Chapter 4
CHAPTER IV

4.1 ANALYSIS AND INTERPRETATION OF THE STUDY:

Analysis and interpretation of data is necessary to find out the results or findings of the research process. It involves the objective material in the possession of the researcher and his subjective reaction and desires to derive from the data, the inherent meaning in their relation to the problem.

In this study, the investigator makes an analysis and interpretation of the information and data which were collected from different schools (primary to senior secondary), colleges, teachers, students, and parents of Singpho students, Singpho people, the Margherita civil-sub-Division under Tinsukia district. The investigator has analyzed the data in the following headings:

A. Impact of Education on Family of Singpho.

B. Development of Education among the Singpho Tribe at the various stages during the last five years.

C. Impact of Education on Religion, Rites and Rituals.

D. Parent views towards formal education and other socio-cultural aspects.

E. Students' opinion and views.

F. Teachers' opinion and views.

A. IMPACT OF EDUCATION ON SINGPHO FAMILY: A Singpho homestead consists of an elementary family of parents and children living together. It may also include other persons related to the family such as widows, orphans and infirm persons. The younger brother, orphan brother might come to stay with the family till he becomes an adult and marry and then breaks away from the family. In a large homestead, there might be one or two slaves who are treated as the members of the family.

In Singpho society, the family played the top most role in moulding the personality
of the child. The father was the central and dominating person within the family who is responsible for its maintenance. The family members undertook a corporate responsibility in the development of the child in a way they desired and tried to make him the most useful members of the family in the future.

But today due to the impact of education and the modernisation and growing industrial activities, the attitude of the people regarding the family type has changed. They now prefer the small family or the nuclear family. It also influence on the personality of the Singpho people. Most of the families in the industrial societies are equalitarian families (equal status of father and mother). They are often called “modern families” and also “nuclear families.”

On the basis of size or structure and the depth of generations family can be classified into two main types: (i) the nuclear or the single unit family and (ii) the joint or the undivided family.

The individual nuclear family is a universal social phenomenon. It can be defined as “a small group composed of husband and wife and minor children which constitutes a unit apart from the rest of the community” (Duncan Mitchell in his “Dictionary of Sociology).

The nuclear family is a characteristic of all the modern industrial societies. The independent nuclear family which is dominant in modern industrial societies has emerged mainly due to the growth of individualism and intense geographic and social mobility. The social welfare function of the modern state have also affected it. The family has undergone some radical changes. Its structure has changed, its functions have been altered and its nature has been affected. Various factors—social, economic, educational, cultural, scientific, technological etc., have been responsible for this. These factors basically the influence of education among the Singpho has changed the type of the family in the Singpho society also.

The investigator by applying the types of family in the study has found that most of the Singpho family is now nuclear family. They prefer small family.
Table - IV
Types of Family

<table>
<thead>
<tr>
<th>Type of Family</th>
<th>Number</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nuclear</td>
<td>300</td>
<td>66.6</td>
</tr>
<tr>
<td>Joint family</td>
<td>150</td>
<td>33.4</td>
</tr>
<tr>
<td>Total No of Families</td>
<td>450</td>
<td>100</td>
</tr>
</tbody>
</table>

Graphical Representation of Table - IV
Fig.-I

From the above table it is clear that out of 450 respondents in the families of Singpho 66.6% of the families belong to the nuclear family, and 33.4% belong to joint family.

From this table it is seen that the authoritarian system of the family has changed a lot in the influence of education. Modern education has changed their personality and attitude. Earlier the father was the central and dominating person within the family who was responsible for its maintenance. His decisions in all matters relating to the inter-relations of the members of the homestead and management of the property was final. He was the owner of all the movable and immovable properties like land, live
stock, foodstuff etc. But investigator has observed that many of the younger generations of the Singpho villages, who are educated, prefer equalitarian relationship rather than authoritarian with the head of the family. The young educated generation take their own decision over their parents in many works now a days. They develop an independent decision making attitude. This is due to the impact of the education.

**Table-V**

Preference to live in Nuclear or Joint Family according to family types and educational level.

<table>
<thead>
<tr>
<th>Educational Level</th>
<th>No of Respondents</th>
<th>Total Respondents</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Nuclear</td>
<td>Joint</td>
</tr>
<tr>
<td></td>
<td>Yes</td>
<td>%</td>
</tr>
<tr>
<td>Formally Educated</td>
<td>172</td>
<td>76</td>
</tr>
<tr>
<td>Not Formally Educated</td>
<td>42</td>
<td>19</td>
</tr>
<tr>
<td>Total</td>
<td>225</td>
<td></td>
</tr>
</tbody>
</table>

Graphical Representation of Table - V

Fig.-II  
Response for Nuclear family

Fig.-III  
Response for Joint family

In order to know the views of the formally educated and not formally educated people regarding the structure of the family the investigator undertook a study of two groups with 450 respondents in each group. One group being formally educated and the other not formally educated. The result thus obtained from the above table shows that the educated people preferred to live in nuclear family and the percentage being 76% on the other hand only 19% of not formally educated people like to live in the
nuclear family. Among them 24% formally educated people prefer to live in joint family and 81% not formally educated people prefer to live in joint family.

From these two tables it is clear that there is a strong relation between education and family type. From the analysis of the data we can say that, education has played an important role in breaking up of joint family. Educated person become individualistic and independent. Joints families are very few nowadays.

**B) DEVELOPMENT OF EDUCATION AMONG THE SINGPHO-TRIBE AT THE VARIOUS STAGES DURING THE LAST FIVE YEARS:**

Education is the enlighting force of the society. It is through education by which man can earn knowledge and cultural heritage. It is the way of preservation and transmission of knowledge and culture from one generation to another.

Formal education has been considered the main instrument of modernization. It is education that determines the level of prosperity, welfare and security of the people. Formal education is supposed to be a means of occupational mobility and as such has been considered to provide equality of opportunity for all. Therefore the investigator felt a need to study the progress of formal education by studying the enrolment of Singpho students in various level.

The investigator has taken 5 different schools. (From primary to college level) of the nearby areas of Margherita-Civil-Sub-Division. The investigator collected the data of last five years to know the development pattern of education among the Singpho tribe according to the enrolment of Singpho students. The data collected by the investigator are shown below:

i) **Town High School Margherita:**

The school is situated in the midst of the Margherita town. The Singpho students go there and take education. The school is runned by Govt. having 20 teachers. The
The number of enrolment of Singpho Tribe students has been increasing in the last five years.

