percent) and Muslims (46 percent) in farming activities is higher than the sample averages. Production and related works and transport are the other major occupation among the main workers in the sample population. Approximately 34 percent of the main workers are engaged in this occupation. Among the religious groups 40 percent of Hindus, 35 percent Christians, 31 percent 'other religion' and 28 percent Muslims are engaged in production and related works (Table 4.7).

In respect of subsidiary occupation, the survey reveals that agriculture is the dominant activity for majority of Hindus (35 percent) and Muslims (37 percent) engaged in



secondary occupation while transport and production related activities engages majority of Christians (29 percent) and 'other religion' workers in their secondary occupation. The proportion of female Muslim workers in secondary occupation is the lowest among all religious groups which shows low work opportunity and economic opportunities for Muslim females (Table 4.8).

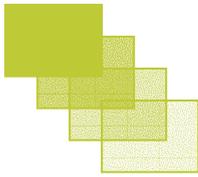
Employment details by main industry shows that cultivation, non agriculture based manufacturing, and community, social and personal services are the three major industries engaging the workforce in the sample population. The survey shows that among the Hindus, proportion of cultivators is the highest (39 percent), followed by non agriculture based manufacturing (19 percent), community and social services (10 percent) and construction (9 percent). Within the Muslim workforce in the sample population, 27 percent are cultivators, 17 percent are engaged in horticulture activities, community, social and personal services engage 19 percent and transport storage and communication engages 16 percent of the workforce as wage labour and only 6 percent of Muslims are engaged as construction workers.

Among the Christians, while 32 percent are engaged in cultivation, non agriculture based manufacturing engages 23 percent of the workforce and 18 percent are engaged in community and social services. Proportion of Christian workers in construction and transport sector is approximately 7 percent. Among 'other religion' category the major industry which engages the work force is cultivation (51 percent) and non agriculture based manufacturing (13 percent) (Table 4.9).

Employment days for main workers shows that Muslim workers (987 percent) have the highest engagement rate (6 months or more) for major part of the year than the Hindus (87 percent) and Christian (77 percent) and 'other religion' workers (71 percent). The employment status among male workers across the religious groups reveals that 85 percent of Muslims remain engaged for six months or more while comparatively lower proportion of Hindus (65 percent) and Christian (41 percent) males are employed for more than six months in a year. The employment status among the females reflects that comparatively higher proportion of Christian (36.3 percent) is engaged in gainful activities for major part of the year compared to Hindus (22 percent) and Muslims (12 percent). In respect of secondary occupation, survey findings indicate that Christians have the lowest proportion (37 percent) workers with secondary occupation. The shares of other religious groups are Hindus 60 percent, Muslims 52 percent and 'other religion' 66 percent. However employment days by secondary occupation shows that more than 70 percent of the workers remain engaged for less than 100 days in a year. Proportionately more females remain engaged for less than 180 days in a year than their male counterparts. (Table 4.10 - 4.11).

#### ***4.7.2 Self-Employment Scenario***

Table 4.9 indicates that about 26.6 percent Hindu workers, 24 percent Muslim workers and 23 percent Christian workers are engaged in different self employed activities such as poultry, horticulture, livestock, fishing, agricultural and non-agricultural based manufacturing. Among the major problems as reported by the respondents are market (14 percent), lack of working space, raw materials and skilled trained persons (12



percent), technology (10 percent), credit at cheaper rate/ from Govt. and harassment by Govt. official (9.8 percent). The findings reveal the usual problems faced by entrepreneurs from Northeast region and do not reflect any problem specific to the district. (Table 4.12).

#### ***4.7.3 Additional Employment and Preference***

Significantly, the sample survey indicated that 94.3 percent of the households (Table 4.13) are looking for more employment. The preferred activities of the unemployed and underemployed section of the sample population are shown in Table 4.14. The more preferred activities are self employment (36 percent) and salaried jobs (31 percent). Religion wise distribution of households looking for more employment indicates 94 percent are Hindus, 98 percent are Muslims, 87 percent are Christians and 92 percent are 'other religion'. Only 11 percent were looking for service jobs. Proportionately higher percentages of Muslims (32.4 percent) were looking for salaried jobs compared to other religious groups (Table 4.13).

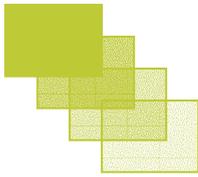
#### ***4.7.4 Migrant Workers***

With growing incidence of casualisation of labour in the sample villages which is akin to the general trend witnessed in rural area, migration to urban areas is on the rise. Among the religious communities migration to urban areas is particularly high among the Hindus while Muslims have the lowest migration rate as indicated by the survey results. The comparative lower migration among the Muslims may be attributed to the fact that higher proportions of Muslim main workers are gainfully engaged for major part of the year. Proportion of Hindus migrating to urban areas in the state is 25 percent and to urban areas outside the state is 22 percent. The Muslim migrants in the sample population have migrated to urban areas outside the state while among the Christians 50 percent have migrated to rural areas outside the state. Among 'other religion' category migration to urban areas is high (54 percent) and they have migrated to either urban areas of the district or urban areas of the state. Occupational distributions of migrants indicate that activities not adequately defined engages majority of the migrant work force from the sample households for Hindus (42 percent), Muslims (100 percent), Christians (20 percent) and 'other religion' (16 percent). Professional and technical related works engages 19 percent Hindu migrants, 40 percent Christians and 16 percent 'other religion' workers. Further the results show that 11 percent Hindus and 30 percent Christians migrate for service works. Most of the migrants go out for long term and data indicates all the Muslim and Christian migrants captured in the sample population are long term migrants. Among the Hindus 85 percent are long term migrants while the corresponding proportion for 'other religion' is 62 percent (Table 4.15- 4.16).

