

## **The mother tongue curriculum framework: Manipur experimentation**

**SAMSON S. CHIRU**

Principal

Mt. Everest College (Affiliated to Manipur University)  
Senapati (Manipur) India

### **ABSTRACT**

The basic promise of the nation to the linguistic minorities is that each and every minority will have a place of honour in the state in which they live. To achieve this, the founding fathers of the constitution had clearly enshrined in the constitution the safeguards for linguistic minorities as fundamental rights, entitled: cultural and educational rights and with a headline of the Article: 'protection of rights of minorities.' The struggle for linguistic human rights has concentrated on the rights of indigenous peoples and various dominated groups, including linguistic minorities. The terms majority/minority, dominant/dominated imply a relationship. Dominant majority languages and their speakers are part of the linguistic ecosystem of dominated and/or minority people(s). In general, speakers of most majority languages (in terms of numbers) and dominant languages (in terms of political and economic power) have access to most language-related human rights. This is especially true in countries where there is a demographic majority, rather than many language groups where none forms a majority (the situation in many African countries). Often the language rights of linguistic majorities (Russian speakers in Russia, Turkish speakers in Turkey, Portuguese speakers in Brazil, English speakers in Australia) are in force; they are seen as self-evident and the state organises everything through the medium of the dominant language as a matter of course. Most language rights can therefore be found in human rights instruments or clauses about minorities. Subtractive learning of dominant languages may violate linguistic human rights and contribute to linguistic genocide (on this, see Skutnabb-Kangas, volume 1). This paper will discuss on the implications and the role mother tongue could impart to a child while tongue of the child can be trained and given the right language, which is the prime emphasis of the constitution of the land and the safeguard mechanism under Article 29(1) and Article 350-A thereof.

**Key Words :** Linguistic minorities, Linguistic human rights, Safeguard mechanism, Rights of indigenous peoples, Linguistic genocide.

### **INTRODUCTION**

The basic promise of the nation to the linguistic minorities is that each and every minority will have a place of honour in the state in which they live. To achieve this, the founding fathers of the constitution had clearly enshrined in the constitution the safeguards for linguistic minorities as fundamental rights, entitled: cultural and educational rights and with a headline of the Article: 'protection of rights of minorities.'

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The struggle for linguistic human rights has concentrated on the rights of indigenous peoples and various dominated groups, including linguistic minorities. The terms majority/minority, dominant/dominated imply a relationship. Dominant majority languages and their speakers are part of the linguistic ecosystem of dominated and/or minority people(s). In general, speakers of most majority languages (in terms of numbers) and dominant languages (in terms of political and economic power) have access to most language-related human rights. This is especially true in countries where there is a demographic majority, rather than many language groups where none forms a majority (the situation in many African countries). Often the language rights of linguistic majorities (Russian speakers in Russia, Turkish speakers in Turkey, Portuguese speakers in Brazil, English speakers in Australia) are in force; they are seen as self-evident and the state organises everything through the medium of the dominant language as a matter of course. Most language rights can therefore be found in human rights instruments or clauses about minorities. Subtractive learning of dominant languages may violate linguistic human rights and contribute to linguistic genocide (on this, see Skutnabb-Kangas, volume 1).

Thus, the intention of this paper on the subject of grave importance is to deliberate on the implications and the role mother tongue could impart to a child while tongue of the child can be trained and given the right language, which is the prime emphasis of the constitution of the land and the safeguard mechanism under Article 29(1) and Article 350-A thereof.

It needs to be realized that the violation of the provisions of the constitution invites its due mechanism of redressal. The politics of curricula has been the product of imperial and colonial bias given to the subject people in any given colonization. The state of Manipur, history reveals that it resisted all forms of domination through its thick and thin, tooth and nail. The freedom fighters' dreams are crushed and buried/cremated with their ashes/soil. These dreams cannot easily be done away that way. The territorial integrity is at stake now. Suppression and repressions of language amounts to cutting of tongues so that the victims are discouraged to communicate and thus, leading to genocide and extinction of race.

