Chapter - 5
CHAPTER V

5.1 FINDINGS OF THE STUDY

In chapter 4 (Analysis of the study) an attempt has been made to highlight the impact of education on the Singpho tribes in their family, educational, religious and socio-economic life. Education is an instrument of upward social mobility. A society is constituted by the people who are dynamic (over changing) in nature. From the primitive uncivilized form it has evolved into a modern-civilized and cultural society. This proves beyond doubt the dynamic (ever-changing) nature of the society in which social mobility has played a dominant role since time immemorial. The social position, status and economic conditions of people change from time to time. In many cases social status and economic standard of person changes due to hard work or higher education or purely due to superior intellect. Better education and better service also help in change of the socially disadvantaged groups like women and the people belonging to scheduled castes, scheduled tribes or backward classes.

After analysing the data the investigator has found that there is a great impact of education on the life style of the Singpho people.

Regarding the family structure of the Singpho people the data of the present study shows that 66.6% of the total respondents belong to nuclear family. On the other hand 33.4% total respondents belong to joint family. From these datas the investigator found that it is because of the impact of education that the formally educated Singpho people prefer to live in nuclear family. From the total respondents 76% of formally literate Singpho people like to live in nuclear family. On the other hand only 19% illiterate Singpho people prefer to live in nuclear family. From the data it is also shows that only 24% of the total respondents of the formally educated people prefer to live in joint family whereas 81% illiterate people prefer to live
in joint family. The investigator found the difference of behaviour pattern among
the educated and low educated people. Their attitude are also different from each
other.

Recent trends in the modern nuclear family like democratic ideals, the
decline of the influence of mores and the religious beliefs and the spread of secular
attitude, the spirit of individualism, economic independence of women, decline in
the birth rate, parent-youth conflict etc are found in the personality, behaviour pattern
and in the attitude of the Singpho society also.

Morality and religion are slowly losing grounds. Family members have
become more secular in outlook. Individualism are widespread. It has destroyed
the authority of the family over the individual members Individualism has affected
love-making and marriage. Romanticism has encouraged the idea of free choice
of mates on the basis love. Marriage has become as easily dissolvable as it is entered
into by a mutual consent of the partners. Economic independence of women is
also one of the modern trends in the modern nuclear family. The woman has become
the earning member of the family. She now works in offices, factories, banks,
schools, colleges, hospitals etc. The economic independence has increased her
status, but affected the attitude of the woman. The size of the family is becoming
smaller. All these are the result of the influence of the education and the influence
of the new trends in the modern nuclear family.

The investigator has found that education has been developing among the
Singpho Tribe in the last five years. The data of the enrolment of Singpho Students
in the different schools and college are increasing in the last five years. From these
data the investigator has found that they are interested to take education and illiterate
Singpho people also interested to send their children to school to get formal education.
Education stands for deliberate instruction or training. Man does not behave in society impulsively or instinctively. He behaves in a way according to which he is trained. The data of the enrolment of Singpho students in the different schools and college are increasing in the last five years. From these data the investigator has found that they are interested to take education and illiterate Singpho people also interested to send their children to school to get formal education. It is education that aims at the reformation of attitudes wrongly developed by the children already. For various reasons the child may have absorbed a host of attitudes, beliefs and disbeliefs, loyalties and prejudices, jealousy hatred etc. These are to be reformed. It is the function of education to see that unfounded beliefs, illogical prejudices and unreasoned loyalties are removed from the child's mind. Education has also a utilitarian end. It helps the adolescents for earning livelihood. Education enables him to do a productive task and earn enough for himself and his family. It helps the youth to play a productive role in society.

