CHAPTER – I

INTRODUCTION

1.0 Introduction

Education is an important human activity. It was born with the birth of human race. So, it will continue to function as long as the human race lives. The boundaries of education are as wide as those lives. Its implications are rich and varied. Education is able to instil in the child a sense of maturity and responsibility by bringing in him a desire changes according to his needs and demands of the changing society, of which he is an integral part. Thus education develops an individual like a flower which distributes its fragrance all over the environment. In this sense, education is a conducive process which drags a person from darkness, poverty and misery by developing one’s individuality in all aspects- physical, mental, emotional and social. On the other hand, education develops to the full personality of an individual in all fields and aspects making him intelligent, learned, bold, courageous and progressing string good character. Much in the same way with the growth and development of the individual, the society also develops to higher and higher levels of attainment.

Education is one of the chief motivational Endeavours. By nature man is largely unmade, by nature he becomes man. Formal education is a major means of that nature. Such education is essentially a series of experience planned in terms of ability and maturity level designed to bring the pupils to full development. Each and every individual is expected to become a fit member of the society and only education would make him to become one, and the development of a child depends much more in the
functions of education in contemporaries’ societies as that of cultural production.

1.1 Primary Education

Education plays a vital role in the developing an all round personality in students. Primary education constitutes very important part of the entire structure of education. It is the foundation which the whole life of an individual is built. It is at this stage that the child starts going to formal institution. Primary education is preceded by pre-school or nursery education and is followed by secondary education. The education which the child receives from a formal institution provides the foundation for physical, mental, emotional, intellectual and social development.

The vision of education for India is contained in Article 45 of its constitution: “free and compulsory education for all children until they complete the age of 14”. According to Dr. Kothari “The destiny of India is being shaped in the classroom. Thus, there is no denying the fact that the nation’s strength rest on the strong foundation of primary education. It is primary education that helps in eradication of adult literacy and makes the most significant contribution of the efficient functioning of our democracy.” And primary education is the basic requirements which can help our nation achieve its aims and objectives.

Since independence, Indian government has expanded the provision of primary formal and non-formal education to realize the vision and have attained high gross-enrolment rates in primary schools. But India has come to its emphasis on primary education, compared with some countries, where focusing on primary education has help to achieve high
economic growth with equating and sharply reduced poverty. Although a large share of school age children in India enrolled at the beginning of primary school about 40 percent drop out before completing the cycle. Learning achievement is low. Despite progress in improving equity gender and caste disparities persist in most education indicators and as could be expected in a nation of India’s size and diversity there are wide variations between and within state in the efficiency equity in primary education.

The overall challenge for India is to sustain and deepen current reform in primary education in an era of fiscal adjustment and increasing administrative and political decentralization. Strategies for expanding and improving primary education will need to be planned and managed locally to address the diverse constraints on primary education with a sharper focus on cost effectiveness. In India primary education is the current responsibility of the central and the states. In many states this responsibility is not adequately fulfilled, and primary education is under-funded. To achieve national policy objectives in education, state will need to improve their fiscal performance and devote more resource to primary education.

A major task therefore, before the country is to re-orient its system of education so as to adjust it to the changing needs and aspirations of the people. In fact the significant of education is eloquently stated in our constitution. With the enactment of the constitution of India these ushered a new era in the history of Indian politics and education of our country. It brought a new hope, a new vision, and a new future for the people.

Therefore, primary education is considered as a base of the educational pyramid-superstructure of system. It is the primary education which lays strong foundation for the child physical, intellectual, emotional
and social development. Hence, primary education deserves the highest priority not only on grounds of social justice and democracy but also for raising the competence of the general masses.