### **4.8 Land and other Assets**

#### ***4.8.1 Cultivated Land: Ownership and Operational Holding***

The survey shows presence of landlessness among the sample households. Among the religious communities, the proportion of Christians (36 percent) households without cultivable land was the highest compared to 'other religion' (22 percent), Hindus (12



percent) and Muslims (11 percent). Majority of the land holdings are of marginal size class and among the sample households Muslims have the highest proportion of cultivable land. Although proportion of marginal land holding households among Christians is lowest in the sample, the proportion of households with small holding sizes is highest among the Christians (11 percent) and lowest among the Muslims (4 percent). This indicates that although Muslims have the highest proportion of cultivable land, majority are marginal farmers.

The survey results indicate that among the various religious groups in sample households with cultivable land and who cultivate their lands; the proportion is highest among the Christians (83 percent) although the proportion of total households in cultivation is 65 percent which shows that there is low incidence of leasing in and mortgage of land among the Christians for cultivation. Although proportion of total Hindu cultivator households is 78 percent, 71 percent are cultivators in their own land but, the corresponding percentages for Muslims are 57 percent and 51 percent respectively and 88 percent and 70 percent respectively for 'other religion'. This indicates that incidence of leasing in and mortgaging in of land is fairly prevalent among 'other religion', Hindu and Muslim households (Table 4.17 - 4.21).

#### **4.9 Livestock**

In respect of livestock possession, the survey indicates that 46 percent of the sample families have poultry, 20 percent have pigs and 14 percent families have milch animal and young cattle each. Among the religious groups, majority of Christians have poultry (72 percent) and pigs (62 percent), Hindus possess poultry, pigs, milch animal and young cattle. Among the Muslim households with livestock, majority (48 percent) have poultry. The sample households from 'other religion' proportionately have more livestock possession than the other religious groups; the livestock possession includes poultry (50 percent), pigs (41 percent), young cattle (38 percent) and milch animal (25 percent) (Table 4.22).

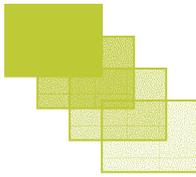
#### **4.10 Ownership of Productive and other Assets**

##### **4.10.1 Agricultural Implements**

The data on the distribution of households by possession of agricultural implements shows that 18 percent households possess plough, 5 percent possess sprayer and 3 percent possess pump sets. Proportionately more Hindu households possess agricultural implements while Muslims have the lowest proportion of agricultural implements in their possession (Table 4.23).

##### **4.10.2 Transport**

The most common mode of transport possessed by the households is bicycle and 88 percent of the sample households possess bicycles. Proportionately more Hindu households (91 percent) and 'other religion' (91 percent) possess bi cycles. The other more common modes of transport possessed are motor cycle (6 percent) and scooter (5



percent). The data reveals that 80 percent of the motor cycles and 70 percent of scooters are possessed by Hindus (Table 4.24)

#### **4.10.3 Financial Assets**

The survey revealed that only 16 sample households (all Hindus) possessed some financial and valuable assets and of these 13 households possessed gold.

### **4.11 Housing Status**

#### **4.11.1 House Type and availability of living space**

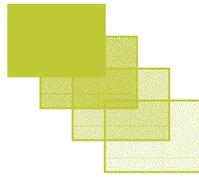
The survey on housing and amenities among the sample households across religious groups showed that 99 percent of the Hindus and Muslims, 98 percent 'other religion' households and 100 percent of Christians lived in their own houses. The survey revealed that only 0.8 percent Hindu households have been benefited under IAY (Table 4.25).

The housing condition among the various religious groups revealed that 50 percent of Hindu households with own houses live in kutchha houses and the corresponding figures for Muslims, Christians and 'other religion' are 70 percent, 32 percent and 48 percent respectively. The survey showed that among the households with semi pucca structures although comparatively higher proportion belonged to Christians, only 2.5 percent Hindus and 1.3 percent Muslims lived in pucca houses. (Table 4.26)

In terms of availability of living spaces, the survey showed that majority of the households lived in three room houses. The proportion of various religious groups living in three room houses is 45 percent Hindus, 38 percent Muslims, 51 percent Christians and 36 percent 'other religion'. Proportion of families living in one room house is 1.2 percent among Hindus, 5.4 percent among Christians, 4.7 percent among 'other religion' and only 0.6 percent among Muslims. Family size and availability of living space show that among Hindus 1.2 percent have family size of more than 11 persons but 17.2 percent live in houses with 5-10 rooms, 1.3 percent Muslims have family size more than 11 persons while 10.4 percent of the households live in 5-10 room houses. While no Christian households have family size of more than 11 persons but 10.8 percent of Christian households live in 5-10 room houses. Among other religious groups, 3.1 percent are with family size class of more than 11 persons while 15.6 percent of the households live in 5-10 room houses. This shows that availability of living space for Christians is higher than their family size class. (Table 4.27)

