

**RURAL DEVELOPMENT AND SOCIAL CHANGE :
A STUDY IN**

UKHRUL DISTRICT OF MANIPUR.

MAYONMI SHIMRAY
DEPARTMENT OF SOCIOLOGY,
SCHOOL OF SOCIAL SCIENCES.



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CHAPTER .1

INTRODUCTION

Rural development occupies a significant position in our economic planning as nearly three-fourth of the population of India live in villages. Our village represents real India. Hence, without uplifting rural masses, we cannot accelerate the overall economic and social development. It is against this background that considerable efforts have been made during the plan era towards improving the quality of life of the rural people. Rural development is therefore, an absolute and urgent necessity in India and will continue to be so in future. It is in fact, the sine-quo-non of the development in India.

In developing countries like India where majority of its population lives in rural areas and is dependent upon agriculture for its livelihood and where problems like poverty, unemployment, social and economic inequality exist more pronouncedly in the countryside, the importance of rural development cannot be underestimated. With a view to bring about rural development in the country, several programmes have been taken up by the government and voluntary agencies for the upliftment of the rural poor.

It is a well-known fact that in ancient times, Panchayats and village governing system organized the rural people of India into self-sufficient, hard-working, co-operative, happy village republic, which was governed by their own customary laws. However, the village system was utterly destroyed by the British Regime and the rural masses became helpless and was exploited. On the other hand, the contribution of the Christian missionaries towards rural reconstruction of India is found to be important. The main purpose of their coming to India was religious but after seeing the poverty in India, they changed their idea and enlarged their objectives to incorporate the amelioration of the condition of the new convert in particular and people as a whole in general. Therefore, they appeared to have switched over from their original objective towards overall development initiating various programmes of rural development.

Rural development however, is not an easy task. It bristles with problems and difficulties. *In most developing countries the standard of living is low.* There is a pressure of population on land. The agricultural technology is low. Facilities like irrigations, electrifications, which are the necessary infrastructure for development, are lacking. Health and education are lacking. They are found primary because the rural people are superstitious and fatalist in outlook and lack the urge to change and innovate.

The situation is often described as that of vicious circle of poverty in rural areas. Since the level of income is low, savings are low and investment is also

low. And since the level of education is low, the standard of management is low which in turn leads to low rate of development.

Rural Development is polemic. It has become an allegorical phenomenon with many who have developed popular ideas around it. These popular notions needs to be converted into reality and should reflect the development of the rural population as a property of being real. There is an urgent need to go into the root of the matter and consider rural development as essential, primary and basic for developing nations, which have, has a vast rural population to cater for. Rural is differentiated from urban in terms of its geo-physical location, spatial distribution of household based on kinship ties and close interaction between individuals and families. The occupational structure centers around agriculture, the clientele system is formulated through established traditions and institutions, control and authority, based on ascription, and belief system on faith and conviction in religious ethics and themes. The growth and development of urban areas has been at the expense of rural areas. With the emergence of city centres, the rural areas were neglected. This is even more true of the population in developing countries.

Rural Development is an interminable process. Even the partial success of a set of programmes takes rural society forward, changing its contours in the process; and this itself begets its own peculiar problems for the solution of which

new measures are devised and put into operation. Rural development is thus, continuous in its conception, with only a change in content or a shift in emphasis of its various ingredients, showing a variation over a period of time. India is a land of villages. In ancient period, their own assemblies governed villages. What is more, villages were self-reliant and attached great importance to agriculture. This is also because of slow communication, undeveloped transport system etc.

The predominantly rural character of India's national economy is reflected in every proportion of population living in rural areas. It is indeed surprising that despite the cherished goal of balanced regional development there has been urban bias in our planning programmes and a sizeable section of the rural policy is replete under object poverty and deprivation. So much so that rural areas even lack basic amenities of life and therefore, there is mass exodus of rural people to urban areas which in turn leads to phenomenal growth of urban slums and increases social problems.

CONCEPTS OF RURAL DEVELOPMENT

Development is a concept, which is viewed from different perspectives by different people. It generally refers to the production and utilization of material resources or to the enrichment of human resources. Material means of production refers to the economic factors such as the social, political, ethnic or educational background of the people who participated directly or indirectly in

the process of development. Rural development as a subject has enjoyed a special place in the scheme of things for the all-round development of our country before and after independence.

The term 'Rural Development' is of focal interest and widely acclaimed both in the developed and developing countries of the world. There is no universally accepted definition of rural development and the term is used in many ways and in vast divergent context. As a concept, it connotes overall development of rural areas with a view to improve the quality of life of the rural people. In this sense it is a comprehensive and multidimensional concept and encompasses the development of agriculture and allied activities- village and cottage industries and craft, socio-economic infra-structure, community services and facilities and above all, the human resources in rural areas. As a phenomenon, it is the result of interaction between various physical, technological, economic, socio-cultural and institutional factors. As a strategy, it is designed to improve the economic and social well being of a specific group of people- the rural poor. As a discipline, it is multidisciplinary in nature representing agricultural, social behavioral, engineering and management sciences.

Therefore, there is a need to define rural development in a wider perspective as dynamic process of societal transformation from a traditional to a

modern society. In the words of Robert Chamber, "Rural Development is a strategy to enable a specific group of people, poor rural women and men, to gain themselves and their children more of what they want and need. It involves helping the poorest among those who seek a livelihood in the rural areas to demand and control more of the benefits of rural development. The groups include small scale farmers, tenants and the landless."¹ Copp has defined "Rural development as a process aimed at improving the well-being and self realization of people living outside the urbanized areas through collective efforts'.² He further contends that the ultimate target of rural development is people and not infra-structure. According to him, one of the objectives of rural development should be to widen people's range of choices. Efforts should be towards preservation and improvement of the rural environment, and rural development planning may be conceived of as identifying the complex of factors which contributes to the creation, change or development of a rural area or community³ (ibid). Todaro devotes a whole section to the concept of rural development and identifies three aspects of its growth. "Rural development, while dependent primarily on small farmer agriculture progress implies more".⁴

It encompasses-

I. improvements in levels of living, including employment, education, health nutrition, housing and varieties of social services,

II. decreasing inequality in the distribution of rural incomes and economic opportunities and

III. the capacity of rural sector to sustain and accelerate the pace of these improvements.

World Bank has defined Rural development as a strategy designed to improve the economic and social life of a specific group of people – the rural poor”.⁵.

In the words of Uma Dale (1974), rural development is to “improve the living standard of the mass of the low income population residing in rural areas and making the process of their development self-sustaining. The self-sustaining requires productive agriculture, mass participation and changes in administrative setup”.⁶.

In the report of the Ministry of Rural Development, New Delhi (1992-93), it stated that “ Rural Development has come to mean a direct attack on rural poverty through special employment programmes, land reforms, area development programmes and measures to provide safe drinking water and rural housing and rural sanitation.....”⁷

According to L.C. Chain; Rural Development refers to the “transformation of the outlook of the people, inculcation of the spirit of self-reliance, generation of habit of cooperative action through popular bodies and these three lead to enlightenment, strength and hope”.⁸

Alexander writes “ Rural development implied increase in per capita income and the achievement of the various economic and social attributes of developed societies, such as increased use of capital, productive activities based on science and technology, expansion of infra-structural facilities, expansion of educational levels, reduction in mortality and fertility rates etc”.⁹

In other words while the term rural development has larger connotation, its specific connotation currently understood in India, referred to programmes specifically addressed to improve the socio-economic conditions of the disadvantaged sections of society, particularly those below the poverty line. Though the main focus of the rural development is to reduce poverty, it is believed that it would also contribute to economic growth through increase in rural production, increase in rural productivity and expansion of rural markets. These days in addition to poverty alleviation programmes and agricultural development and extension of programmes, women’s development has been added under the fabric of rural development”¹⁰

Rural Development can also be defined as an integrated development of an area and the people through optimum utilization of local resources-physical, biological, and human and by bringing about necessary institutional, structural, and attitudinal changes by delivering of a packages of services to encompass not only the economic field but also establishment of required social-infra-

structure and services in the area of health and nutrition, sanitation, housing, drinking water, education etc. with ultimate objective of improving the quality of life of the rural poor or rural areas.