1.2 Objectives of primary Education

The objectives of primary education are as follows:

1. To give an adequate mastery over the tools of learning.
2. To bring about a harmonious development of the child’s personality by providing for his physical, intellectual, social, emotional, aesthetic, moral and spiritual needs.
3. To prepare the children for good citizenship, to develop in them a love for their country, its tradition and its culture and to inspire in them a sense of service and loyalty.
4. To develop in the children the spirit of international understanding and universal brotherhood.
5. To inculcate scientific attitude.
6. To inculcate a sense of dignity of labour.
7. To prepare children for life through the provision of worthwhile practical activities and experiences, including work experience.3

The regional meeting of representatives of Asian members states on primary and compulsory education held at Karachi in December 1959 and January, 1960 suggested that the objectives of primary education should be:

1. To give an adequate mastery over the basic tools of learning
2. To inculcate scientific attitude
3. To inculcate a sense of dignity of labour and
4. To bring about a harmonious development of the child’s personality by providing for his physical, intellectual, social, emotional, aesthetic, moral and spiritual needs

5. To prepare children for good citizenship, to develop in them a love for their country, its traditions and its culture, and to inspire in them a sense of service and loyalty

6. To develop international understanding and the spirit of universal brotherhood

7. To prepare children for life through the provision of worthwhile practical activities and experiences, including work experiences.

1.3 Profile of Manipur

Manipur is one of the Border States in the North Eastern part of the country having an International boundary of about 352 kms long stretch of land with Myanmar in the southeast. It is bounded by Nagaland in the North, Assam in the West and Mizoram in the south. It has a total area of 2,327sq kms. It lies between 23.8°N to 25.7°N latitude and 93.5°E to 94.8°E longitude. The capital of Manipur is Imphal, it lies in an oval-shaped valley of approximately 700 square miles (2,000 km) surrounded by blue mountains and is at an elevation of 790 meters above the sea level. The slope of the valley is from north to south. The presence of the mountain ranges not only prevents the cold winds from the north from reaching the valley but also acts as a barrier to the cyclonic storms originating from the Bay of Bengal.
1.4 Administrative Set up

Prior to its rule by the Britishers, Manipur was an Independent princely State till 1891. After the Independence of India in 1947, the Princely State of Manipur merged with Indian Union as a part C State on October 15, 1949. Manipur became a full-fledged State of India on 21 January 1972 with a Legislative Assembly of 60 seats of which 20 are reserved for Scheduled Tribe and Scheduled Caste.

Geographically, the state of Manipur could be divided into two regions, viz. the hill and the valley. The valley lies in the central part of the state and the hills surrounded the valley. The average elevation of the valley is about 790m above the sea level and that of the hills is between 1500m and 1800m. The hill region comprises of five districts, viz. Senapati, Tamenglong, Churachandpur, Chandel and Ukhrul and the valley region consist of four districts, viz. Imphal East, Imphal West, Thoubal and Bishnupur. The hill districts occupy about 91 percent (20089 sq. km.) of the total area of the state and the valley occupies only about 9 percent (2238 sq. km.) of the total area of the state\(^5\).

1.5 Profile of Hill Districts of Manipur

The hill areas of Manipur is characterized by exotic landscapes, green valleys, blue lakes, forests, wild animals and there are still unexplored area which has both scenic and mosaics of culture.\(^6\) The ranges of hills are in a sense offshoot of the Himalayas. The Shangpo or the Brahmaputra after flowing in a West-to-east direction on the north of the Himalayas makes a sharp bend and enter Assam near 95\(^\circ\)E longitude. Ranges of mountains still continue from this point towards the east. From
the later ranges, there are offshoot first running in a southern direction forming the hills of Nagaland, and running in a southern direction forming the hills of Manipur. The ranges of hills running in the north-south direction bifurcate in the northern part of Manipur. The ranges of hills of Manipur are higher in the north, reaching well over 2,700 meters above the sea level and then gradually diminishing in height as they run towards the south.

Climate in the hilly areas are salubrious and meld on the top of mountains during the month of December to February is cold and dry and rainfall is occasional in December and January. The Dzuko Valley and Mount Timpu is covered by snow and small Brookes are also frozen. In the spring season the mountain climate is very enjoyable and healthy but monsoon brings copious amount of rainfall on the hill slopes, especially on the western hills. In spite of meager latitudinal extend of Manipur it enjoys tropical to temperature climate due to its elevation.