Table - VI
Enrolment of Singpho students in the Town High School, Margherita.

<table>
<thead>
<tr>
<th>Year</th>
<th>Students enrolment</th>
<th>No of Singpho Tribe Student</th>
<th>No of Other Students</th>
<th>% of Singpho Tribe Students</th>
<th>% of other students</th>
</tr>
</thead>
<tbody>
<tr>
<td>2000</td>
<td>310</td>
<td>20</td>
<td>290</td>
<td>6.45</td>
<td>93.54</td>
</tr>
<tr>
<td>2001</td>
<td>288</td>
<td>31</td>
<td>257</td>
<td>10.76</td>
<td>89.23</td>
</tr>
<tr>
<td>2002</td>
<td>310</td>
<td>38</td>
<td>262</td>
<td>12.25</td>
<td>84.51</td>
</tr>
<tr>
<td>2003</td>
<td>520</td>
<td>68</td>
<td>452</td>
<td>13.07</td>
<td>86.92</td>
</tr>
<tr>
<td>2004</td>
<td>550</td>
<td>72</td>
<td>488</td>
<td>13.09</td>
<td>88.72</td>
</tr>
</tbody>
</table>

By consulting the above table and graph the investigator has shown that the number of enrolment of Singpho Tribe students has been increasing in the last five years.

ii) Janajati High School:

The school is situated in Ketetong which is $3\frac{1}{2}$ K.M. away from Margherita Town. The school has suitable facilities of teaching having 15 teachers. The data
collected by the investigator are shown below:

**Table - VII**

The list of Singpho students in Janajati High School from class VIII to X

<table>
<thead>
<tr>
<th>Year</th>
<th>Total enrolment</th>
<th>Total no of Singpho Student</th>
<th>Total no of Other Students</th>
<th>% of Singpho Tribe Students</th>
<th>% of other students</th>
</tr>
</thead>
<tbody>
<tr>
<td>2000</td>
<td>264</td>
<td>66</td>
<td>198</td>
<td>25.00</td>
<td>75.00</td>
</tr>
<tr>
<td>2001</td>
<td>250</td>
<td>57</td>
<td>193</td>
<td>22.8</td>
<td>77.2</td>
</tr>
<tr>
<td>2002</td>
<td>284</td>
<td>76</td>
<td>208</td>
<td>26.76</td>
<td>73.23</td>
</tr>
<tr>
<td>2003</td>
<td>290</td>
<td>56</td>
<td>234</td>
<td>19.31</td>
<td>80.68</td>
</tr>
<tr>
<td>2004</td>
<td>289</td>
<td>67</td>
<td>222</td>
<td>23.18</td>
<td>76.81</td>
</tr>
</tbody>
</table>

**Graphical Representation of Table - VII**

By consulting the above data and graphs the investigator has shown that enrolment of the Singpho students has been increasing in the last five years.

**iii) St. Mary’s High School:**

This English Medium school is situated at Ulup 4 K.M. away from Margherita Town. The school has good requirements for teaching. There are 20 teachers and the school is consisted of classes from Nursury to Class-X. The school is runned by private
authority. The investigator has collected the following data from the school.

Table - VIII
Enrolment of Singpho students in St. Mary’s High School, Margherita.

<table>
<thead>
<tr>
<th>Year</th>
<th>Total No of Students</th>
<th>No of Singpho Students</th>
<th>No of Other Students</th>
<th>% of Singpho Students</th>
<th>% of other students</th>
</tr>
</thead>
<tbody>
<tr>
<td>2000</td>
<td>223</td>
<td>29</td>
<td>194</td>
<td>13</td>
<td>87</td>
</tr>
<tr>
<td>2001</td>
<td>257</td>
<td>43</td>
<td>214</td>
<td>16.73</td>
<td>83.27</td>
</tr>
<tr>
<td>2002</td>
<td>255</td>
<td>39</td>
<td>216</td>
<td>15.29</td>
<td>84.71</td>
</tr>
<tr>
<td>2003</td>
<td>270</td>
<td>39</td>
<td>231</td>
<td>14.44</td>
<td>85.56</td>
</tr>
<tr>
<td>2004</td>
<td>269</td>
<td>45</td>
<td>224</td>
<td>16.73</td>
<td>83.27</td>
</tr>
</tbody>
</table>

Graphical Representation of Table - VIII
Fig. VI

From the above table it is clear that enrolment in the English Medium school the number of Singpho students has been increasing normally in the last five years.

iv) Pali High School:

This school is located at village Dibong, 8 K.M. away from Margherita Town and Railway station. The school has suitable facilities of teaching having 10 teachers. The data collected by the investigator are shown below:
Table - IX

Enrolment of students in the Pali High School, Margherita.

<table>
<thead>
<tr>
<th>Year</th>
<th>Total No. of enrolment</th>
<th>No of Singpho Student</th>
<th>No of Other Students</th>
<th>% of Singpho Students</th>
<th>% of other students</th>
</tr>
</thead>
<tbody>
<tr>
<td>2000</td>
<td>167</td>
<td>45</td>
<td>122</td>
<td>26.94</td>
<td>73.05</td>
</tr>
<tr>
<td>2001</td>
<td>179</td>
<td>58</td>
<td>121</td>
<td>32.40</td>
<td>67.59</td>
</tr>
<tr>
<td>2002</td>
<td>185</td>
<td>58</td>
<td>127</td>
<td>31.35</td>
<td>68.64</td>
</tr>
<tr>
<td>2003</td>
<td>179</td>
<td>60</td>
<td>118</td>
<td>33.70</td>
<td>66.29</td>
</tr>
<tr>
<td>2004</td>
<td>210</td>
<td>83</td>
<td>127</td>
<td>39.52</td>
<td>60.47</td>
</tr>
</tbody>
</table>

Graphical Representation of Table-IX

By the above table it has shown that % of enrolment of Singpho students in the Pali High School has been increasing in the last five years.

V) Margherita College:

Margherita College is situated at Margherita town near the Block Office of Margherita. This is the only college of Margherita Town. Students from different communities come to take higher education from this college. There are 60 teaching staff. The investigator has collected the total enrolment record of Singpho Tribe students for the
last five years from arts, science and commerce section.