From the above definitions, it is clear that rural development aims at:

1. Providing certain social goods and services in terms of social and economic infrastructure,
2. Increasing the income of every rural family and to see that those who are below poverty line are able to cope live in coming years,
3. Improving the quality of life of rural poor and
4. Creating additional employment for the rural poor.

Therefore, rural development is a strategy of development utilizing all possible technologies, their adaptations, resource mobilization, replacing unproductive practices by new technologies and new thoughts providing maximum job opportunities and new direction of change and thereby improving in all the aspects of life, both in material and non-material aspects in rural-urban environments. Thus, it will include the process of improving living conditions, providing maximum needs, increasing productivity and developing potentials of rural resources through integration of special and temporal aspects.

In other words, it is a process for developing and utilizing natural and human resources, technologies, infra-structural facilities, institutions and organisations and government policies and programmes to encourage and speed the up economic growth in rural areas, to provide jobs and to improve the quality of rural life towards self- sustenance. And it also involves changes in popular attitudes and in many cases even in customs and beliefs.

Thus, Rural Development has become the primary concern of the developing countries in general and India in particular. The problem of rural development is an enormous one covering all section of the rural society. The very vastness of the problems and constraints like limited resources faced by the developing countries necessitates the possibility of voluntary action in rural development. The success of rural development depends upon the active participation and willing cooperation of the rural people through self-help-organizations and voluntary agencies.

SOCIAL CHANGE

It is well-known fact that there is really no single theory that could entirely explain the phenomenon of social change. Theories of evolution and revolution have highlighted different aspects but it is believed that a satisfactory explanation is yet to be found. Different scholars have defined the concept of social change but it could not be taken to mean simply the process of becoming

different biophysical, social, cultural, economic, psychological and political spheres of human life. In other words, it could mean a change of size, magnitude or an alteration in the structure or function of a given system.

Social change refers to any modifications in the social organisations of a society, in any of its social institutions or patterns of social roles. Usually it refers to significant change in social behaviour or changes in some larger society, rather than to minor changes within a small group.

Moore (1967) defines it as ‘ the significant alteration of social structure; that is, of pattern of social action and interaction including consequences and manifestation of such structures embodying norms, values and cultural products and symbols.’¹¹ He further contends that ‘since there is no singular theory of social structure is more than a differential sense, there is no reason to expect a singular theory of change, since different types of social organisation set different variables for analyzing changes in pattern of action’¹²

In the context of planned programmes, we are mainly concerned with planned change or purposeful social change. This has been defined as “ increase in control over the conditions of existence’ or alternatively as an ‘ expansion of resources’.

Social change is essentially a change of social structure, like the population changes and changes in the relationship of the components of the social structure. Individual in a society occupies different position to play different roles over a period of times. The position and role, which the individual played has changed over a period of time. In static society the status and role of the individual do not undergo noticeable change from generation to generation. However, such static societies are rare in the modern world. A dynamic society is one where basic social changes occur. Structural aspects like status and role are measurable to a certain degree, and aspect like employment, place a residence, educational attainments income, marital status, number of children are taken into account. Social change is comparatively swift in societies where many people change these and other aspects of status. There is no prescribed time interval, though some think in terms of generations, decades and centuries.

Social change is often associated with progress, but this is not widely accepted, as change can be either for good or for bad, and hence this his to be treated as neutral. Progress means change in as positive valuation in the post-independence era. India has undergone rapid social changes, most of which are planned changes. Similarly, Western Europe and North America have undergone tremendous social changes since the Industrial Revolution. One of the most striking changes is urbanisation, and the concentration of

people in certain areas has affected various aspects of social life. Rapid industrialization, improved means of transport and other means of communication; industrialized agriculture, urbanization have created tremendous changes in a society's mode in living. Cities develop distinctive social climates. As urbanization increase this social climate diffuses until the ideas and practices radiate throughout the society. Rural areas also absorb these ideas and practice so the uniformity and unification in the of living result in the total social organization. Difference disappears in the exchange of ideas, folkways, norms, and values until a common culture tends to characterize the whole society.

Along with this change in the social framework, changes are also apparent in the other spheres. For instance, with the major investment in science and technology for agriculture, industry and health services, the economy of the country too is changing into a modernised economy. The rural areas too are experiencing a rapid process of social structuration resulting in substantial changes in their values and beliefs and a massive absorption of science and technology in agriculture. A new interaction among technology, social relationship and culture is now taking place in the rural societies resulting in social mobility, emergence of new power structure and changes in to the modes of exploitation of the deprived classes. The new agricultural activities requires for the illiterate to learn the skill to negotiate with banks, revenue

authorities, police administration, marketing bodies, etc. They are required to consult the experts and technicians for various modern agriculture works. This could not usually be handled by the elder uneducated generations, hence an increasing number of them have been attending the adults school especially opened for them, and are learning the importance of being literate. Such an awareness constitute one of the important aspects of modernization. Another consequences of this growing modernization in the Indian economy, is the increasing number of rural youth engaged in the agricultural activities – such as negotiations for loans with banks or consultations with experts with regard to the use of improved seeds, irrigations, fertilizers and so on – due to the fact that their elders are not able to handle such activities due to illiteracy. Such roles are thus being increasingly performed by the younger generation who are either school or college educated or they may even be at times a drop-out.

One of the central issues of our times is change. Everywhere change has become central to people's awareness and there is commitment to change that is irreversible, irresistible and irrevocable. In every society there is technological change, rapid ideological change induced by internal incongruities in economic and political patterns by conflicting ideologies.

Social change occurs in all societies, slow perhaps in primitive and folk societies and rapid in complex societies. Gradual and slow, or rapid and

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spectacular, social change does not occur irrespective of the type or location of human society in the world, for change in society is inevitable. Social change involves a change in the structure or function of social forms. Social interaction involving social processes in society, takes place in accordance with existing norms and values in organisations, institutions and other societal forms within their framework. Social change however, involves alteration in the structure and functioning of these forms. Therefore, change in culture brings changes in society and changes also bring about cultural change

Thus, the society is subject to continuous change. In every society numerous process of change are operating simultaneously which introduce variations and modifications in its fabric. However, the rate of change varies from one society to another. In some societies the rate of change is rapid whereas in some societies it is slow and gradual. Therefore, it can be assumed that, various aspects of society are interrelated and intertwined with each other and change of one evokes change in the other.

In olden days the people of Ukhruul district, where the present study is focused, remained segregated from the rest of the world. The people were confined within their own villages. They were superstitious and believed in super natural beings. There was no proper communication, educational institutions and people practiced primitive mode of agriculture where shifting cultivation was

practiced with the cutting of forest and burned the trees into ashes. In this burned and slash land they cultivate different kinds of crops like paddy, millet, maize etc. There was no surplus food. The people in those days were left alone to lead a life following their own customary laws in all matters of their socio-political activities. Chief of each village along with the village councilors headed the people.

Later with the coming of Britishers in India and more after independence, the land slowly developed and become one of the important regions of Manipur. The contribution of Christian missionaries in the rural development in the region is found to be very significant. Their main purpose was no doubt religious but seeing the poverty of the people, they enlarged their objectives to develop the area as well.

