CHAPTER V

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5.1 SUMMARY

History revealed that North-Eastern part of India is the gateway between India and South-East Asian countries, especially Thailand. It is aptly called the 'Anthropological Museum' for her providing shelters to a population of numerous ethnic affiliations, having different social structures and cultural heritage. Both regions of North-Eastern Thailand and North-Eastern India suffer from lack of exploitation of natural and human resources.

It is said that the social and cultural link between these two regions is more a phenomenon of the past. Burma is the medium through which this contact was carried out. The relationship was more prominent before. The social-cultural history of North-Eastern India is the history of an ancient civilization evolved through centuries in some measure different from those of other states of India, its differences were mostly due to its complex nature of the North-Eastern India's social-cultural and political conditions. But, particularly Arunachal
Pradesh, with varied social, religious systems, the continuous process of the different stages of her history, has been closely linked up with the Indian mainstream on the one side, as on the other, with South-East Asia.

It was noted that there are some similarities among the Tai races including among the people of the North-Eastern regions of Thailand and that of North-Eastern India. It was evident that these people have been related to each other for generations as they are believed to have descended from the same ethnic stock. They have very close social and cultural relationship, especially when considered from the point of view of the ethnic and linguistic aspects and in fact these two regions have somewhat similar speaking languages and that there are no difficulties for them to communicate to each other.

Also it was noted that though the people of these two regions originated from the same ethnic stock, the present situation is quite different from each other. Topographically factors, help in creating the differences. The socio-cultural and educational conditions of these two regions look similar to each other with very slight differences.

From the previous studies and from the relevant points of views, it can be believed that the Thai or Tai
people are evidently claimed to be found under different names, in various places of South-East Asia especially in the Indo-Chinese Peninsula-Assam, and Arunachal Pradesh of India, in the North of Burma in Laos, South West of China, in Vietnam, and right down in Thailand through Malaysia in the Malay Peninsula.

5.1.1 Statement of the Study

The present study is precisely stated as:

"A Comparative Study of Socio-Cultural and Educational Conditions in the North-Eastern Region of Thailand and India".

5.1.2 Objectives of the Study

The main purpose of the present study was to compare and contrast the socio-cultural and educational conditions in the North-Eastern Region of Thailand and India for the case study of the Tai Races (Tai Khamti; Lohit District; Arunachal Pradesh, India and Thai I-San; Kantharawichai District; Mahasarakham, Thailand). The following objectives therefore, were specified for the study:
5.1.2.1 To study in brief the background of social conditions of the Tai Races in the North-Eastern of Thailand (Thai I-San) and India (Tai Khamti) pertaining to:

- Social set-up
- Physical environment
- Settlement pattern
- Kindreds
- Status of men and women
- Marriage
- Recreation and Music
- Games
- Way of life
- Supernatural beings

5.1.2.2 To study in brief the background of the cultural conditions of the Tai Races in the North-Eastern Thailand (Thai I-San) and India (Tai Khamti) pertaining to:

- Religious practitioners
- Festivals
- Art and Crafts
- The typical of house
- Food and Drinks
- Language
5.1.2.3 To study the educational conditions of the Tai Races in the North-Eastern of Thailand (Thai I-San) and India (Tai Khamti), pertaining to:

- History of Education
- Organisation and Management
- General Education
- School system
- Curriculum
- Evaluation
- Method of teaching

5.1.3 Hypotheses of the study

The study has been carried out on the basis of the following hypotheses:

5.1.3.1 The social and cultural conditions of life in the Tai Khamti of India and in the Thai I-San of Thailand are different from each other.

5.1.3.2 The status of men and women is different in Tai Khamti of India and in the Thai I-San of Thailand.
5.1.3.3 At present the scripts used in both areas are different although they had more or less the same script in use in the past.

5.1.3.4 There are no differences in the educational set up in the two regions.

5.1.4 Design and Procedure of the Study

For the study in hand, a historical research in comparative education is based on the field work of the researcher carried out in both the areas: Tai Khamtí village in Lohit District, Arunachal Pradesh, India; and Thai I-San in Kantharawichai District, Mahasarakham, Thailand. The present study comprised non-teachers, non-students, teachers and students.

The method of data collection had been based on the comparative analysis of culture, education and social conditions of both the regions. The following methods were taken up in the study:

5.1.4.1 A general survey of the land, population, social etc.
5.1.4.2 The participant observation technique was followed for first hand knowledge of the aspects under study.

5.1.4.3 The three types of questionnaires were developed for non-teachers, non-students, teachers and students. The questionnaires were employed to collect two types of the concerned data. The first which includes the biodata of the subjects and the details concerning the subject's: social set-up, status of men and women, marriage, way of life etc. The other type of data pertained to the various dimensions of socio-cultural and educational importance.

5.1.4.4 Recorded various talks in social and cultural gatherings and conversations

5.1.4.5 Photographed different types of houses, dresses, handicrafts as well as various institutions etc.

5.1.5 Sample

The sample for the study consists of non-teachers non-students, teachers and students of the two districts.
The population of the study was drawn from 15 villages, 80 houses, 100 persons, 3 schools, 50 teachers and 50 students for each district, Tai Khamti village, Lohit District and Thai I-San village, Kantharawichai District.

5.1.6 Tools Used

Tools used in this research comprised primary, secondary and auxiliary text materials both original and contemporary; tape recorders, camera, films, interviews and survey questionnaires. Each tool was essentially appropriate to a certain source of data yielding information of the kind and in the form that would be most effectively used.