The data of the present study shows regarding rites rituals and religion of the Singpho people. The superstition and prejudices among the people has been decreasing gradually but in a slow rate. The data of the present study shows the views of the Singpho people regarding the rites, rituals and religion. Religion is a matter of belief. All religious organisation depends upon beliefs, knowledge and training to exercise influence upon their members. Religious rituals is the practical side of religion. Ritual is a means to remind the individual of the holy world. The superstition and prejudices among the Singpho people has been decreasing gradually but in a slow rate. The modern education encourage scientific attitudes towards human problems. The educated youth try to find out scientific explanations to the numerous traditional beliefs and practices. The system of co-education demolished
several beliefs regarding women's role in society. A secular attitude is developed
towards marriage, occupations and other human activities. It is seen that though
people of Singpho community taking more interest in modern education,
simultaneously they do not intend to give up the superstition belief totally. Even
the educated youth practice their believes in day to day life

The investigator found in her study that there is a change in the
marriage ceremony among the Singpho people also. Educated people are
interested to inter ethnic marriage. Formally educated persons prefer to
select their life partner by themselves. On the other hand not formally
educated people prefer to select their life partner by their parents. The
Educated youth prefer to marry after attaining 22 years of age for girls and
25 years for boys. From these datas it is found that it is due to the impact
of education that they have come to know about the economic factor must
be considered as a major factor for a successful marriage. Therefore
educated people prefer late marriage. Because it helps in the control of
family planning also. After economically independent, young educated people
prefer to get marriage.

Modern education has played its role in initiating some changes
in marriage. It is the influence of education that some of the modern values
and western ideologies such as rationalism, individualism, equality of sex,
democracy, individual freedom, secularism etc. have influenced the outlook
of the educated young men and women. Hence, they want to take their
independent decisions on the different events of their life such as line of
education, job and marriage. Educated youths do not hesitate to go beyond
the boundaries of family ties to select for them suitable life-partner.
It has been found that there is a great change among the educated Singpho people regarding ethnic polygamy and monogamy. Both these two systems are accepted in the Singpho society. But due to the impact of education the attitude of the people has changed. Educated people prefer inter cast and inter ethnic marriages. They are more liberal than the illiterate people in case of interethnic marriage. Both these two systems are accepted in the Singpho society. But data shows that due to the impact of education the attitude of the people has changed. Polygamy is the marriage of one women with several men. Monogamy is the form of marriage in which one man marries one woman. Membership in an ethnic group is believed to be passed on from generation to generation, from parent to child. An ethnic group thinks of itself as a people or nation or is viewed by others as culturally different. Singpho tribe is also a ethnic group. But it is the influence of education that the views, thinking and attitude of the educated youth of Singpho are changed. For the young educated Singpho men and women marriage is becoming a simple ceremony losing many of its rigid traditional customs. They give more importance to personal preference and choices in marriage rather than the family tradition and rules.

It is due to the impact of education that the result has found by the investigator regarding the wastage of money in celebrating the religious feast. Most of the educated people do not prefer to invest money in celebrating the religious feast. They take it as a wastage of money. Education is a process that helps the individual to modify their attitude and behaviour. It is a force to help them to develop their personality, modify their character etc. It is through education that people have changed their outlook also. It is also found by the investigator that the religious rites, and festivals of Singpho community are performed in the same traditional
method today also. The "Shapawng Yawng Manau Poi" is the most important folk dance festival of the Singphos. The Singphos residing in the states of Assam and Arunachal Pradesh of North East India celebrated this festival together every year on 14th Feb. Though they performed the religious festivals without much change but a change is noticed in the attitude of the people towards these practices. Though the religious functions are still observed in the public life, but the educated people take it as a social gathering. Data shows that educated people visit the places of worship occasionally, but the low educated and the illiterate people are found to visit the places of worship frequently.

The socio-economic conditions of the Singpho people has been changing gradually due to the impact of education. The investigator has found that they become economically conscious and they want to appoint their off springs out side the villages. Though majority of parents are illiterate they want to educate their girl child.