With the coming of independence and introduction of new political system, numerous developmental programmes have been undertaken in the area to bring social, economic and cultural development. These developmental programmes are being implemented by both the governmental and non-governmental agencies. Even some traditional agencies have been involved in this process. In view of this the researcher proposes to examine the various aspects of the developmental measures and intend to show their relationship to social transformation taking place in the light of the people. Moreover, the

social life of the district has been undergoing a rapid transformation as a result of the introduction of a new way of life by Christianity, contact with outside world, formal education and imposition of new political system etc. The most important of social transformation, which has been taking place in the society, was the conversion to Christianity, which began after the occupation of Manipur by the Britishers in the last part of 19th century. With the advent of Christianity, social change of the society has taken place in numerous ways viz; by introduction of schools, cottage industries, informal education, etc. Many indigenous social practices and aspects of culture were almost abolished and many modifications were made in the traditional social customs and practices.

SURVEY OF LITERATURE

There are large number of studies on rural development and social change in India. It is not possible for us to review all of them. Therefore, only some selected studies have been reviewed to highlight their major findings and thrust.

Singh, Katar ¹⁴ (1999) in his book systematically deals with subject of rural development- its basic concepts, elements, objectives, paradigms, determinants, policies and programmes and management. He further stressed that since more than 70 percent of India's population living in rural areas, any strategy for socio-economic development in India must focus on rural development. He also emphasized the pivotal role of human resources as both

means and ends to development. This revised edition includes an integrated treatment of the principles, policies and management of rural development, new research and statistical data, illustration and examples from current situations, and a new methodology for project monitoring and evaluation.

J.Krishnamurthy ¹⁵(2000) in his book has attempted a systematic research for an understanding of the people's perception of development and also attempted to assess the extent to which such perceptions are at variance with the professed objectives of development. It provides a comprehensive understanding of India's ongoing process of rural development. He further has used empirical evidences in his book to highlight the level and patterns of development in India's rural remotes. His book focused on the key issues relating to the awareness of the need for development, change and identifies the threshold of development. He also identified the positive impact of developmental programmes, which has been implemented.

Ruivah, Khashim ¹⁶(1993) discussed the factors bringing about socio-cultural change as well as dynamics of change. He discussed the background of the Tangkhul, their society, culture and value system along with the details on the various aspect of their socio-political institutions with a lucid analysis of the emergence of changes and their reflection on the modern Tangkhul socio-political scenarios, particularly after its contact with the missionaries and modern

civilization. In the last Chapter of his book he discussed the changes brought about by the imposition of an alien political system, technological advance, and above all proselitization by Christian missionaries, which has transformed the Tangkhul value system.

G.R. Madan ¹⁷ (2002) makes a comprehensive and critical survey of rural development going on in the Indian villages level of present day society. In his book, he attempts to deal with several aspects of village life in a systematic manner. In one part of his book, he discussed the history of rural development in India. He further deals with the programmes of agricultural development which includes the production of various crops,edit, supplies and marketing, land reforms, land holding and management, irrigation and power, animal husbandry, transport and communication. Besides, he deals with the problems of rural workers and the rural industries including the problems of poverty, unemployment and minimum need programmes for rural upliftment.

A.L.,Ao¹⁸ (1993) in his book has done an authentic study of rural development in Nagaland where the author first of all proceeds in a systematic manner to trace out the historical background of rural development venture in India and elsewhere in different periods. Secondly, the author takes his readers into confidence on the social profile of the locale of the study and the reasons for selecting five villages to generate first hand empirical data from the grass-

root level. He further delineates inter-tribal, intra-tribal, inter-clan, village, inter-village interactional processes and other aspects of Naga social structure, and authority systems. He also provides with the minutest details of the various developmental schemes introduced at the instance of Government, their actual performance at the village level, and the quality of Naga participation in such dispensations. The author in his concluding chapter on the Naga model of development presents an ingenious, pioneering and audacious proposal to restructure the Naga social and political structure with a view to achieving Naga tribal socialism. His study refers to the phenomena of Naga social transition in which he is of the opinion that Nagas have changed and are changing fast.

OBJECTIVE OF THE STUDY

Several studies of rural development and social change have been conducted and written by different scholars of the country from time to time. We find very limited studies in which the problem of development has been looked into the context of social change. This enquiry intends to undertake this problem and proposed to select Ukhru district of Manipur for its empirical examination.

The study of rural development and social change in this district is the first of its kind. The present research study was conducted with the following specific objectives.

1. In the first place attempts were made to examine the governmental programmes, which have been undertaken for rural development in Ukhrul district.
2. Secondly, the role played by various agencies in implementing the developmental programmes was assessed.
3. Thirdly, it analyzed the impact of these programmes on the transformation and change that has been taking place in the society at large.
4. And fourthly, attempts were also made to analyse the overall factors, which brings about development and change in the district.

METHODOLOGY OF THE STUDY

The study aims to explore, examine, and analysed the social, cultural and economic development that have been achieved in Ukhrul district through various programmes undertaken by government departments and various voluntary agencies which is of descriptive and evaluative in nature. The universe of the study comprises, selected villages in Ukhrul district of Manipur. After careful consideration of several factors, five villages were selected in each block of the district.

The researcher being member of the community under study followed observation method , participants' methods and interview method to get first hand information.

Thus, both primary and secondary sources of data were used. The primary sources were mainly based on the observation and interview-schedule methods. Social leaders, elders, and Villages Councillors were interviewed to get first hand information. A secondary source of data, includes government records, journals, and magazines, published and unpublished, and research studies conducted by different organizations and individuals

SELECTION OF SAMPLE VILLAGES

For the authenticity of the study, five villages viz; Kasom Khulen (Kasom Khulen sub-division), sorbung village (Phungyar Sub-division), Longpi Khulen village (Chingai Sub-division) Kamjong village (Kamjong Sub-division) and Khangkhui Khulen village (Ukhrul Block) have been selected for intensive study. Khangkhui Khulen village under Ukhrul Sub-division is some around 12 kms away from district headquarter. This is famous for its Cave (Khangkhui Mangsor) which is one of the famous tourist place in Manipur. In spite of all these resources, this village is the most neglected village where there is no proper road connection. The second village i.e Longpi village under Chingai Sub-Division is 30 kms away from the district headquarter. The village is famous

for pottery making where all the pottery products are supplied from this village. The third village Sorbung is around 60 kms away from the district headquarter and the biggest village under Phungyar Sub-Division. The fourth village Kamjong is 57 kms away from the district headquarter and the biggest village under Kamjong Sub-Division. And the last village Kasom is around 100 kms away from the district headquarter. These five villages were selected from each zone/ blocks (as mentioned earlier) to assess the overall development, which has been taking place in the district.

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CHAPTER - V

CONCLUSION

Poverty alleviation has been the main objective of the government's various five-year plans not only during post-independence period but also during pre-independence period, a lot of attention was paid to uplift the rural poor. In this regard so many rural development programmes were launched in India, especially to provide job opportunities to raise their income. Hence, they are enabled to improve their standard of living. Indeed these programmes are assumed to eradicate poverty in rural areas. These programmes are designed for getting following objectives.

- i. Creation of socio-economic infra-structure, necessary for rapid development of rural areas and,
- ii. Increasing the income of individual of rural people by providing productive jobs.

Keeping the above objectives in mind, the government of India has launched various poverty alleviation programmes. In this connection, development of fundamental infrastructure in rural areas was given first priority by inducing Minimum Needs Programme (MNP). This is being done under programmes like water supply and sanitation schemes relating to land reforms,

agricultural marketing, rural godowns and development of roads in rural areas. These programmes is supposed to provide the rural areas certain economic and social infrastructure, ensuring facilities like roads, electricity, drinking water, medical care, and primary schools etc., which are basic requirements of development of a particular region. They are also essential for the successful implementation of poverty alleviation programmes.

