



Community Participation, Activism, and Community Development in Moreh, Manipur

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Abstract

Issues on community development have gained momentum in developmental studies in contemporary times. The participation and involvement of the members of the community in their development and welfare works have become a prerequisite for sustainable development. With the growing awareness of their rights for basic needs and the necessity to get them social activists and community activism is on the rise. Therefore, the present paper is an attempt to study how community participation and community activism impact community development as a whole from a social capital perspective. This is done through a comparative study of a tribal community (Kukis) and a non-tribal community (Tamils) of Moreh, a border town in Manipur. The communities and areas of habitation were purposively chosen through a multi-stage sampling method. The collected data were processed using MS Excel and SPSS and for analysis simple averages, cross-tabulation, percentages'' test, and Karl Pearson's coefficients of correlation were used. The study shows no significant differences in the level of community participation, objective indicators of community development, and community satisfaction but little differences in community activism.

Keywords: *Social Capital, Community Participation, Community Activism, Community Satisfaction, Community Development.*

Introduction

The concept of development is applied in a variety of fields. Community development is one very important field where the term development finds a prominent place when talking about improving the quality of life of the community and their well-being. In the last few decades studies on Community Development as has gained momentum and due to its

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importance and uniqueness it has been recognized as a separate discipline. Studies on community development include various aspects of community both in the urban and rural areas. Many government agencies, development-oriented firms, NGOs, private workers, and many social activists have engaged themselves in the field. It has also drawn the attention of scholars and researchers in various fields as to how the concept can be internalized and used in their fields. Community development workers are found in different areas of practice and various settings.

Many professional social workers and social work scholars have worked in this field both in theory and in practice. The common objective of all community development workers in various settings and practices is to improve the living conditions of the people and their welfare. The varied possible ways of understanding community development have given possibilities to approach community development from various angles. The concept 'community development' combines two terms 'community' and 'development'. In simple words, it can be understood as the process in which people living together in a given locality or geographical area mobilize themselves for their welfare and progress. According to United Nations (1999) "Community development is a process where people are united with those of governmental authorities to improve the economic, social and cultural conditions of communities and communities are integrated into the life of the nation enabling them to contribute fully to national progress." The very concept of community development necessitates the participation of the individuals in fulfilling the common interest of the community. The needs and issues related to the community are to be raised and voiced to the competent authorities to get their attention and action. Community development cannot be achieved by a scattered and disunited community. In a welfare state system of governance, an unheard community remains a neglected or unattended community. Community activism is a deliberate involvement of people in community activities with a determination for creating opportunities for change or growth by increasing their knowledge, skills, awareness, and attitudes.

Putnam (1993), defined social capital as "a set of resources that inhere in family relations and in community social organizations" and to features such as "trust, norms, and networks that can improve the efficiency of society by facilitating coordinated actions." In this present study, the social capital endowment of the studied population is assessed in terms of the household's or respondent's participation in community works and involvement in activism. The study, therefore, aims at probing into the bearing of community participation and community activism on community development by making a comparison of tribal and non-tribal communities in the border town of Moreh, Manipur from a social capital perspective. Here community development is measured in terms of living conditions and community satisfaction.

Understanding the Concepts

The concepts of Community Participation, Activism, and Community Development are highlighted in the following paragraphs.

Community development

Community development has been understood and defined in different ways by scholars, academicians, practitioners, government agencies, etc. It has connections with different subjects such as sociology, economics, political science; planning, geography, and many other related subjects. “A major contribution of community development was the recognition that a city or neighborhood is not just a collection of buildings but a “community” of people facing common problems with untapped capacities for self-improvement (Phillips and Pitman, 2009).” To understand and define community development it is first necessary to understand the terms community and development. According to Mattessich and Monsey (2004: 56), a community is made up of people who live within a geographically defined area and who have social and psychological ties with each other and with the place where they live. According to the National Research Council 1975 (as cited in Mattessich and Monsey 2004), a community is a grouping of people who live close to one another and are united by common interests and mutual aid. The term development signifies the procedure of expansion, maturity, completeness, enhancement, and optimistic change passing to a greater degree of excellence in life (Rai, 2019).