Gradually they are now becoming conscious about their health and hygiene. They now prefer to take medicine in the time of sick. They are very much conscious about the cleanliness. Even the investigator has found that their gaurd and pottery containers have almost been replaced by iron and alluminium utensils produced by highly developed technology. They have now reaped the benifit of modern medicine and modern technological devices like radio, T.V., electronic calculator, recorders, videos etc. They are using things like alluminium utensils for cooking, stainless steel glasses, wooden and iron chairs and cots etc. Earlier Singphos have natural aversion for allopathic medicine. Each village has its own traditional village healers who diagnose the simple ailments and select the herbs, barks, roots or leaves from the nearby forest to cure. Faith cure is also in practice.
In serious cases, they often go to government hospital. But education has changed the attitude of the people. There is a significant change in the medical practices with regard to their health. Family planning and immunisation are at slow rate in these villages.

It has also been observed that nowadays the illiterate people and low educated people want to engage their children in any job outside the village. This type of attitude helps the Singpho tribe to move out of their rural habitat and get into the urban lifestyle. They try to adjust with the urban environment where there is a lot of scope for their socio-economic development. Education helps them in shifting from traditional occupational roles and taking up new ones. The occupational mobility has helped the Singpho people to adjust themselves to the modern professional life.

The religion of Singpho is Bhuddism. They believe in religious education nowadays also. This type of education is given in the monastery under the care of monk. These are residential type school. The investigator found that though the young generation of Singpho tribe and highly educated Singpho people believe in modern system of education but they do not want to give up their religious education also. Therefore investigator found lot of students (boys) in the monastery who take religious education under the care of monk. The various primitive rituals and cults are taught to them by the monk in this residential school.

There is a significant change in their dress habits also. Generally Singpho women puts on a skirt (bukang) and ties a strip of cloth (mugot) over the breast over which she has a blouse. A man wears a home spun lungi (babu) woven in various colours. But today both the Singpho men and women wear the modern dresses.

To send its grown up boys or girls to school is an economic proposition
to a tribal family as it entails dislocation in the traditional pattern of division of
labour. The children help the family in many ways. They look after younger ones
and do domestic work, help their parents in agricultural operations and collect forest
produce. Grown up boys or girls, in many cases, are full-fledged workers, in earlier.
But it is due to the impact of education that in all the villages, the parents are
sending their children to the school which is a great change.

The investigator found that the schools are at some distance and the young
children can not reach there easily, particularly in rainy season. The number of
educational institution, especially middle and higher secondary secondary and
college are inadequate and at a considerable distance from home. Inadequate hostel
facility is also the main cause of slow progress of higher education among the
Singpho people. There fore the Singpho students face many problems to get higher
education. But though there are lots of problems faced by the Singpho students
data shows that both the illiterate and literate Singpho parents help their children
to get their education and through different electronic media they can get knowledge.
It is due to the impact of education that young Singpho people nowadays want to
know about the modern technology and it is only the impact of modern education
that educated youth can use modern technology in the agricultural firm, in business,
and in the development of their socio-economic life also.

Data shows that 67% of total respondents now prefer to educate their
daughter along with their son. In the villages educated women formed Mahila
Samittee. They are active in thrift schemes, vocational handicrafts etc. The tribals
are getting crop loans from banks in such villages. The Singpho women, men also
learnt to sign in some villages.