The people living in the hills are all mongoloid in appearance. But the tribes differ very much among themselves in height and body build. It is predominately inhabited by different tribal groups. Though, there are numbers of tribal’s live in the hill areas of the state, it is classified only two main groups namely: (i) the Nagas and (ii) the Kuki-chin-mizos. The naga tribal’s are such as the Zemi’s, the Liangmei’s, the Rongmei’s, and the Kabui’s which they live in Tamenglong Districts. The Mao’s, the Maram’s, the Thangal’s and the Poumai’s live in the Senapati Districts. The Tangkhuls live in the Ukhrul Districts. The Maring’s, the Mayon’s, the Monsang’s, the Lamkang’s, and the Anal’s live in Chandel Districts. On the other hand the Kuki-chin-mizo tribes have their maximum
concentration in the Chandel districts and Churachandpur districts. At present, there are 29 recognized tribes in Manipur.9

The hill area of Manipur is covered with rich forest, which is dominated by mixed types of forest. The total area of land under the forest in the state is 14,365 sq miles. The hilly state is drenched in rains in the months of May and continues till in the middle of October. It receives an average rainfall of 1467.5 mm, annually. The hill area occupied about 91% percent areas and one third of the total population is concentrated in the areas. The altitude in the hill varies from 3,000 meters in the north to 900 meters towards the valley and to the south-west, and 1,200 meters to the south-east. The rivers of the eastern and southern section of the hills drain into Chindwin, a tributary of Irrawaddy. These areas have problems of transportation and communication.

1.6 Ukhrul

Ukhrul district is bounded by Myanmar in the east, Chandel district in the south, Imphal east and Senapati districts in the west and Nagaland in the North. The terrain in the district is hilly with a varying heights of 913m to 3114m (MSL). The district headquarter Ukhrul is linked with Imphal, the state capital by a National Highway 150 about 84 km by ordinary passenger bus it takes about 3hours.

The climate of the district is of temperate nature with a minimum and maximum degree of 3°C to 33°C. The average rainfall is 1,763.7mm (1991). The exact location of the district in the globe is 24° N-25.41° N and 94° E-94.47° E, the rainy season in the district is from May to beginning of October broadly but winter is chilly.
The highest peak is the Khayang Peak- 3114m (MSL) though the more popularly known peak is the Shirui Kashung Peak 2835m(MSL). Ukhrul, the district headquarter is 2,020m (MSL). Most of the major rivers originate from the crevices and slopes of this Shirui Peak.

The terrain of the district is rippled with small ranges and stripped by few rivers. 1. Somrah- Angkoching range- stripped by Sanalok and Namba Lok : Shangshak- Phungyar range adjacent to which is the Shokvao – Mapithel – Kasom range stripped by Tuyungbi and Taret Lok in the middle and Thoubal river in the west and Kachai – Hoome – Tampak Ngashan (Mahadev) range stripped by the tributaries of Thoubal river and eastern side and Iril river in the western side.\(^{10}\)

**1.7 People**

Ukhrul district is the home of the Tangkhuls. They are a highly cultured people. The name Tangkhul was given to them by their neighbours, the Meiteis. The northern Tangkhul’s were also called the Luhupas. The Tangkhul’s belong to the great Mongolian race. Linguistically, they belong to a large language family called Sino-Tibetan, within that family to the sub-family Tibeto-Burman. In general this points towards an origin in the north, that is south-west China and Tibet. The earliest home of the Tangkhuls was the upper reaches of Huang Ho and Yangtze Rivers which lies in the Zinjiang province of China.