**Table - X**

**Total Enrolment of Singpho students from Arts, Science & Commerce stream.**

<table>
<thead>
<tr>
<th>Year</th>
<th>Total no of Students enrolled</th>
<th>No. of Singpho Tribe Students enrolled</th>
<th>No of Other Students enrolled</th>
<th>% of Singpho Tribe Students</th>
<th>% of other students</th>
</tr>
</thead>
<tbody>
<tr>
<td>2000</td>
<td>400</td>
<td>18</td>
<td>382</td>
<td>4.5</td>
<td>95.5</td>
</tr>
<tr>
<td>2001</td>
<td>399</td>
<td>17</td>
<td>382</td>
<td>4.26</td>
<td>95.73</td>
</tr>
<tr>
<td>2002</td>
<td>575</td>
<td>26</td>
<td>549</td>
<td>4.52</td>
<td>95.47</td>
</tr>
<tr>
<td>2003</td>
<td>659</td>
<td>32</td>
<td>627</td>
<td>4.85</td>
<td>95.14</td>
</tr>
<tr>
<td>2004</td>
<td>756</td>
<td>55</td>
<td>701</td>
<td>7.27</td>
<td>92.72</td>
</tr>
</tbody>
</table>

**Graphical Representation of Table - X**

**Fig. VIII**

From the above table and graphs the investigator has shown that though the enrolment in the college level is not satisfactory but the % of the enrolment is increasing in the last 5 years.
The religion of the Singpho is a system of ceremonies. The Singpho feels himself surrounded by quite a large number of spirits who control this destiny. To him, these spirits are capable of affecting his welfare, as well as, afflict pain on him in a number of ways.

The Singphos believe that sickness is caused in most cases by the evil spirits who have been offended or wish to be worshiped. As the Singpho believe that it is in the power of the spirits to give good and bad crops, it is not surprising to find that they take resort to protect their crops by ritual acts.

The religion of Singpho is Buddhism. They believe in religious education. This type of education is given in the monastery under the care of monk. These are residential type school. In Buddhism, the various primitive rituals and cults have survived. In recent years, in spite of the onslaught of technology, scientism and industrilization, these primitive forms have still survived especially in the rural areas, though such culture is positively endangered by them. Preservation of some of these is a part of the preservation of our heritage, though some dismiss these beliefs, cults and rituals as “superstition”. Most of the cults are extinct, owing to their supersession by more “civilized” people and organized religions but they have either given place to new cults, rituals and myths or survived, in a changed form adjusting themselves to new beliefs and cults.

In order to probe the religious belief of the respondents, they were asked “Wether they are attending the religious institution regularly or not.”
Table No. XI

Showing the Educational Background of the respondents and their view regarding attendance of religious Institution.

<table>
<thead>
<tr>
<th>Educational level</th>
<th>Regularly attend</th>
<th>Occasionally attend</th>
<th>Total Attend</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>No of</td>
<td>%</td>
<td>No of</td>
</tr>
<tr>
<td>Illiterate</td>
<td>185</td>
<td>82.2</td>
<td>40</td>
</tr>
<tr>
<td>Primary</td>
<td>20</td>
<td>19</td>
<td>85</td>
</tr>
<tr>
<td>Middle</td>
<td>15</td>
<td>18.5</td>
<td>66</td>
</tr>
<tr>
<td>Matriculate and above</td>
<td>---</td>
<td>---</td>
<td>38</td>
</tr>
<tr>
<td>Total</td>
<td>---</td>
<td>---</td>
<td>---</td>
</tr>
</tbody>
</table>

Graphical representation of Table-XI

Fig. IX

From the above table it is clear that there is a drastic change of attendance of religious educational institution due to the impact of modern education. Percentage of the illiterate persons who visit temple regularly is 82.2 and in the occasionally
visited group also low educated persons again top the percentage. From this analysis of data we can observe that low educated persons are more religious and regular in attending religious institutions than the high educated person.

**Views towards marriage, rites and ceremonies:**

Education is an instrument of upward social mobility. There is a tendency in the present Singpho society to reduce number of rituals. The principal feature of the marital organization of the Singphos is the clan exogamy, that is, no person may marry in his or her own clan. The study of the Singpho marriages indicates that each clan normally prefers to confine its marital alliances to certain clans only. Cross-cousin marriage or marrying of one's own mother's brother's daughter is admissible. Thus, it happens that once an individual has married a girl from a certain clan, it becomes customary for his successors to obtain their wives from the natal lineage of his wife. This preferential type of marriage undoubtedly binds the people of two different clans into a very intimate group with face to face relationship binding several persons within it. There are 4 types of marriages in the Singpho community. These are (1) Formal ritual marriage, (2) Forceful abduction, (3) Ghar Jonwai (Son-in-law living his wife's house) (4) Gandharbha (love marriage).

It may be said that education has played a significant role in bringing modernization of society. As education is the strong instrument to change the ideas and views among the people of the society, therefore the investigator tries to know the view of the Singpho people regarding the selection of the life partner and the marriagable age of boys and girls, whether there occurs a change in the attitude of the formally educated and not formally educated people in this connection.

In order to study their views regarding the selection of life partner the respondents were put the following questions:
1. How would you select your life partner? yourself/parents/jointly.

2. Would you like to give marital freedom to boys and girls? Yes/No.

Their answer to the questions so gathered were analysed in the following table-

**Table No XII**

**Showing the Educational Background of Respondents and their views regarding partner selection:**

<table>
<thead>
<tr>
<th>Educational Background of the Respondents</th>
<th>Himself</th>
<th>Parents</th>
<th>Jointly</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>No</td>
<td>%</td>
<td>No</td>
<td>%</td>
</tr>
<tr>
<td>Not formally educated</td>
<td>45</td>
<td>20</td>
<td>67</td>
<td>29</td>
</tr>
<tr>
<td></td>
<td>225</td>
<td>100</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Formally Educated</td>
<td>125</td>
<td>55</td>
<td>30</td>
<td>13</td>
</tr>
<tr>
<td></td>
<td>225</td>
<td>100</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>170</td>
<td>97</td>
<td>183</td>
<td></td>
</tr>
</tbody>
</table>

**Graphical representation of Table-XII**

**Fig. X**  
**Fig. XI**

From the table it is clear that there are difference between formally educated person and not formally educated person regarding the selection of life partner. Among the not formally educated person, 20% favoured in selection of partner himself, on the
other hand among the high educated person 55% favoured in selection of life partner alone and independently. Among the not formally educated person 29% favoured in partner selection done by the parents and only 13% favoured in this view among the high and formally educated group. On the other hand a greater percentage of low and formally not educated group 50% favoured in partner selection jointly i.e. arranged by parents and with consent of the relatives. This view was favoured by 31% among the formally educated group.

