CHAPTER V

PROGRESS FROM 1926 TO 1947

General Perspective

After two decades of educational activities among the Mizos, they began to take keener interest in the education. This was more noticeable among the new generations, as well as the chiefs, several of whom had asked for opening of schools in their villages. ¹ Rohmingliana, the head of the Mizo schoolmasters in the South, who spent 42 days in inspecting the village schools and encouraging the schoolmasters, reported that he found every school in good condition and he was pleased with the conduct of the teachers and cleanliness and good conduct of the boys. ²

The year 1926 was clouded with sorrow in the North. Early in January, an American who was conducting survey on behalf of the North-East India General Mission died at Champhai, near the Mizoram-Burma border. ³ The sudden

¹. ASR, Pol.B., July, 1922, Nos.213-36 vide Education.
death of Rev. Sandy, who was in charge of the Theological School at Durtlang on November 6 of the same year after a brief illness from malignant malaria, casted a gloom over the whole of Mizoram. Moreover, during 1926, five out of seven missionaries in the North left Mizoram for various reasons.

By that time the number of churches in the North rose to 250 with nearly 40,000 Christians. But the evangelists numbered only about 30 each in charge of 10 to 20 villages. There were over 70 schools under Mission control for which the missionaries had to find the teachers and pay them, and arrange for equipments, and conduct the examinations. At Aizawl, the Boys' School had 300 students and the Girls' School had about 100 girls, and the Theological School at Durtlang had about 30 boys.

In the South, the position was satisfactory. The Christian community numbered 9,720 of whom 3,354 were church members. They were scattered in over 115 villages. There were 48 Primary Schools with 542 boys and 103 girls, one Kindergarten with 20 girls and 34 boys, and two boarding schools. The Boys

4. Ibid.
5. Ibid.
boarding school was part of the Middle English School which had a total of 111 pupils and the girls' boarding school had 56 boarders. There were also 93 Sunday Schools with 5,541 scholars on the rolls. The European missionaries working there were Rev. & Mrs. J. H. Lorrain, Rev. & Mrs. W. J. Leslie Wenger, Misses E. M. Capman and M. Clark, and Sister E. M. Oliver.  

For the development and progress of education and religious work, both the mission had one book shop and one printing press each. The circulation of the two monthly journals in Mizo language Mizo leh Vai Chanchinbu published by the Superintendent of the Lushai Hills and Kristian Tlangau published by the Welsh Mission, Aizawl, increased to 500 copies and 700 copies respectively. A commentary on the whole of the New Testament by different authors were printed in Mizo language in addition to the Thutlung Thar (New Testament) itself. The Pastoral Epistles were also printed, in all about ten volumes in Mizo language. The writers of most of these books were Mizos, the missionaries chiefly edited and revised them.

The Indian National Congress did not have any influence on them, and the Non-Cooperation Movement or the

Civil Disobedience were not known to them. The Mizos had a general aversion to and distrusted the people of the plains who in their turn, despised the hillmen as untouchables. The mentality of the hillmen was quite different from that of the plainsmen and the two races neither understood nor agreed with each other. The natural tendency of the hillmen seemed to be developing on non-Indian lines.  

It was thought that the Mizos were not yet prepared to receive constitutional reforms. The Government of India Act 1919 was applied to the Lushai Hills only with reservations, and Mizoram was excluded from the Reformed Councils. The Simon Commission (1928-29) too proposed the exclusion of the Lushai Hills from the Reforms. 

Natural Calamity and Its Effects on Education

The year 1929 was the year of thingtam. Besides, the year was marked by much heavier rainfall, storms of unusual ferocity, landslides almost everywhere, and epidemic of dysentry, and disturbing signs of a famine. Because of

9. Ibid., p.119.
10. Periodically, at the interval of 30 years, some species of bamboos like rawthing, rawnal and rawngal flowered and bore fruit, followed by a plague of rats which devoured all the crops, and this caused a famine known as thingtam.
great landslides, the year 1929 was also called minpuikum (the year of great landslides) by the Mizos. Between April 1929 and March 1930 there had been 121.70 inches of rain at Aizawl, 176.63 at Lunglei, 127.89 at Demagiri, 113.52 at Bumrung, 161.71 at Sialsuk, 121.70 at Kolasib and 88.01 at Champhai as against 82.15, 135.99, 104.47, 79.28, 108.47, 100.12 and 75.98 respectively in a normal year.\(^1\)

From the last part of May to the middle of July, there was an outbreak of dysentry in epidemic form in the Aizawl town and its surrounding villages. Many lost their lives and many more were admitted in the Aizawl and Durman hospitals. The health of the public in general during the year according to the reports was not good. Altogether more than a lakh of patients were treated during the year at different hospitals in Mizoram.\(^2\)

Crops were poor on account of the damage done by rains and excessive rainfall. The price of rice rose and was sold at twice the usual rate. Hundreds of people lived partly and some wholly, on roots dug out from the jungle.

The Government took several measures to meet the problems. A sum of Rs. 22,654-11-0 was given out as agricultural advances in cash and also some quantity of rice to several chiefs in Aizawl sub-division. The Sub-Divisional Officer.


\(^2\) Ibid.
Lunglei, also gave advance to the chiefs of his sub-

division amounting to Rs.15,320/- in cash.\textsuperscript{13}

To add the problems, much damaged was caused to

the bridle paths by the floods, and the Tlawng river

remained unfit for plying boats for some months and thus

preventing rice from the plains to Mizoram. The first

available rice from outside the district reached Mizoram

on 1st April 1930, and was given out to various chiefs.\textsuperscript{14}

To supervise the relief work, Mr.C.G.C.Helme,

Superintendent of Lushai Hills (1928-32) toured 198 days

during the year in various famine affected areas and

Mr.W.H.Tilbury, Sub-Divisional Officer, Lunglei, toured

40 days while his assistant Mr.G.P.Jarman toured 138 days

during the year in the South Lushai Hills.\textsuperscript{15} In the month

of April, most of the school boys at Aizawl who hailed

from distant villages left for their homes. Several village

schools were closed down for a few months as the pupils

helped their parents collecting roots.\textsuperscript{16} As such the schools

could not run properly for several months in 1930 especially

\begin{footnotesize}
\begin{enumerate}
\item Ibid.
\item Ibid. No.375 by J.Hezlett, Commissioner, Surma Valley

and Hill districts, Silchar.
\item ASR, Political B. Progs. for September 1930 Nos.375-76
\end{enumerate}
\end{footnotesize}
in the North where all adult males were engaged in carrying rice from distant places as the Government still continued to impose the hated forced labour. Out of the 50,509½ coolies impressed in 1929-30, 24,034½ were impressed in the Lunglei sub-division. The number of coolies impressed increased for P.W.D. as many roads had been damaged by rain and the urgent need was for immediate repair. Pack animals were also impressed chiefly for the 1 Bn. Assam Rifles. The actual demand for coolies for the 1929-30 was 75,400 in Aizawl and 30,300 in Lunglei. 17

Inspite of all these problems the Missions carried out the educational works as far as possible. Mr. J. Hezlett, the Commissioner of Surma Valley and Hill Districts remarked that 'education and agriculture appear to be making satisfactory progress'. 18 The statement below gives details of the schools in the district at the close of the year 1930. 19

17. ASR, Political B. September 1930 Nos. 375-76.
According to the report of Miss Chapman, the Honorary Inspector of Schools for South Lushai Hills, Lunglei, during 1929-30, five new schools were opened but three schools were closed down, that of Sangau and Kawnpui village schools for lack of attendance, and of that of Ramlaitui, because...
the teacher could not obtain rice in the village. There had been no considerable increase of pupils during the year. Although the prospect of opening new schools was bright but the shortage of fund was a major obstacle.

In the North Lushai Hills, five schools were closed during the year 1929-30.  

1. Hmawngkawn School - The teacher committed misconduct.  
2. Khawzawl School - The teacher committed misconduct.  
3. Leithum School - Dismissal of the teacher.  
4. Lamtual School - Death of a teacher.  
5. Kawnpui School - The teacher resigned.  