The Tangkhul as also other Naga tribes came to Manipur, Nagaland, Assam and Arunachal Pradesh through Myanmar. Some of them also settled down in Myanmar and did not venture further. However, their movement over Myanmar and into India was spread over a period of time.
They entered the present habitat in waves following one another and in some cases in close succession. The Tangkhuls came together with the Maos, Poumeis, Marams and Thangals because all of them have references to their dispersal from Makhel a Mao village in Senapati district. They had also erected megaliths at Makhel in memory of their having dispersed from there to various directions.

The Tangkhuls point out to the association of their forefathers with the seashore. Most of the ornaments of the Tangkhuls such as kongsang, huishon, etc. were made of sea shells, cowrie and conch shells a prominent feature of the people who live on the shore.  

### 1.8 Administration Set up

Ukhrul District was first marked out as a sub-division in 1919 by the then British India. Later it was up-graded to the district in the year 1969 by the government of India. The district now has 5(five) sub-divisions which are co-terminus with the 5(five) development blocks. In addition to these administration units the district has 4(four) sub-deputy collectors offices.

### 1.9 Polity

The ancestors of the Tangkhuls follow a kind of hierarchy but democratic in practice. It is a combination of hierarchy and democracy, and hence, it can be termed as hierarchical-democracy or democracy-hierarchy. Thus, their ways of ruling and governance follow the principle of federal democracy with the king of chief of the village at the head. There are the clan chiefs, who constitute HANGVA, the village authority. The collective of this Hangva governs the village administration. The decision of the
village authority is based on consensus unanimity. The pattern of sharing of power is federal in nature and apart from the central subject the units/clans have their list of subject to regulate on their own. This is akin to the present division of subjects into the centre and the state lists of modern governments. There is also the wider administrative category at the regional level, though it has slightly less subjects but organized for serving common interest of the area.¹³

1.10 Economy

Till about the middle of the 20th century the business transaction of the people were almost nil albeit occasional market days on festivals days, but that too was on barter system and within the limit of the village only. It is stated that the Tangkhul village economy was self-sufficient. There was no division of labour as in other Indian villages. Agriculture played the most important role in the economy of the Tangkhul’s. It was, and continues to be, the mainstay of the Tangkhul economy subordinated by handicrafts, weaving, pottery, domestication of animals and trade. They also manufactured salt from salt wells located in northern and eastern Tangkhul villages.

Both terrace and Jhum cultivation is practiced by the Tangkhul’s; but other crops like maize, millet, and Job’s tears are also grown. Domestic animal rearing serve both for diet and value exchanges, and therefore, possession of cattle was regarded as great value. Purchase of fields, feast of merit, giving to the parents of the bride in form of bride-price and other high economic ventures were counted and measured by the number cattle
heads it was next to landed properties in terms of wealth in Tangkhul society.\footnote{14}

This way one can conclude that they were self reliant and self-sufficient. But with the advent of modern civilization they were suddenly exposed to capitalistic trend of fierce market competitions and urbanization. Their limit sources of income and resources could not meet both ends and sooner they were reduced to a people living below poverty line. Even this day, they have yet to pick-up with the trends of modern economy.

\section*{1.11 Literacy Rate}

According to the latest reports of 2011 census the literacy rate of Ukhrul District is 81.87 compared to 73.10 of 2001. The gender wise, male and female literacy rate is 86.05 and 77.47 respectively. With regards to sex ratio in Ukhrul, it stood at 948 per 1000 male compared to 2001 census figure of 916. The average national sex ratio in India is 940 as per latest reports of census 2011 directorate.\footnote{15}

\section*{1.12 Art and Culture of Ukhrul}

The life and art of the Tangkhul are attractive and captivating. Their different costumes and wears, utensils, architecture, monumental erections and memorial set-ups depict their dexterity in art, which also speak of their sense of beauty and finesse. Though there are common costumes and wears, both for male and female, there are also some costumes and wear exclusively meant for male and female. Tangkhul people are equally simple but rich in their culture and traditions. Their costumes are colourful and their ways of life is gay. The folk dances of
Tangkhuls have great vigour and energy and they captivate the beholders with their exotic costumes and simple but graceful rhythm.\textsuperscript{16}