From understanding the two terms community and development, the concept of community development can be understood from the following definitions. The United Nations (as quoted in Head, 1979:101) defines Community Development as “a process designed to create conditions of economic and social progress for the whole community with its active participation and fullest possible reliance upon the communities’ initiative.” “In the common man's understanding, community development is still identified with the program of activities, improvement of agriculture, promotion of village industries, the building of schoolhouses, roads, etc” (Mukerji, 1961). It combines the idea of “community” with “development”. Bogardus (1961) stated that community is a social group with some degree of “we feeling” and “living in a given area”. The basic characteristics of a community are given locality, social group, permanency, likeness, strong community sentiment, a particular name and naturally evolved. "Development is a process by which the members of a society increase their personal and institutional capacities to mobilize and manage their resources to produce sustainable and justly distributed improvements in their quality of life consistent with their aspirations" (Korten 1990:66). It is a planned, expected change that involves improvement. Indicators of community development are increased in social services such as housing, health, education, nutrition, clean environment, safe drinking water, increase in income and ability to save surplus, decrease in mortality rate, a demand for modern technology, sustainable use of the environment and the reduction and eventual eradication of poverty in the country and nation.

Community Participation

Reid (2000) opined that community participation is one of the key ingredients of an empowered community. In a modern democracy, community participation is vital for its success. To understand the concept of community participation it is necessary to understand the terms community and participation separately and then put them together in the present study. The term community was already dealt with in the above paragraph. Taking advantage

of that let us now deal with the term participation. The word participation can be defined as the “act of being involved in something” (Wates, Handbook 194). Business Dictionary (2015) explains the terms as the consultation in decision making, goal setting, profit sharing, teamwork, and other such measures through which a firm attempts to foster or increase its employees’ commitment to collective objectives. Kallabaka (1989) defined participation as involving the empowering of people to determine, decide, plan, implement, control, and evaluate all actions that affect their lives. According to Chowdhury (1996), a descriptive definition of participation programs would imply the involvement of a significant number of persons in situations or actions that enhance their well-being, for example, their income, security, or self-esteem. Brager, Specht, and Torczyner (1987) defined participation as a means to educate citizens and increase their competence. It is a vehicle for influencing decisions that affect the lives of citizens and an avenue for transferring political power. In the present context of the study on development, participation would mean a process through which all members of a community or organization are involved and influence decisions related to development activities that will affect them. The term participation is modified with adjectives, resulting in terms that can be used interchangeably such as community participation, citizen participation, people’s participation, public participation, and popular participation. In their modern form, the concepts of community development and community participation took shape in the 1950s (Chowdhury, 1996).

Understanding the term community and participation will lead us to the understanding of the concept of community participation which means some form of involvement of people with similar needs and goals in decisions affecting their lives. Hamdi (1994) defined, community participation as the process by which professionals, families, community groups, government officials get together to work out something preferably in a formal or informal partnership. World Bank (2004) viewed Community participation as a process through which stakeholders influence and share control over development initiatives, and the decisions and resources which affect them. According to Oni (2015), ‘the concept of people's / community participation can be referred to as the active involvement of the rural people in the decision and matters that concern their wellbeing. It includes active participation in their needs identification, solution planning, and implementation’. Oni’s reference on community participation covers a wide range of participation throughout the development process. The concept of community participation also links with the concept of democracy where peoples’ participation is of utmost importance for its success.

There is a common agreement by many people that community participation is critical in developmental programs. The need and significance of community participation in any development process have been documented by various development workers and scholars. This is mainly because development is not solo faceted but multifaceted involving and affecting the people and the environment, they live in. The effectiveness of public or community participation in development activities or programs is also based on the core values and beliefs it has. These core values of community participation as adopted by the International Association for Public Participation (IAP2) (1990) are as follows:

1. Public participation is based on the belief that those who are affected by a decision have a right to be involved in the decision-making process.
2. Public participation includes the promise that the public's contribution will influence the decision.
3. Public participation promotes sustainable decisions by recognizing and communicating the needs and interests of all participants, including decision-makers.
4. Public participation seeks out and facilitates the involvement of those potentially affected by or interested in a decision.
5. Public participation seeks input from participants in designing how they participate.
6. Public participation provides participants with the information they need to participate in a meaningful way.
7. Public participation communicates to participants how their input affected the decision.