#### **4.11.2 Domestic lighting and fuel use**

The survey of villages revealed that all the sample villages have power supply and 54 percent of the sample households from the sample villages have domestic connection for power. The household survey reveals that 70 percent of the sample households have domestic connection for electricity. Among the Hindus, 73 percent of the households have domestic connection while 62 percent Muslim households reported domestic power connection. The Christians have the highest proportion (84 percent) of electrified



households while 'other religion' group have lowest proportion (59 percent) of electrified households which is also less than sample average. (Table 4.28)

The available sources of lighting for households without domestic power connection, oil lamp with lantern are used by 96 percent of the non-electrified sample households. The religion wise break up of such households using oil lamp and lantern are Hindus 97 percent, Muslims and Christians 100 percent. While 88 percent households from 'other religion' use lantern and oil lamp, 8 percent households use only lantern. (Table 4.29)

Clean fuel for cooking is a serious consideration for women who, in most cases, are burdened with the task of cooking. An examination of Census 2001 data suggests that just about 60 percent of all rural households do not use any of the modern fuels such as LPG, electricity or even kerosene. LPG as only source of fuel for cooking is used by only 2 percent sample households who belong to Hindu and Muslim religious groups. For 98 percent of the sample households' wood along with other sources is used for cooking. Among the Hindu households, 34 percent use wood and LPG and 26 percent use wood and cow dung cake, 20 percent use wood and hay leaves as their cooking fuel. The survey revealed that among the Muslim households, 34 percent use wood and cow dung cake, 29 percent use wood and hay leaves and 20 percent use wood and LPG. Among the Christian households, 41 percent households use wood and LPG, 38 percent use wood, coal and kerosene and 14 percent use wood and hay leaves as fuel for cooking. A comparative status 'other religion' households show that 48 percent use wood and coal, 19 percent use wood and hay leaves while another 19 percent use wood and LPG as fuel for cooking. The use of wood as fuel for cooking is fairly high among sample households. (Table.4.30).

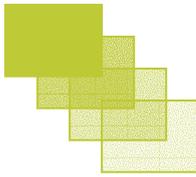
#### ***4.11.3 Drinking water facilities***

The village survey indicated that more than 80 percent of the households are dependent on unprotected water sources especially rivers and ponds. The household survey reveals that access to safe drinking water among sample households have significant variation across religious groups. While 82 percent Muslim households and 81 percent Hindu households reported un-safe drinking water sources mainly rivers and ponds; the corresponding proportions for Christians and 'other religion' is 11 percent and 66 percent respectively. Only 10 percent of the sample households have domestic tap water connection comprising of 4 percent Hindu and 6 percent Muslim households. (Table 4.31)

The survey showed that 46 percent of the Hindu, 40 percent of Muslim and 38 percent 'other religion' households fetch drinking water from a distance of 100-500 meters. 60 percent of Christian and 30 percent 'other religion' households fetch their drinking water from a distance of within 10 meters. Three percent of the sample households fetch drinking water from a distance of more than one kilometer. (Table 4.32)

#### ***4.11.4 Sanitation and drainage facility***

The sanitation facilities among the sample households reflect that pit latrine and covered dry latrine are used by most of the households. Religion wise break up of houses with



sanitation facilities reveals that 66 percent Hindus, 46 percent Muslims, 87 percent Christians and 91 percent 'other religion' use pit latrine. In respect of households reporting use of covered dry latrine, proportion of households by religious groups indicate that 25 percent are Hindus, 35 percent are Muslims, 8 percent are Christians and 5 percent belong to 'other religion'. Septic tank facilities are available in 9 percent Hindu, 5 percent Muslim, 3 percent Christian and 5 percent 'other religion' households. Further only Muslim households use open field for defecation and their proportion among the sample Muslim households is 13 percent. (Table.4.33)

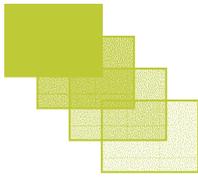
The drainage facilities among sample households reveal that 82 percent Hindu and 99 percent Muslim households have no drainage facilities which indicate fairly high unhygienic living condition among both the religious groups. Among the Christians 65 percent households reported drainage facilities available in their houses while the corresponding proportion for 'other religion' is 56 percent. (Table.4.34)

The comparative picture across religious groups in respect of water sources and sanitation facilities show that Muslims and Hindus live in more unhygienic and unclean environment than Christian and 'other religion' households. The condition of the Muslims is even worse than the Hindus in respect of hygiene and sanitation practices.