The state government should always see and feel the pulses and aspirations of the people of multilingual communities within the state. It should give utmost importance to the homework. Emotional integrity of the people cannot be achieved by force, battle of ego, intimidation or suppression of people's will, and genuine aspirations. For that, languages are heart touching emotional issue. Therefore, language-touch shall be one of the most effective healing touches. It is considered that when languages are touched, every community is touched.

The paper will extensively debate on mother tongue and its due encouragement and promotion by the state as is enshrined in the constitution of India. Various other countries will be involved in various phases of implementation and achievement of the role of the mother tongue/father tongue for the propagation of linguistic and cultural heritage richness. Tove Skutnabb-Kangas and Robert Phillipson, in Volume 9, *Ecology of Language*, eds Angela Creese, Peter Martin and Nancy Hornberger. *Encyclopedia of Language and Education*, 2nd edition. New York: Springer, 3-14 stated the following core linguistic human rights :

- positive identification with a (minority) language by its users, and recognition of this by others,
- learning a (minority) language in formal education, not merely as a subject but as a medium of instruction,
- additive bilingual education, since learning the language of the state or the wider community is also essential,

- public services, including access to the legal system, in minority languages or, minimally, in a language one understands.

In line with this, the responsibility of the state is to safeguard and protect such inhumane educational policies and promote the mother tongue languages of the multi-lingual and multi-cultural society. Manipur has 38 languages and out of which 35 languages are tribal languages which need promotion and protection as part of the constitutional safeguards and protection of the land. Out of these 35 tribal languages, only 17 have been approved as major tribal dialects of Manipur. These are—Mhar, Gangte, Kom, Liangmai, Mao, Mizo(Lushai), Paite, Paomei, Ruangmei(Kabui), Tangkhul, Thadou-Kuki, Vaiphei, and Zou. Thus, the children of the remaining 18 unapproved tribal language groups are being deprived of the opportunity of learning in their mother tongues. And this is understood rightly as a slow killing of tribal languages in Manipur since half a century back. This can also be seen as indicated in an abysmal budget allocation of Rs. 1.00 lakh in the Budget of Department of Education(s), Manipur, 2011-12 for purchase of books of languages against the need for Rs. 200.00 lakhs per annum for the 35 tribal languages. Manipur Government, under Tribal Research Institute Programme, is providing Rs. 8 lakhs(4:4 State-Centre fund) for 10 approved languages for school text book printing at a flat rate of Rs. 25,000/= per text book for 32 approved text books for 2010-11 and Rs. 29,000/= per textbook was sanctioned for.....textbooks for 2011-12 under the same department whereas the actual needs for printing of a single textbook is around Rs. 1 lakh.

The objective of this paper is also to discuss diversity, which has been time and again emphasized rather than homogeneity by a scholar like Bekhu Parek and others. It will attempt to define identity and culture/language that cannot be forced upon the minorities, who are endowed with rich orality, folktales and folklore, and later reduced to written text, but rather, given the space to promote and encourage, even to the migrants in varying degree of time span, yet embedded in the societal norms. As it is rightly pointed that humankind success on this planet has been due to an ability to adapt to different kinds of environment over thousands of years. Such ability is born out of diversity. Thus language and cultural diversity maximises chances of human success and adaptability. As diversity is directly related to stability; variety is important for long-term survival (Baker, 2001, 281).

In the language of ecology, the strongest ecosystems are those that are the most diverse. Biodiversity is disappearing at an alarming pace. Recent research (e.g. Harmon, 2002) shows high correlations between biodiversity and linguistic and cultural diversity. The relationship may also be causal, a co-evolution where biodiversity in the various ecosystems and humans through their languages and cultures have mutually influenced each other (e.g. Maffi, 2001; Skutnabb-Kangas, Maffi and Harmon, 2004; see also [www.terralingua.org](http://www.terralingua.org)). If the detailed knowledge, encoded in small indigenous languages, about the complexities of biodiversity and how to manage ecosystems sustainably, is to be maintained, the languages and cultures need to have better conditions: they need to be transferred from one generation to the next, in families and through schools. If global linguistic diversity is not to suffer irreparable attrition, as a result of linguistic genocide, major changes are needed in educational language policy.