The report however, did not mention the exact misconducts that were committed by the first two teachers nor did it give the reason for the resignation of the fifth one. It appears that the teachers probably stole rice during famine. Although the Mizo customs allowed to pilfer foodstuff in the time of famine the law of the church kicked them out. According to Mr. Williams, the number of pupils steadily increased for the last three years since 1927. Proposals for the general improvement of education in the Lushai Hills by increasing the pay of the teachers and for the opening of two classes above Middle English standard in the

20. ASR, Ibid.  
Aizawl M.E. School was also made, but the proposal was not approved and the Government did not give any sanction.\(^2\)\(^2\)

**Educational Grant**

In 1933, the Government of Assam reviewed and increased the annual grant-in-aid to Rs.5,270/- to the Welsh Mission at Aizawl and to Rs.3,040/- to the London Baptist Mission at Lunglei for the general purpose of education of the Mizos but subject to the following conditions:\(^2\)\(^3\)

1. The Welsh Mission at Aizawl and the London Baptist Mission at Lunglei would each maintain a minimum number of 20 Primary Schools.

2. The curricula should be subject to the approval of the Director of Public Instruction, guided at his discretion by the Superintendent, Lushai Hills.

3. The Mission would arrange for the inspection of schools and would submit to the Director of Public Instruction an annual report on the working of the schools.

4. The Welsh Mission would spend at least Rs.1000/- per annum on Hostels for free boarding of a minimum of 20 boarders and the London Baptist Mission at least Rs.600/- per annum for a minimum number of 15 boarders. The expenses incurred

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23. ASR, Education B, March, 1934, Nos.124-28. Letter of Under Secretary, Transferred Department, Govt. of Assam to the Director of Public Instruction.
would include the up-keep of the hostels, furniture, supervision, medical charge and mess.

This grant-in-aid was effective from the financial year of 1933-34 and superseded all the previous orders relating to grant-in-aid given to the Missions for educational work in the Lushai Hills.²⁴

Though the Government had never again increased the consolidated grants-in-aid on education to the Mission in Mizoram till the school administration was taken over by the District Council under the Sixth Schedule of the Indian Constitution, certain specific grants had however been made. The Baptist Mission at Lunglei opened 7 new Primary Schools in 1935 and approached the Superintendent of Lushai Hills who, on his part, asked for an equipment grant of Rs.25/- for each of these newly opened Mission schools to the Director of Public Instruction, Assam.

Mr. Small, the then Director of Public Instruction, appreciated the educational activities of the Mission, and recommended for the grant to the Secretary, Transferred Department, in which he added that the Government had already sanctioned to 'B' Class Tea Garden Schools a non-recurring contribution of Rs.150/- (Rs.100/- towards the construction of building and Rs.50/- for appliances) vide Rule 4(iii).

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Section 77 at page 351 of the Rules and Orders, and so he proposed for the grant of Rs.175/- in the 1936-37 budget as equipment grant for the new 7 Mission schools. The Governor and the Minister of Education sanctioned the amount as a non-recurring grant to the London Baptist Mission at Lunglei, and was placed under the head "31 Education-C-Primary-Direct grants to non-Government Primary Schools—non-recurring grants for furniture and apparatus." The existing consolidated Government grant of Rs.5,270/- to the Mission in the North and Rs.3,040/- to the Mission in the South for education in Mizoram was inadequate. The Superintendent, McCall, was fully convinced that it would work out at only about Rs.2/8/- per year per school child.

In 1934, the total expenditure on girls' education under the London Baptist Mission, Lunglei, excluding the English women's allowances was Rs.4,356-7-9, of this Rs.2,000 was met by the Mission grant, and the rest by private gifts. Out of the total amount, Rs.1,230/- was building

26. Ibid.
27. ASR, Education B, September, 1936, Nos.16-20. From Controller, Assam, Budget Section to the Asstt.Secretary. Finance Department No.Bt/88 dt.22-8-1936.
grant, and the rest of Rs.3,126-7-9 was the educational grant to the Mission. Miss Chapman, in-charge of female education in the South, anticipated that an additional amount of Rs.2000/- to Rs.3,000/- would be required for the new Girls' school at Darzo. She therefore sought the help of the Government to get a grant of Rs.1200/- per annum. Although Miss Chapman's application was recommended by the Superintendent to the Director of Public Instruction, Assam, the latter while assigned an amount of Rs.8,13,676 to the local bodies for Primary education in Assam, turned down on the plea that the proposal had been submitted too late and no provision could be made in the budget of 1937.38 And therefore, no more government grant had ever been made to the Missions for the promotion of education in Mizoram upto the end of British Rule in India.

Reorganisation

In 1929, the missionaries in the North effected reorganisation regarding the set up of classes, qualifications of teachers and pay etc. The Upper Primary Schools were abolished, instead Lower Primary Schools were

30. ASR, Education B, September, 1936, No.16-20. From D.P to the Under Secretary, Transferred Department, Govt. of Assam, No.11 E Dt.7 January, 1936.
introduced. The three types of schools newly formed were:

(i) The Kindergarten or Lower Primary School for children from about 5 - 7 years old who were in the Class A & B.

(ii) The Primary School for children from about 8 - 11 years old, comprising Classes I to III.

(iii) The Middle English School for children of about 11 - 13 years old comprising Classes IV to VI.

In the villages there were odd cases of children who joined school at advanced age than the average, as a result the above recommendation regarding age was more difficult to follow.

The Reorganisation of 1929 fixed the qualifications of teachers in the schools as follows -

(i) For Lower Primary and Primary Schools: Those who passed the Middle English or Class VII in the High School.

(ii) For the Middle English: Those who passed the Matriculation or Class IX in the High School.


32. Ibid.
Those who passed the Matriculation were to be given first preference for Middle English Schools, and if such persons were not available, those who passed Class IX were selected. However, in one or two cases persons who passed only Class VII were appointed in the Mission Girls' Middle English School at Aizawl.  

In regard to salary, the pay of trained teachers was fixed at Rs.18/- to Rs.20/- per mensem, and in some cases Rs.15/- according to their educational qualifications. The untrained teachers, called Apprentice Teachers, were given Rs.5/- per mensem. The pay of Matriculate teacher started with Rs.22/- per month, with an increment of Re.1 in the second year. In addition, they received a Dearness Allowance of Rs.20/- per month. Miss Roberts said that the salary and other allowances of those who worked in the Government offices with the same qualifications were almost double of this amount. The salary of the teachers was mostly paid from the Government education grant. The schools also received grant from the Mission Education Grant for the same purpose.

36. Ibid., p.18.
Educational Conference

The Superintendent as well as the Missions felt the necessity of introducing a uniform curriculum and practices in the whole of Mizoram. For that purpose, in March 1935, a conference was held at Aizawl, in which among others, the Honorary Inspector of Schools for the North, Rev. D. Edward of Welsh Missionary Society and the Honorary Inspector of Schools for the South, Rev. W. H. Carter of London Baptist Missionary Society were present under the presidetship of Major A. G. McCall, Superintendent of the Lushai Hills.

The Conference launched a comprehensive scheme for the improvement of education and cooperation between the educational authorities in North and South Lushai Hills and decided to maintain uniformity in all possible spheres of education. To this effect the Baptist Mission agreed to abolish the Upper Primary in the South as in the North from the year of 1936.\(^{38}\) The meeting was of the opinion that wrong emphasis had been put on wrong subjects in post primary education in Mizoram.\(^{39}\) The boys after passing the High School course were fit only for salaried posts.

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37. ASR, Political B. December, 1936, Nos. 389-96 vide Education.
but totally unsuited for a return to village life. At first, the missionaries did not realise how few such posts were in the hill districts of Assam until they learned from the Government. The meeting convinced themselves that opening of a chance to attend High School for Mizo boys in outside Mizoram was no more encourageble, yet at that moment there were more than 50 Mizo boys studying in High Schools. They discussed the danger of having problems with educated unemployed, which was prevalent in other parts of India, of having disgruntled unemployed matriculate class. This problem which they had so far avoided in Mizoram could be now at their door. According to them, the remedy lay in shifting the emphasis from the Middle English course to the new Middle Vernacular course where they would be taught such subjects as would help them to lead a normal, yet enlightened village life. The "ten-year plan" which they adopted therefore provided for the setting up of 6 and 4 Middle Vernacular Schools in the North and South respectively in addition to new primary schools to open in every village in the north, and to bring the total of 50 in the South.