From this analysis it is observed that regarding the selection of partner the formally educated persons are more individualistic and independent than the low educated and not formally educated group. It is due to the impact of education that the educated person think independently. They have their own views regarding the selection of their life partner. They express their views without any hesitation regarding this matter. Education helps them to think logically andreasonably. The low educated persons are more dependent on their parents. They cann’t express their own views in such matters. Though majority formally educated persons and highly educated persons are favoured in selection their life partner themself but formal pattern of arranged marriages are still among the Singpho tribe.

**Ethnic Polygamy and Monogamy :**

Both Polygamy and monogamy system of marriage is accepted in the Singpho society. The principal feature of the marital organization of the Singpho is the clan exogamy, that is, no person may marry his or her own clan. The study of the Singpho marriages indicates that each clan normally prefers to confine its marital alliances to certain clans only. The Singpho kinship terminology is significant in the sense that most of them refer to a classified group of persons with whom marital relationship is either permissible or prohibited. But due to the changes of life style the pattern of marriage is also changed. Attendance to a higher institution of learning where the...
young people from different ethnic group come and study there, talk freely, with each other, discuss their views freely helps to change their feelings, emotions. We can observed that it is education that effect the attitude of the Singpho people as regards to the principle of monogamy and polygamy. Educational environment and city environment has its impact on the institution of family and marriage. Selection of life-partner, age at marriage, nature and type of marriage ceremony, expenses of marriage etc. are affected by the modern urban environment. Social mobility is the movement of a person or persons from one social status to another. In today’s society education function as a promoter of upward social mobility.

In this regard a question was asked to the respondent groups. The question was as follows —

“Do you hesitate to marry a girl from a community other than yours?” yes/No.

The response to this question has been analysed with regard to the educational background of the respondents.

Table XIII

Respondents view to marry a girl from other communities than Singpho according to their educational level:

<table>
<thead>
<tr>
<th>Educational level of the respondent</th>
<th>Yes</th>
<th>No</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>No</td>
<td>%</td>
<td>No</td>
</tr>
<tr>
<td>Not formally educated</td>
<td>35</td>
<td>16</td>
<td>190</td>
</tr>
<tr>
<td>Formally educated</td>
<td>96</td>
<td>43</td>
<td>129</td>
</tr>
<tr>
<td></td>
<td>131</td>
<td>219</td>
<td>450</td>
</tr>
</tbody>
</table>
From the above table it is observed that formally educated people prefer to marry a girl from other community than the not formally educated people of Singpho. Only 16% not formally educated people prefer the inter ethnic marriage. On the other hand 43% highly educated people prefer the inter ethnic marriage. Therefore from the collected data it is observed that the attitudes of the educated people has changed regarding ethnic polygamy and monogamy.
Views Regarding Religious Feast:

Singpho observes and performs certain types of ceremonies during the time of birth and death. Those who die of accidents, suicide or maternal deaths are buried immediately after death with a little ceremony. Those who die during infancy are also buried. Whether a dead is to be buried or cremated is decided by a priest through an omen before he performs Ningthai-mirital with the object of purifying the house. Before funeral, food is offered to the dead for his spirit is believed to roam around in the house. A death in a Singpho house entails the performance of a number of ceremonies, offering feasts etc, all involving heavy expenditure. Off the feast offered, the one given on the day of funeral is imbued with greater importance, Singpho believe in the immortality of the soul and its rebirth, thus take every care by way of certain observance and performance of ceremonies.

To know the views regarding the religious feasts the respondents were asked the following question:

"Do you think that Religious feasts are wastage of money?"

The response to this question has been analysed with regard to the educational background of the respondents in the table given below:

Table XIV

Views of the respondents regarding religious Feasts:

<table>
<thead>
<tr>
<th>Educational Level</th>
<th>Wasteful</th>
<th>Not Wasteful</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>No</td>
<td>%</td>
<td>No</td>
</tr>
<tr>
<td>Not Formally Educated</td>
<td>50</td>
<td>22</td>
<td>175</td>
</tr>
<tr>
<td></td>
<td>225</td>
<td>100</td>
<td></td>
</tr>
<tr>
<td>Formally Educated</td>
<td>165</td>
<td>73</td>
<td>60</td>
</tr>
<tr>
<td></td>
<td>225</td>
<td>100</td>
<td></td>
</tr>
<tr>
<td></td>
<td>215</td>
<td>235</td>
<td>450</td>
</tr>
</tbody>
</table>
From the above table it is shown that a greater number of formally educated respondents consider religious feasts as waste of money. On the other hand 78% of not formally educated people from the respondents don’t consider the religious feasts as waste of money. Due to some social pressure and taboos some educated person follow the norms of the society against their will and they also observe the religious feasts.

Religion of Singpho is characterized by a strange mixture of Buddhism of Buarmese variety and their belief in animistic spirits, both malevolent and benevolent. It is reported that their religious life underwent a sea change under the influence of shans and khamptis. In most of their big village, Buddhist temples can be seen with the attendent
Bhikkus. Though they do not have a supreme God, Mathum Mathwa is given and exalted position in their pantheon. Of the spirits they worship the highest category of them reside in the sky who are benevolent and the spirits who live on earth, especially on trees are considered malevolent and the third category is represented by those of the spirits of the ancestors. The fourth category are those who are benevolent by nature, they guard the human beings. Some of their spirits who are worshipped are: Ningse, Nat, Mutung, Dingnu Nat, Ciyong Nat, Susam Nat, etc. In addition to performing different ceremonies for the well being of the family, for the protection of crops, to keep appeased the ancestral spirits, they also observe different festivals like Sawapong, Yawng Monow Poi, Sangken, Putwah, Maikusumpoi etc.

For the purpose of proving into their beliefs to their ancestors the respondents were asked the following question:

"Do you believe in ancestor worship?"