Community Activism

Community activism can be understood as voluntary work taken up by one or many members of the community in a vigorous manner to achieve a set of a common goals or desirable change in the community. Sometimes the work or action can be aggressive. A member who takes up such activity is called an activist. Paul Hawken (2007) viewed that activism can take place in different forms such as undertaking civil disobedience, protest, demonstration, campaigning, boycotts, lobbying, writing letters, petitions, and attending meetings. The field of activism can vary according to the need of the people and the situation. It can occur in various political, economic, social, and work areas. Though there can be varied forms of activism the ultimate aim of community activism is the improvement and achievement of the universal value of justice and respect.

Objectives

The paper aims to examine the levels of community participation and community activism between the Kuki and Tamil communities of Moreh, Manipur. And in doing so it tries to find the impact of the two variables on the community development of the two given communities.

Methodology

The area of study is Moreh which is a Border Town situated in the South Eastern Part of the state of Manipur in India. It lies within the Moreh Sub-Division of Tengnoupal District (before Chandel District) in Manipur state. The study is cross-sectional in nature and descriptive in design and based on the quantitative data collected through pretested, structured household interview schedule. A multi-stage sampling procedure was adopted to select tribal and non-tribal communities and households. The choice of communities, tribal and non-tribal was purposive. The lone tribal community Kuki was chosen. Among the three major non-tribal communities viz., Meities, Gorkhalees, and Tamils, the Tamil community was purposively chosen as most of its members are economically advanced as compared to the others. The two main localities selected were Phaicham Veng and Gannom Veng. In the selected settlements, using systematic random sampling, 80 households (40 from the Kukis and 40 from the Tamils) were selected across the poor and non-poor categories from both the

communities. The collected data were processed using MS Excel and SPSS and for analysis simple averages, cross-tabulation, percentages’ test, and Karl Pearson’s coefficients of correlation were used.

Results and Discussions

From the analysis of the collected data, the following results are found. They are presented in tables and the interpretation of the results and discussions are put together below the tables.

Demographic Profile of the Respondents

The demographic profile of the respondents helps in understanding the socio, economic and educational background of the respondents. In the present study the demographic characteristics studied are gender, age and educational qualifications. The results of each characteristics are for put in different columns for each ethnic group and summed up in the last column.

Table No. 1: Demographic profile of the respondents

SN	Characteristic	Ethnicity		Total N = 80
		Kuki n= 40	Tamil n = 40	
I	Gender			
	Male	36 (90)	30 (75)	66 (83)
	Female	4 (10)	10 (25)	14 (18)
II	Age Group			
	Young (18 35)	8 (20)	14 (35)	22 (27)
	Middle(35 60)	26 (65)	26 (65)	52 (65)
	Old (60 &Above)	6 (15)	0 (0)	6 (8)
	Mean Age	45.57	38.35	41.96
	Std. Deviation	12.84	9.815	11.92
III	Education			
	Illiterate	3 (8)	3 (8)	6 (8)
	Under Matric	18 (45)	13 (33)	31 (39)
	Matriculate	3 (8)	8 (20)	11 (14)
	Higher Secondary	6 (15)	8 (20)	14 (18)
	Graduate	9 (23)	6(15)	15 (19)
	PG and above	1 (3)	2 (5)	3 (4)

Source: Computed from primary data

Gender is one important demographic characteristic that has social and economic significance in any socio-economic study of a given population. The distribution of the gender of the respondents is being presented in Table No.1. A similar pattern of gender composition was observed among the respondents from both communities. Among the Kuki communities, out of the total forty respondents, nine-tenths of the respondents (90%) were male which constituted an absolute majority and only 4 were female respondents (10%).

Among the Tamil community out of forty respondents, three fourth of the respondents (75%) were male and 10 respondents (25%) were female. In both the communities, the percentage of male respondents (83%) was higher than that of the female respondents.