It is, therefore, further emphasized that language rights are an existential issue for the political and cultural survival of individuals and communities worldwide, ranging from large minorities/peoples such as the 25-40 million Kurds in several countries in the Middle East or the 8 million Uyghurs in China, to the 70 million users of probably thousands of Sign languages worldwide, and small indigenous peoples such as Ánar Saami in Finland (fewer than 300 speakers). The Chirus are estimated at present with a population approximately 5000 in total, and are dwindling in the sense of reducing

speakers/spoken language, leave aside written text. Rishang Keishing, formerly M.P. (Raja Sabha) in his speech at Nungsai Chiru village said, "The Chirus are the oldest inhabitants of the Manipur state. Their smallness in number is mainly because of the absorption into the Meetei community."

It is because general human rights formulations are not explicit or proactive enough that efforts have been made since the early 1980s to specify which language rights are linguistic human rights that states cannot be justified in violating, and which can therefore be seen as having universal validity. Invariably the formulations specify the necessary rights that make it possible for a group or people to maintain its language and culture.

### Early developments

Language rights in human rights = linguistic human rights (LHRs)

*References to language rights have figured sporadically over several centuries in both intra-state and bilateral legislation governing relations between specific groups or states. The first multilateral instrument covering minority rights (including language rights) was the Final Act of the Congress of Vienna in 1815 (Capotorti, 1979, 2; see also our historical review of language rights in Skutnabb-Kangas and Phillipson, 1994). Many language rights were included in the post-1919 territorial treaties that fixed the political map of Europe.*

Several historical developments have rendered language issues more salient. They include the establishment of postcolonial states with multilingual populations, the re-ordering of the linguistic hierarchy in Canada, the disintegration of the communist system, and the revitalisation efforts and international coordination (within the UN) of indigenous peoples. All have contributed significantly to an awareness of the need to regulate the rights of speakers of different languages, through constitutions, litigation, socio-political measures and education.

The search for a more just order within and between states intensified after 1945 with the United Nations (*see the Office of the United Nations High Commissioner for Human Rights <http://www.ohchr.org/english/law/index.htm> for UN treaties themselves and <http://www.unhchr.ch/tbs/doc.nsf> for States parties to the treaties*). *The Capotorti report, commissioned by the UN in 1971 and published in 1979, is a major survey of juridical and conceptual aspects of the protection of minorities. It concluded that most minorities, including linguistic ones, needed more substantial protection.*

Thai Prime Minister stresses importance of multilingual education at UN Conference on November 17th, 2010. He opened the International Conference on Language, Education, and the Millennium Development Goals in Bangkok with an address that emphasized the importance of multilingual education, particularly mother-tongue based education in which children from ethno-linguistic minorities are instructed first in their primary language, or, "mother-tongue."

What is there in society when a mother tongue curriculum is neglected? For the child learns first the mother tongue. And if that basic education is deprived, the child is likely to face uncertain future. Does the state want that future? If 'yes', then such state is doomed to face upheavels and self destruction. In this situation, the state of Manipur needs serious consideration of the role of mother tongue in its curricula. The syllabus so designed needs expedition of inclusive mother tongue teaching and learning pedagogy, wherein the learner is inculcated and equipped with first honour of badge, in the form of development and assurance of providing mother tongue education.

This question requires a deeper academic and intellectual exercise. For the time being, whatever be the system of education, language should not be made an issue in Manipur. For on the issue of language, it has been seen that many states have been bifurcated in India. On the recommendation

of the State Reorganization Commission of 1956, a number of new states have been created out of the old states bifurcating on linguistic lines. Manipur state is not applicable. It is a state with multi-lingual, multi-cultural, and multi-reigious conglomeration. But once Meitei Mayek is aimed at being introduced as compulsory subject in matriculation, the Tribal students who are ill equipped with the language, for that matter even Hindi, when they migrat to other places like Delhi, the capital of India, there is definitely this problem, where they lag Hindi language, and if at all made compulsory, they perform poorly and get marred their grades.

