CONCLUSION
IMPACT OF EDUCATION

In conclusion, to sum up all the foregoing discussions as the impact of education on the life of the tribals in all aspects would be interesting.

As referred to elsewhere in the earlier chapter, amongst the tribals in the state of Manipur, Christianity and education can not be studied in isolation because the earliest christian missionaries had to start their activities with education. They had to educate them first so as to infuse a new faith in them. Until the coming of the missionaries to the hills, the hill people remained as a virgin soil without any influx of influence from outside in the matters of ideas and religion. So once they were convinced they were really committed. It is because of this fact, the progress of education had been very fast. In 1951, for the state the literacy percentage was 11.4, though no separate figure of the percentage of literacy in case of tribals could not have been traced, it can be presumed that it would be certainly below the state's percentage. But in 1961, with the tribals the literacy percentage stood at 27.25, for male 37.03 and for female 17.67,¹ in 1971, the literacy

percentage with them was 28.70, for male 38.63 and for female 18.87.\textsuperscript{2} In 1981, it was 39.73 for males 48.88 and for female 30.35.\textsuperscript{3} In closer analysis, it can be found that in the first decade after integration of Manipur into the Indian Union, 1951-1960, the stride of progress in literacy was remarkable, i.e., in the case of the entire state too was from 11.4\% to 30.4\% whereas in the case of tribals, from presumption of below 11.4\% to 27.25\% which indicates that there was greater receptiveness of the people to the appeals of education by that time. Of course, in academic pursuit, there had been increasing momentum of enthusiasm which can be easily learnt from the statistical figures of the scholars at the stages of Primary school and Middle school in the following years as below: the number of scholars belonging to Scheduled tribes in 1961 was 29,846 at Primary school and 7,060 at Middle School, and, in 1971, 71,691 at the Primary school and 8,895 at Middle school, again in 1981 56,602 at Primary school and 19,584 at Middle school, (Statistical Handbook of Manipur, 1985, p.50). It is interesting to note that at the Primary school stage, in 1971, the figures in respect of scholars stood highest, which means that in the decade, 1961-1971 there was greater impetus of educational activities, than the preceding decades.

\textsuperscript{2} \textit{Ibid.,} p.174

\textsuperscript{3} \textit{Ibid.,} p.177
It would be quite interesting to turn to the changes brought about by modern education in the life of tribals in Manipur. The impact of education on their life can be easily seen from the following aspects - Socio-cultural, economic, political and religious:

(a) Socio-cultural impact: The impact of education on the life of the tribals in socio-cultural aspects had been tremendous. Because of the advance of modern education in the hill areas, their most effective social institution, dormitory called by various names in different dialects as "Morung" commonly by the Nagas, but in Tangkhul "Longshim", in Mao "Ikhrochi" for boys and "Illochi" for girls, in Kabui "Khangchu" and "Luchu" for boys and girls respectively and in Zomi group dialects, "Zawl-buk", "Sawm", "Ham", "Buonzawi", etc. has almost completely disappeared from their societies except in three villages in the Senapati District. Morung is found still existing in its skeletal form in the following villages Yangkhullen, Willong and Maram of Maram area but that too is only for boys of the non-christian group. With the disappearance of the dormitory there has been a sea change in their life. From amongst the Zomis it has now been pretty long time since the abandonment

---

4 Interview with Mr. S. Lokho of Maram, Tadubi.
of the dormitory that most of their traditional songs, dances, games and sports have disappeared from their life unnoticed and unrecorded. All those practices could not stand with the strong wave of modernity brought about by the modern education. To lead life practising all those ways of life (old practices) is considered now as completely out-dated, old-fashioned and unbecoming or a sign of backwardness.