The response to this question has been analysed in the table below:

**Table XV**

<table>
<thead>
<tr>
<th>Educational Level</th>
<th>Yes</th>
<th>No</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Yes</td>
<td>No</td>
<td></td>
</tr>
<tr>
<td></td>
<td>%</td>
<td>%</td>
<td></td>
</tr>
<tr>
<td>Illiterate</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>200</td>
<td>25</td>
<td>225</td>
</tr>
<tr>
<td>Low Educated (From primary to Middle)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>36</td>
<td>76</td>
<td>112</td>
</tr>
<tr>
<td>Highly Educated (Matriculate and above)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>26</td>
<td>87</td>
<td>123</td>
</tr>
<tr>
<td></td>
<td>100</td>
<td>100</td>
<td>100%</td>
</tr>
</tbody>
</table>

Respondents views on belief in Ancestor worship
From the above table it is clear that 89% illiterate respondents believe in the propitiation of the ancestors and only 32% low educated among the respondents believe their ancestor worship. As compared with the two groups among the high educated respondents only 23% respondents believe their worship ancestors. From the above table we can say that it is the influence of education that started to change the religious attitude among the educated singphos to observe and belief the religious God and worship ancestors.

(D) PARENT’S VIEWS TOWARDS FORMAL EDUCATION AND OTHER SOCIO-ECONOMIC ASPECTS.

Education is the enlighting force of the society. It is through education by which man can earn knowledge and cultural heritage. It brings reforms to the society. It is the most powerful light which can enlighten the horizon of human’s thinking capacity and aspiration. It can influence every aspects of human life. As regards the formal education the views of the parents given below:
To find out the data the investigator included some questions to verify the impact of education among the formally educated and formally non-educated Singphos. The question is -

"Do you want to educate your child"?

Table No XVI
Views regarding educating the Children

<table>
<thead>
<tr>
<th>Educational Level</th>
<th>Positive Response</th>
<th>Negative Response</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>No</td>
<td>%</td>
<td></td>
</tr>
<tr>
<td>Not formally educated</td>
<td>110</td>
<td>48%</td>
<td>225</td>
</tr>
<tr>
<td>Formally Educated (Primary to Higher)</td>
<td>215</td>
<td>95%</td>
<td>225</td>
</tr>
</tbody>
</table>

Graphical representation of Table - XIII

From the table the investigator observed that out of 225 not formally educated respondents 48% respondents prefer to educate their children. Because education helps to change the environment of the society. Though they are not formally educated but
they want to educate their children. On the otherhand out of 225 formally educated respondents 95% respondent prefer to educate their children. Among them only 5% respondents wanted to engage their children in economically gainful activities. From the table it is clear that there is a positive impact of education among the Singpho tribes regarding the formal education system. In all the villages, nowadays almost all the parents are sending their children regularly to the school, which is a great change.

To find out the impact of education on socio-economic condition among the Singpho tribe the investigator included following type of questions in the questionnaire.

1. Q : Do you want to engage your child in any job out side the villages? Yes/No.
2. Q : Do you use medical treatment at the time of sickness ? Yes/No.
4. Q : Do you want to keep your surrounding clean ? Yes/No.
5. Q : Do you think that small family is useful for economic development of your family? yes/No.
6. Q: Do you want to educate your daughter along with your son? If not why?

The responses of the respondents are given below:

<table>
<thead>
<tr>
<th>Q. No</th>
<th>Positive Response</th>
<th>Negative Response</th>
<th>Total Response</th>
<th>% of Positive response</th>
<th>% of Negative Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>320</td>
<td>130</td>
<td>450</td>
<td>71</td>
<td>29</td>
</tr>
<tr>
<td>2</td>
<td>310</td>
<td>140</td>
<td>450</td>
<td>69</td>
<td>31</td>
</tr>
<tr>
<td>3</td>
<td>305</td>
<td>145</td>
<td>450</td>
<td>68</td>
<td>32</td>
</tr>
<tr>
<td>4</td>
<td>450</td>
<td>0</td>
<td>450</td>
<td>100</td>
<td>0</td>
</tr>
<tr>
<td>5</td>
<td>300</td>
<td>150</td>
<td>450</td>
<td>67</td>
<td>33</td>
</tr>
<tr>
<td>6</td>
<td>300</td>
<td>150</td>
<td>450</td>
<td>67</td>
<td>33</td>
</tr>
</tbody>
</table>
By consulting the above figures in the table the investigator, has shown that a lot change has been taken place among the Singpho community regarding the socio-economic conditions. The investigator observed that 71% respondents want to engage their children out side the village. They want to engage their children in economically gainful activities out side the village. There is a significant change in the medical practic with regard to their health. Among the respondents 69% people prefer to use modern medical treatment at the time of sickness nowadays. Out of 450 respondents 68% respondents now prefer new agricultural tools in the agriculture field. They are eager to know about the modern facilities and fertilizer for gainful production. Regarding the cleanliness 100% respondents prefer to keep their surrounding clean. They are very much conscious about their health and hygiene nowadays. 67% respondents prefer small family nowadys. It is clear from the data that it is due to impact of education that they came to know small family is happy family. Therefore they now prefer family planning. Out of 450 respondents 67% respondents now prefer to educate their daughter along with their son. They want to give equal education to girls.
Regarding the status of the women the investigator asked the following type of question among the formally educated and not formally educated Singphos. The question was:

"Do you think that women should get equal position in the society with men"?

Yes/No.

Table XVIII

Showing the educational level and respondents views regarding status of women in the society.

<table>
<thead>
<tr>
<th>Educational Level</th>
<th>Positive Response</th>
<th>Negative Response</th>
<th>% of positive Response</th>
<th>% of Negative Response</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Not formally Educated</td>
<td>35</td>
<td>190</td>
<td>15</td>
<td>85</td>
<td>225</td>
</tr>
<tr>
<td>Formally Educated (Primary to Higher)</td>
<td>130</td>
<td>95</td>
<td>58</td>
<td>42</td>
<td>225</td>
</tr>
</tbody>
</table>

Graphical representation of Table - XVIII

Fig. XXII

Fig. XXIII

From the table it is clear that there is a significant change in the status of women among the educated and formally not educated Singphos. Out of 225 families from not formally educated respondents only 15% prefer equal status of women. On the other hand out of 225 formally educated Singpho respondents 57% respondents
prefer equal position of women in society with men. From the data it is clear that due to the spread of education the attitude and views of the Singpho people have changed.

E) STUDENTS’ OPINION AND VIEWS:

To know about the students' views and opinion regarding their education and home conditions the investigator asked the following questions.

Q : 4) Do your parents help in your study? Yes/No.

Q : 5) Do you attend in your classes regularly? Yes/No.

Q : 6) Do you use modern means of recreations like T.V., transistors at the time leisure? Yes/No.