#### **4.12 Indebtedness of rural households**

The survey findings on the incidence of indebtedness among sample households show that 81 percent of the households are currently not indebted. The incidence of indebtedness among Muslim households as seen from the survey is highest (26 percent) while Christians (11 percent) and 'other religion' (11 percent) have the least proportion of indebted households in the sample. Proportion of Hindu indebted households is 19 percent. (Table 4.35)

Among the indebted households, religion wise break up shows that all the Muslim and Christian households have one loan. Proportion of Hindus with one loan is 18 percent while proportion of households with two loans is 0.8 percent and three loans is 0.2 percent. While 9 percent of the 'other religion' households have one loan, 2 percent of the sample households have two loans outstanding. Size class of loan shows that 50 percent of the indebted households have loan size of more than Rs.20000 and more than 20 percent of the sample households have loan size of Rs.10001-20000. While 55 percent of Hindu households have loan size of more than Rs.20,000 the corresponding proportions for Muslims and Christians is 50 percent and 57 percent for 'other religion'. Friends and relative provide loans for 71 percent of the Hindu sample households, 90 percent Muslim households, 75 percent Christian households and 86 percent 'other religion' households. While indebtedness to money lenders is highest among Christians (75 percent), it is lowest among the Muslims (8 percent). Only 9 percent of the Hindu and 2 percent of Muslim households have borrowed from Govt. while only 4.3 percent Hindu households have obtained loan from commercial banks. The findings indicate poor coverage of banking services in respect of credit in the rural areas of the district. (Table 4.36)



Purpose wise borrowings of households show that medical treatment is a major reason for indebtedness. Religious group wise indebtedness for medical treatment show that proportion of Hindus (45 percent) and Muslims (68 percent) is higher than Christians (25 percent) and 'other religion' (29 percent). While only 9 percent of the indebted Hindu households and 2.5 percent of Muslim indebted households have borrowed for capital investment in farm business, the corresponding proportion for Christians is 50 percent. Household expenditure is another major reason for incurring a debt and 13 percent of Hindu and Muslim households and 43 percent 'other religion' households contracted debt for the purpose. This clearly shows that loans for capital investment are rather low among sample households. The debts for medical treatment which can be taken as proxy for health seeking behaviour indicates Hindus and Muslims have a higher health seeking behaviour (Table 4.37).

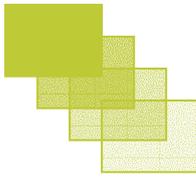
### **4.13 Income and Expenditure**

The family income data for sample household shows that 5.7 percent of Hindus, 7.8 percent of Muslims and 4.7 percent of 'other religion' sample households have a monthly income of Rs.1600-Rs.1900 which is below poverty level. The figure is based on per capita poverty line expenditure estimate of Rs.388/-per month. Concentrations of households are higher at higher income classes. As revealed from the survey, 30 percent of the Hindu and 35 percent of Christian households have monthly income of more than Rs.6000 and the corresponding figures for Muslims and 'other religion' is 26 percent and 17 percent respectively (Table.4.38).

Agriculture is the major source of income for more than 83 percent of the sample households. Non agricultural wage income and wage income is the major source of subsidiary earning for 37 percent and 34 percent sample households. Approximately 21 percent households also have artisan activities to supplement their income activities. The survey results showed 23 percent of the households also depended on salary income and proportion of Muslims (33 percent) in salary income was higher than the Hindus (21 percent)

#### **4.13.1 Family Expenditure**

As per the NSS 62<sup>nd</sup> Round (2005-06), the average consumer expenditure per capita on cereals and pulses for rural Manipur is estimated to be Rs.201.03 while the national average is Rs.106. The expenditure data of sample households for one year before the survey indicates that majority of the households spend Rs.139 or more which is less than the average for rural areas of the State. A higher proportion of Muslim households (83 percent), compared to Hindus (61 percent), Christians (57 percent) and 'other religion' (44 percent) have monthly per capita expenditure of Rs.139 or more on cereals and pulses. The per capita expenditure on vegetables for the sample households for majority of sample households is found to be Rs.139 which is much higher than the average for rural areas of the State estimated at Rs.43. Religion wise break up of households spending Rs.139 or more on vegetables reveal that 91 percent Christians, 86 percent 'other religion', 8 percent Hindus and 77 percent Muslims fall in this category. In respect of clothing and footwear the average per capita expenditure for sample households is Rs.28 for 33 percent households whereas 50 percent sample households spend Rs.42 or