Programmes like integrated rural development programme (IRDP), Development of Women and Children in rural areas (DWCA), Drought Prone Area programme (DPAP), Training of Youth for Self-employment (TRYSEM) etc. are launched by the government, which aims at lifting the beneficiaries families above the poverty line by providing financial assistance (partly by way loan and partly by way of subsidy) to enable them to acquire productive and income generating assets. These programmes have also been extended to the whole country in the form of schemes for productive skill (through TRYSEM). This is a scheme for rural youth with an aim to eliminate unemployment/underemployment in rural areas. Besides, there are programmes like NREP, RLEP, SGSY, PMGY, PMGSY, etc. which are designed to provide employment opportunities and to provide short term jobs.

In spite of the efforts put by the government and voluntary agencies these programmes seems to be far from satisfactory. Large amount of money has been pumped into poverty elimination programmes. But poverty in rural areas still

remains severe. Progress regarding creation of economic infrastructural facilities in rural areas also exhibits a dismissal picture. Problem of drinking water in rural areas is still acute where in many areas rural people use impure water, which in fact leads to ill health of the rural people. In some area it is found that because of the inadequate water supply to the people, the people have to fetch water from a distance of two or three kilometers away from the village.

Agriculture, which is considered as the backbone of rural economy is also far lacking behind. Due to inadequate irrigation and scarcity of rainfall (in some part of the country), which is seasonal, that leads to uncertain and uneven distribution for cultivation of different crops. It is to be noted that illiteracy has been acting as a major barrier in rural development and is a main cause of rural poverty. Health services in rural areas are found to be unsatisfactory. In many parts of the rural areas not even a single health care centers can be located. This in turn leads the rural poor to take the sick persons to the urban areas in spite of their poor economic conditions.

The mode of transport and communication seems to be far from satisfactory, which in fact is one of the reasons why the rural people remain still poor in spite of several programmes implemented. Hence, it can be concluded that socio-economic infra- structure in rural areas is very poorly developed.

The implementation of present rural development programmes needs to rethink. There is no proper coordination between different programmes. All of the rural development schemes require to be integrated or coordinated effectively. There is also no integration of rural employment programmes at any level. Funds for poverty alleviation programmes have to come out of additional deposits, which the system can mobilize. But there is no happening in the way as one would wish to happen.

Most of the rural development programmes provided to agriculture, allied sector and small business activities to increase the monthly income of the rural poor are far from satisfactory. In this respect we have neglected the role of social forestry in rural development. The role of social forestry is also very essential in the process of rural development in order to make aware of the use and generation of income through plants.

The poverty alleviation is a challenging task, which has to be attacked from every angle. In real sense, it requires manifold approach. Only financial assistance cannot prove meaningful unless efficient system of programme implementation is established. This process requires a wise and dedicated political leadership, efficient administration, proper monitoring, people's participation and awareness. The role of voluntary organizations in rural development is also desirable. Illiteracy among rural masses, especially among

female is a major hurdle. So programmes related with women education and health care should be given preference. But in spite of all these the government and voluntary organizations have neglected this in many of the programmes implemented which in turn lead the rural masses to remain poor. The growing of population is the root cause of our failure in eradicating poverty.

One of the issues or problem responsible for the failure of these programmes is that, rural development has become fashion to talk of strategy' while discussing developmental process-whether be it economic sphere or any other. The facts remains that despite several five years plans, the impact of development has been negligible in rural areas in as much as the living standards or quality of life of the masses has not shown any appreciable improvement. At the same time, even the benefit of several programmes meant exclusively for alleviating poverty and raising the quality of life of the rural masses have not given any definite results. Not that there has been no impact of such programmes on them, but certainly not in proportion to the huge amounts of money spent on the same. This therefore, becomes a cause to the people. Hence the need for a suitable strategy is needed for rural development on which depends the progress and prosperity of the country, as most of our people live in villages and unless they benefit from such developmental programmes it would mean nothing to the common man.

In the context of Ukhrul district, which is under the present study, the district is the most neglected district in Manipur. Once upon a time, people of the district were segregated from the rest of the world and confined to their villages because of the warfare that was prevalent among villages. They were superstitious in nature and believed in supernatural beings. There was no road communication, no educational institutions, etc. The only means of livelihood was the dependence on agriculture, hunting and fishing. Besides, people were left alone to lead a life following their own customary laws in all matters of their socio-political activities.

Later with the coming of Britishers in India and more so after independence, the land slowly developed and became one of the hill district of Manipur. It is worth mentioning that the contribution of Christian missionaries to this land has help the land to develop to a large extent. Their main aim was no doubt religious but seeing the pathetic condition of the people, they enlarged their objectives to develop the area as well. With the coming of independence and introduction of a new political system, and more with the emergence of state, numerous developmental programmes have been undertaken in the district to bring about social, economic and cultural development. In the process of development in the district, both government and voluntary agencies took initiatives to uplift the rural people. Even traditional institutions are also involved in the development process. In view of this, the researcher proposes to examine

the various aspects of developmental measures and intend to show their relationship to social transformation taking place in the light of the people of the district.

In the foregoing pages attempts have been made to examine the various rural development programmes, which have been implemented in the district for upliftment of the rural people. In the course of the study, it is found that, rural development programmes like Swarjyanti Gram Swarozgar Yojna (SGSY), Pradhan Mantri Gramodaya Yojna (PMGY), Indira Awaas Yojna (IAY), Jowahar Rozgar Yojna (JRY), etc. which have been implemented for the last few decades have no doubt witnessed changes in the socio-economic scene of the district. However, all the blocks and villages have not registered progress at the same rate nor have they attained the same level of development. At the same time, many of the rural development programmes seems to be far from satisfactory in spite of the effort put by the government and voluntary agencies.

The findings of the researcher in the course of the study may highlight the socio- economic condition of the district. The socio-economic infrastructures in rural areas of the district are almost nil. Infra- structural facilities like schools, health centres, etc especially run by the government are almost non existence where teachers, doctors, nurses etc. employed in the rural areas are absent from their work most of the time. In some of the interior places, they are not even seen

once in a year. These poor facilities in turn lead the rural people to go to urban areas for their children's education, livelihood, and it even compels the rural people to take the patients to urban areas in spite their poor economic conditions.

Agriculture, which is the backbone of the district economy, is still lacking behind. People are still using the primitive methods of cultivation, which in turn yields fewer products, and are not even sufficient for their daily needs. The practice of shifting cultivation is highly prevalent among the people of the district. These practices are found mostly found in the eastern and southern side of the district and it is most commonly practiced among the Kuki community of the district. The implementation of High yielding varieties has become a failure in the district due to ignorance of the rural masses and negligence by the government agencies in implementing the programmes for improved technology.

The mode of transportation in the district is very poor. It is to be noted that, in most of the villages in the district, the road are not well connected. The people have to come on foot to the town for their necessities. On the other hand due to inadequate transport system in the district, the villagers are unable to bring their locally available products to the market for raising their economic status. This is also one of the hurdles, because of which the rural people in the district remain backward. Due to inadequate system transport facilities the villagers are

compelled to sell their produce at a very low rate, which even could not even meet their daily needs.

Besides, facilities like irrigation, electricity, water supply, market facilities, power etc., which are very, much essential for upliftment of the lives of the rural masses are far from satisfactory. People in most of the villages do not have enough facilities to help them stand independently.