\textbf{1.13 Festivals}

The ancestors were agriculturists and the year cycle festivals are associated with the year-round seasonal agricultural activities. All these festivals associated with sacred religious rituals and there were strict codes of conduct for all these feasts. The major year cycle festivals are:


Apart from these 7 (seven) major festivals, there some event-occasioned festivals like; Kashong Kahao Zakhalat, a sacred ritual for dispelling pests and germs; Maa Khungkashat, acknowledgement of the rich crop. Ears of corn are plucked and placed at a post set apart for this sacred ritual in the house; Mawonzai, a feast to invoke the graceful blessings of God to human labour; Khana Kasa, a purification and naming feast; Ming Kaphok, this is a title endowment feast; Chumsin Sa Kashai, this is the ordaining feast of the daughter-in-law to priestess-hood, thereby endowing her with all the rights and duties of a family mother. Prior to this, she is no allowed to enter into the granary; Shimsak Kasa, this is the royal or noble house construction feast; Maran-sak & Tarung Khangkasang, stone or tree trunks erection feast to display the wealth and power of the noble.\textsuperscript{17}
1.14 Flora and Fauna

A variety of fauna is found in the district. To an avid explorer of wild life the rich variety of rare birds and animals of this district will be of immense interest. Among the larger kind of animal, though very rare, the elephant is said to be found in the great Ango Ching range which boardsers the district with Myanmar (Burma) Leopard and tigers are rarely seen. There are two kinds of black bear. Bishon or mithun is found mostly at eastern Ukhrul. Crested porcupine and pangolin are rarely found. Other animals found are jungle cat, wild pig, otter, field mouse, stag, etc. Monkeys of toque and baboon species are also seen. 18

The district has very rich variety of flora. From amongst the flowers, the Shirui Lily (Lilium Mackliniae) has achieved international fame because of its uniqueness. A British botanist named F Kingdomward discovered the uniqueness of this lily flower in 1948. This lily flower blooms in May and June of every year and also grows nowhere in the world other than on the slopes of Shirui hill range of this district. The local name of the flower is Kashongwon. According to the local legends the kashongwon is also the protective spirit which resides on the hill called shirui peak. Now the flower becomes named as Shirui Lily. Haramwon is also another flower the colour of which is snow white. It takes its name Haramwon (snow white) from the snow that falls on Shongrei peak where the flower blooms. Mention may be made of other names of the flowers, viz. chamtheiwon, nuisiwon, shiriwon, sikreiwon, Shilungwon, kokruiwon (rhodendron), Khayawon and Muivawon.
The evergreen forests give the district a sylvan look. Some commonly found trees in the district are:
1. Pine (Uchan) 2. Albizzia spp. (Khok) 3. Castanopsis spp. (Sahi)

1.15 Tamenglong

Tamenglong is located along the western boundary of the state. It is bounded by Nagaland state in the North, Senapati district in the Northeast, churachandpur district in the south and by Imphal West district and Assam state in the West.

The land was believed to have been formed due to orogenic movement during cretaceous and Eocene period. The main rock formations are sandstone, shale, schist. Due to weak and fragile nature of rocks and high gradient of the hill slopes, landslide is a common phenomenon in the whole district in rainy season. The total area covered by Tamenglong is 4391km² and is small district of Manipur. It is situated on an altitude of 1260m above MSL. The latitude is 24.59° North and the Longitude is 93.30° East. Tamenglong is entirely composed of hills, ranges and narrow valleys. The hilltops and valley sides are dotted with small hamlets, located at strategic points.