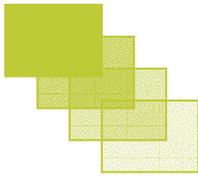


more. The NSS estimate for per capita average expenditure on footwear and clothing for the rural areas of the State is Rs.33. This indicates that while 50 percent sample households spend more than the State average, the remaining 50 percent spend less than the NSS estimated figures. More than 35 percent Hindus, Christians and Muslims have average expenditure of Rs.28/- on footwear, the corresponding share for 'other religion' is 22 percent. In respect of households with average monthly expenditure of Rs.42 and above, the proportion of 'other religion' is highest (77 percent) while the shares for Hindus, Muslims and Christians are 45 percent, 40 percent and 43 percent. As per the NSS estimate the per capita monthly expenditure on education for the rural areas in Manipur is Rs.56. However sample survey revealed that 25 percent of Hindu and Muslim households, 30 percent Christian households and 17 percent 'other religion' households does not spend anything on education. The highest per capita expenditure on education is Rs.13 and above and more than 70 percent of Hindu, Muslim and Christian households and 80 percent of 'other religion' households belong to this category. The low per capita expenditure on education may perhaps due to the fact that majority of the school going population in the sample are at the primary and middle school level. The survey indicated that majority of sample households do not spend for medical treatment. Approximately 62 percent Hindu, 57 percent Muslim, 54 percent Christian and 39 percent 'other religion' households belong to this group. Although the NSS estimate for average per capita expenditure on medical treatment is estimated to be Rs.18 for rural Manipur, the survey indicated that major portion of the sample households who spend have higher per capita average expenditure estimated at Rs.32/. The proportion of households by religious groups in this respect is found to be 24 percent Hindus and Christians and 30 percent 'other religion'. However for Muslims the average per capita expenditure is estimated to be Rs.23/- and 25 percent of the households belong to this category. In respect of fuel and lighting, average per capita expenditure is Rs.97 as per the NSS estimate for the rural areas of Manipur. However the survey results indicate that majority of the sample households have a monthly per capita expenditure of Rs.77 in respect of fuel and lighting. The proportion households within various religious groups show that 94 percent Muslims, 89 percent Christians, 86 percent Hindus and 84 percent 'other religion' households belong to this category (Table.4.39-4.47).

#### **4.14 Current Educational Status, Skill Training**

##### ***4.14.1 Educational attainment among sample population 5-25 years***

The educational attainment of the population of the 5-25 years age group shows that only 3.3 percent of the sample population is illiterate. While no Christians were found to be illiterate, the proportion among other religious groups show that 1.3 percent Hindus, 5.7 percent Muslims and 2.8 percent 'other religion' population were illiterates. The data show that majority of the children complete primary and middle level schooling but higher level attainment is relatively low among the sample population. Proportion of children below primary is highest among the Hindus (19 percent) than the Muslims (17 percent), Christians (16 percent) and 'other religion' (16 percent). Children completing primary education is highest among the 'other religion' (33 percent) followed by Christians (31 percent), Hindus (28 percent) and Muslims (27 percent). The data reveals that proportion of children completing their middle level are higher than those



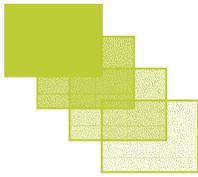
completing primary level across all religious groups except for the Hindus. Significantly the data show that while the enrolment ratio for girls and boys are same for Muslims and Hindus at the primary level, however the female enrolment is much lower for Christians and 'other religion'. On the contrary, at the middle level, the female enrolment for Hindus and Muslims is much lower than the male children but the enrolment of female children among Christians and 'other religion' is almost at par with male children. This shows that drop out ratios for Hindu and Muslim girl children are higher after the primary level. Further, for children completing their matriculation and higher secondary, it is pertinent to note that while the educational attainment for Hindu male and females is equal and also highest among the sample population, the corresponding picture for the Muslims, Christians and 'other religion' show high gender differentials with low female educational attainment and also low overall attainment at both these stages. (Table 4.48)

#### ***4.14.2 Enrolment and drop out among sample population of 5-25 years***

The enrolment data for sample population in the age group 5-25 years shows that a marginal proportion of the sample population in the age group 5-25 years belong to never enrolled category. Religion wise never enrolled data show that 0.1 percent of Hindu (only male), 6 percent Muslim and 2 percent 'other religion' (only male) belongs to this category. While Christians have do not have any never enrolled children, Hindus and 'other religion' have no female child never enrolled. Only 4 percent of Muslim females are found to be in the never enrolled category. Although the percentage of never enrolled is 8 percent of the sample population in the age group 5-25 years, 14 percent left after enrolment. Twenty percent of the enrolled and regular students attend government schools while 60 percent enrolled and regular students attend private schools. The drop out rate by religious groups show that Muslims have comparative high drop out rate (7 percent) then the Hindus (1.3 percent) and 'other religion' (6 percent). Gender segregated data show that male drop out rate is higher than the females among Hindus and 'other religion' while female drop out is higher among Muslims. The primary reason for drop out among the Hindus (both male and female) is the need to earn for family and 60 percent of the drop outs are due to this reason. Among the Muslims, the primary reason for drop out (46 percent) is high school expenses and 30 percent females and 16 percent males drop is attributed to this. 20 percent of the Muslim females drop outs attributed work necessity at home as the primary reason while 4.2 percent dropped out because of marriage. Among 'other religion' household the primary reason for drop out is because of no interest in studying and high fees/ expenditure for education. The survey reveals that overall drop out rate for male students is higher than females in the sample population and not interested in reading is the primary reason for Muslim and 'other religion' male students while for Hindus the need to earn for family is the main reason for male drop out (Table.4.49 - Table.4.51).

#### ***4.14.3 Aspiration of Parents on their Children***

The aspiration of parents for their children's education shows that irrespective of boys and girls, majority of the parents aspire for a technical degree for their children. The religion wise break up of aspirations for boys show that 67 percent Hindu parents, 66 percent Muslim parents and 63 percent 'other religion' parents aspire for a technical



degree of their son/sons. While 23 percent Hindu and 30 percent 'other religion' parents aspired for a PG degree for their son, the Muslim parents preference for bachelors degree (19 percent) was higher than their preference for a PG degree (9 percent) which is due to the fact that preference for a salaried job was more among Muslims. (Table 4.52)

The religion wise data on aspiration of parents for their girl children show that 61 percent Hindu, 57 percent Muslim and 59 percent 'other religion' parents aspired for a technical degree for their girl child/children. Proportionately more parents preferred a bachelors degree rather than a post graduate degree for their daughter across all religious groups.