The reason for backwardness of the district both socially and economically is mainly because of the improper utilization of the programmes for rural development. Mass participation in the planning is totally ignored and people are not aware of most of the programmes that have been implemented. Unless these issues are properly sorted out and the programmes for rural development are utilized properly through people's participation and rural people's is aware of all these hurdle for development, the rural development will be of talk and strategy without practical.

Another reason which for the district still remains backward is that, people do not take much interest in any of the developmental programmes which have been implemented and undertaken in the district but they are more to their own self-interest. People are aware of the development programmes but they are not aware of the funds, which can be utilized in proper way. Another cause for the

failure of these programmes are of politician who use the fund for buying favour from the public by distributing among their party man without putting them into actual desired use. practice. The practice of corruption by way of taking half of the amount for development by the concerned authority is also one reason for the failure. On the other hand, lack of skilled or trained personnel in the field also being about failure. If these hurdles are not sorted out and properly utilized, problems of poverty will be more severed in the future. In the light of the above-mentioned, rethinking about the development of the district has become the need of the hour.

From the above noted issues in the implementation of various programmes launched by the government, it is clear that there are major hurdles in operation of these programmes. They are;

1. The beneficiaries are not being able to cross the poverty line because of the inadequacy of assistance made available to them
2. The procedures for release of subsidy and credit give plenty of scope for corruption.
3. The lack of coordination between the district rural development agencies, the blocks and other departments.
4. The total absence of planning at the district and block levels.
5. Non- availability of managerial skill at the field level.

6. Lack of proper banking procedures and awareness to the rural poor for the upliftment of their economic status.

7. Lack of basic development infra- structures facilities like drinking water, electricity, rural roads, medical care, primary and secondary education etc.

In the foregoing pages attempts are also made about the various roles played by voluntary organisation in the process of development. In the past few years, Ukhruil district has witnessed the emergence of a number of voluntary organizations such as community-based organizations, Self- Help Group, and Trade Union etc. These organizations have developed different kinds of strategies for addressing the poverty at the local level with the objectives of improving their living and working conditions. Enabling the poor to form their own organisations have in many ways proved to be successful. It is worth mentioning that through various programmes introduced by voluntary organizations in the district for rural upliftment such as health programme, economic development, community asset development, education programme, etc at the grass-root level has brought about changes in the socio- economic scene of the villages.

The people of Ukhruil district have witnessed tremendous changes economically, politically, socially and in the religious fields through various *influences that have influenced from outside directly or indirectly. A new standard of living has emerged and has been adopted by the people which was at time ill*

assorted with their own traditional ways of life. Christianity which was introduced by the White Missionaries in this land proved to be beneficial in many ways such as removal of superstitions, introduction of schools, hospitals etc. It may be noted that through their tireless efforts, people are more conscious of their living.

The education in the district have changed the society whose efforts from the parents, their eagerness to give their children education, have changed the old ways of living. With the rapid increase in literacy rate a great many have gone away from the district in search of jobs and the problem of employment is raised, where many educated youth are frustrated and helpless.

Politically in recent years there has been many changes among the people, which the modern form of government has exercised, considerable influence on the traditional political system. With the introduction of new political system in the hill area of Manipur the village organisation has been brought under the control of the state government. It may be mentioned that the earlier form of localized political power among the tribal as well as among the people of the district is gradually being obliterated by the state, whose more complex form of government is to serve as the political prototype for the development of the district.

The traditional mode of cultivation whose economy of the district was dependent on agriculture in the past has changed to a large extent. In today society, people are not only dependent on agriculture though majority of them are still dependent on agriculture. People have started spending a part of their economic as well as social life in the market and social services to raise their economic status. The people have started looking other alternatives like growing banana, pineapple, vegetables etc. for selling in the market. Moreover the proprietary rights of the people in the district are not longer confined to the village- based resources only. There are many people holding professional jobs. Therefore, there is no doubt that with the spread of modern education more and more young people are entering into the field of job market living their hometown. They exhibit the characteristics of participants' culture. Even in the villages, one can see modernity have started creeping into the daily lives of the people.

In the foregoing pages attempt are also made to highlight family of different communities which prevails in the district in the early days and the existing system.

The family among the Tangkhul consists entirely of persons related through descent marriage or adoption. It is patrilineal continuity, which each generation is genealogically being linked up through males. The authority of a family is rested upon the father till his old age after which the eldest son inherits his father's responsibilities. The eldest son remain in the original house to serve

as the head of the family and connecting link between his predecessor and successor whereas the other sons leave the house along with the parents. When the younger sons get married they, one after the other set up a branch family. Daughters too join other family by marriage. He is the sole person to find relation with other members of the community and he is known as *Shimva* or *Shimakhava*, which means owner of the entire family. It is the duty of the father to maintain his wife, unmarried children, making decisions in all affairs, dividing properties among the children both movable and immovable, represents the family in every matter of the village, took responsibilities for any wrong committed by his children, help and co-operation are all extended through the consultation of the father. The maintenance of the family though theoretically falls within the jurisprudence of the husband; practically the married couple with the active co-operation and help from their sons and daughters shares it. The eldest son of the family soon after marriage or before marriage is saddled with full responsibilities and obligations to the family. The social position enjoyed by his father, all the responsibilities, status, privileges etc. are transmitted to him. Hence, he represents the family in the clan meetings as well as in any other village gatherings. Though in tradition it is the duty of the eldest son to look after the parents but in modern times it is the choice of the parents to stay in any of their sons according to their preferences.

In the case of Maring society, the continuity of each generation is also genealogically linked up through males. The husband is the head of the family. It is a customary law of the Maring to relinquish the house in favour of the eldest son as soon as he marries. The parents and the unmarried children, if any, will be helped by their clan members and the villagers as a whole to build a new house. The parents will have to move to a new house every time when a son marries. When all the sons are married as per the customary law, the eldest son will take charge of his parents. The parents may, however, choose to stay with any of the sons if they find him and his wife willing.

The revered articles such as ritual stones and associated properties remain in the original home. Maring is strictly and purely a patriarchal society. The father therefore is the head of the family and as such has certain duties, responsibilities and powers. As head and main custodian of household affairs it is his duty to look after and maintain the household affairs. He has the authority to give consent in marriages of his sons and daughters and give away properties to the eldest son after his marriage. The eldest son of the family before or after his marriage is saddled with full responsibilities and obligation to the family. After his father, of all the male children, the eldest is supposed to have closest ties with his father. The social position enjoyed by his father is transmitted to him and he for all practical purposes starts enjoying all the social status and title as the head of the family after the death of his father. Sons and daughters when they reach

marriageable age get married and set up a separate house of their own as a branch of their natal family. Daughters after their marriage leave the parental house and join another family and set up a branch family in her husband's family.

Whereas, in the case of Thadou Kuki, it is a nuclear family called *insungmi* in local terms. The family among them is nuclear except in the case of the eldest son who remains with the parents after marriage. As soon as the sons gets married set up new branch of family by marriage. The sons after marriage have separate house of their own but it should be borne in mind that notwithstanding this separation, they try to keep their close relationships with their parents and family members. It is the bounden duty of the father to arrange a plot of land, make a house to his sons after marriage. In case, the father died before the marriage of his sons, it is the bounden duty of the eldest son to look after the marriages of his younger brothers sisters. It is also his responsibility to arrange new plot for separate household for his brother with the active corporation from all the brothers.

The father who is vested with the supreme authority over all matters concerning the family heads a Thadou Kuki family. His authority is near absolute in the sense that the women folk are said to have no significant roles particularly in decision making. Father's decision is always considered as final but the

husband always consults his wife before taking any decision concerning the family.

In Thadou Kuki family each member has their own allotted duties and responsibilities. During the agricultural season especially during jhuming after the selection is done, all able-bodied persons in the family work together till the completion of the jhuming operation.