Table No XIX
Showing the views of students

<table>
<thead>
<tr>
<th>Q No.</th>
<th>Positive Response</th>
<th>Negative Response</th>
<th>Total Response</th>
<th>% of Positive Response</th>
<th>% of Negative Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>4</td>
<td>60</td>
<td>40</td>
<td>100</td>
<td>60</td>
<td>40</td>
</tr>
<tr>
<td>5</td>
<td>84</td>
<td>16</td>
<td>100</td>
<td>84</td>
<td>16</td>
</tr>
<tr>
<td>6</td>
<td>69</td>
<td>31</td>
<td>100</td>
<td>69</td>
<td>31</td>
</tr>
</tbody>
</table>

Graphical representation of Table -XIX

Fig. XXIV

From the above table the investigator has shown that 60% of parents help in
their children's study, 84% of students attend their classes regularly and 69% students use modern means of recreation, at the time of leisure hour. Most of them have T. V. Sets and other electronic media also. Regarding the communication problem faced by the Singpho students they were asked the following question to find out the data.

**Q : 7) Do you faced any communication problems to get higher education”?**

Yes/No.

**Table XX**

Showing the students view regarding the communication problem.

<table>
<thead>
<tr>
<th>Q. No.</th>
<th>Positive Response</th>
<th>Negative</th>
<th>Total</th>
<th>% of Positive response</th>
<th>% of negative response</th>
</tr>
</thead>
<tbody>
<tr>
<td>7</td>
<td>95</td>
<td>5</td>
<td>100</td>
<td>95</td>
<td>5</td>
</tr>
</tbody>
</table>

In this regard from the table the investigator has found that 95% students faced communication problems to get higher education. Because the college and the other higher institutions are far away from the villages. Villages are far away from the town area and from the bus station and railway station. This is a big problem for the students who are interested to learn in the higher educational institutions.
F) TEACHERS' OPINION REGARDING VARIOUS SOCIO-CULTURAL AND EDUCATIONAL ASPECTS OF SINGPHO COMMUNITY.

To know the opinion of Teachers regarding the socio-cultural aspects and impact of education on the life of the Singpho people the investigator asked the following questions to 30 teachers from different schools and college under Margherita civil Sub-Division.

Q.N.: (9) Do you think that along with the educational development the superstitions and prejudices are removed from the Singpho Community? Yes/No.

Q.N.: (10) Do the students and parents given importance on cleanliness? Yes/No.

Table XXI
Opinions of Teachers

<table>
<thead>
<tr>
<th>Q.N.</th>
<th>Yes</th>
<th>No</th>
<th>Total No.</th>
<th>% of positive response</th>
<th>% of Negative response</th>
</tr>
</thead>
<tbody>
<tr>
<td>9</td>
<td>30</td>
<td>0</td>
<td>40</td>
<td>100</td>
<td>0</td>
</tr>
<tr>
<td>10</td>
<td>28</td>
<td>2</td>
<td>30</td>
<td>93.3</td>
<td>6.7</td>
</tr>
</tbody>
</table>

The above table highlights the following facts:

► All the teachers agreed that due to the impact of education the superstition and prejudices has been removed from the Singpho Community.

► Most of the parents and students give importance on cleanliness. It is also the advantage of education that people have come to know about the health and hygiene.
Q.N. (11) Do you think that parents of the Singpho tribe students are equally interested to give education to girls along with boys? If not then why?

**Table No XXII**

**Opinion of Teachers**

<table>
<thead>
<tr>
<th>Q. No</th>
<th>Yes</th>
<th>No</th>
<th>Total</th>
<th>% of positive response</th>
<th>% of Negative response</th>
</tr>
</thead>
<tbody>
<tr>
<td>11</td>
<td>20</td>
<td>10</td>
<td>30</td>
<td>66.6</td>
<td>33.4</td>
</tr>
</tbody>
</table>

Above table clearly indicated the following facts:

- 66.6% of the teachers have given positive response regarding the equal status of girls for giving education.
- 33.4% teachers have negative response regarding this and they pointed out the following reasons behind it:
  - The girls are engaged in household works, to look after younger brother/sisters when parents are at work.
  - They want to marry their daughters as soon as possible.
  - Due to poor economic condition they want to engage their daughter in different kinds of work like weaving, work in the paddy field rather to get formal education.
Q. N : (13) What are the major causes of wastage and stagnation of the Singpho tribe people in your school?

In this regard the teachers pointed out the following causes:

► Illiteracy is the main cause of wastage and stagnation. The illiterate parents do not understand the worth of education. So they don't want to send their children to school.

► Poverty is another cause of wastage and stagnation. Because of poverty the parents find it easy to stop children's education and put them into some trade to earn money.

► A grim picture of wastage and stagnation in the school is that of the practice of child labour. Economic poverty compels the parents to withdraw their children from school and appoint them as wage earners in the cottage and small scale industries available in the locality.

► Lack of proper communication is also another important cause of wastage and stagnation.

► Main cause of girls wastage and stagnation is the prime responsibility of the parents. Because of their indifferent attitude regarding girls education.

► Lack of suitable curriculum.

Q.N: (14) Generally the rate of progress of education is low among the Singpho tribe community. What measures would you suggest to increase the rate of educational development?

In this regard the teachers pointed out the following measures:-
Should take various steps to educate the parents and guardians of the Singpho children. Part time and night school should be opened to educate the parents.

Primary school campus in the rural areas should be transformed into the community development centre with all the developmental programmes of the locality.

Awareness programmes should be organized from time to time.

Provision should be made for part time education of the school dropout as a programme of universalisation of primary education.

The people of this area should be given to appreciate the use of modern science and technology in upgrading their socio-economic life.

The Government Programmes should be properly implemented.

Scholarships should be provided to the students.

Facilities to be provided to poor and needy guardians/parents in the form of supply of free text books and writing materials, milk, mid-day meal and if possible school-dress also.

Massive programme of removing adult illiteracy among the Singpho community may help to improve the educational progress.

Programme of "Gram Sevika" training should be organized expeditiously to train up village women and children.

Primary school teachers should take the initiative of organizing parent teacher association.
Greater attention should be paid to strengthening the inspecting staff and improvement of the quality of supervision.

Q. N: (15) Do you think that progress of education can change the attitude of the Singpho people in socio-economic development? What is your opinion?

In this regard all the teachers said that educational development among the Singpho tribe people is able to bring changes in their life style. It is the impact of education that, they are now able to use all sorts of modern life-style.