The fact of the above discussion is most clearly seen in the adoption of fashion amongst the tribals. The modern tribal gentleman will find himself in his full dress only when he wears a teri-wool suit along with necktie and the modern tribal lady will find her dress incomplete without high heel shoes, lipsticks, leather bag etc., whereas the typical gentleman and lady were half naked wearing their own home made dresses before the modern education was introduced amongst them, hardly half a century ago. In the past, the tribals did not know anything about counting time except the following terms, "dawn", "morning", "noon", "evening", "dusk" for the day time and the night time as early part of the night and later part of the night and the time of cock-crowing. Names of months they had, but no names of the week days. So before the coming of western education through the Christian missionaries and the government, the hill people toiled at their agricultural farms day in and day out without
enjoying any holiday within a week or seven days. Sanitation and hygiene - public or personal were unknown to them, at the same time as a negative plus point light system was very poor, electric light system and kerosine lamps or candles were unknown to them in olden days. The hardship experience of mothers of babies and sucklings in the nights without any sort of modern light amenities has become a very interesting tales for the children of today. Though education alone can not be attributed to as a factor of these changes, no body can deny that it is one of the most effective factors for bringing in all those changes. An octogenerian, pioneer from Paite community in the field of education, Mr. D. Khaizalian says that in 1930s all the illnesses were still considered as the work of the devil so they (the tribals) were hardly convinced to use the allopathic medicines. 5

Education as a tool of changing social values: The traditional social values attached to the hunting of the following games, killing of the ferocious wild animals like Tiger, Bear, Wild bear, wild buffaloes, wild elephants, etc. have gone at the advance of modern education. The social status attached to the valour of killing such ferocious wild beasts was very high and those who could get such feat usually received the highest social decoration of the tribals! The "Victorious Crown" made of headdress

5 Khaizalian, D.: Tangthupha tunmaleh tunnungthu, Lamka (1986), pp.1-16
with the beautiful feathers of hornbills. But now, the activity or practice of wild game hunting has been considered as a wastage of time. Modern youths have been rather encouraged to go for intellectual pursuits so that they can get good government services like IAS, IPS, IRS. etc. Doctors, Engineers, Further, if some one killed such wild games, the values are counted in terms of money at the market rate like how much the gallbladder of teh bear, the ññ oil of the tiger, etc. will cost.

Then what is called the feast of merit or 'Sa-aih,Gal-aih' in Zomi terms which were regarded as the highest attainment for the tribals have now been considered as a wastage of ealth and as meaningless. All these changes in social and cultural values have been brought about by education. But, 'Much is lost for something gained' the remark made by George and Sprindler in connection with the study of education and Transition among the Sisala of Northern Ghana by Burce T. Grindal (1972) is quite appropriately applicable in the case of the transition brought about by modern education into the tribal society of this part of the land. Much of their valued traditions in social and cultural life like simplicity, sincerity, faithfulness, mutual trust, give and take, sacrifice for others (tawmngaihna in Zomi term), ññ classlessnesss in the social strata have been

---

eroding, yielding wider places in their life in the process of modernisation owing to the advancement of modern education with all its vices.

(b) Economic impact: In the economic scene, all the still wider has been the gulf of difference between the past and the present generations amongst the tribals brought about by the modern education. All the youths have been kept confined to a room of four walls throughout the day under a shade of the roof of their institution called, 'School', whereas the old, ailing mothers and fathers, the weaklings, the infirmed and the handicapped have been left at home and at the family worksite or paddy field to do the labour for their family maintenance. But the tragedy is that their traditional economic system, outdated method of cultivation could no longer provide them as a sufficient means to meet their need any more. The outlooks, tastes, likes and dislikes, ideals, ideas and views of the parents and children have become widely different, causing family economic problems to a very large proportion. In the family, father was the head traditionally, giving work assignments to other family members at the morning meal, but now has lost control of it because of the spreading of education, the authorities of parents have been challenged or argued by many a child very often because of diversions of life caused by the process of education. The ideas of
parents in many ways like shapes of the houses, maintenance style, decorations, etc. have been found now outdated by the children. Not only that, in every affair of the family, the views of the educated ones, sons or daughters have greater commands of respect from the less educated members. In their economic life, their main aim was to attain self-sufficiency, self reliance and self contained in all their needs; but due to the enlightenment or civilization brought about by modern education, their needs multiply today like any thing causing a lot of social mobility among the tribals. Some of them come to realises the need of having permanent and settled cultivation, abandoning their primitive method of cultivation in the interior hills, come to settle in the plain areas. Thus the tribals, too, have started concentrating themselves in all the available valleys and plains more and more. This is significantly due mainly to their economic swakeness brought about by education. Their family economic affairs prevalent in the past were now running out of gear, even the custom of inheritance to the father μάξικ in order of seniority of the sons in age could not have been kept up in the case of many people owing to being in Government service and being posted to a far distant places from his or her native place and also the wealths counted as having very high value in the past like gong, big sized pot of brass, triggered gun, treasure box, etc. do no longer have any value - social and economic in the present tribal society. Now, what
is counted as wealths by the new generation are landed properties—housing plots, wet cultivation lands, cars, T.V. Refrigerator, scooter, steel almirah, gold necklace, bangles, rings, wrist watches, etc.