However, the survey results also indicate that among the Christians the aspirations indicate positive gender discrimination as 80 percent parents of girl child/children want a technical degree for their daughter while 20 percent aspire for a PG degree. The corresponding ratios for the male child/children are 30 percent and 70 percent. (Table 4.53).

#### ***4.14.4 Attitude and Approaches in Skill development training***

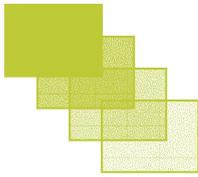
The skill training requirement among households shows that 67 percent Hindu and 81 percent Muslim, 48 percent Christian and 44 percent 'other religion' households do not intend to take any training for skill formation. The reason for this may be two, first non availability of any skill based livelihood in the villages and second lack of information on the market demand of types of skill requirement and livelihood opportunities. Weaving is preferred by majority of Hindus, Christians and 'other religion' but tailoring is the most sought after technical training requirement among the sample Muslim household. Computer operator training is required by 18 percent Hindu households, 11 percent Muslims, 14 percent Christians and 22 percent 'other religion' household. This clearly shows that sample households have opted for skill training in such vocations which have some livelihood opportunity within a small geographical distance (Table.4.54 - Table.4.55).

### **4.15 Present Health Scenario**

#### ***4.15.1 Persons reporting ailment (PAP) and treatment***

The data on number of persons reporting sickness during last one year before survey indicates that proportion of sample population (43 percent) in the district suffer from different diseases is higher than the NSSO estimates (60<sup>th</sup> Round) which stands at 2.8 percent for the rural areas of Manipur.

The data reveals that 24.7 percent of the Hindu population reporting sickness suffered from abdominal disease of either, diarrhoea, dysentery, stomach pain or jaundice while the corresponding figure among the Muslims is 15 percent, Christians is 42 percent and 'other religion' is 28 percent. Surprisingly, although higher proportions of Muslims, Hindus and 'other religion' persons compared to Christians use unsafe sources of drinking water, however incidence of abdominal disease mainly water borne are high among the Christians. This indicates that although Christians use water from safe



sources, nevertheless no treatment is done for purifying water before consumption which in itself is an unhygienic practice. The incidence of women related disease is reported to be higher among the Muslim (15 percent) and Hindu (10 percent) females compared to Christian (5 percent) females. Females from 'other religion' reported no incidence of women related sickness. However in respect of pregnancy, comparatively more Christian (11 percent) and Hindu (8 percent) women suffered than Muslim (2 percent) and 'other religion' (4 percent) women. This is perhaps due to the fact that most of the last child born for Christian and Hindu women was delivered at home while Muslims and 'other religion' had higher proportions of their last child delivered at hospitals.

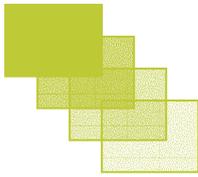
In respect of treatment of ailments, the survey revealed that 42 percent of Muslims and 'other religion' population and 53 percent Hindus received their medical treatment at Govt. hospitals while proportion of persons receiving treatment at private hospitals is 36 percent for Hindus, 43 percent for Muslims and 24 percent for 'other religion'. Among the Christians 58 percent went to private hospitals while 42 percent went to Govt. hospitals. Approximately 67 percent of those reporting ailments required hospitalization and the proportion was highest among the Christians (79 percent). The high incidence of Christians receiving treatment at private hospitals may be because of higher rate of hospitalization required as the availability of beds in Govt. hospitals is 6 beds per ten thousand populations (Table.4.56-Table.4.59).

#### **4.16 Immunization of Children**

A child is considered to be fully immunized if s/he has received one dose each of BCG and measles and three doses each of DPT and Polio (excluding the polio dose 0 given at birth). The survey looked into the immunization coverage of children between 0-5 years which revealed that 64 percent of the children in the sample population were fully immunized, 9 percent had received partial immunization and 27 percent were not immunized. Proportions of male children fully immunized were higher (more than 50 percent) than females across all religious groups. However among the Christians the male- female coverage of fully immunized children was found to be equal (50 percent for each category). The coverage by the government agency is found to be 99 percent in respect of the total immunized children-fully immunized and partially immunized. The survey indicates that 28 percent of the parents of not immunized children were not aware of the need to immunize their children while for 72 percent the facility centre being far away is the major reason for not immunizing their children (Table 4.60 - Table.4.63).

#### **4.17 Poverty and the Public Distribution System (PDS)**

An estimate of the poverty situation among the sample households can be inferred from the data on number of families with BPL ration card. The survey indicates that even though 47 percent of the sample households felt that they belonged to BPL category, however, only 38 percent of the sample households have BPL ration cards on the date of survey. The proportion of households who belong to BPL category and have BPL card across various religious groups indicates that among the Hindus 35 percent, Muslims 40 percent, Christians 70 percent and 'other religion' 48 percent have BPL card and also



belong to BPL category. Of the total sample households 60 percent availed PDS ration and 96 percent were able to buy from the PDS shops. Although PDS supply was used by 60 percent households, discrimination by the PDS shop owner is a major problem faced by the households besides in adequate supply (Table.4.64 - Table.4.69).