4.2. REPRESENTATION OF CASE STUDIES:

It has been mentioned in the methodology chapter that the researcher has selected case study as a tool. She has the intention of presenting some case studies to highlight the impact of education among the Singphos. For this investigator took 12 samples from the Singpho Society. The samples consist of two groups -- one from formally educated group and another from not formally educated group. Each group consist of 6 members.

Thus the samples for case studies consist of the following:

A. FORMALLY EDUCATED GROUP:

1) Mrs. Koneswari Singpho, 41 years.
2) Mr. Manjela Singpho, 41 years
3) Gam Seng Sidang, 33 years
4) Rajesh Singpho, 32 years
5) Sukhini Dowania, 41 years
6) Urmila Wakhet, 36 years.

B. NOT FORMALLY EDUCATED GROUP:

1) Ifung Pamung, 69 years
2) Bisa lat Nong, 53 years
3) S. Dumai Singpho, 63 years
4) Suhung Singpho, 60 years
5) Mrs. Santi Singpho, 55 years
6) Gudung Khalen, 55 years

4.2.1. A) FORMALLY EDUCATED GROUP:

i) Name: Mrs. Koneswari Singpho
   Age: 41 years
   Qualification: Above Matriculation.
   Occupation: Service (Dept. of Coal India)

Mrs. Koneswari Singpho was born at the village Katetong of Margharita. She belongs to a Singpho of Buddhist religion. She was born in a joint family and now she is living in a nuclear family, with husband and two children. Both husband and wife are in service. Her mother tongue is Singpho. Besides this she knows English and Assamese.

On asking about education she replied that we can not develop ourselves economically, politically, socially without education. She likes to send her children for higher education. She believes in the concept of a "Small family is the Happy family." She can't think that modern education is nothing but the wastage of money. She likes that Singpho youths should go outside from village for work. She thinks that education is a women right. She is in favour
of using new agriculture tools. She likes to work outside from the village. She uses medicine at the time of sick.

**Fig. XXVI**

**CASE STUDY - FORMALLY EDUCATED**

**CASE STUDY PROFILE OF MRS. KONESWARI SINGPHO**

- Born in a joint family
- Like to stay in a nuclear family
- Willing to send children for higher education
- Support the equal rights of women
- Above metriculation
- 41 years old
- Accept the family planning concept
- Like to stay outside from village due to service
- Agree to use modern agricultural tools
- Use modern medicine at the time of sick

ii) **Name**: Mr. Manjela Singpho

**Age**: 41 years

**Qualification**: Graduate

**Occupation**: Service

Mr. Manjela Singpho was born in the village Dibong of Margherita. He is living in a joint family. The family consists of 10 members. He is living with his parents, his wife, two children and 1 brother, 1 sister-in-law and their two children. Their mother tongue is Singpho and religion Buddhism.
Besides mother tongue he knows Assamese, English and Hindi.

On asking about education he replied that modern education is becoming an essential part of all societies. He likes to send his children for higher education. Though he lives in a joint family he prefers nuclear family. He can not think the development of the society without education. He likes to work outside from the village. He is in favour of using new agricultural tools in the paddy field. He accepts the family planning concept. He thinks that education is a women right. He uses modern medicine at the time of sick.

Fig. XXVII
iii) **Name**: Gam Seng Sidang  
**Age**: 33 years  
**Occupation**: Teacher  
**Qualification**: Graduate

Gam Seng Sidang was born in the village Bahbari of Margherita. He is living in a joint family. The family consists of 13 members. His grandparents, parents, 3 brothers and two sisters, one uncle and 1 Aunty and their one son. Their mother tongue is Singpho. Besides mother tongue he knows Assamese and Hindi. His religion is Buddhism.

On asking about education he replied that education is important for the benefit of the society. He is in favour of modern education. He likes to send his children for higher education in future. He likes to work outside from the village. Though he is living in a joint family he prefers to live nuclear family in future. He believes in family planning. He is also interested to use modern agricultural tools in agriculture field. He likes to use modern medicine when he is sick. He thinks education is a women right.

*Fig. XXVIII*
iv) **Name**: Rajesh Singpho  
**Age**: 32 years  
**Occupation**: Business  
**Qualification**: Graduate

Mr. Rajesh Singpho was born in the village Dibong of Margherita and is living in a joint family. The family consists of 12 members. His mother tongue is Singpho. He is Buddhist. Besides mother tongue he knows Assamese, English & Hindi.

On asking about education he said that education is only the instrument to change the social environment, attituded and superstitious beliefs from the society. He prefers to send children for higher education. He accepts the concept that "small family is the happy family". He likes to work outside from the village if situation demand. He agrees to use modern agricultural tools and modern medicine. Though he is living in a joint family he likes to live in a nuclear family. He things education is a women right.

**Fig. XXVIV**

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**CASE STUDY - FORMALLY EDUCATED**

**CASE STUDY PROFILE OF MR. RAJESH SINGPHO**

- 32 years old
- Born in a joint family
- Like to stay in a nuclear family
- Willing to send children for higher education
- Support the equal rights of women
- Accept the family planning concept
- Like to stay outside from village due to service
- Agree to use modern agricultural tools
- Use modern medicine at the time of sick

---

*Graduate*
v) **Name**: Smt. Sukhini Dowania  
**Age**: 41  
**Occupation**: Teacher  
**Qualification**: Above matriculation  

Smt. Sukhini Dowania was born in the village Bhitor Pawai of Margherita. She is the 6th daughter of the family. She is living in a joint family. Her mother tongue is Singpho. Besides Singpho language she knows Assamese and Hindi. Her religion is Buddhism.

On asking about education she replied that education is the only way that we can adjust with the modern society. She prefers to send children for higher education. She accepts the concept the "small family is the happy family" she likes to work outside from the village. She agrees to use the modern agriculture tools. She likes to use medicine when she is sick. Though she lives in a joint family she prefers to live in a nuclear family. She thinks that education is a women right.

**Fig. XXX**

### CASE STUDY - FORMALLY EDUCATED

#### CASE STUDY PROFILE OF SMT. SUKHINI DOWANIA

- **41 years old**
- Accept the family planning concept
- Born in a joint family
- Like to stay outside from village due to service
- Agree to use modern agricultural tools
- Willing to send children for higher education
- Use modern medicine at the time of sick
- Above Matriculation
- Support the equal rights of women
vi) **Name**: Urmila Wakhet  
**Age**: 36  
**Occupation**: Service (LDA)  
**Qualification**: Above matriculation

Mrs. Urmila Wakhet was born in the village Namdong of Margherita. She is the 7th daughter of the family. She was born in a joint family and now she is living in her nuclear family. Her mother tongue is Singpho and religion Buddhism. Besides Singpho language she knows Assamese and Hindi.