Regarding garments and dresses also, the change that has been taking place is economically quite significant in the tribal society. Most of the modern tribal societies, among the Nagas or Zomis, have completely discarded their traditional dresses, but have been rather adopting the western styles, like long pants, shirts, coats, suits, shoes, socks, neckties etc. for gents; then for ladies, skirts, blouses, frocks, gowns, high heeled shoes, etc. along with enumerable cosmetics, like lipsticks, nail polish, powders, scents, etc. All these things known as modern fashions pose a lot of economic hardships to them and in their attempts to enjoy all the modern amenities of life and fashions, they have lost much of their valuable traditions in their social and economic life.

**Political impact**

In the long past, the hill tribes of this part of the land, too, seem not to have any cognizance of the existence of other peoples in other parts of the world but remained being obsessed and contented with their own village-state affairs,
and, attempted to interpret anything, visible or nonvisible within the horizon of their ingenuity and also to safeguard their interests tooth and nail. It is due to all this fact that they became head-hunters. Any other human being found or appeared to be stronger was treated as their enemy. They knew little about modern systems of democracy, communism, socialism etc. It is, therefore, that some of them had the courage to resist the British imperialist forces in 1918 which is known as Kuki rebellion or Zo rebellion. So, leader emerged from amongst them automatically on the basis of his personal valour and feat. Their leader became their chief. Hence, all their chiefs were monarchs and their chieftainships were hereditary in succession. Though such was the way of evolving leadership among the tribals, in the case of running the administration of the village, they happened to follow the principles of socialistic pattern of society in many respects. Their chief-leaders would have to be able to provide security, refuge and safety from any enemy, and provider of the needs to the poor, to the ailing, weakling, infirmed and the orphans.

But, at the wake of the introduction of modern education, the manner of attaining leadership among them has undergone completely changed from personal possession of valour to personal possession of knowledge or education. So, the chiefships of many villages in the hill areas have become subject to challenges
by the villagers owing to lack of education since 1940s. Thanks to the spread of modern education in the hill areas, the general masses have become conscious of their political rights. Among the Zonis, a movement under the banner of 'Khul Union' against their hereditary chieftainship took place in 1940s, which were too, good or bad, the result of the spread of education.

At the wake of the achievements of Indian independence, in 1947 an interim Government under the chief Ministership of Capt. Maharaj Kumar, P.B. Singh was formed and the first two graduates from amongst the tribals, Major R. Khathing from Tangkhul community and Mr. T.C. T Iankham from Paite community were inducted into the council of Ministers as Cabinet Ministers representing the areas, since then, the tribals in Manipur had been playing politics, fully taking parts in the prevailing politics at all levels. In November, 1948 Election to the Constituent Assembly of Manipur was held and the following candidates returned successful representing the hills : (1) Major R. Khathing, Tangkhul, (2) Mr. T.C. T i ancham, Paite, (3) Mr. Teba Kilong, Kom, (4) Mr. Rungsung Suisa, Tangkhul, (5) Mr. S.K. Lunneh, Kuki, (6) Dr. L. Kampa, Gangte, (7) Mr. Thisan Luikham, Tangkhul, (8) Mr. Holpao, Kuki, (9) Mr. Luyang Hungyo, Tangkhul, (10) Mr. Buising, Kabui, (11) Mr. M.K. Shimray, Tangkhul, (12) Mr. T. Twalchin, Paite, (13) Dr. Damazakhai, Vaiphei, (14) Mr. Kakhangai, Kabui, (15) Mr. Thangomang Sitlou, Kuki and (16) Mr. Mangpithang Kipgen, Kuki.
Then, in 1949, the state of Manipur was merged into the Indian Union as a Part 'C' State. Chief Commissioner was appointed by the President of India and he was assisted by five member Advisory Council, there too, tribals were represented by Mr. T.C. Tiankham and Mr. T. Kipgen. Then, the first General Elections to the Parliament and the State Assembly came in 1952. From that time onwards, the Outer Manipur Parliamentary Constituency had been represented by the following personalities: Rishang Keishing, R. Suisa, Paokai Hackip, Kaiho Mao, N. Gouzaggin and Meijinlung Kamson.