The meeting worked out several lines of co-operation, thus:

40. Ibid.
41. Ibid., and also Lalkunga, History of Education, pp.7-8
42. ASR, Political B. December 1936, Nos.389-396 Vide Education.
1. Complete co-operation between the Honorary Inspectors in the North and South Lushai Hills with regard to curricula, examinations, publication of vernacular text-books, etc.

2. Limitation of the number of students to the M.E. classes.

3. Provision of an alternative M.V. Course of study, more suited to the needs of a predominantly agricultural population.

4. Extention of Primary education by increasing the number of Primary Schools.

5. Emphasis on Teachers' Training.

Accordingly the Welsh Mission opened 75 new Primary schools in the North and the London Baptist Mission opened 11 new Primary schools in the South in 1935-36. In addition, the Baptist Mission opened one Middle Vernacular School for girls. From 1936 a common curriculum was established in North and South and a first common examination was held in October, 1936. Thanzauva of Chaltlang topped the M.E. examination by securing 817 marks out of 1045. Rinkimi of Baktawng village topped among the girls. All the girls who appeared the examination passed while only 13 boys failed.43

The schools in Mizoram in 1935-36 and examination results.

<table>
<thead>
<tr>
<th>Sub-Division</th>
<th>M.E./M.V. School</th>
<th>Primary Schools</th>
<th>Pupils on the rolls</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aijal</td>
<td>1 M.E. for boys</td>
<td>181</td>
<td>5967 boys, 54 boys and 10 girls passed M.E. exams, 243 boys and 23 girls passed Primary exams. One boy and one girl got Govt. High School scholarships, and 4 boys and 1 girl got Primary scholarships.</td>
<td></td>
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<tr>
<td></td>
<td>1 M.E. for girls</td>
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<tr>
<td>Lunglei</td>
<td>1 M.E. for boys</td>
<td>40</td>
<td>1346 boys, 10 passed M.E. exams, 40 passed Primary exams. One boy got Govt. High School scholarships, and 3 boys got Primary scholarships.</td>
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<tr>
<td></td>
<td>2 M.E. for girls</td>
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<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>1 M.V. for girls</td>
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</tr>
<tr>
<td>TOTAL</td>
<td>5 M.E. Schools</td>
<td>221</td>
<td>9606 pupils on the rolls</td>
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<tr>
<td></td>
<td>1 M.V. Schools</td>
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On the recommendation of the Joint Educational Conference, 9 Middle Vernacular schools were opened in

44. ASR, Political B. December 1936, Nos. 389-396 Vide Education.
subsequent years, bringing the number of Missions run Middle English School to 5 and Middle Vernacular schools to 10 till Independence. The five M.E.Schools were: Boys' M.E.School, Aizawl; Girls' M.E.School, Aizawl; Boys' M.E.School, Serkawn; Girls' M.E.School, Serkawn and Girls' M.E.School, Darzo. The ten Middle Vernacular schools were -

<table>
<thead>
<tr>
<th>School</th>
<th>Year</th>
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</thead>
<tbody>
<tr>
<td>Lunglei M.V.School</td>
<td>(1936)*</td>
</tr>
<tr>
<td>Sialsuk</td>
<td>(1944)</td>
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<tr>
<td>Saitual</td>
<td>(1945)</td>
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<tr>
<td>Bukpui</td>
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<td>Champhai</td>
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<td>Reiek</td>
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<td>Sialhawk</td>
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<td>Darzo</td>
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<tr>
<td>Hmuntlang</td>
<td></td>
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<tr>
<td>Tawipui</td>
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</table>

Difference of Opinion on Indigenous Practices

There were, however, some differences of opinion between the Government and the Mission in respect of Mizo indigenous practices. The District authorities were in favour of retaining many of these such as drinking, dancing, zawlbuk, etc., whereas the missionaries did not allow the Mizo converts to have any connection with those things. Rather they enforced strict taboo on drinking. Local


* years within brackets indicate the year of establishment.
festivals, zawlbuk, though some of these are really worth practising.

L.L. Peters, the Sub-Divisional Officer, Lungleh, made the following remarks on Mission education -

We have arrived at that stage in the progress of education, where 'a little learning is a dangerous thing'. It follows therefore that the Mission should realise the need for closer cooperation with Government in all their activities as any such cleavage is obvious; it means that one day, sooner or later as Education spreads and political self-consciousness forms, the natives will begin to ask us, their white trustees, why between equal Christian groups there exists such divorce between precept and practice and we should not be able to give any satisfactory answer without mutual recrimination.

According to Peters, there were two unfortunate results. In the first place, to the Mizos, a gulf seems to yawn between the standard ideas of the two kinds of white men - the Missionary and the Administrative Officer. Most men in the Government services had the standard ideas of the Middle class Englishmen. They did their jobs to the best of their abilities and devoted a good deal of their attention to sports, bridge and dancing whenever they could find an opportunity. They regarded alcoholic refreshment as almost essential part of the days routine. In missionary circles, however, it was astonishing to find how many people still regarded playing cards as the 'Devil's bible', the cinema

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as wicked and dancing or the least trace of alcohol as deadly sin. "It is surprising to see the amount of hostility veiled or open - between the official representatives and different Christian sects." According to him the time had come when the hair spitting ingenuities in defence of dogma should give way to a more practical needs of the people. In support of the Government he said that the Mission should take the courage in both hands and refrain from too strictly enforcing many senseless taboos.

The district authorities were of the opinion that the people could not live by religion alone, and that moderation and balance were essential factors in life. The more practical approach would have been to reform their indigenous practices than prohibiting them from performing their age-old practices side by side with the new religion. The missionaries, however, claimed that from the beginning they were determined to preserve all the good things in their tribal culture, at the same time adding new and better things so that like the kings in the book of the Revelation (21:24-26) the Mizos might bring the glory and honour of their nation into the city of God.

47. Ibid.
48. Ibid.
Not being totally against the Mizo culture, the missionaries wanted to transform it into a new Christian culture. In 1910, the Welsh Presbyterian Mission in Mizoram resolved that Christians should refrain from unchristian practices in Mizo culture. The missionaries based their stand on the teachings of the Bible as St. Paul says, "If any one is in Christ, he is a new creation; the old has passed away, the new has come!"

The teaching of the missionaries took a deep root in the minds of the early Mizo Christians, and its influence is still felt among many of the Christian leaders in Mizoram. On the other hand, many educated Mizos, imbued with political self-consciousness, were now determined to revive some of these indigenous cultural practices which had already been abandoned. The result was that a sort of ill-feeling and misunderstanding arose not only within the Mizo Christian society in general, but also within the circle of the Church itself. This served as a weakening instrument for the Church organisation. In this regard, the Church was rather in a disadvantage position.

51. II Corinthians 5:17 (R.S.V.)
The Rise of a new Class

The Mizos lived in the hills and sustained on shifting cultivation, and were thus economically poor and geographically remote. Whereas the school curriculum was divided to meet the requirements of the students of the plains more particularly to that of Bengal. McCall was of the opinion that such a curriculum could not fully meet the needs of a backward hill people like the Mizos. 52

Soon education and Christianity began to be considered as passport to 'salaried jobs' and a relief from the wearisome toil of hard work. The Mission education, McCall viewed, was the creation of a privileged class. Black-coated occupations became synonymous with progress, and Christianity led towards black-coatism, he added. 53 It also beckoned the young Mizos towards distant lands and ideas rather than towards the upliftment of their land of birth, the land of their future. The salaried post had been termed a 'dead end' because it often marked the cessation of all further real effort. 54

From the beginning it was only for the children and the relations of the 'new rich' that the new and novel

52. A.G. McCall, Lushai Chrysalis, pp.204-205.
53. Ibid., p.205.
54. Ibid.
experience of middle and higher education was possible. This group included the mission workers and the salaried employees of the Government. In this way, through all these years, the salaried classes had the initial advantage, and it was their children and relations who had all along enjoyed the advantages which otherwise were not easily available to the ordinary and typical Mizos. This was because their resources for education after the free primary course were derived from the toilsome labour of producing surplus crops, and from the still more difficult task of converting this surplus into cash within an economy that contained no provision for exports or adequate marketing. It was in this way that a kind of oligarchy or intelligentsia had sprung up, which had no place in the indigenous society of the Mizos. It was this class that produced doctors, nurses, agricultural experts whose advice fell on ears too deaf to hear, and whose hygienic methods courted hostility from the village public.