1.16 People

Tamenglong is inhabited by majority Zeliangrong Naga tribe (comprising of Rongmei, Liangmei, Zemei and Puimei) and Kuki’s, besides minority Hmar’s, Chiru’s and Khasi’s. Racially or physically and
linguistically Zeliangrongs are Tibeto-Burman (Indo-Mongoloid) of Sino-Tibetan family of the Mongolian race. Based on history it is assumed that Mongoloid groups including Zeliangrong Nagas inhabited the upper course of the Yangtze and Howang Ho rivers in China in the prehistoric times.

The Zeliangrong belongs to patriarchal social system. Each clan enjoys equal status. Clan exogamy is strictly observed. Cross-cousin marriage is most preferred but parallel cross-cousin is seldom. Besides following many other normal customs of a Naga-tribe, they also have some strange and fearful customs.\textsuperscript{21}

1.17 Administrative set up

Tamenglong district was known as Manipur West District till 1983. There are 4(four) sub-divisions in the district. They are Nungba, Tamenglong West, Tamenglong and Tamenglong North. The district also have 5(five) blocks, they are: Tamenglong, Nungba, Khoupum, Taosem(Tamenglong West) and Tamei (Tamenglong North).\textsuperscript{22}

1.18 Polity

Every Village has its heredity officers, namely the Kul-Lakpa (headman), the Lup-Lakpa, and the Khunpu represent persons of official status in the village council. The headman usually selected from the Kamei Clan wields political and social power. The kullakpa and his assistants represent the administrative body, whereas, the “Maipa” functions as the priest-cum-medicine man. Among the kabui, the offices in the village council are not strictly hereditary. In the event of dead of an office holder the senior most male member of his clan takes his place. Usually, each village is a sort of miniature republic, the safety of which all acknowledge.
to depend upon the strict observance of the natural laws of personal rights and property.\textsuperscript{23}

\textbf{1.19 Economy}

Agriculture is the main occupation in the district. Mostly they practice Jhuming or slash-and-burn method has been used by most of the people of the region, although they also practice terracing up to limited extent. The people keep to their village sites with tenacity, but one compelled to change the area of their cultivation year after year in set of rotation. The common agricultural implements used by the people are Dao, Spear, Sickle etc. All these implements are manufactured by the village blacksmiths. They are experts in cane and bamboo work and their baskets are useful and beautiful. Besides, spinning, ginning and weaving, they manufacture fancy goods with carving design mostly representing their head hunting traditions on beams and pillars for their houses. On top of that, they grow paddy, pulses, vegetables, cotton and fruits for their living.\textsuperscript{24}

\textbf{1.20 Literacy Rate}

According to an official census of 2011 the literacy rate of Tamenglong is 70.40 compared to 59.30 of 2001. The gender wise, male and female literacy rates were 76.74 and 63.76 respectively. With regards to sex ratio in Tamenglong, it stood at 953 per 1000 male compared to 2001 census figure of 922. The average national sex ratio in India is 940 as per latest reports of census 2011 directorate.\textsuperscript{25}
1.21 Art and Culture of Tamenglong

The dress of the people reflects their culture, their thinking and has direct bearing on their psychology. Their traditional dress has however, under-gone considerably changed. The dress of the male is scanty. The only article of clothing worn by the men is a thick sheet of cotton cloth, and wear only when the weather is cold. The women wear a piece of cotton cloth of thick texture, which is put on the same way as the Meitei Phanek, and each to a little below the knee. This garment is confined round the waist by a colour scarf with fringed ends. The ornaments of the men are peculiar of which the most prized are necklaces of red pebbles. On the upper arm an ornament of brass is commonly worn; this is wound round the arm pretty tight about ten or twelve times and a large deep ring is formed. Above the calf of the leg, numerous rings of cane are frequently worn. The ornaments among the women are similar to those of men, but worn in large numbers; bracelets or brass are also worn besides the upper arm ornaments. The necklaces are of red cornelian shells beads and a yellow opaque stone which is rare and expensive. The cornelian’s are oval, sometimes hexagonal and are polished. The ends of the spiral brass arm ornaments are often decorated with rude geometrical patterns which are said to add to their value greatly.  