Thus, the paper intends to evaluate the role the subject that plays grave importance and discusses on the implications and the role mother tongue could impart to a child while tongue of the child can be trained and given the right language, which is the prime emphasis of the constitution of the land and the safeguard mechanism under Article 29(1) and Article 350-A thereof.

Meanwhile recently a new centre Adim-jati Ashram was further innaugurated by the President of India in Imphal which has the story of suppression of the schemes for the hill tribes of Manipur from the 50s of the 20th century. In Hindi, “Adim-jati” means indigenous tribe/or, ‘Tribals’. The Government of India, as soon as the country became independent, took up the scheme to preserve, protect and promote the interest of the tribals in every state. In the beginning a number of tribal students were given technical education specially ‘diploma course in civil engineering’ which produced many tribal engineers from the Adimjati Institute, when there was no technical or medical institute in Manipur. Unfortunately the state government has purposefully allowed the Adimjati projects to die a natural death. It is a great loss for the Tribals of Manipur. The present technical institutes at Takyel are not serving the same good spirit for tribal welfare. Simultaneously Technical Intitutes were opened recently in Senapati district for the benefit of the tribal people. It is learnt that two such technical institutes are planned to be established in hill districts of Manipur. Fortunately or unfortunatly, these technical institutes could have taken their roots as planned in 1950s.

The Shaiza ministry took the first government decision to introduce Meitei Mayek (scripts) in the schools. Meitei nationalism advocated for replacement of the Bengali scripts by the Meitei Mayek in Manipuri literature.

In the beginning Meitei Mayek (scripts) was introduced in the valley (Meitei) schools only. Later on the government adopted the policy to introduce it in hill (tribal) schools. The tribals opposed to this move of the government.

It is not only easier but more natural to express better one self and ones ideas in his own language than in other people’s language. For instance, any tribal person in Manipur can express himself and his feelings better in his own language than in Hindi.

In 1990, the Hill Areas Committee (20 Hill MLAs) of the Manipur Legislative Assembly took a strong decision to boycott the elections of Manipur till the Sixth Schedule was conceded. “No sixth schedule, no election” was the slogan of the Hill Areas Committee. The entire hill people were with the boycott stand of the HAC. That was why no election could be held by the government for 20 years (till 2010). Unfortunately, the hill leaders, MLAs, Ministers as well as the hill people had forgotten this historic decision of the HAC and the Hill people in the 2010 election to the district councils. Though the majority Naga people of hill districts backed by the militant groups voiced against the hill district council with the Sixth Schedule, the MLAs and politicians went for the poll and elected district councils after twenty long years of boycott. No doubt, the Meiteis are already against the Sixth Schedule for the hill districts; but the crux of the problem is that the hill leaders and politicians seem to be not serious about their own demand.

The hurdle is that the Meiteis are against 6th Schedule for the hill districts. The plank is that

Sixth Schedule to the hill districts may affect the territorial integrity of Manipur state. This is not correct. Assam, Meghalay, Mizoram and Tripura have Sixth Schedule for their respective districts; but their territorial integrity are not affected. Why should Manipur only be affected ?

In fact, the development of hill districts of Manipur has long been hindered due to the non extension the sixth schedule. By the Constitutional Amendment of 1973, Manipur panchayat has been included in the 11th Schedule of the Constitution, which provide the Central fund to the valley panchayat exactly similar to the central fund under the Sixth Schedule. Now the actual position of the valley and hill people is that while the backward hill districts are being deprived of the central fund available under the sixth schedule, the more developed valley people are going to enjoy the central fund under the 11th Schedule. Meitei Mayek may be introduced as an optional paper, and not as compulsory for the tribals. Promotion and safeguard of tribal language is a matter of right as recognised by the United Nations. The question of Manipur territorial integrity does come into picture at all. (Technically, yes, but strategically etc may always have a bearing so long Hills and the Valley of Manipur is concerned). Mother tongue forms a very important factor in the identity of the ethnic tribes. That was why any attempt to impose of the language of one group upon smaller groups always faced strong agitations in several states in India – including Assam in the 1960's.