Education is an instrument of upward social mobility. The result of the
study shows that formally literate people are more active to take part in the socio-economic development of the village. They take part in all social, economic and religious life for the upliftment of the society and they want to give knowledge to the not formally literate people about the modern methods and technology in the paddy field, agricultural firm etc. In agricultural sector they use modern technology like power-tiller, tractor and other agri-inputs. Even the educated Singpho people want to aware the illiterate people about Allopathic medicines as well as Indian System of Medicin (ISM) technology in the teaching learning process also. It is found from the study that due to the impact of education people are very much aware about socio-economic development and they are conscious even in the political life also. Tea produced by the Singpho people of Margherita in the state is all set to hit the Canadian market soon. Informed by educated Singpho youth Rajesh Singpho. He is M.A. in political Science. He opened a restaurent in Borgolai near Margherita town. Both the traditional and chinese food serve in the restaurent. He is a tea farmer also. In Marghrita, about 200 youths are involved in the tea farming for their livelihood. The Singpho tea is jointly promoted by Fertile Ground (an NGO) and small Tea, leading company of Canada. The Canadian Company has come forward to import tea from Margherita for its traditional value. The tea leaves are crushed inside a bamboo pipe and then smoked dry without using any machine for which tea gets a special aroma. The bamboo pipe provides a special flavour which is very uncommon in the normal tea available in the market. Traditionally hand processed Singpho tea will be sold in three leading stores of Canada in the brand name of phalap (tea is known as phalap in Singpho language) Niru La the first Singpho tea farmer exported tea to Calcutta before 1842. After a long years back the educated Singpho youth Rajesh Singpho exported the Hand processed Singpho tea to hit canadian Market. It is also the good sign of impact of education among them.
The investigator found that all the Singphos are now willing to participate in the modern democratic machinery of India. In Singpho community the chief is held in high esteem and any dispute between the villages is settled by him with the help of village elders. The chief generally acts as "headman" depending on his knowledge and capacity and he solves the disputes among the villages. But it is a major impact of education among the Singpho community is that to become aware about their political right.

Investigator found that among the Singpho the educated youths organized a society, named "Singpho Cultural Society" (SCS). From the late 80's of 20th century this organization formed and the educated youths engaged themselves to preserve and explore their socio-cultural heritage as well as their literature. With their earnest effort, a primary school level book "Ninghpang Jingpho hti Laika" was published. But due to non-inclusion of the book in the primary education they faced a very hard time to popularise the book. In 1995 a monthly megazine "Jingpho" was published from Guwahati and Devanand Ulup was the editor of the megazine. In this megazine Singpho folktale, friction, poem etc was published. To attract children photo fiction were also published in the megazine. This is also a good sign of the impact of education among the Singpho tribe. They are encouraged to study the script culture activities and preserve them.

"Modernisation" is a process which indicates the adoption of the modern ways of life and values. In the process of modernisation some typical forms of changes occur in the social structure of society. Education is an important means of attaining social and economic rewards of society. Education has been playing a great role in getting occupations which are key determiners of general social status. The educated Singpho people are nowadays conscious about their social status. The
schools are agents in realising the desire for upward social mobility. The schools have been instrumental in transforming the occupational structure and modifying the class structure as well.

Education increases political awareness among the Singpho people. This would bring about wider political changes with the increasingly organised participation of people in national politics. Education makes a man to become more conscious of his rights and also of his duty to provide and guard similar rights for others.

5.2 RESULT OF CASE STUDIES:

Under the present study, the investigator also carried out some case studies to highlight the impact of education on Singpho society. Details of the case studies and discussion are presented in chapter 4 i.e. Analysis Of The Study. Below are the result of the case studies —

1. Represented persons for the case study chosen from the different Singpho villages. From the two groups (one formally literate, another not formally literate), it has found that they like education and willing to send their children for formal education.

2. People from both the groups born in a joint family. But there is a difference between the two groups. Formally educated group prefer to stay in a nuclear family. But not formally educated group do not agree to stay in a nuclear family. It is due to the impact of education that educated group think logically not emotionally.

3. Regarding the equal right of education for women the educated group agreed that education is a women right. But not formally educated group can not think so. It is also the impact of education that helps the people open minded, and agreed that every person should get education for the development of the society.
4. Both the groups believe in use of modern agricultural tools. It is the influence of education that changes the attitude and environment of the society. Therefore, the not formally educated group also believe the use of modern agricultural tools.

5. From both the groups, the educated group believe in the concept of "small family is the happy family". Not formally educated group do not believe in the population control. But, it is the influences of education that formally educated group think the economic condition of the society or the family. They believe that by control the birth and by proper education we can develop our society.

6. From both the groups, the formally educated group prefer to settle in towns. But, the not formally educated group do not prefer to stay in towns.

7. The formally educated group use the modern medicine at the time of illness. But, the old and not formally educated group use the traditional (herbal) medicine. They like to use traditional medicine. It is also the influence of education that people believe in modern science and technology.