Age is another important demographic variable that helps to understand the studied population. The age groups of the respondents were classified into three viz. Young (18-35), Middle Aged (35-60), and Elderly (60 years and above). Based on these classifications, the middle age groups constituted the highest proportion among the respondents in both two types of communities. The middle age groups constituted more than three-fifths (65%) of the respondents in each of the communities. The young age group constituted the second highest in both the communities. The said age group among the Kuki communities constituted two tenths (20 percent) and a little above three-tenths (35 percent) among the Tamil communities. The old age group was the least where there were six respondents (15%) among the Kuki community and no one in that age group among the Tamil community. The mean years of age (41.96) of the respondents combining both the communities revealed that they were predominantly in their Middle Ages.

Education is recognized as one of the basic needs of man throughout the world. In India, it has become a fundamental right. In this sub-section, Education Status refers to the level of formal education received or attained by the respondents. To determine the educational status of the respondents, the level of education was divided into six categories viz. Illiterate, Under Matric, Matriculate, Higher Secondary, Graduate and Post Graduate and above. The distribution of the educational status of the respondents is being presented in table No.1. The difference in the educational status of the respondents was observed in the study. The prevalence of illiteracy among the respondents in both the communities which stood at 3 respondents each was at the same level (8 %). The prevalence of Under Matric respondents among the Kuki communities was higher than that of the Tamil communities. The category comprises nearly half (45 %) among the Kuki Communities and a tad higher than one-fourth (33%) among the Tamil communities. There are 3 respondents (8%) who matriculate among the Kuki Communities and 8 (20%) among the Tamils. The prevalence of Higher Secondary level education could be observed more among the Tamil communities (8 respondents, 20%) and 6 respondents (15%) among the Kuki Communities. With regards to the Graduate level of education, the Kuki communities with 9 respondents (23%) were a little better off than the Tamil communities with 6 respondents (15%). Respondents with the educational level of Post Graduate and above is the least in both the communities, 1 respondent (3%) and 2 respondents (5%) from the Kuki and Tamil Communities respectively. Looking at the whole status of education among the respondents it was observed that the Tamil communities were little better than the Kuki communities in education.

Community Participation

Community participation is the first variable studied on the given population. It is studied under six heads. They are religious festivals/programs, attending family rituals/programs, cultural festivals/programs, donations in kind and cash, meetings of community organizations, volunteer works. Community participation of the respondents was measured based on the frequency of their participation as never, sometimes, mostly, and always. The findings are presented in Table No. 2.

Table No. 2: Community Participation

SN	Mode	Ethnicity				Total N = 80		't'
		Kuki n = 40		Tamil n = 40		Mean	S.D	
		Mean	S.D	Mean	S.D			
1	Religious festivals/ programmes	2.0	0.7	2.2	1.0	2.1	0.9	1.0
2	Attending family rituals/ programs	1.9	0.6	2.0	1.0	1.9	0.8	1.0
3	Cultural Festivals/Programmes	1.8	0.8	1.7	0.9	1.7	0.9	0.6
4	Donations in kind and cash	1.9	0.7	1.6	1.2	1.7	1.0	1.6
5	Meetings of community organizations	1.8	0.8	1.5	1.1	1.6	1.0	1.1
6	Volunteer Works	1.5	0.7	1.4	1.0	1.4	0.9	0.6
	Community Participation	1.8	0.5	1.7	0.8	1.8	0.68	0.52

Source: Computed from primary data

** P < 0.01

* P < 0.05

From the given table it is found that the level of community participation of both the communities was more or less the same in most cases and slight differences in a few cases. Concerning religious festivals or programs, the mean participation of the Tamils (2.2) was higher than that of the Kukis (2.0). The same pattern was seen regarding family rituals or programs where the mean participation of the Tamils (2.0) was slightly higher than that of the Kukis (1.9). The mean participation in cultural programs was just a point difference, 1.7 and 1.8 for the Tamils and Kukis respectively. A significant level of difference was observed in terms of donations in cash and kind where the Kukis with a mean of 1.9 were higher than that of the Tamils which is 1.6. Another significant level of difference was observed in attending meetings of community organizations. The Kukis have a higher level of participation with 1.8 mean than the mean of the Tamils which is 1.5. Concerning participation in voluntary works, just a point one difference was observed with the mean participation of 1.5 and 1.4 among the Kukis and Tamils respectively.