The tribals of Manipur shall have to be alert and aware of their rights to protect their mother tongue and identity of their tribe.

If Kuki, or Mizo etc. have their languages taught at school and college level, it is because of their efforts. But, the Meitei, or Kuki, or Mizo or any other language should not be made compulsory for other tribal groups. The Nagas of Manipur or Nagaland are not likely to evolve a Naga common language for medium of education. Though Nagaland state has been prioritising the 'Nagamese' language in their state.

The proposition of 'Introduction of Meitei Mayek /the Meitei scripts' should be differentiated from 'introduction of Meitei-lon/the Manipuri language. The Meiteilon (Manipuri) was introduced as medium of instruction in school since the pre-Independence period in Manipuri.

The Meitei Mayek (Meitei script) should not be made compulsory for employment in Manipur state. First, it would be unnecessary burden for the tribals and non-Meitei. Secondly, this policy would eventually become an instrument to obstruct the tribals from getting employment in Manipur.

The existing policy of the government requiring for any candidate to have workable knowledge of Manipuri language for a job in Manipur, needs further discussion. At the all India level jobs (IAS, IPS etc), knowledge of the local language (for example, Tamil in Tamilnadu, Marathi in Maharashtra, Bengali in Bengal, Bhojpuri in Bihar, Telegu in Andhra Pradesh) is not a conditional qualification for the service.

Mother tongues (tribal languages) of Manipur should be given importance as the "Meitei-lon" (Manipuri language). But tribals have no scripts to compare with the Meitei Mayek. Meitei-lon (Manipuri) and Meitei Mayek (scripts) are two different matters.

In the present world and in India, learning of English, Hindi, the state language and mother-tongue are equally important. The only thing which requires watchful attention is that the policy of education on languages should not make any vernacular (language) compulsory for the non-speaking section of the people and tribals.

The Tribal students of Manipur have rightly protested earlier when the state government wanted to make Manipuri language a compulsory subject at the Matriculation examination of Manipur state. Such policy will only turn into an instrument for retarding the tribals in education in the state.

Workable knowledge of Manipuri language (being lingua franca of the state) may be desirable

for a job. But, to make the Manipuri (Meiteilon) a compulsory subject will be a burden for the Tribals. While a Meitei boy will study only three languages, namely, English, Hindi and Meiteilon (Manipuri), a tribal boy will have to bear the burden of four languages — English, Hindi, Meiteilon and his own tribal mother-tongue. Therefore, no tribal vernacular should be made compulsory in school or college education, except their own mother tongue of the tribe to which he/she belongs.

Mother tongue languages, no doubt, are the Indigenous knowledge which is a basic concept that enhances global knowledge on the creed: think global; act local. Knowledge, gleaned from the contextual premise of the glocal spaces is pristine in educative transmission through head, heart, and hand. Learning-teaching pedagogy is to be evolved in such a way that somehow it revolutionises society's plight in a transformative spaces through creative ideas and innovative thoughts that penetrate and permeates the inmost being. In the process, learning should always be inclusive and objective wherein the periphery and the mainstream needs to be made on par with through equity in learning-teaching process. Manipur state was not formed on linguistic basis. There is no good reason to make Meitei Mayek (scripts) compulsory in the education system of Manipur. There is no additional prospect of employment in any part of India or the world from the knowledge of Meitei Mayek (scripts). The tribals will carry unnecessary burden of the Meitei Mayek (scripts). Of course, the Meiteis may learn their scripts as a matter of pride and self satisfaction.

It may be a matter of pride for the Meitei population. There is nothing wrong so long as the Meitei Mayek (script) is not made compulsory for the non-Meitei section of the people. It is the state government which decides this matter. The tribal MLAs and Ministers shall have the responsibility to protect the interest of the tribal in this regard.