#### **4.18 Awareness and Participation**

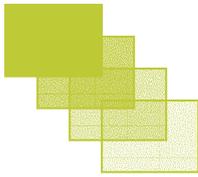
The awareness level of the sample households on various government programmes as indicated by the survey results is found to be fairly high particularly in respect of women and child related programmes like the Sarvasiksha, ICDS, Maternity benefit scheme and Old Age/Widow pension. More than 90 percent households are aware of these programmes. In respect of other programmes like the ARWSP, SGSY and IAY the awareness level is found to be 64 percent, 77 percent and 37 percent respectively. Although survey indicates fairly high awareness on ARWSP, however use of unsafe water sources in the sample population gives a conflicting situation.

Notwithstanding the fact that awareness level of the sample households on various schemes is fairly high, it however remains a fact that benefits received is rather low. Approximately 16 percent of the households are found to have benefited under Sarvasiksha and 28 percent under ICDS. While only 1.1 percent benefited under SGSY, 1 percent benefited under IAY. This reflects that the actual coverage of govt. programmes is very low among the sample households although village survey indicated fairly good coverage of SGSY and PMGSY in the sample villages. (Table 4.70 - 4.71)

##### ***4.18.1 Participation in the socio-political affairs***

Recent development debates envisage a pro-active role from the people at the grassroots for successful democratic decentralization, which in turn accelerates the process of growth and development. The 73<sup>rd</sup> and 74<sup>th</sup> amendments of the Constitution further the scope of democratic decentralization in the country by putting local governance Institutions at the centre-stage. The process of democratic decentralization can be most potent source of ushering development, particularly in rural areas, when people participate in the process.

The participation of the sample households in political and social affairs has been indicated by their voting behaviour and membership in local Panchayat, SHG and religious and social organizations. The survey indicates that 99 percent of all religion households participated in last election held in the State. Although in other elections 90 percent of the sample households voted, in parliamentary election only 65 percent of the sample households voted. Among the religious groups, only 7 percent of Muslim households voted in parliamentary election and the corresponding proportions for other religious groups is Hindu- 34 percent, Christian-77 percent and 'other religion'-73 percent. The low percentage of Muslim and Hindu participation may be due to the fear of voting because of the boycott calls given by various insurgent groups in the State during last parliamentary election. It has been observed that only 4 percent of the sample households have membership of Panchayat office bearer, 13 percent have SHG membership and 7 percent have membership in religious/social organization. The most common social organizational membership is SHG. Among the religious groups,



proportions of Christian households being part of any organization are higher than other religious groups. (Table 4.72 & Table.4.73).

#### ***4.18.2 Conflict, insecurity and access to media and communication***

The survey findings shows that only 1 percent of the sample households have suffered due to conflict in their area and the households have lost both property and life during the conflicts. The affected households belong to Hindus. Access to media is also taken as a measure of the level of awareness on current affairs. The survey indicates that 56 percent of the sample households had access to some media-either listened to a radio, or read a news paper or watched TV. However proportion of sample households reading news paper was only 41 percent while 85 percent listened to radio and 44 percent watched TV. Of the total households who had access to some media the proportion of Hindus was highest. (Table 4.74- Table.4.75).

#### **4.19 Aspirations of the Communities as reflected from the Survey**

##### ***4.19.1 Most important facilities lacking in the villages***

Majority of the sample respondents feel that drinking water, education and health infrastructure and transportation are the three most major facilities lacking in their villages.

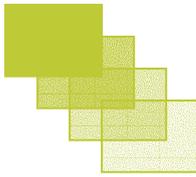
##### ***4.19.2 Most important deprivation in the families***

Majority of the sample households across all religious groups identified health, education, employment and housing condition as their major deprivations.

##### ***4.19.3 Perceived priorities for the welfare of minority communities***

The major priorities for their welfare as stated by the minority community are education, health, drinking water, employment and communication, facilities.

It has, however, been observed that road communication, safe drinking water supply, health and educational services, employment and livelihood security are the major concerns of the people in the villages of Thoubal district. ■



## DEVELOPMENT DEFICITS

The Draft Manipur State Development Report 2006 pointed out that Thoubal is one of the best performing districts in terms of bank finance, urbanization, infrastructure, agriculture and education.

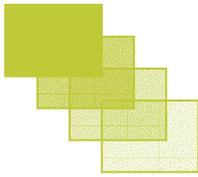
The development deficits of the district along with prioritization of the required development interventions are summarized below.