Thus, according to McCall, a privileged class had been produced by the system of education conceived to accommodate the children of Indian culture with a pattern moulded by the toil and tribulation of thousands of years of human endeavour, trial and error, in circumstances in
which the Mizo background had little in common.  

Government Policy Towards Mission Education

In Mizoram, since the beginning the Government left education in the hands of the Missions making only a small grant-in-aid. Although the Director of Public Instruction stated in 1938 that the education policy of the Government for the Lushai Hills was under consideration, it was not to interfere with the existing arrangement unless it could be replaced, without upset or confusion, by a system as good as, if not better than the existing one. Till now the educational system in Mizoram had a religious bias and had the benefit of a whole time and very able European management. As McCall noted, "We may deplore education with a religious bias, but the people would prefer any education to none at all which is what some people have suffered."  

Under these circumstances, McCall drafted the Government's educational policy for the Lushai Hills as follows.  

55. Ibid., p.206.  
56. ASR, Education B, September 1936 Nos.16-20. From the D.P.I. to the Secretary, Transferred Department, Govt. of Assam, No.11E.2G-301 of 35, dt.7.1.1936.  
57. McCall, op.cit., p.219.  
58. Ibid., pp.221-222.
1. The main responsibility of the Government was to provide free primary education to all and creating facilities for higher education for producing sufficient number of leaders and executives required in all departments.

2. Education beyond primary stage should be limited to students who secured primary scholarship and those in a position to pay fees. Great care was to be taken to prevent expansion of secondary education.

3. Education in all stages must aim at inculcating the elements of character rather than the acquisition of an academic trickery. Indigenous village and communal life among the Lushais must also be encouraged by such education.

4. Only English should be taught after Primary standards.

5. For the attainment of a common standard within the district, examinations must be held whenever possible under the mutual arrangements of the Honorary Inspectors of Schools of the North and South.

6. The age of entrants to the Primary schools must be recorded, and every attempt should be made to encourage early, rather than late, entrance to the primary, and the maximum age for entry to any class in advance of the Primary standard must be fixed at 13.

7. No further expenditure on Secondary education must be encouraged except in the direction of girls' education until such a time as some form
of balance between the boys and the girls had been secured.

On construction of buildings for schools in the villages and for school master, the Superintendent issued the following order -

1. The erection or continuation of a village school house in any village was contingent on this building being maintained in accordance with requirements of Honorary Inspectors of Schools.

2. The teacher's house would be initially built by the villagers but subsequently maintained entirely by the teacher from time to time.

Regarding the rules for the issue of rations to the chief's sons who were in Middle English Schools, in consultation with the Honorary Inspectors, made the following order -

1. Payment was to be made by the Honorary Inspectors monthly on receipt of bills from them supported by a certificate to the effect that the pupil had attended the school regularly and worked diligently on all days on which the school was opened.

2. The only absence permissible was that on account of sickness or when leave was granted by the

59. Ibid., p.227.
60. Ibid., pp.226-227.
Headmaster.

3. Students leaving schools out of hand might be called on to refund the price of rations consumed.

4. The parents of a student dismissed for bad conduct would be liable to the same penalty as in 3 above.

5. The privilege of drawal of rations was always subject to proper progress in studies being achieved.

6. Grant of rations should be given with due considerations as to the poverty and the distance of the chief from the school.

In cases of grant of rations to the chiefs' sons who attended the schools at the headquarters, the procedure to be followed was that the issue should be made on the recommendation of the Honorary Inspectors regarding the industry and capability of the boys in their charge, while the District Officers concerned would make the final allotment on these grounds, complying with the status and economic conditions of the chiefs concerned, and not overlooking the distance of their villages from the headquarters.

In his note on the rules and orders on the educational policy, McCall said that he had come to a common and agreed policy with the Honorary Inspectors of North and South Lushai Hills. These rules were substantially followed in Mizoram till Independence except in such cases that the Director of Public Instruction recommended certain
relaxations whenever any urgent situation arose. McCall further noted the need for vocational training to absorb the graduates of the Middle English course but "who will eventually, it is hoped, be accommodated within village schools in a secondary sphere which has for its object the turning out of better citizens among normal Lushai surroundings." Bleak Prospect of Employment Restrictive Policy

There were five posts of Sub-Assistant Surgeons in the Medical Department in addition to one Sub-Assistant Surgeon for the Assam Rifles at Aizawl. But there was only one Mizo named Rosiama who possessed the required qualification and another named Rohawka was studying at Dibrugarh.

In contrast, in Naga Hills out of 9 posts of Sub Assistant Surgeon, 5 were already held by Nagas, two Nag students were undergoing training. In the Garo Hills, out of 6 posts of Sub-Assistant Surgeon only one was held.

61. Ibid., p.228.
62. Ibid.
64. Ibid.
65. ASR. Medical B, September, 1932, Nos.365-374.
by a Garo, but six Garo students were undergoing training. Considering the above fact, the Government of Assam decided in 1932, to award two Hill Medical Student Scholarships to Mizos, but if two suitable applicants were not available, one would go to a Naga.  

For appointments in the Public Works Department and in the other offices, knowledge of English and accounting was required but the Superintendent found the Mizo unsatisfactory. There was, however, one Mizo named Kap buanga who after passing the Dacca Engineering School in 1930 joined the post of Sub-Overseer, P.W.D. McCall said, 

"I found we have 4 foreigners employed whose places in accordance with Government's wishes might well be taken by Lushais, but there is only one Lushai at present being trained for the P.W.D. Here again it is not expected that the Lushais will be able to lay out the expenses necessary to undertake the great adventure of studying in foreign lands without Government aid."  

Even in non-technical departments vacancies arose at long intervals. The Superintendent was therefore, of opinion that it was not necessary to send Mizo boys out.

66. Ibid.  
67. Ibid.  
68. AR, No. 3561 G dated 21.3.1932.  
69. Ibid.  
70. ASR, Medical B, Progs for September, 1932. Nos. 365-374.
of the Lushai Hills at Government expenses to create surplus of candidates.\textsuperscript{71}

In 1929, three Mizo boys passed the Matriculation from Shillong, of whom only one was unemployed; one joined as Assistant Sub-Inspector of Police while the other joined the Syhlet Murarichand College.\textsuperscript{72} Next year two passed Matriculation, and one Kapbuanga joined the Dacca Engineering School, and the other L.H.Liana, remained unemployed after having left the Cotton College, Gauhati, on account of ill-health.\textsuperscript{73} In 1931 two Mizo boys passed the Matriculation. One boy joined the Murarichand College, Syhlet, with a university scholarship and the other one was unemployed.\textsuperscript{74}

The following list gives details of employment position of the Mizo boys who appeared at the Matriculation examination from Shillong High School between 1922 and 1932.\textsuperscript{75}

\begin{table}
\begin{tabular}{|c|c|}
\hline
\textbf{Year} & \textbf{Employment Details} \\
\hline
1922 &  \\
\hline
1923 &  \\
\hline
1924 &  \\
\hline
1925 &  \\
\hline
1926 &  \\
\hline
1927 &  \\
\hline
1928 &  \\
\hline
1929 &  \\
\hline
1930 &  \\
\hline
1931 &  \\
\hline
1932 &  \\
\hline
\end{tabular}
\end{table}