The overall mean participation in community participation activities was worked out at 1.8 and 1.7 for the Kukis and Tamils respectively which did not reflect a very significant level of difference.

Community Activism

The next variable studied is the respondent's involvement in Community Activism. The various forms of community activism studied were: attending neighborhood council meetings, meeting community leaders to discuss local issues, meeting/making a phone call or writing letters to government officials, meeting, making phone calls or writing a letter to a politician, participating in a protest or demonstration, informing police or court about a local problem, alerting newspaper, radio or TV about a local problem. The period considered was one year. The respondents were given the option to respond 'yes' or 'no' to these variables.

Table No. 3: Respondent's Involvement in Community Activism

Sl. No	Community Action	Ethnicity				Total N = 80		't'
		Kuki n = 40		Tamil n = 40		n	%	
		n	%	n	%			
1	Attended neighbourhood council meeting	39	98	26	65	32	81	4.04**
2	Met community leaders to have a discussion on local issues	32	80	26	65	29	73	1.51
3	Met with a government official, called him/her, or sent a letter	18	45	10	25	14	35	1.89
4	Met with a politician, called him/her, or sent a letter	15	38	9	22	12	30	1.47
5	Participated in a protest or demonstration	18	45	6	15	12	30	3.06**
6	Notified police or court about a local problem	5	13	1	3	3	8	1.71
7	Alerted newspaper, radio, or TV to a local problem	3	8	1	3	2	5	1.02
	Community Activism	0.46	0.25	0.28	0.23	0.37	0.25	3.42**

Source: Computed from primary data ** P < 0.01 * P < 0.05

Table No. 3 presents the results of the data collected on Respondent's Involvement in Community Activism. The first component of the study on community activism is attending the neighbourhood council meeting. Out of 40 respondents from each community, 39 respondents (98%) from the Kuki community had positive responses and 26 respondents (65%) from the Tamil community gave a positive response. The second component was meeting community leaders and discussing local issues with them. Here 32 respondents (80%) from the Kuki community responded positively and 26 respondents (65%) from the Tamil community responded positively. In the third component, the overall percentage has come down in both communities. Concerning meetings of government officials 18 respondents (45%) from the Kuki community responded positively and 10 respondents (25%) from the Tamil community responded positively. Only 15 respondents (38%) and 9 respondents (22%) from the Kuki and Tamil communities met politicians or made phone calls or sent a letter to them. A significant level of difference between the two communities was observed concerning participation in demonstrations and protests. The participation level among the Kukis was nearly half (45%) while less than one-fifth (15%) of the respondents from the Tamil community gave a positive response. Notifying police or court about a local problem was exceptionally low in both the communities where only 5 respondents (13%) and 1 respondent (3%) from the Kuki and Tamil communities gave a positive response to it. The least form of activism taken up by both the communities was alerting a newspaper, radio, or TV about a local problem. It was observed that only 3 respondents (8%) and 1 respondent (3%) from the Kukis and Tamils took up to the said form of community activism.

In Community Participation, no significant difference between Kuki and Tamil households was observed. However, involvement in community activism was significantly

greater among the Kuki households as compared to those of Tamils Involvement in community activism was significantly greater among the Kuki households as compared to those of Tamil households.

Objective Indicators of Community Development

The following two tables (Table Nos. 4, 5, and 6) present the bearing of community participation and community activism on community development. The objective indicators of community development taken in this study are living conditions and community satisfaction of the studied population.

Living Conditions

The indicators include monthly household income, monthly household expenditure, household savings, household debt, and household assets. The value of all these was calculated in rupees.