In 1965, the status of Manipur as Part 'C' State was again upgraded to the status of 'Union Territory' under the governance of a Lieutenant Governor and on 21st January 1972 it became a fullfledged state. In the 60 member House of the Manipur Legislative Assembly, 19 seats have been always represented by the tribals. So, tribals have been fully taking parts in the democratic process of the state politics and the Ministry was also headed by the tribals two times as Chief Ministers in the persons of late Mr. Yangmasho Shaiza, Tangkhul and Mr. Rishang Keishing, Tangkhul.

Here it may be pointed out that their awakeness to the prevailing politics had been really the first gift of modern education, of course, with negative results too. Their political
awakening has gone now to the maximum extent as a devissive forces too on community-wise basis developing communalism in them. Had there not been education introduced and spread in the hill areas, their conditions in all respects would be so different from what they have been today. Now, in all services from the lowest rung, Grade IV to the top rank, tribals have been found in various departments and fields under the state Government. Some of them are in Administrative services like IAS, MCS, IPS, MPS, etc. some in Engineering, Medical, Teaching etc. and a good number in ministerial services in various departments.

In order to protect their identity and community interests, a number of political parties have been coming up and formed on the basis of community like Kuki National Assembly, Komrem National Union, Hmar National Union, Hmar People Federation, Paite National Council, Zomi National Congress etc.

(d) Religious impact

In the religious aspect, the impact of education is so immense on the life of the tribals. The former head-hunters have become the heart-hunters. Every activity of the pioneer missionaries had to be preceded by the activity of education. Thus, the missionaries started their missionary activity by opening schools through which they channelised the teachings of the Gospel
into the life of the tribals. The Gospel had been spreading among them just like wild fire, convicting them to abandon their traditional religion.

The traditional religion of the hill people was full of taboos and superstitions. Their religion may be grouped under animism. Their deities are amorphous so they believed that God is in existence of various forms or shapes. Creatures of unusual or abnormal sizes and shapes, animate or inanimate, were believed to the abodes of God. They also believed God to be more malevolent than benevolent in his nature. Thus their life became full of superstitions. Any death, misfortune, accident etc. illness occurred of them were attributed to be the cause of displeasing God. So out of fear, not out of love they worshipped God sacrificing animals like pigs, dogs, fowls etc. Whenever they were to take decision in choosing life partners, new site for house constructions, even for jhumming sites, they would like to read some omens. Life with them is therefore preoccupied with fear and superstition.

Their most widely and popularly used, alcoholic item, country beer brewed by themselves, called 'ZU' by the Zomis, 'MODHU' by some Nagas, which had been the compulsory item for entertainment and enjoyment in all their festivals and in all meetings or negotiations, consequently habituated by most of
them, had been successfully replaced by tea following the spread of Christianity and modern education among them.

It is all because of the spreading of modern education that the tribals in this part of the land could come out from the constraints and restrictions imposed upon them by their traditional religion in the forms of taboos and superstitions. In this context, it is interesting to quote R.R. Shimray, "Had not 'Drinking' been stopped and prohibited as a religious taboo, the Nagas (say the tribals) could never have been what they are today and had not the Head hunting been turned into Heart hunting through the 'Love of Christ', the inter-village feuds could, with the introduction of guns and gun powders by the Britishers, have finished the good customs and culture of the Nagas altogether, and lastly but not the least, had not they imposed Education upon the head-hunters ... ... the Darkness of superstition could not have been turned into 'Light of Wisdom and Progress'.

Thus, the modern education which came along with the claims of the Gospel to them has to be solely attributed to be the main cause of all these enlightenment and changes in their life.