The Manipuri language was included in the 8th Schedule of the Constitution in 1992. Just before that the people of Manipur (Meiteis and tribals) agitated very strongly. The Meiteis demanded for the 8th Schedule while the Tribals demanded for the 6th Schedule (Autonomous District Council). The tribal students also agreed to discontinue their objection against 8th Schedule for Manipuri. Therefore, in the Manipur State Assembly election of 1990, all the political parties in Manipur including Congress, BJP, MPP, CPI and others without any exception put in their respective Election Manifestoes, assuring 8th Schedule for Manipuri language and 6th Schedule for the ADC of the Manipur hill districts. In the Lok Sabha election of 1991, all the political parties of Manipur made the same promises of 8th and 6th Schedules as before. Just after the elections, Chief Minister of the new government (Shri R.K. Ranbir Singh) led a delegation of Meitei and tribal MLAs to Delhi to pursue for the 8th and 6th schedules. The Parliament approved for inclusion of Manipuri in the 8th Schedule. But the Centre could not concede the 6th Schedule for the Manipur hill districts, because the Ranbir Singh's Cabinet while recommending for the 6th Schedule put a condition that the 6th Schedule might be given "with certain local adjustments and amendments". The Centre asked the Manipur government to explain as what were the "local adjustments and amendments". The Manipur government is not giving reply to the Centre for the last two decades, till today. Later on the Meitei public began to oppose the 6th Schedule for the hill districts. The Meiteis have got the 8th Schedule (Manipuri Script and not Meitei Mayek in the constitution of India) and cheated the hill people on 6th Schedule issue. All the political parties also have conveniently forgotten their promises and assurances made in their manifestoes of 1990 and 1992.

The paper discusses on mother tongue and its due encouragement and promotion by the state as is enshrined in the constitution of India. For language is the agent of human progress and evidence of its existence. Therefore, the statement made earlier in this paper that neglect of mother tongue is the slow poison of that particular ethnic community and amounts to genocide and racial extinction.

Therefore, it is suggested and recommended by the writer of this paper that emphasis of mother tongue languages in Manipur is the bond of unity and territorial integrity. Constitutionally, the Indian government and the state government, as education is a concurrent list, where both central and state government can formulate policy on education. Indian constitution has the language section in the Eighth Schedule under Article 344 and 351. Article 350A says, "Mother tongue, while 345 and 348(2) refer to "any other language used. "Article 347 refers to 'any other language spoken 'Article 29 and 30 also do not refer to Eighth schedule. Thus, 'mother tongue 'has the scope educationally to cover' all languages having distinct spoken languages."

The Article that refers to safeguards for linguistic minorities are Article 29, 30, 347, 350, 350A, 350 B of Indian Constitution.

Article 29(1) and Article 350 A says: "Any section of the citizen residing in the authority of India or any part thereof having a distinct language, script or culture of its own shall have the right to conserve the same." "It shall be the endeavour of every state to provide adequate facilities for instruction in the education to children belonging to linguistic minority groups."

The founding fathers of Indian constitution concern rightly that the rights of different communities and their languages, culture and religions must be conserved. Thus, the fundamental rights which is enforceable in the court of law classified 'cultural and educational rights.' And, under article 350 A classified Directives to the states fixing their duty and responsibility to execute the 'cultural and educational rights' of the linguistic minorities.

Manipur is a beautiful multilingual state with a unity of 38 different ethno-cultural communities. They are: Aimol, Anal, Angami, Chiru, Chothe, Gangte, Mhmar, Inpui(kabui), karao(Thangal), Koireng, Kom, Kharam, Lamkaeng, Liangmei(Kacha Naga), Mao, Maram, Maring, Mate, Mizo, Monsang, Moyon, Paite, Paumai, Purum, Ralte, Ruangmei(Kabui), Sahte, Sema, Simte, Tangkhul, Thangal, Thadou-Kuki, Vaiphei, Zou, Zeme(Kacha Naga).