\textsuperscript{71} Ibid.
\textsuperscript{72} AR.No. 3631 G. Report of McCall, Superintendent of Lushai Hills to the Commissioner, Surma Valley and Hill Districts, Silchar, dt.21.3.1932.
\textsuperscript{73} Ibid.
\textsuperscript{74} Ibid.
\textsuperscript{75} ASR. Education B, December, 1932, Nos.573-586.
<table>
<thead>
<tr>
<th>Year</th>
<th>Name</th>
<th>Standard</th>
<th>Occupation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1922</td>
<td>Lalzidinga</td>
<td>Matric</td>
<td>Headmaster, Chumfin M.E. School.</td>
</tr>
<tr>
<td></td>
<td>Pakungu</td>
<td>Matric; Passed</td>
<td>Sub-Assistant Surgeon, Lunglei (deceased)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Medical School</td>
<td>Final Exam.</td>
</tr>
<tr>
<td></td>
<td>Lalkailuaia</td>
<td>B.A.(Calcutta)</td>
<td>Correspondence Clerk, Superintendent's Office, Aizawl.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Buchhawna</td>
<td>B.A.(Calcutta)</td>
<td>Sub-Deputy Collector, Kohima. (published a book of poetry in Lushai, and is an authority on Lushai language)</td>
</tr>
<tr>
<td>1923</td>
<td>Durra Chawngthu</td>
<td>Matric</td>
<td>Sub-Overseer, F.W.I., Durtlang, (retired due to ill health)</td>
</tr>
<tr>
<td></td>
<td>Saichhunga</td>
<td>Matric; Passed</td>
<td>Sub-Assistant Surgeon, Lunglei</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Final Medical</td>
<td>School Exam.</td>
</tr>
<tr>
<td>1924</td>
<td>Chuauthuama</td>
<td>Failed Matric</td>
<td>Teacher, Normal School, Aizawl.</td>
</tr>
<tr>
<td>1925</td>
<td>Thanglura</td>
<td>Matric, Passed</td>
<td>Sub-Assistant Surgeon, Manipur.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Final Medical</td>
<td>School Exam.</td>
</tr>
<tr>
<td></td>
<td>Khuala Ralte</td>
<td>- do -</td>
<td>- do - , Haiflong.</td>
</tr>
<tr>
<td></td>
<td>Zokhuma Khiangte</td>
<td>Matric</td>
<td>Clerk, Superintendent's Office, Lunglei (deceased).</td>
</tr>
<tr>
<td>1926</td>
<td>Kunga</td>
<td>Failed Matric</td>
<td>Head Teacher, Mission School, Haiflong.</td>
</tr>
<tr>
<td></td>
<td>Kaichhunga</td>
<td>- do -</td>
<td>Demonstrator, Dept. Agricultural Farm, Aizawl.</td>
</tr>
<tr>
<td>Year</td>
<td>Name</td>
<td>Standard</td>
<td>Occupation</td>
</tr>
<tr>
<td>------</td>
<td>-----------------</td>
<td>----------------</td>
<td>-----------------------------------------------</td>
</tr>
<tr>
<td>1927</td>
<td>Tawnluaiya</td>
<td>Failed Matric</td>
<td>Headmaster, Lumawn, S.Lushai Hills.</td>
</tr>
<tr>
<td></td>
<td>Saikhuma</td>
<td>Matric</td>
<td>Clerk, P.W.D., Aizawl (retired due to ill health)</td>
</tr>
<tr>
<td></td>
<td>Ropawla</td>
<td>Class IX</td>
<td>Road Muhurer.</td>
</tr>
<tr>
<td>1928</td>
<td>Nghalruala</td>
<td>Failed Matric</td>
<td>Teacher, Mission M.E.School, Lakhipur</td>
</tr>
<tr>
<td>1929</td>
<td>Hranglura</td>
<td>Matric</td>
<td>A.S.I. of Police, Silchar</td>
</tr>
<tr>
<td></td>
<td>Chhawnzinga</td>
<td>Failed I.A.</td>
<td>Not known.</td>
</tr>
<tr>
<td></td>
<td>Vandailova</td>
<td>Matric</td>
<td>In Medical School, Dibrugarh.</td>
</tr>
<tr>
<td>1930</td>
<td>Lahlmingliana</td>
<td>Matric, Went to Cotton College, Gauhati.</td>
<td>Gave up studies due to ill health.</td>
</tr>
<tr>
<td></td>
<td>Kapbuanga</td>
<td>Matric</td>
<td>In Engineering School, Dacca.</td>
</tr>
<tr>
<td></td>
<td>Johna</td>
<td>Matric</td>
<td>Went to Calcutta University, but unable to continue</td>
</tr>
<tr>
<td>1931</td>
<td>Lalkailiana</td>
<td>Matric</td>
<td>At home</td>
</tr>
<tr>
<td></td>
<td>Sangliana</td>
<td>Matric, Second on list of the Hill boys of Assam.</td>
<td>Obtained a scholarship for Hill boys of Assam.</td>
</tr>
<tr>
<td></td>
<td>Lalthima</td>
<td>Failed Matric</td>
<td>Not known.</td>
</tr>
</tbody>
</table>

In 1932, McCall suggested to the Commissioner, Sivas Valley and Hill Districts that in the interest of ultimate economy and in pursuance of the Government policy 4 more
Mizo doctors were required in addition to Rosiama who was not yet appointed, and Rohawka, who had not yet passed. Prospective incumbents might be available from among the students of Classes VIII, IX and X of the day, if the Government was prepared to grant scholarships to one or two per year for that purpose. Altogether 19 Mizos qualified as Medical doctors before Independence.\textsuperscript{76} Regarding the P.W.D. Overseers, 3 non-Mizo Overseers would eventually had to be replaced by Mizos. According to McCall, non-Mizo officers did not have much concern with the village life in the interior parts of the Lushai Hills, and it was necessary to have persons who had intimate knowledge of Mizo village life.\textsuperscript{77} But only 4 Mizos were qualified for P.W.D. Overseers before Independence.\textsuperscript{78}

In the General Departments, there had already been unemployed matriculates, as such McCall was of the opinion that there was no need for giving new scholarships for Mizos beyond Matriculation.\textsuperscript{79} To him 2 scholarships awarded in each alternate years and one in the odd years would

\begin{itemize}
\item \textsuperscript{76} Lalhuaka, Zoram Zirna Lam Chhinchhiahna, p.88.
\item \textsuperscript{77} ASR, Medical B, Progs for September, 1932, Nos.365-374.
\item \textsuperscript{78} Lalhuaka, \textit{op.cit.}, p.89.
\item \textsuperscript{79} ASR. Medical B, September, 1932, Nos.365-374.
\end{itemize}
meet the requirements so that in 4 years there would be 6 Mizo students at any one time studying outside the state with a view to filling medical and engineering vacancies or agricultural requirements when these arose. The Mission schools had already given education up to Middle English standard and turned out a number of students every year who were reluctant to return to village life. In 1939, the Welsh Mission recruited 75 Mizo boys who passed Middle English as apprentice teachers with monthly pay of Rs.5/5/- each and opened 75 new Lower Primary schools. As a result, almost every village in the North had a Primary School.

Control

The Government of Assam recognized the Superintendent of the Lushai Hills as the competent authority for valid reasons giving in writing, to cause the closing down of any Primary school palpably serving no useful purpose. But the overall control and inspection were at the hands of the Missions. The Hill Education Conference held at

80. Ibid.
81. Based on a personal interview with Mr. Vandalova, one of the Mission apprentice teachers recruited in 1935; and Minutes of the 4th Meeting of the Presbyterian Church Synod in Assam, 29th November to 1st December, 1935, Shillong, p.15.
Shillong on the 10th and 11th August, 1935, also recommended that the control of the educational institutions in Mizoram should remain in the hands of the Missions.  

The missionaries who were assigned as the Honorary Inspectors of Schools were, therefore, supposed to perform two principal functions, namely, inspection and examination. Inspection included seeing a school at work, noting the suitability of the building, its sanitary condition, the arrangement and organisation of classes, furniture and apparatus, the relation between the teacher and the pupil, and specially the method of teaching and auditing of the accounts and registers. Examination included the process of testing the pupils to see whether the instructions were sound and also to see how far the examination method applied was suitable to any particular school. But the Inspectors being themselves missionaries were also engaged in the Church and evangelical work. As such they could not devote their full attention to inspection.

With a view to improving the efficiency of the inspection, the Missions appointed the Mizo Sub-Inspector


85. Ibid.
of Schools in 1923. The first Mizo to hold such a post was Mr. P.D. Sena, and was followed by Rev. Hranghnuna, D.K. Kawnga, C.Z. Huala, Sawmaithanga and Chhunzova. 86

The inspecting staff were instructed to see the registers, to inquire into the performance of the teachers, to examine the school building and equipments with a view to securing improvement, if necessary, and to test the boys carefully.