On asking about education she replied that education is very important for the development of the society. She likes to send her children for higher education. She prefers to work outside the village. She thinks that education is a women right. She accepts the family planning concept. She accepts the use of modern agricultural tools and likes to use medicine at the time of sick. She prefers to live in a nuclear family. She thinks that education is a women right.

Fig. XXXI
4.2.2. B. Not Formally Educated Group:

i) Name: Ifung Pamung
   Age: 69 years
   Qualification: Not formally literate
   Occupation: Cultivator

Ifung Pamung was born in the village Ketetong of Margherita. His mother tongue is Tai Fake. He is Buddhist. Besides his mother tongue he knows to speak Assamese. He is living in a joint family having 12 members.

On asking about education he replied that to be a man education is necessary. He has a positive attitude for education. But he can't think that it is a right for women. He likes to live in a joint family. He does not agree to use modern agricultural tools in the agricultural field. He does n't believe in the family planning. He uses traditional medicine at the time of sick. He does not prefer to go outsides from village for work or service.

Fig. XXXII
ii) **Name**: Bisa Lat Nong.

**Age**: 53 years

**Occupation**: Village Head

**Qualification**: Literate without educational qualifications

Bisa Lat Nong was born in the village Bisa Goan of Margherita. He is living in a joint family having 13 members. His mother tongue is Singpho. Besides Singpho language he speaks in Assamese, Hindi and Nepali. He is Buddhist.

On asking about education he replied that he has a positive attitude towards education. He likes to send children to school and college. But he can not think that education is a women right. He uses traditional medicine at the time of sick. He accepts the use of modern agricultural tools. He likes to live in a joint family. He does not accept the family planning concept. He does not prefer to settle outside the village for work.

Fig. XXXIII

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**CASE STUDY - NOT FORMALLY EDUCATED**

**CASE STUDY PROFILE OF BISA LAT NONG**

- 53 years old
- Born in a joint family
- Not agree to accept the family planning concept
- Not like to stay outside from village due to service
- Agree to use modern agricultural tools
- Use traditional medicine at the time of sick
- Not formally literate
- Not support the equal rights of women
- Willing to send children for higher education
- Not like to stay in a nuclear family
iii) **Name**: S. Dumai Singpho  
**Age**: 63 years.  
**Occupation**: Cultivation  
**Qualification**: Not formally literate.

S. Dumai Singpho was born in the village Panbari of Margherita. He is living in a joint family along with 8 members. His mother tongue is Singpho. He knows Assamese and Hindi language. His religion is Buddhism. On asking about education he replied that education is very much important for the society. He is willing to send his children for education. But he does not believe the education is a birth right for women. He believes to use modern agricultural tools. He does not believe to use modern medicine. He does not believe in family planning. He likes to live in a joint family. He does not believe to settle outside from village for work.

**Fig. XXXIV**

### CASE STUDY - NOT FORMALLY EDUCATED

#### CASE STUDY PROFILE OF S. DUMAI SINGPHO

- Born in a joint family
- Not formally literate
- Not like to stay in a nuclear family
- Agree to use modern agricultural tools
- Use traditional medicine at the time of sick
- Not support the equal rights of women
- Not agree to accept the family planning concept
- Willing to send children for higher education
- Not like to stay outside from village due to service
- 63 years old
iv) **Name**: Suhung Singpho  
**Age**: 60 years  
**Occupation**: Farmer  
**Qualification**: Not formally literate  

Suhung Singpho was born in the village Dibong of Margherita. He is living in a joint family having two sons and grand children. His mother tongue is Singpho. His religion is Buddhism. Besides Singpho language he knows Assamese.

On asking about education he replied that education makes man smart. He likes to send children to school. But does not believe the equal right for girls. As a farmer he likes to use modern agricultural tools. He uses the traditional medicine at the time of sick. He does not belive the family planning concept. He likes to live in a joint family. He does not believe to settle outside from village.

**Fig. XXXV**

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**CASE STUDY - NOT FORMALLY EDUCATED**

**CASE STUDY PROFILE OF SUHUNG SINGPHO**

- Not agree to accept the family planning concept
- Not like to stay outside from village due to service
- Agree to use modern agricultural tools
- Use traditional medicine at the time of sick
- Born in a joint family
- Not like to stay in a nuclear family
- Willing to send children for higher education
- Not formally literate
- Not support the equal rights of women

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60 years old
v) **Name**: Mrs. Santi Singpho  
**Age**: 55 years  
**Occupation**: House wife  
**Qualification**: Not formally literate

Mrs. Santi Singpho was born in Longgaon of Margherita. She is living in a joint family having 13 members. Her husband 5 daughters, 2 sons, 4 grand children. Her mother tongue is Singpho. She understand Assamese, besides her own language. Her religion is Buddhism.

On asking about education she replied that nowadays education is necessary. She is willing to send her children for education. But she does not accept education is a women right. She believes the use of modern agricultural tools. She uses traditional medicine at the time of sick. She likes to live in a joint family. She does not accept the concept of family planning. She does not agree to settle outside from village.

Fig. XXXVI

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**CASE STUDY - NOT FORMALLY EDUCATED**

**CASE STUDY PROFILE OF SANTI SINGPHO**

- Not agree to accept the family planning concept
- Born in a joint family
- Not like to stay in a nuclear family
- Willing to send children for higher education
- Not support the equal rights of women
- Agree to use modern agricultural tools
- Use traditional medicine at the time of sick
- Not formally literate
- Not like to stay outside from village due to service

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vi)  **Name**: Gudung Khalen  
    **Age**: 57 years  
    **Occupation**: Farmer  
    **Qualification**: Not formally educated

Gudung Khalen was born in the village Namdang of Margherita. He is living in a joint family having 10 members, his wife, 3 sons, 3 daughter in laws and 3 grand children. His mother tongue is Singpho. Besides his mother tongue he knows Assamese. His religion is Buddhism.

On asking about education he replied the positive value of education. He likes to send her children for education. He has no idea about higher education. He does not believe the equal right of women in education. He is willing to use modern agricultural tools. He uses the traditional medicine at the time of sick. He prefers to live in a joint family. He does not accept the family planning concept. He does not agree to settle outside from village.

*Fig. XXXVII*