Table No. 4: Living Conditions of the Sample Households

Sl No	Ethnicity	Kuki n = 40		Tamil n = 40		Total N = 80		't'
		Mean	S.D	Mean	S.D	Mean	S.D	
1	Monthly Household Income	31418	16361	38050	28523	34734	23344	1.3
2	Monthly Household Expenditure	14672	6014	12803	6091	13737	6087	1.4
3	Household Saving	2659	3484	5064	6217	3861	5152	2.1*
4	Household Debt	72595	394462	1888	4768	37241	279450	1.1
5	Household Assets	1485743	1869723	1839053	1474248	1662398	1682366	0.9

Source: Computed

** P < 0.01

* P<0.05

The first indicator is taken as the household income. It was observed that the mean income for Tamil households (380450) was much higher than that of the Kuki households (31418). On the other hand, the mean household expenditures (14672) of the Kuki households were much higher than that of the Tamils (12803). The income of the studied population also had a significant relationship with the type of occupations they had. For example, there was a larger number of Tamils in big income generation occupations like a business and petty business which was much higher than that of the Kukis in that occupation. On the other hand in fewer income-generating occupations like private employees, self-employed, and wage laborers Kukis than the Tamils could be found. The income and expenditure mean also has a relation to the saving and debt of the households. The mean monthly saving of the Kuki households was just 2659 which was much lower than the 5064 mean saving of the Tamils. The mean saving also is related to the mean debt where a community with lower savings has higher debt. The mean debt of the Kukis (72595) was much higher than the mean debt of the Tamil families which was just 1888. Looking at the household assets there was a wide range of differences in the mean. The mean value of the household assets of the Kuki households was 1485743 which was 353310 lower than the mean value of the Tamil households of 1839053. The overall analysis showed that only Household Saving had a significant difference where it was significantly greater among the

Tamil households as compared to Kuki households. In other objective indicators of living conditions, there was no significant difference between the two.

Satisfaction over Community Services

Community satisfaction over community services is another objective indicator of community development. It was studied by using a measure that provides a rating of the services provided in the community. The ratings for every service (variable) were classified as very high, high, moderate, low, and very low (see table no. 5). The different types of services studied are drainage, solid waste management, employment opportunities, water supply, health care, road, transport, education, safety and security, banking, post office, care and support, peace in the community, telephone, interpersonal relations, market, and electricity.

Table No. 5: Satisfaction of the Respondents over Community Services

SN	Service	Ethnicity				Total N = 80		't'
		Kuki n = 40		Tamil n = 40		Mean	S.D	
		Mean	S.D	Mean	S.D			
1	Drainage	4.0	0.6	4.4	0.8	4.2	0.8	2.61**
2	Solid Waste Management	4.0	0.7	4.3	0.8	4.1	0.8	1.91
3	Employment Opportunities	4.1	0.9	3.9	0.9	4.0	0.9	0.65
4	Water Supply	3.8	0.7	3.8	0.7	3.8	0.7	0.16
5	Health Care	3.8	0.7	3.7	0.8	3.8	0.7	0.60
6	Road	3.4	0.7	3.4	0.7	3.4	0.7	0.48
7	Transport	3.2	0.5	3.2	0.6	3.2	0.6	0.00
8	Education	3.3	0.8	3.1	0.6	3.2	0.7	1.70
9	Safety and Security	2.9	0.7	3.5	1.0	3.2	0.9	3.53**
10	Banking	3.1	0.6	3.2	0.8	3.1	0.7	0.77
11	Post Office	3.1	0.6	3.1	0.5	3.1	0.6	0.60
12	Care and Support	2.7	0.8	3.5	1.0	3.1	1.0	3.92**
13	Peace in the community	2.9	0.8	3.1	1.0	3.0	0.9	0.98
14	Telephone	3.0	0.6	3.0	0.6	3.0	0.6	0.00
15	Interpersonal Relations	2.8	0.6	2.7	0.8	2.8	0.7	0.61
16	Market	2.2	0.9	2.7	0.5	2.4	0.7	2.83**
17	Electricity	2.1	0.5	2.1	0.7	2.1	0.6	0.00
	Community Satisfaction	3.2	0.3	3.3	0.3	3.3	0.3	2.1*