Education Committee

In accordance with the recommendation of expert committee comprising of Rev. William Davies, Principal Phillips and Rev. Llewelyn Williams, sent in 1936 by the Presbyterian Church of Wales to investigate their fields in the North East India, 87 the Mizo Presbyterian Church Assembly held at Aizawl in the same year after full discussion passed a resolution for the creation of Education Management Committee in order to create a good education atmosphere and to bring a better relation between the Mission education work and the Mizo church itself. The members of the Committee would be drawn both from the missionaries and Mizos. The wives of the missionaries should

86. Lalhmuaka, op.cit., pp.33-34.
also be invited if and when necessary. 88 The Baptist Mission in the South also created the Education Management Committee on the same line in the same year.

The Education Management Committee of North and South each appointed one of the missionaries who became Honorary Inspector to look after the education leaving other mission works to the other missionaries. This made the co-operation between the local people and the missionaries better and created efficiency in mission education management.

In 1942, the Superintendent of the Lushai Hills submitted a proposal to the Governor of Assam for the establishment of the "Lushai Hills District Education Board " to be composed of missionaries from the North and South. 89 On the approval of the Governor, the District Education Board was thus formed. The Board would function purely as an advisory body and would in no way reduce the powers of the Education Department and the Superintendent, and would remain responsible for seeing that the views and interests of the chiefs and other

88. Resolution of the Mizo Presbyterian Church Assembly held at Aizawl, October, 1936, General No.7.
important elements in the District, whether Christian or non-Christian, were taken into consideration of His Excellency, the Governor of Assam. The views of the Board should be sought for on all new educational schemes for the Mizo Hills. But the Durbar of the chiefs have the full opportunity to consider the views of the Educational Board. Hence it was directed that all proceedings of the Board would be considered by a District Durbar, whose views together with those of the Superintendent should be forwarded to the Governor.

Curriculum

In addition to the three R's, Singing, Drawing, Recitation, Games, Nature Study, Scripture, Story telling. Clay modelling and Health teaching were also included in the Kindergarten course.


90. Ibid. From J.P. Mills, Governor's Secretary, dated 4.11.1941.
91. Ibid.
The Middle English curriculum included Vernacular English, Arithmetic, Geography, History of India, Scripture, Hygiene, Drawing and Painting, Physical Training and Carpentry, or craft in cane works for boys, and sewing, knitting and weaving together with Domestic Science for girls.

Since 1929, new text books in English and Reading were introduced. These were:

**English**

<table>
<thead>
<tr>
<th>Class</th>
<th>Textbook Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>Class I Primary</td>
<td>Tipping's First Book of English</td>
</tr>
<tr>
<td>Class II Primary</td>
<td>Tipping's First English Reader</td>
</tr>
<tr>
<td>Class III Primary</td>
<td>Tipping's Reader Standard II</td>
</tr>
<tr>
<td>Class IV M.E.</td>
<td>&quot;</td>
</tr>
<tr>
<td>Class V M.E.</td>
<td>&quot;</td>
</tr>
<tr>
<td>Class VI M.E.</td>
<td>&quot;</td>
</tr>
</tbody>
</table>

**Reading**

<table>
<thead>
<tr>
<th>Class</th>
<th>Textbook Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>Class I Primary</td>
<td>Kristiantc Tihtur (Christian Instructor)</td>
</tr>
<tr>
<td>Class II Primary</td>
<td>Pilata Nupui leh Bethlehem (Pilate's Wife and Folktales of Bethlehem)</td>
</tr>
<tr>
<td>Class III Primary</td>
<td>Krista Palai (Ambassador of Christ)</td>
</tr>
<tr>
<td>Class IV M.E.</td>
<td>Kristian Vanram Kawng Zawh. (Children's Pilgrim Progress made easy)</td>
</tr>
<tr>
<td>Class V M.E.</td>
<td>&quot;</td>
</tr>
<tr>
<td>Class VI M.E.</td>
<td>Thurobu.</td>
</tr>
</tbody>
</table>

Scripture

Scripture lesson was given as Sunday School lesson. It was prepared by Mrs. Robert Gwilyn Jones. The students of Classes V and VI would learn in English while all others would learn in Mizo. There was no change of text books in other subjects.  

The British and Foreign Bible Society had printed copies of Thuthlung Thar (New Testament). The Missions gave religious instructions in schools and encouraged the students to memorise some Bible verses and hymns, and had shown the teachers and the students that Christianity was not merely accepting a creed, but that it was also a way of life. Although the Government of Assam, thought that the teaching of the Bible or any other scripture in the schools was not objectionable but dangerous particularly in hill districts.  

The scriptural lessons were taught to the students for three objects :  

(a) to raise their moral standards,  
(b) to improve their standard of living, and  
(c) to widen their mental horizon.  

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95. Letter from Miss Catherine Morfudd Davies, Bala, U.K. 28th January, 1985; Miss Davies was Headmistress in the Girls' School, Aizawl, during 1927-1930.
The students were taught certain basic elements:

(a) Personal hygiene and simple first aid. They were taught to treat minor accidents, sore and simple illness. The missionaries taught them to store water in small reservoirs. There was no water system nor sanitation for the villagers. Water was used sparingly because river bends were miles away through the jungle and the Mizos were entirely dependent on surface springs on the edge of the jungle.

(b) Nature study and weather observation

c) Indigenous crafts.

d) Teaching through Mizo language because the missionaries did not want to make education a foreign element in the Mizo life.\(^{96}\)

The missionaries through the above curriculum made an attempt so far as possible to give the pupils something more practice and observation than mere book learning.

Teaching apparatus included maps, pictures and sand trays. The Mission stations at Aizawl and Serkawn had a reasonably adequate supply of wall maps for the teaching of Geography, History and Scripture in the 1940s. Through the years they had also a large collection of pictures of geographical and of general interest. The

\(^{96}\) Miss Davies' letter, pp.4-6.
Kindergarten children used sand trays for illustrating their stories, and the older pupils used them for map making, building model villages, etc. Each class room had a black board. The furniture included long desks and benches made locally. The village schools did not have the facilities which the schools at the Mission stations at Serkawn and Aizawl had. In such schools book learning was the main method of teaching.

Hostel

The Boys' M.E. Schools at Aizawl and Serkawn and the Girls' Hostel at Aizawl, Serkawn and Darzo could not meet the demands of the students. At Aizawl the existing Boys' Hostel could accommodate only about 15 boys while 50 more boys wanted accommodation in the hostel. Consequently, the students themselves started building a hostel of their own, of bamboo and grass roof. The task was really big. The boys felled big trees and splitted them into three or four for the posts of the building and carried them to the site. About 5,000 bamboos were brought from about five miles in the jungle. With the materials collected by them, the boys constructed the hostel at Mission Veng. Aizawl, under the supervision of their teachers. It was

enough to accommodate 23 boys. The hostel building was finished just when the Jubilee celebration was at its height. On that occasion, the boys and the teachers had a feast and named it "Jubilee Hostel".\textsuperscript{98}

The organisation of the hostels for the boys and girls was the same both in the North and South Mizoram. A Middle English teacher was charged as Hostel Guardian and he/she received rice as remuneration for the work. The boarders did all the work - cooking, cleaning, and the tasks of carrying firewood and water. They brought their own rice and vegetables, and boarded the hostel without paying any rent. From the 1940s, the Missions granted roughly Rs.15/- per week for each hostel for the following purposes -

(a) buying rice for the Hostel Guardian;

(b) buying kerosene oil for lighting both the Middle English students' room and the Guardian's quarters;

(c) replacement of old lanterns, cooking vessels, mosquito nets, curtains, jugs, bowls, etc. which needed replacement;

(d) buying tea, sugar and milk for the boarders.\textsuperscript{99}


\textsuperscript{99} Miss G.Rees Roberts, \textit{Memorandum}, p.8.
Scholarships

As mentioned earlier the Government, instead of opening a secondary School in Mizoram, sent Mizo boys either to Shillong or other places by giving special scholarships. There were originally 6 special Middle Scholarships of Rs.10/- each tenable in the Government School, Shillong. In 1909, the number was raised to 10. In 1915, the Government in their Notification No. 4299E of 16 September sanctioned scholarships for hill students on a permanent basis.