As head the father performs all the rituals relating to family affairs. For example, it is his duty to call *thempu* (priest) to make an *indoi* (household deity). It is also his bounden duty, especially in the present times, to give education and guidance to his children for their future life. The responsibility of the father devolves upon the eldest son if the father finds himself incapable of taking the responsibilities or after his death.

Each Thadou Kuki family has two most important relatives known as Becha and Tucha. The relatives are the outcome of their marriage system. Tucha is sister's son father's sister's son i.e. the close affinal relationship on the wife's taker side. Tucha are of two types, senior Tucha and Junior Tucha.

A junior Tucha takes the responsibility of senior Tucha in his absence. Becha is another type or set of relatives from among the agnates i.e. kin on the

father side or the mother side. Any person or best friend can also be the Becha of any family.

Becha has also of two types senior Becha and junior Becha

The junior becha takes the responsibility of senior becha in his absence.

One is to find out some one as Tucha relative who are married from the lineage. In case the father who is the head of the family do not select the becha for his sons that is after the marriage of his son or the father died before the selection it is the duty of the eldest son to select for his brothers.

In the foregoing pages attempts are made about the marriages of the different community in the district. In the of Tangkhuls society they consider marriage as an important fundamental institution of an individual life for the continuance of their social unit and for procreation of the children. Marriage is a social contract. In order to bring about such a contract a-go-between woman (*Ngalahangsang khamiva*) or a matchmaker is engaged who stands as a witness to all the alliance and transaction. The marriage tie is permanent and it is patrilocal in the Tangkhul society. The woman is taken to the husband's family and she assumes her husband's clan name.

In Tangkhul society monogamy is the ideal and general practice but there is no restriction against polygyny. The rareness of polygyny might be due to

economic factor as well as their unwillingness to have more than one wife. At present, being a Christian society polygyny is strictly forbidden.

A Tangkhul marriage may be the outcome of youthful courtship followed by the approval of their parents or arranged by the parents. Ample freedom is given to choose his or her life partner. While choosing life's partner he or she should bear in mind that the rules of clan exogamy must be observed strictly. Although ample freedom is given to select life's partner, the approval of the parents of either party is obligatory and generally no matrimony could take place without the consent of the parents. Almost all the unapproved or unarranged marriages are regularized through the performance of post-marriage feast called *Phazat khangarum*, means eating together.

After courtship the boy and the girl express their desire to their parents or in some cases a go-between woman negotiate for matrimonial alliance. On knowing the mutual acceptability of the families they fix a convenient time for engagement. The groom's father, or one responsible male member can act on behalf of the father if the boy's father is no more, along with some of the clan members of the boy proceed to the girl's home. From the bride's family too some responsible persons join the groom's party to discuss in detail about the properties, both moveable and immovable, to be given to the couple after their

marriage. On the day of engagement the date for marriage ceremony is also fixed to suit the convenience of both the parties.

From the day of engagement onward both the families are considered as related through marriage and address each other with the proper affinal terms. The period between engagement and marriage may range from a few months to two or three or even more years and during this period the boy and the girl remain extremely attentive to each other's affairs because the engagement is not as final as marriage.

The Tangkhuls strictly follow clan exogamy in case of marriage between two parties and prohibit clan endogamy. Any individual violating the custom was heavily punished and the union is called *Shokhala*. They are purified by performing purificatory rite by way of killing a pig or a dog, splitting into two equal pieces and placing it at the village gate one facing upward and the other facing downward symbolizing the confession of the sin, witnessed by both heaven and earth. A mother's daughter's marriage with maternal uncle or maternal uncle's son is called *Vakhalat*. Such union must separate by killing a pig or a dog or a buffalo and the meat is distributed among the villagers as a sign of purification. Matrilineal cross cousin marriage known as *Pam* was popularly practiced in the days of yore but now a day it has been relaxed and no one is

forced to marry a cross cousin. Mother's sister's daughter's marriage known as *Chinaora* is not allowed.

The Tangkhul society is not very strict in applying prohibition on the ground of affinity. A Tangkhul may marry his brother's widow or his deceased wife's sister and such type of union is called *Meirongkapei*. However a Tangkhul cannot marry his wife's mother or grandmother and a Tangkhul woman cannot marry her daughter's husband or daughter's husband. If such union takes place they are called *Shokaphalat*. There is no prohibition on the ground of fostering, if the said fostering was done outside the clan group of the fostered person. Though marriage among the Tangkhul is initiated by courtship, an approval from the parents of both side is essential.

Marings practices both monogamy and polygyny (*Nu-mantarin*). Besides, among the Marings differentiation of status was intimately connected with polygyny. A man should have a major wife besides having non-major wives. The first wife is the major wife who enjoys the highest position. She is considered superior to other wives. No formal ceremony is performed in the case of later marriages. The junior wives or non-major wives are not entitled to any separate house. In the case of levirate the deceased brother's wife will enjoy the right of a formally married wife. Sons of the junior wives do not have inheritance rights. But

if the major wife does not have a son others may have a claim. In such a situation inheritance rights is recognized on the basis of seniority.

Marriage negotiation is elaborate. Formalization of marriage takes three years. During these three years pre-marriage ceremony (*nungai*) has to be performed three times. On the last occasion (Bride's price) is given symbolizing the final performance of marriage. On the last occasion of the performance of *nungai*, after the bride's price is given the groom's party arranges a feast at the house of the bride. The bride price (*Manlam*) is valued in terms of gongs (*Mandar*), mithun or shirim in local term of not less than three years old, a sum of rupees thirty or along with rupees six as a price for feeding mother's breast. The gong should measure seven kaaps. The gong may be replaced by cash incase an availability. In recent years a mithun along with rupees sixty is the amount generally accepted as the bride price In case of marriage by elopement, *nungai* is not performed.

If the girl, after *nungai*,(after completion of all the formalities) runs away with another boy, violating the agreement, a heavy fine consisting of three mithuns of not less than three years old, three pigs, three chickens, three jars of rice beer (Waitul tulkhang) and gongs of six kaaps would be imposed on the new couple. If the new husband belongs to the same clan as that of the originally fixed one, the fine will be reduced to one-third. In addition the boy will be required

to pay a fine of two gongs (mandar) One of seven kaaps and the other of six kaaps to the earlier husband so as to prevent him from demolishing his house.

The Maring strictly follow clan exogamy in case of marriage between two parties and prohibit clan endogamy. If and when a marriage takes place in violation of the custom of clan exogamy the marriage is as regarded as void. Such a union is called *Pinglam* in local term. A violator was banned from participating in ritual practices called *kholamal*. Besides, the violator has to be a fine (*mungna*) in terms of pig and rice beer to the villagers. Depending from village to village, some would be kill a goat and a chicken. The chicken is split into two equal parts and is buried. The village priest called *Thiem* performs the whole rite. If a girl while she is still in the *rakhang* becomes pregnant she is fined a pig and a pot of rice beer by the villagers. Such incident or event is called *Rakhang Bornai* and the fine imposed is called *chui*.

Matrilineal cross cousin marriage mother's bother's, daughters marriage is a preferred one and is known as *Puwachamanei*. Mother's sister's daughter marriage is not allowed. But if there are such unions there is no strict law to regulate it. Such union is called *thlam-charcha*. The village exogamy formally, not to speak of tribal exogamy, was a strict rule. But they no longer observe this. Since clan exogamy is a strict rule of custom no two persons related by blood on the father's side could marry. This is a prohibition based on the ground of consanguinity. The Maring society is not very strict in applying prohibition on the

ground of affinity. A Maring may marry his brother's widow or his deceased wife's sister. A Maring marrying elder brother's widow is more common than marrying younger brother's widow. A Maring can neither marry his wife's mother or grandmother nor can a Maring woman marry her daughter's husband or daughter's husband.