1.22 Festivals

Festivals and dances of the Zeliangrong are closely linked up with religion, which is associated with their economic vocation and socio-cultural ethos. Festivals reflect different stages of agricultural activities, their talents, physical strength are expressed. Every month there is a festival like ‘Gan Ngai’ and the ‘Changamei’ which are the post-harvest
festival of Zemi, Liangmei and Kabui (Roungmei). The Gan Ngai festival is normally held in January-February for merriment. After the harvest is over people are well disposed to celebrate the occasion. The ritual part of the festival is very significant to them. On this occasion offerings are made to the spirit of the dead. When a person dies the families concerned is to arrange a feast before the performance of Gan Ngai festival. The belief is that the spirit of the dead leaves the burial place just after the festival. Hence, the feast must be given before the festival is over. Furthermore, marriages performed during the year receives formal recognition with the performance of the festival. 27

1.23 Flora and Fauna

Tamenglong District is blessed with virgin forests, exotic orchids, rare and endangered plants, and wildlife. The forests can be grouped as Tropical-Ever-green forest, Sub-tropical forest and Bamboo brakes. The dense tropical Evergreen Forests are located along both the sides of rivers flowing in the district, varieties of ground flora, creepers, herbs and grasses are found here. These forests are the main source of timbers. Cane brakes are found in and around water bodies. The Sub-tropical forests are found on the highest altitudes. Varieties of orchids are found in this zone of forests. In the degraded forest areas the bamboo brakes are found in plenty.

The forests are rich in wildlife. Pheasants, peafowl and jungle fowls are important birds of this area. The Sambar, deer, hog deer, bear, fox, hyena, wild pig, wild dogs, slow loris and serow are reported. Leopard and Tiger are also reported from Barak valley area and Tousem area. Migrated herds Elephants are sighted in Tousem during winter. Krait,
Cobra, Viper and Python are found inside the forest. Large Tortoises are found in the Zeilad lake. Varieties of cranes, ducks and teal are seen in the Zeilad lake. European Kestrel, Falco tinnunculus, or Lesser Kestrel, Falco naumanni (local name is Akhoipuna / Kiuhoipuna), the migratory birds also visits Tamenglong during the early winter till the last week of November.

Tamenglong is called as the land of the Hornbill. Great pied Hornbill (Buceros bicornis homrai), Indian pied Hornbill (Anthracoceros malabaricus malabaricus) species are found.

A number of exquisite orchids are found. They are epiphytic, lithophytic and terrestrial in nature. The Dendrobium, Vanda, Cymbidium, Cattleya and Lycaste are found in abundance. The Phius tinkervels, a rare terrestrial orchid is found in the Barak valley. Thunia Alba which is known as bamboo orchid is found around Taobam village. Paphiopedilum is found in Leimatak area.28

1.24 Importance of Education in the two districts

In the primitive system of tribal community education was only confined to some specific purposes. It aimed at forming character, aptitudes, skills and moral qualities of individuals for their benefits by means of educating themselves through a kind of symbolic process, rather than scientific and continual process. Life in the family was considered the only opportunity for learning. In this way parents care for teaching and making lessons from their own knowledge and concepts through observing seasonal changes and the other day-to-day natural process. So, natural
institution and education form a very important part of learning up to the present day to some extent especially in tribal areas.

As such, the only form of education for various tribal people emerged by means of developing conceptualised knowledge and beliefs drawn from the environment. Later on it is felt that the adoption of a formal schooling structure in the field of education appears essentially with the help of a systematic and steady process. Actually, education is an inseparable aspect for the greatest individual’s growth and development of human history as it covers processes life and faith with the strong and benevolent help of striving, despair, harmony and discords.

Now-a-days education has been recognised as a necessary instrument for social and political development. Many people regarded that education as an important element for bringing desirable types of social change and effective modernization by means of providing essential needs and requirements of the individuals and the society as a whole.