All the ten special scholarships had never been filled up by the Mizo students due to the fact that some students were supported by the Missions, and some were not deserving to be awarded due to bad conduct and bad performance in their education. In 1931 the scholarships were filled up by the following 9 students for the classes mentioned against their names.

100. ASR, Education A, April 1907, Nos.25-40.
102. ASR, Education A, October, 1915, Nos.28-29.
103. ASR, Education B, December, 1932, Nos.573-586.
<table>
<thead>
<tr>
<th>Name of scholarship holder</th>
<th>Class</th>
<th>Place of study</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Hmartawnphunga</td>
<td>X</td>
<td>Silchar</td>
</tr>
<tr>
<td>2. Kapthianga</td>
<td>IX</td>
<td>Shillong</td>
</tr>
<tr>
<td>3. Tawnluaia</td>
<td>IX</td>
<td>&quot;</td>
</tr>
<tr>
<td>4. Chawnghranga</td>
<td>IX</td>
<td>&quot;</td>
</tr>
<tr>
<td>5. Lalchungnunga</td>
<td>VIII</td>
<td>&quot;</td>
</tr>
<tr>
<td>6. Lalhmuaka</td>
<td>VIII</td>
<td>&quot;</td>
</tr>
<tr>
<td>7. Zochhuma</td>
<td>VIII</td>
<td>&quot;</td>
</tr>
<tr>
<td>8. Sanga</td>
<td>VII</td>
<td>&quot;</td>
</tr>
<tr>
<td>9. Lalmawia</td>
<td>VII</td>
<td>&quot;</td>
</tr>
</tbody>
</table>

The officiating Secretary, Transferred Department, authorised the D.P.I., Assam, to award the vacant scholarship to any Mizo High School student whom he considered to have difficulty in managing by himself. Therefore, in 1932, on the recommendation of the Superintendent of Lush Hills and the Headmaster of Shillong Government High School Kaphleia, a student of Class VII received the tenth scholarship. 104

In view of the increasing number of unemployment at higher stage, the Government's educational policy on scholarship was rather to check higher education. H.G.Denneby, the Officiating Secretary, Transferred Department, Government of Assam, asked the D.P.I. of Assam to take

104. ASR, Education B, December 1932, Nos.573-586.
up the question of equalising and reducing the Naga, Garo and Lushai scholarships with reference to their needs. Only those who were really brilliant should be absorbed in posts in their home districts, and this should be done in consultation with the Commissioners and the district officers. According to him, 3 scholarships for each hill district annually would be sufficient for manning schools and other forms of Government employment. He added that the aim should be to raise the standard rather than increase the output.

In 1931-32, the position of scholarships in other Hills areas were - Garo Hills: 19 Primary Scholarship at the rate of Rs.3/- per mensem for 4 years and 6 Middle Scholarship at the rate of Rs.10/- per mensem for 4 years; Naga Hills: 3 Primary Scholarship at the rate of Rs.3/- per mensem for 3 years and 3 Middle Scholarship at the rate of Rs.10/- per mensem for 4 years or Rs.4/- for 3 years. The position of scholarships for the Mizos for the same year together with the opinions of the Commissioners and the District Officer.

105. Ibid.
106. Ibid.
107. Ibid.
108. Ibid., From G.A.Small, D.P.I. to the Secretary, Transferred Department. No. 332 G/5-58/31 Dt. 22 August, 1932.
109. Ibid.
<table>
<thead>
<tr>
<th>Present Position</th>
<th>Superintendent's opinion</th>
<th>Commissioner's opinion</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lushai Hills</td>
<td>I cannot at this stage recommend any reduction at all in these scholarships or indeed at any time to come in any near future so far as I can see, and I request strong support in this for the present. In view of the efforts that are being made to &quot;put our house in order&quot; in this respect, I request particularly that no drastic change be contemplated in our present amenities.</td>
<td>I support the Superintendent's proposal.</td>
</tr>
<tr>
<td>(a) 8 Primary scholarships @ Rs.3/- for 3 years.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(b) 10 Middle Scholarships of Rs.10/- a month.</td>
<td>The present students may be allowed to complete their studies upto the Matriculation, but no new scholarships need be given outside Lushai Hills for 2 years. When the demands and local requirements could once again be reviewed. Then probably two scholarships awarded each alternate years and none in the odd would probably meet the case so that in four years there</td>
<td>It will be seen that there are still openings for more Lushai Hills in the Medical Department specially and also as Overseers. I agree with the Superintendent. The boys already drawing scholarships should be allowed to complete their studies upto the Matriculation should be encouraged.</td>
</tr>
</tbody>
</table>

Present Superintendent's Position opinion

would be 6 Lushai students at any time studying outside the state with a view to filling medical and engineering vacancies specially, or agricultural requirements when these arise.

Commissioner's opinion

to take up medicine.

I would be inclined to reduce the number of scholarships eventually to 7 from the present number 10 and also to make the scholarship tenable either at the Silchar Govt. High School or at Shillong.

Mr. Hezellett also is of opinion that a High School in Aijal as mentioned in his inspection note of 18th-21st April. 1931 is hardly required as he thinks that there is undoubtedly a danger that more Lushais will become educated up to the Matric standard than can find employment in the district.

On the basis of the recommendation of the Commissioner, the D.P.I. proposed that no new scholarship be granted for study outside the Lushai Hills for 2 years. after which the position might be reviewed. In the future.
reduction of the number of Middle Scholarship should be from 10 to 7.\textsuperscript{111}

Therefore, from 1st January, 1933, the Government of Assam, in view of the urgent need of economy, revised the Middle Scholarship to the hill districts as follows:

<table>
<thead>
<tr>
<th>District</th>
<th>No. of present scholarships (annual)</th>
<th>No. of revised scholarships (annual)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Garo Hills</td>
<td>6</td>
<td>4 (one of which for non-Garo)</td>
</tr>
<tr>
<td>Naga Hills</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>Khasi Hills</td>
<td>3</td>
<td>3</td>
</tr>
</tbody>
</table>

But from 1st March 1934, the total number of Lushai Special Middle Scholarships was reduced from 10 to 7 as per D.P.I.'s proposal. No reduction was, however, made in the Primary Scholarship.\textsuperscript{112}

To that effect, the Education Department, Government of Assam, made the following correction on the Rules and Orders.

Order No.80 of 1934\textsuperscript{113}

"Substitute the following for Rule 10 - "Lushai

\textsuperscript{111} ASR, Education B, December 1932, Nos.573-586.
\textsuperscript{112} Ibid. Letter from Under Secretary, Govt. of Assam, Education Deptt. to the D.P.I., Assam, No.3709E dt.7.11.1932.
\textsuperscript{113} ASR, Education B, December 1934, Nos.449-454.
Hills" Part III, Section 59, page 258.

(1) 8 Primary Scholarships of the value of Rs.3/- a month each tenable for 3 years to be awarded at the discretion of the Superintendent of Lushai Hills.

In addition, 10 annual special scholarships of Rs.3/- each a month may be awarded to Lakher boys, tenable at the school at Sherkor in the Lungleh Sub-division of the Lushai Hills.

The Superintendent of Lushai Hills is authorised to award these scholarships, selection being made by the Sub-Divisional Officer, Lungleh.

(2) 7 Special Scholarships of Rs.10/- each a month tenable for 4 years, may be awarded by the D.P.I. after consultation with the Superintendent of Lushai Hills, and the heads of the institutions concerned, to the most deserving Lushai boys, for the High School course.

They will be tenable at the Silchar Government High School, provided that at the request of the parents or guardians of a pupil the scholarship awarded to him may be transferred at the discretion of the D.P.I. to the Shillong Government High School."

This order and the number of scholarship remained unchanged till the end of British Rule in India. However, Government of India's Order No.105, dated 10.2.1909
"Lushai students holding Government Scholarship in a school (or college) situated at a distance from their native places are entitled to travelling allowance for their homeward journeys once in every two years"\(^{114}\) was added in 1935. The Fundamental and Assam Subsidiary Rules No. Appendix XII, page 240, dated 2.9.1935 substituted the following for the entries in column 4 against item 27 of this appendix.