Source: Computed

** P < 0.01

* P < 0.05

To control different types of pollution and to stop the spreading of infectious diseases proper drainage and solid waste management are essential. Taking the mean of the satisfaction on drainage systems in the localities it was 4.0 for the Kuki communities and 4.4 for the Tamil communities. The same pattern was observed regarding solid waste management as well as signifying great dissatisfaction. Employment opportunities with a

mean of 4.1 and 3.9 among the Kukis and Tamils respectively show a dismally low level of satisfaction. The satisfaction level of both the communities on Water supply and Health Care are also similar. The means of satisfaction for water stands at 3.8 for both the communities. Regarding health care facilities the mean stands at 3.8 and 3.7 among the Kukis and Tamils respectively. Regarding road and transport, the same level of satisfaction was observed in both the communities. The satisfaction mean for road and transport facilities stands at 3.4 and 3.2 respectively for both the communities. A significant level of satisfaction was observed regarding safety and security which stood at 2.9 for the Kukis and 3.5 for the Tamils signifying that the Kukis feel more secure in Moreh Border Town whereas the Tamils experienced a higher level of insecurity in the town. Satisfaction with banking and post office facilities was more or less the same for both the communities. The mean satisfaction level on banking was 3.1 and 3.2 for the Kukis and Tamil respectively with a difference of just point one. The mean satisfaction level on the post office was 3.1 for both communities. The care and support experienced by the Kukis with a mean level of 2.7 were significantly lower than that of the Tamils with a mean of 3.5. With regard to safety and security, a significant difference was observed between the two communities. The Tamils with a mean average of 3.5 felt more secure than the Kukis with a 2.9 mean. The level of satisfaction regarding peace in the community was also different. The mean satisfaction stands at 2.9 and 3.1 for the Kukis and Tamils respectively. The satisfaction mean of 3.0 for both the communities show a moderate level of satisfaction regarding telephone services. Satisfaction on interpersonal relations showed a high level of satisfaction with 2.8 and 2.7 for the Kukis and Tamils respectively. The satisfaction of market facilities showed a significant difference between the two communities. It was also observed that the mean of 2.2 among the Kukis was lower than that of the Tamils which stood at 2.7. Through the key informant interviews, it was learned that the free trade relation between India and Myanmar (Burma) and the availability of goods at the Namphalong market (in Myanmar) contribute to the high level of satisfaction. Among all the services studied, the satisfaction level on electricity was highest for both the communities with a mean of 2.1 each. Moreh, being an international border town, was provided with an official lighting system by the state government.

The overall analysis showed that Respondent's satisfaction over community services was significantly greater among the Tamils as compared to that of Kukis. Greater satisfaction over drainage, safety and security, care and support, and the market was reported by Tamil respondents as compared to the Kuki respondents. There were no significant differences between them in their satisfaction with most of the community services.

Social Capital and Community Development

The bearing of social capital (community participation, activism and satisfaction) on community development is present in Table No. 6. The table 6 presents the final outcome of the relations between social capitals and community development. From the table it is found that community participation had positive impact on monthly household expenditure and negatively significant on community satisfaction. This means that the more the participation the higher is the expenditure and the lower is the community satisfaction. This is mainly because participation in community activities incurred more money and raises the level of

awareness of its needs and rights over the community services. Similar pattern is found with community activism. It had positive impact on monthly household expenditure and negatively significant on community satisfaction. In other aspects such as household income, household debts and household assets, no much significance is found.

Table No. 6: Social Capital and Community Development: Pearson's Correlation Coefficients

SN	Variable	Indicators of Community Development					
		Monthly Household Income	Monthly Household Expenditure	Household Saving	Household Debt	Household Assets	Community Satisfaction
1	Community Participation	-0.048	.378**	0.013	-0.015	0.089	-.241*
2	Community Activism	0.052	.397**	0.048	-0.031	0.18	-.237*
3	Community Satisfaction	0.148	-0.112	.305**	0.179	0.186	1

Source: Computed from primary data ** P < 0.01 * P<0.05

Conclusion

In this paper, the relationship between community participation and community activism to community development was analyzed using Karl Pearson's correlation coefficients. Though there was little difference in the level of community activism which was higher among the Kuki communities, no significant differences were found in other aspects of both the communities. The overall analysis also showed that both community participation and community activism no significant impacts on most of the objective indicators of community development accept for the monthly household expenditure. However, with regard to community satisfaction both the variables were negatively significant.

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