Marriage between the fosterage group is possible among the Maring if the adopted son/ daughter is from a different clan and stand in a marriageable relation.

The marriage alliance between two individuals of the opposite sex is also an alliance between the exogamous clans and two family units. Hence the parental approval is a must. Marriage is also needed for successfully meeting the needs of agriculture-based economy. Therefore before giving consent to their marriage the parents judge the would be couple as to whether they will be able to fit in with the ever challenging situation of the society for their living.

Marriage, which is also an important form of institution among the Thadou Kuki, is observed to be of three types-

- i. Marriage by arrangement (*chongmu*),
- ii. Marriage by mutual consent or love,
- iii. Marriage caused by pregnancy (*Jolha*) and

In this form of marriage the bride- groom's parents send go-between to the parents of the bride. If they are agreeable, kill a pig for the representatives of the bride groom's people and they all eat it and *ju* (rice beer) is also drink as a sign consent to the marriage. This is called *satumsha*. At this the settlement is made as to the amount of bride price to be paid and how much of it should be brought on the wedding day. If afterward the question of return of the man (marriage price) should be arise for some reason leading to divorce then his *satumsha* expenditure is returnable. The date of taking away the bride price is fixed on at the time of this feast and the representatives of the bridegroom's people return and inform him or his parents of the result. There may be some haggling over the marriage price but the full amount to be paid finally is settled before the bride is taken away. When everything is fixed up the bridegroom will send a strong man with his representatives to take the bride on the day fixed sending that part of the marriage price agreed on to paid at a time. Such marriages require a series of visit from the bridegroom side to the bride parents for approval and when the matter come to an agreeable situation the process of marriage starts thereafter.

This form of marriage is taken when a boy and a girl love each other by mutual consent. In this matter, if the parents agreed each other to the marriage of their son and daughter a certain negotiation is made regarding the marriage price. The bridegroom's parents usually visited the bride's parent with traditional liquor (*ju*) begging the daughter for the wife of their son. If the parents of the bride

agreed to the proposal a day for marriage was fixed. Accordingly when the day comes they solemnized the marriage.

When a young boy and a young girl elope and live together without or against the wishes of the parents either or both parties. No ceremonies are performed in this type of marriage. The man is settled on in due course. This form of marriage is against the custom but the society still considered such marriage as family in the village.

The marriage price in Thadou Kuki society varies according to the status of the family and according to the membership of different clans, each of which has prescriptions for its own members. Bride-price is offered as an honor shown to the parents or guardians of the bride. It also enhances the social status of the bride and her family besides ensuring.

The reduction of marriage price of a widow or of a girl who has already become pregnant and enduring marital life of the couple. It is, after all an economic transaction which comets the bond between the bride –giving and bride- receiving groups. Generally speaking the aristocratic families demand comparatively much higher bride- price then the brides from the commoner families.

This price is fixed by agreement between the contracting parties. Normally a *shelpi* or a female mithun, is paid as part of the first installment of marriage price: and the balance is usually paid gradually, and if the wife's next of kin agrees, any articles of small value such as a bead, necklace etc., may be taken to represent one or more mithun or gongs. There is a nominal tribal price for the *mangkat*, and except in the case of Chief's the following should be observed as the maximum amount divisible in exparte cases. The marriage price or *mangkat* of a widow at her second marriage is less than of a similar clan.

According to the customary rules of the Thadou Kukis, there are certain conditions before entering into wedlock. They are:

In the traditional Thadou Kuki society, there is no specific age of marriage. It is usually judged from the maturity of a boy's or girls physical structure and when he acquires the capabilities to maintain and fed the wife and children. Whereas in the case of girls it is usually considered when she attained puberty or when she is capable of bearing a child.

The Thadou Kukis does not strictly follow clan exogamy and clan endogamy. The marriage between the sons and the daughter of the same brothers is strictly prohibited. Such marriages are not considered as valid marriage. Such union is forced to divorce and a fine of two mithuns is imposed on the person who violates the rules.

It is always the parents who give consent or disapproved for the marriage of their sons and daughters. In the absence of the parents, it is the duty of the eldest son to take the responsibility of his parents in giving the consent in the marriages of her brothers and sisters. In the case of the eldest son found to be minor or there is no male issue in the family than the responsibility of giving consent to the marriages of the deceased's sons and daughters devolves upon the nearest kin who is entitle to inherit the properties of the deceased.

Attempts are also made to highlight the land holding system among the various community in the district. In the course of the research, the researcher found that the land holding system among the various community of the district varies from tribe to tribe but they treated the land as "free gift of God". In the case of Tangkhul the land are used for many purposes where the people used for settlement purpose, cultivation, farming etc. The land may be roughly divided into the following:

1. On the immediate outskirts of the settlement area there is woodland commonly known as *thingkham lui*. It is divided into different segments, each of which is held by individual family. In some part the land are owned by the village community as a whole, individual family no right to claim the ownership of the land. These areas are specially kept for cutting firewood for domestic use.

2. The land which is adjacent to *thingkham lui* (woodland) is used for agricultural purposes where villagers raised paddy, maize, cabbage etc. The ownership is of two types. In some part individual family have ownership of their own whereas in some part especially in the western areas the chief of the clan (papa) hold the ownership of the land and he distributes land to his clansmen for cultivation.
3. The third category of land is known as *yaruilui* (public land), which is beyond agricultural land. In this land, the village chief along with the village council controls and is specially kept for growing valuable trees for construction and commercial purposes.
4. The fourth category of land is known as *ngaralui* (terraced land). Since majority of the population are dependent on agriculture, these land are considered as the most valuable land in Tangkhul society.
5. In this type of land each individual families have land of their own which can be inherited and transferred.

The ownership of land varies from village to village. Being a patrilineal society, the descent is always followed in the male line. A man enjoys absolute and unconditional ownership over whatever he owns. In general the ownership of land among the Tangkhuls are the individual family, clan and village community ownerships.

The land, which is owned by the individual family, is controlled by the father (head of the family). The land where clan owns is control by *Pipa* (chief of the clan) but the ownership remains with all the members of the clan. These lands are leased out or used for the development purposes of the clan. The land which village community owned is controlled by the Chief (*awunga*) along with the village authority (*hangva*). The land of the Tangkhul are wholly under the control of village authority which means the title of the village remains with the chief of the village (*awunga*). But in practice the chief (*awunga*) and village council has no power over the land of the individual family's and clan's land.

Transfer of land is prevalent among the Tangkhul society with certain rules are bound on such transfer. In the case of transfer of individual family land, the preference should always goes to the nearest kin, relatives and then to outside group. If none of the kin, relatives come forward to buy the same, he can also sell to any person outside the village but the boundary remains within the village. A bond of agreement is always followed when the vendee and vendor come to certain understanding. Clan land can also be transferred after discussing with the clan members. But the first preference should be always within the clan itself. Transfer of the community land are not prevalent in the society but can be leased out to any person or group by taking rental charges.

The mode of inheritance among the Tangkhul is always counted in the male line. According to tradition of the Tangkhul the highest share of properties goes to the eldest and second best to the second son and so on and so forth. The eldest son inherits the parental house after marriage and the eldest son becomes the head of the family in his father's place. Female does not inherit properties especially immovable properties but the father may give property to their daughters during their marriage according to the capacity of the family as gift. The father, being the head of the family and owner of the properties uses the properties according to his wishes and desire along with his family members. In some part of the Tangkhul the mode of inheritance specially the land, it goes to the eldest son of the *pipa* (chief of the clan) and it is his duty to give share to all his clan members for cultivation but the ownership always remain with the *pipa*. In returns the *pipa* (chief of the clan) gets one tin of paddy for allowing for cultivation.