Also entitled once in every two years when the course exceeds two years to 3rd Class fare plus conveyance of luggage upto two mounds at luggage rates for the journey to their homes from the institution in which they are being trained and back again after the vacation.\(^{115}\)

The Government extended Scholarships to the Mizo students in the College. The first Mizo student who enjoyed the college scholarship was Lianhnuna studying at Murarichand College, Syhlet, in 1920. The second scholarship holder in 1931, was Sangliana, who passed Matriculation in 1st Division and stood second on the list out of all the Hill students of North East India.\(^{116}\) The rate of scholarship was Rs.15/- per month.

114. ASR, Education A, February 1909, Nos.42-45.
116. Based on a personal interview with Mr. Sangliana on 17th June, 1985.
Opening of High School

Till 1944 there was no high school in Mizoram. To those who could not move out of their hills, the door of higher education was completely closed. Since 1926, there had been demand for High School in the Lushai Hills. 117 Although the Mission intended to start one in 1929, the Government did not permit to do so. According to N.E. Parry, the Superintendent of Lushai Hills (1924-28), a educational advancement in the district was very slow. It was "purely superficial and underneath they remained savages at heart with the virtues and also the vices of savages. They are unstable and ready to follow any new thing and have no understanding of the abstract political ideas". 118

In April, 1931, the Lushai chiefs made a demand to the Commissioner of Surma Valley and Hill Districts to open High School at Aizawl 119 But the Commissioner, Mr. Hezlett was of opinion that a High School in Aizawl, as mentioned in his inspection note of 18th to 21st April, 1931, would undoubtedly produce more Mizos educated up to

117. Personal interview with Lalhuaka, an old man of Chandmary, Aizawl, who was a student of Class VIII in 1931.
119. ASR, Education B, December 1932, Nos.573-586.
Matriculation standard than the number of jobs in the district. Mr.G.A.Small, the D.P.I. of Assam also agreed with Mr.Hezlett that it was undesirable to establish a High School in the Lushai Hills. No doubt the establishment of a High School in Shillong did not lead the average Khasi matriculate to despise manual labour, but Shillong was a large town with good communication and offered many avenues of employment to the educated youth in such vocations as motor mechanic works, carpentry, masonry and petty business, in addition to considerable opportunities for employment in the Government offices. It would be many years before there could be anything like Shillong in the Lushai Hills, and it would suffice there to confine higher education to a few brilliant boys. The D.P.I. further said that for average boys of the Hills, the Middle English Standard was quite adequate. Mizoram, according to the authorities, might create unwelcomed atmosphere among the youths.

McCall too admitted that the establishment of a High School in Mizoram was the constant urge of the "articulate Lushai". He, however, pointed out that this demand

120. Ibid.
121. Ibid. Letter from Mr.G.A.Small, D.P.I., Assam, to the Secretary, Transferred Department, No.332 6.19-58/3 Dt. 22.8.1932.
122. Ibid.
was made mainly by the few fortunate salaried employees in the name of the vast village population who have hardly enjoyed the benefits of higher education. He himself was not in favour of creating a class fit for salaried jobs.

The demand for High School was raised by the Chiefs' Council to Mr. J. Hezlett, Commissioner of Surma Valley and Hill Districts, when the latter visited Aizawl during 18th to 21st April, 1932. The Commissioner noted -

I have had a petition from the Lushai chiefs asking that a High School should be established in Aijal. I hardly think that it is required at present as there is undoubtedly a danger that more Lushais will be educated up to the Matriculation standard than can find employment in the district.

Three years later in the Hill Education Conference held at Shillong on 10th August 1935 which was attended by 21 delegates, officials and missionaries in charge of education Rev. H. W. Carter, Honorary Inspector of Schools for South Lushai Hills made a forceful plea for the cause and said that he had come armed with a mandate for a High School at Aizawl. He argued that the people of Lushai Hills were dissatisfied with the products of Shillong because they thought that the cultural atmosphere was unsuitable for the Mizos. On the part of the Mission, as the Mizo

124. ASR, Medical B, September, 1932, No. 373.
boys were going as far as Imphal, Calcutta or Rangamati for the purposes he thought to confine them in one place. The Hon'ble Mr. W. L. Scott, the President of the Conference, and Mr. Small, D.P.I. were of the opinion that in the claim of opening a high school in a hill district the claim of the Garo Hills was stronger than that of the Lushai Hills. The conference, however, generally agreed that it was not necessary at such time to press for a separate High School at Aizawl and turned down the claim of Rev. Carter.

The demand for the establishment of High School at Aizawl next came from the "Lushai Students Association", who submitted a Memorandum to His Excellency, the Governor of Assam, when the latter visited Aizawl in 1940. In 1941, the Association sent its two delegates, Mr. Zairema and Mr. Lalrinthanga, to Shillong to pursue their demand. They met the Education authorities there and argued their demand for High School at Aizawl.

The outbreak of World War II however, temporarily put off the demand, but revived in 1943. The new

126. Ibid.
127. Ibid.
128. Minute of Lushai Students Association committee held on 17.12.1940, No.1 (The Association was renamed Mizoram Pawl since 1945 and is commonly known by its abbreviated form M.Z.P.)
129. Ibid. No.4, dated 16.11.1941.
Superintendent of Lushai Hills, Mr. A. Macdonald, I.C.S. (1943-47) seemed to be very pleased when he saw the services of the Mizo people for the defence of the country during the war and he became keen in the welfare of the Mizo people. He himself initiated the opening of a High School, so much so that the Honorary Inspector of Schools, Aizawl, in his note at the close of 1943, could confidently say "It is hoped to be able to start a High School from next year."  

As for the funds, Macdonald contacted all the chiefs and with their consent he diverted one year "war aid to every family (Rs.2/- each)" for the establishment of High School. This amounted to Rs.27,000/- He also collected donation from the public. Some leading Mizo men like Lalluaia Sailo, chief of Reiek, Pachhunga, a merchant at Dawrpui, and Dr. Thuama donated Rs.100/- each. The missionaries also donated money. Rev. & Mrs. E. L. Mendus donated Rs.500/- At last a High School called Mizo High School was started in February, 1944, at the Young Lushai Lalbiakliana, Mizoram Zirna Chanchin. p. 90.

131. Ibid.
132. Ibid.
Association (Y.L.A.) Hall, Mission Veng, Aizawl. It began with 56 students in Class VII.

The Mizo High School too was placed under the management and control of the Mission in Aizawl. Rev. B.E. Jones, the Honorary Inspector of Schools in the North, was the first Headmaster. Other teachers included his wife and other lady missionaries. The lone Mizo teacher at the initial stage was Mr. Vankhuma. The missionaries taught on voluntary basis.

The school progressed as the years went by. In 1945 Class VIII was opened with 76 students on the roll. The new missionary, Rev. J. M. Lloyd, B.A., B.D., who replaced Rev. B.E. Jones on his return to the U.K., was the Headmaster between 1945 and 1949. Mr. Lalhmuaka joined as teacher in 1945 along with Rev. Lloyd, but Mr. Vankhuma left the school before this. Rev. Zairema, who got first class both in B.Sc. and B.D. also taught in 1945 as "part time".

The first and second Mizo M.A. degree holders Mr. K. T. Khuman and Mr. L. B. Thanga also taught for short periods in 1945. The first Mizo lady teacher was Miss Lalsangpuii who joined in 1945. The first Mizo Headmaster, Mr. Sangliana, B.A., joined on 1st January, 1950. Mr. L. B. Thanga held the post of college Lecturer in Economics at Syhlet Government College from November, 1946 to July 1947, and he was the first
Mizo to hold such post. The first batch of 25 students appeared the Matriculation Examination from Mizo High School in 1948, of whom 20 passed.

The Mizo High School was the centre for higher education in Mizoram till 1947. Had the missionaries received support and encouragement from the Government, it could have been opened earlier. The result was that education did not develop uniformly in all the North Eastern Hill areas. Thus the picture in 1947 was that the people of Mizoram had little or no consciousness of the national movement which led to Independence of India.

Inspite of initial set back in 1929-30, the progress made by the Mizos during the period was very satisfactory and this chiefly due to the Missions. The Census Report of 1931 shows that the percentage of literacy among the Mizos reached as high as 12.66. This figure increased to 17.04 in 1941. However, the cost incurred by the Government on the education of the Mizos had never exceeded sixteen paise per head of the population per year within the first forty years of British Administration.