It is clear that education can produce desirable changes not only in structural aspects of the society but also in the functional aspects for better changes in the society. However in a modern society change is so rapid that the educational system has to keep abreast with the latest development. Therefore it is imperative to adopt dynamic policy and infra-structure of education for bringing suitable education system of the tribal people particularly in the two districts under study and for the nation as whole.
1.25 Need and significance of the study

Primary education occupies an important place in the educational system of a developing nation. It can be considered as the foundation stone for the whole educational process. The first stage at which a child receives formal education is at the primary level. It is at this stage where the young and impressionable minds of children are moulded to become active and beneficial members of society and hence due importance should be given to education during this formative stage. Along with the progress of human society, the need for an effective primary education is highly felt for the development of society and nation.

On the whole, primary education was given top priority in all the five year plans, but however, India is still lagging behind in primary education as compared to western countries and the conditions of primary schools in India is still backward. It is not enough to enrol a large number of students but we must provide the best facilities possible to the children.

The school now aims only at mental development of the child, but also his physical, social moral and spiritual developments should be given emphasis so as to bring balance for all round development of the body, mind and spirit. With the advancement of the society, the children have to be aware of many new developments taking place in the scientific and technical areas. The school has to play its role to prepare the child in the new areas of development and in view of this the school has to increase the facilities and make available to the students. Teaching is to be supplemented by the usage of teaching aids, audio-visual aids, computers, etc. in order to prepare and equip the child with the new developments of the world today.
The report of the education commission 1964-66 starts the first chapter with the first sentence-“the destiny of India is now being shaped in her classroom” this indicates how important is the school along with the teaching personnel are to progress and develop of the nation.

Initially, primary education in Manipur was contributed mainly by the Christian missionaries, which later on spread to all the hill areas in the state. Prior to the attainment of statehood, primary education was not streamlined properly under any framework of educational policies. Primary education gain momentum only after 1972 in the state.

On referring to the statistic of primary education in Manipur, it is apparent that there is regional imbalance between the hills and valley areas. It is observed that there is an inter-district disparity in respects of enrolment, accessibility of school to children, infrastructural facilities, availability of qualified teacher, attendance and drop out-rate. In this regard, it is urgently needed to conduct a systematic and analytical study on various issues of primary education in the hill districts of Manipur, particularly in Ukhrul and Tamenglong hill districts where it has been neglected by the government. The phenomenon of primary education in the hill districts as mention above demands for a close study into the existing primary education in the hill areas of the state.

1.26 Statement of the Problem

The problem under study is stated as given below:

“Status and Problems of Primary Education in Ukhrul and Tamenglong Districts of Manipur”.
1.27 Operational Definition of the term used

Primary education is most often referred to as elementary school, which is usually composed of grades one to six. The main purpose of primary education is to give children a strong foundation on the basics of general curriculum, with an emphasis on reading, writing and arithmetic.

**Status** - the relative position or standing of things or especially persons in a society.²⁹

**Problem** - A matter or situation regarded as unwelcome or harmful and needing to be dealt with and overcome.³⁰

**Primary Education** - It is the first stage of compulsory education. Primary education in Manipur refers to lower levels of classes I – V.

1.28 Objectives of the Study

1. To study the development of primary education in Ukhrul and Tamenglong districts of Manipur.

2. To find out the status of primary education with respect to:
   a) Physical facilities available in primary level
   b) Enrolment patterns in different school
   c) Profile of primary school teachers

3. To find out the following problems of primary education:
   a) Academic
   b) Administration
   c) Finance

4. To find out the problems of teachers.

5. To suggest measures for improvement of primary education in the district under study
1.29 Research Questions

1. What is the progress of primary Education in Ukhrul and Tamenglong Districts of Manipur?
2. What is the status of physical facilities at primary level?
3. What is the enrolment pattern of primary school?
4. What are the major problems of physical facilities, academic, administration and finance?
5. What are the main problems of primary teachers?
6. What are the suggestions for improvement of primary education in the two districts?
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