The illegitimate son cannot claim to inherit any family property unless his putative father is found. The adopted son can also inherit property but inheritance depends entirely at the disposal of his *shimluikat* (nearest kin). A man may inherit the property of his brother through levirate marriage but in case of such marriage, the deceased brother's son gets the lion share of his father's property or it may remain intact in case of no male issue is born after their union. Physical deformities like dumbness, deafness etc also inherits the parental properties

according to his status in the family. In this case his properties are maintained or looked after by the nearest kin. In case of no male issue his properties are inherited by the nearest kin (*shimluikat*), which means legally authorized person who enter into the nearest relative's house. Mention may be made here that, marriage within the prohibited degree are debarred from inheriting the parental properties for it is considered as a serious crime. Such couples are exiled are from the village.

The land used among the Maring society can be divided into different types and the system of holding varies from village to village and zone to zone.

1. The land set for the purpose of resident of the villagers is known as settlement area or Yul. Each individual family have household site attach with kitchen garden in which they grow vegetables for domestic used. The individual family have household site of their own but the ownership of the land remains with the village community. It should be borne in mind that the household site, which can occupy the land for residential purposes.
2. Second type of land used is known as *jhumland* or *pamlao*. There are many plots for jhum or shifting cultivation. The village community as a whole owns these lands. The selection of site for shifting cultivation by the village authority (yul-urru) in consultation with khunbu and meilampu (chairman) of the village. Mention may be made here that, the individual family occupies and uses the land as long as they exist in the village but the family cannot

claim the ownership of the land used. The land is used for 5-7 years continuously depending on the fertility of the land. The jhum cycle is 8-10 years. The village authority always settles disputes. The villagers grow potatoes, maize, brinjal etc. in these lands.

3. The third category of land is terraced land. Since majority of the Marings are dependant on agriculture for their livelihood, these lands are considered as the most important and valuable. These terraced lands are owned by the individual family and is heritable and transferable.
4. The fourth category of land is reserved forest (*meilamril*), which is beyond agricultural land. The village authority along with the meilampu of the village controls these lands. These lands are specially kept for growing and preserving valuable trees for construction and commercial purposes.

The ownership of land among the Maring are community ownership except terraced land. Mention are made here that even though the land are community owned but the individual family can have permanent farming and can use the land as long as they live in the village. Transfer of land is found only in the case of terraced land, which is owned by the individual family where the rest of the land cannot be transferred and inherited. With regard to the mode of inheritance in the Maring society, it is always in the male line. According to the Maring tradition the eldest son of the family inherit all the properties from the parents and it is his responsibility to give share to his younger brothers.

Daughters do not inherit landed properties but they are given properties like ornaments, clothes etc. in times of their marriage.

The traditional land holding system of the Thadou Kuki was based on the principle of communal ownership with the assumption that the chief is the custodian of the village, customs and laws of the village community. The Chief being the owner of all the land distributes land to his villagers or the tenants-at-will for that matter, as a rule pay grain-rent or Bushan or Tangseo to the 'absentee' landlord i.e. to the chief. This subscription was a kind of agricultural tax or fee for cultivating the Chief's land by the individual farming families. The chief has the right to exempt any villager from the purview of the wax. By virtue of being the owner of the village land, there are other customary entitlements that the chief enjoys. They are;

- Front leg of any animals killed in his chiefdom
- Forced labour from the villagers. Four days labour in a year;
- Mithun levy;
- Sale levy;
- Death levy; and
- levy on wild honey in the forest.

The use of land among the Thadou Kukis can be roughly categorized as; The settlement areas known as KHO in local term. This land is own by the chief of the

village. Individual family have household site attach with kitchen garden but they cannot claim the ownership over the land used.

Another type of land, which is mostly found in the hillslopes, is jhumland or THINGLHANG LOU. The ownership rests with the chief of the village but the villagers do the selection of site for cultivation. In some areas the chief along with his council of ministers does it. The jhum cycle is 5-7 years.

The third type of land use is terrace land or phailei. This type of land used is mostly found in the plain areas where the said act is extended. In this type of land the chief does not have right to control over the land. It is also found in hilly areas that the individual family can use the land permanently. They can use as long as they remain in the village but they cannot claim the ownership of the land and it cannot be transferred and inherited. It becomes into the hands of the chief once the individual family leave the village.

The fourth type of land use is reserve forest, which the villagers preserve valuable trees for construction and commercial purposes.

The ownership of land among the Thadou Kukis rest the chief of the village. With regard to mode of inheritance among the Thadou Kukis, It is counted in the male line only. According to their custom, the eldest son in the family inherits all the parental properties and it is at his wish to share amongst his younger brothers. In the absence of male heir, the nearest of kin inherit the deceased's property. Female does not inherit landed property.

SUGGESTIONS

The failure of a number of rural development programmes in India in general and Ukhru district in particular, is found that there are significant gaps in the application of requisite management tools, techniques, and skills in the implementation, monitoring and evaluation of these programmes. There is also a gap between the authority and the agencies; which is responsible for the plan formulation, and the lowly paid and the highly demotivated village level worker who is responsible for the plan implementation.

The main reasons for the district still remaining economically backward may be attributed to non-participation of the people themselves in development programmes. It was learnt that the programmes have not actually reached to the interior villages. In this the village headman and other leaders seems to be the main hindrance to the development of the villages Another reason for the failure of these programs is that of politician who use the fund for buying favour from the public by distributing among their party man without being put into actual practice. It is also learnt that in most of the development programs, which are meant for poverty-alleviation, health, and education etc., half of the amount are being taken away by the concerned officers as bribe. This in turn leads to failure, which in most cases because of the improper handling and mismanagement of the programmes that, the projects are found to be half undone. It may also be mentioned here that majority of the people working for the rural development are

found to be unfit as they have no required training in the field. In most cases they are not aware of the problems and issues. They are not even able to develop acceptability among the people.

Thus, from the above stated reasons for the failure of many programmes and the backwardness of the district it is found that in spite of efforts put by the government for the development of the district, one can conclude that, the programs which has been undertaken started with high degree of expectation among the people, then come to the phase of wait and see, then criticism, the apathy and today it is pessimism and hopelessness among them towards such development programs which in fact vested with the politician whose interest is to give away the fund to their party man for their political favours.

Therefore, it is felt that for effective implementation of rural development programmes, it should basically the people's projects with people's participation. Every project should have a well plan of implementation, and its activities should properly coordinate and control by the project authority. Project beneficiaries should be closely involved in the implementation, monitoring and evaluation of the project. Moreover the researcher felt the following points need to give more attention in order to achieve goals and development to be meaningful.

1. Proper public awareness campaigning needs more attention.

2. Trained workers/ staffs involved in the development should be employed for effective implementation of rural developments.
3. Although both government and voluntary agencies are working hard to develop the rural masses, there is lack of co-ordination between the two thereby either duplicating their efforts some areas and no effort in other areas, which results in non-achievement of indented goals in development sectors. With better co-ordination comes cooperation and proper management resulting in continuous wave of development rather than scattered development. Therefore, for improved coordination, time workshop, seminars and meeting should be held regularly between the government and voluntary organizations.
4. The government schemes should reach the people whom they are intended.
5. The state government should introduce vocational training institutes so as to educate the rural masses to stand on their own foot.
6. Rural development projects should be sanctioned on long-term basis rather than on short-term basis to ensure proper implementation and monitoring of programmes as well as to provide continuity to a project because development is a slow process.
7. Bank loans should be made available to the villagers to enable them to start their living by way of establishing small business, small industries etc.