One language is included in Eighth Scheduled of the Indian constitution *i.e.*, Manipuri or the Meiteeilon where in is the state language too of Manipur state. Another language is Nepali which is also recognised in the Eight Schedule of the Indian constitution. The remaining 35 are tribal languages and out of these 35 in Manipur state only 13 languages are approved as mother tongue languages and the remaining 22 are unrecognised. These recognised and non-recognised languages are termed scheduled and non-scheduled by the state which is not a constitutional term in real sense of the term.

From the above loopholes there is certain research question that emerges and this is:

If the responsibility of the promotion of tribal languages is to be given due safeguard mechanism, is it not the state government of Manipur to implement it?

From the start, meagre allocation of fund for the development of tribal languages itself in regards to the progress of the tribal languages. "Special directives" enshrined in the constitution directing the state(s) which says, "It shall be the endeavour of every state and every local authority within the state to provide adequate facilities for instruction in the mother tongue at the primary stage of education to children belonging to linguistic minority groups."

42nd Report of Commissioner Linguistic Minorities (2003-2004) vested the responsibility of the scheduled languages in the state has been given to Directorate of Backward Classes and Directorate of Minorities for the non- scheduled languages (in Manipuris' case the 24 tribal languages excepting Mizo), the work is entrusted to the Directorate of Scheduled Tribes and Scheduled Castes Development.

However, verification needs to be done as to whether the responsibility for scheduled languages



and non-scheduled languages have been relegated to Directorate of Backward Classes, Directorate of Minorities and Directorate for Development of Scheduled Tribes and Scheduled Castes. Further question that arises is that what has been done by the state for the tribal languages?

UN Declaration under Article 27 of the International Covenant on civil and Political Rights, which states: in those states in which linguistic minorities exist, persons belonging to such minorities shall not be denied the right, in communities with other members of the group to use their own language.”

The Convention against Discrimination in Education of 1960 prohibits under Article 1, “Any distinction, exclusion or preference” based upon language or other grounds, which “has the purpose or effect of nullifying or impairing equality of treatment to education.”

The Convention makes it clear, in Articles 2(1), that it is essential to “recognise the right of members of national minorities to carry on their own educational activities, including the members of school and, depending on the educational policy of each state, the use or the teaching of their own language” provided that this right is not exercised in a manner which prevents the members of these minorities for understanding the culture and language of the participating in its activities or which prejudices of national sovereignty.”

The constitution provides a state and centre to deal with the conflict situation therein the lists, if it is concurrent list both may formulate and when conflict arise centre prevails. In the centre’s role is in repugnancy case and in the state case it is ultra vires. It is also to be noted that every country signatory to certain agreements or conventions are to formulate a rule that conforms the law made by the international law. So also that states in India are to make laws that conform the centre’s acts and amendments in the constitution of India. Therefore, it is expected of the state of Manipur to observe this conformity to the constitution of India and also the International conventions of which India is a signatory to it and from time to time changes/ratification. Many countries formulate a law pertaining to language as in Britain and Canada, Switzerland and so on. The state needs to learn from such countries which have articulated and formulated language laws that suit the prevailing situation. No doubt, some states in India formulate policies and strategies that benefit the targeted section of beneficiary. Manipur can learn from these states too.

### **Conclusion :**

Manipur state has multi-lingual society based on egalitarian value-based education comprising mother languages that can be made available in the learning-teaching pedagogy and its employability, the scheduling of the class-room, extra-curricular activities, and personal involvement. Therefore, values-based education organised so as to secure the fullest possible development of body, mind and heart; and a fruitful channelization of the life-energy in pursuits that contribute to the growth of both internal and external personality. It offers a sufficient training of the mental faculties in the fields of various humanities and social sciences. It ultimately provides the requisite help, through a powerful spiritual atmosphere, for the soul to come forward and gradually begin to govern a balanced, peaceful and spiritual awakened life. Thus, value-based education is the vehicle of knowledge, self-preservation and success. It gives not only a platform to succeed, but also the knowledge of social conduct, strength, character and self-respect. In this context the value-based education is also the realization and preservation of the mother tongue vernacular, the symbol and identity of expression and freedom, which is the hallmark of true existence and identity, honour and dignity.

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