### Developmental deficits in Thoubal district and their priority ranking

Sl. No	Indicators	Survey Result	Estimate for India	Deficit	Priority Ranking
<i>Socio-economic indicators</i>					
1	Rate of literacy	63.66	64.84	-1.18	5
2	Rate of female literacy	55.90	53.67	2.23	6
3	Work participation rate	38.04	39.26	-1.22	4
4	Female work participation rate	21.03	25.68	-4.65	3
<i>Basic amenities indicators</i>					
5	Percentage of pucca houses	1.87	51.62	-49.75	2
6	Percentage of households with access to safe drinking water	24.20	77.90	-53.70	1
7	Percentage of households with sanitation facilities	96.66	21.92	74.74	10
8	Percentage of electrified households	69.65	56.50	13.15	8
<i>Health indicators</i>					
9	Percentage of fully vaccinated children	64.00	44.00	20.00	9
10	Percentage of institutional delivery	59.71	48.70	11.01	7

■ Compared to the estimate for the country as a whole, the percentage of rural households of Thoubal having access to safe drinking water is considerably poor. The level of achievement in this regard is merely 24 per cent vis-à-vis the national average of about 78 per cent. This deficit deserves immediate attention.

■ The second priority area for an effective development intervention in the district is rural housing, making provision for pucca houses for the rural poor of the district under the existing centrally sponsored housing programme. As pointed out in the table above,



the difference between the existing scenario of the district and the national average is quite prominent.

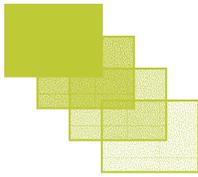
■ The third priority area in the district, as clearly shown in the table above is an effective intervention to substantially enhance opportunities to engage the female workforce in income generating activities. Considerably a large section of the households, as indicated by this baseline survey, are willing to promote their skill in tailoring, weaving, repairing, electronics etc. Effective intervention strategy needs to be worked out, especially to economically empower the rural women.

■ As the baseline indicated, the overwhelming majority of the households engaged in agriculture are in fact marginal farmers. Consequently, considerably a large part of the main workforce has been productively engaged for considerably a short span of the year. The resultant phenomenon of underemployment, therefore, deserves attention. Therefore, next priority is promotion of the primary sector of production, including horticulture, to make it more remunerative in order to generate more employment opportunity for the people dependent on the sector.

■ Education continues to be an area of major concern in the development efforts of the district. Although all the sample villages have a primary school, the teacher school ratio shows that on an average 2 teachers are engaged in primary school teaching. Most of the primary schools are semi-pucca structures with mud floors and mud approach road. Although the literacy rate in the district for rural areas as indicated by the survey result is 64 percent, the drop out rate is a major problem especially after the middle level. The per capita average expenditure on education in the sample population is Rs.13 which much lower than the NSS 62<sup>nd</sup> Round estimate of Rs. 56/- for rural Manipur. More importantly 25 percent do not spend anything on education and high school expense is the major reason for drop out among the Muslims especially female students as indicated by the survey.

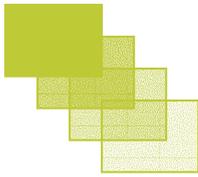
■ The health infrastructure of the sample villages and health status of the sample population in the district shows that the district has major deficits in delivery of health care services. The village survey revealed that 68 percent of the sample villages have the govt. primary referral unit and 60 percent received treatment in these. However 40 percent sample population availed medical treatment at private hospitals. The weak infrastructure of health care services is captured by the availability of 6 beds per ten thousand populations and one doctor per 5435 persons in the district. The immunization status of the surveyed population shows that only 64 percent of the children in the age group of 0-5 years have been fully immunized which needs to be addressed with serious concern.

■ The poor road connectivity status indicated by the fact that majority of the village roads are mud approach roads to various shows that roads infrastructure in the rural areas of the district is still very weak. As revealed from the survey of villages the average road condition connecting them to various facilities is non- gravelled although the official records indicate the roads are gravelled and paved.



■ As per the Economic Survey of Manipur, 2006-07 (Govt. of Manipur) statistics 34 percent of the families in the district are below poverty line. The survey indicates that 47 percent of the families are reported to be BPL but only 38 percent have BPL ration card. In so far as the PDS facility is concerned 22 villages are reported to have PDS. The district has a total of 497 PDS shops and the total number of PDS shops available in the sample villages is 115 which are 23 percent of the district total. The village and household survey reveals that PDS functioning in the district is average and 64 percent of the consumers faced discrimination. This indicates that PDS functioning in the district needs to be improved.

■ Notwithstanding the fact that awareness level of the sample households on various schemes is fairly high, it however remains a fact that benefits received is rather low. Approximately 16 percent of the sample households are found to have benefited under Sarvasiksha and 28 percent under ICDS. While only 1.1 percent benefited under SGSY, 1 percent benefited under IAY. This reflects that the actual coverage of govt. programmes is very low among the sample households although village survey indicated fairly good coverage of SGSY and PMGSY in the sample villages. ■



## LIST OF SURVEYED VILLAGES

Sl. No.	VILLAGE
1	Linong Houreibi
2	Uchiwa
3	Langmeidong
4	Irong Chesaba
5	Khangabok
6	Khekman
7	Mojjing
8	Sangaiyumpham
9	Phundrei
10	Kakmayai
11	Heirok Pt-I
12	Leishangthem
13	Khoirom
14	Mantak
15	Tekcham
16	Heirok Chingdompok
17	Tentha
18	Kangthokchao
19	Ichamkhunou
20	Hiyanglam
21	Thoumaojam
22	Wabagai
23	Serou
24	Chairel
25	Arong Nongmaikhong