5.1.7 Technique of Data Analysis

The data thus obtained from various sources were analysed through comparative research technique. The categories presented were so broad that differences might arise about their use in one district rather than in another. So that comparative scheme was examined so that its total value or influence could be traced out.

The technique of data analysis had been done according to the following scheme:
5.1.8 The Statistical Techniques

In the organisation of data the raw scores collected were tabulated and analysed statistically. The statistical method used in the present study are:

1. Tabulation and frequency distribution
2. Percentage
3. Calculation of Chi-square \( \chi^2 = \sum \sum \frac{(O_{ij} - E_{ij})^2}{E_{ij}} \)

5.2 CONCLUSIONS

The findings of the study in hand can be concluded clearly on the basis of the analysis of data, objectives and hypotheses of the study as follows:

The findings of the comparative analysis of the socio-cultural and educational conditions of the Tai Khamti in the various villages in Lohit District, Arunachal Pradesh Northeast region of India and Thai I-San in various villages in Kantharawichai District, Mahasarakham Province Northeast region of Thailand were based on the data, with respect to description, interpretation, juxtaposition and
comparison, and the data with respect to the statistical significance.

5.2.1 Social Set-Up

5.2.1.1 Among the Tai Khamtis and Thai I-San they have no social bar and untouchability nor any caste-system.

5.2.1.2 Regarding the language, the people in both regions use their own language in greeting and conversation with the limits of pronunciation and vocabularies.

5.2.1.3 For the social status of Tai Khamti in relation to governing, there is a head man in each district, whereas there are several Kamnan (heads) in the district in Thai I-San.

5.2.1.4 Buddhism is the common religion in both Tai Khamti and Thai I-San.

5.2.1.5 In both areas, they still hold the old customs, traditions and belief.

5.2.2 Physical Environment

5.2.2.1 In Tai Khamti, there are mountains and rivers, while in Thai I-San there is a plain land with only one river.

5.2.2.2 Both districts are good for agricultural work and animal husbandry.

5.2.2.3 The climates in both the Tai Khamti and Thai I-san are somehow similar, but
with differences in temperature.

5.2.3 Settlement Patterns

Tai Khamti migrated from the Shan state of Burma, whereas Thai I-San never migrated from anywhere.

5.2.4 Kindreds

5.2.4.1 The Tai Khamti, like the Thai I-San, respect the relatives of their fathers and mothers but in the two regions they use slightly different words. For example, the Tai Khamti use 'Po-Loong' meaning 'uncle' while the Thai I-San call 'Loong'. The same words used in the two regions are 'Pi' or 'Phi' meaning 'elder brother' or 'elder sister', 'Nong' meaning 'Younger brother of younger sister'.

5.2.4.2 In both the Tai Khamti and Thai I-San, the people respect and honour the elders according to their age.

5.2.4.3 In both the Tai Khamti and Thai I-San, the people use different title words for men but with the same meaning, while
'Nang', meaning 'married' or 'single' women in Tai Khamti and 'Nang Saaw' meaning 'unmarried' and 'Nang' married in Thai I-San.

5.2.4.4. Both in Tai Khamti and Thai I-San they address a young man 'Phu baaw' and a young woman 'Phu Saaw' without calling his or her name in case he or she is single.

5.2.5 Status of Men and Women

5.2.5.1 In both the Tai Khamti, and Thai I-San the men and the women are all engaged in a small cottage industries.

5.2.5.2 In Tai Khamti, and Thai I-San, the men are the heads of the families.

5.2.5.3 The thing very common with the women of Tai Khamti and Thai I-San is that they are not educated, they only carry out the domestic jobs at their homes.

5.2.5.4 In both district the women keep all the money and treasure, and will give them to the husband as soon as he asked for them.
5.2.5.5 The Thai I-San girls and women are quite free to work outside their houses in other villages, towns and cities in order to earn more income.

5.2.5.6 In their free time, both the Tai Khamti and Thai I-San men gamble, drink and enjoy themselves with their friends.

5.2.6 Marriage

5.2.6.1 The form of Thai I-San marriage and Tai Khamti marriage is monogamy type. There is polygamy among the rich males only.

5.2.6.2 The average age of marriage time of Tai Khamti's female is 17.46 years and 21.04 years of male but the average age of marriage time of Thai I-San's female is 19.27 years and 23.64 years of male.

5.2.6.3 The marriage process of Tai Khamti and Thai I-San goes step by step. It begins with the senior relatives of the male approaching the senior relations of the female.
5.2.6.4 The marriage ceremony of Tai Khamti and Thai I-San is almost the same.

5.2.6.5 After the marriage in Tai Khamti, the female wears black skirt called 'Pha-sin', but Thai I-San female doesn't have any sign of her marriage on the clothes.

5.2.7 Recreation and Music

5.2.7.1 There are many kinds of instruments manufactured by Tai Khamti and Thai I-San themselves, and the instruments include:

i. Wind instrument - kaen, Pi, Klui of Thai I-San and Pi-Pok, Pi-Son-Sau, of Tai Khamti.

ii. String instrument - Phin of Thai I-San and Ting-Traw of Tai Khamti.

iii. Tom-Tom instrument - Kong yao, Kong perd, Mong of Thai I-San and Kong-pat, Kong Tai, Yam-Mong of Tai Khamti.

5.2.7.2 Music and singing performance is different in both Tai Khamti and Thai I-San and both people have different ways of dancing.
5.2.7.3 Both districts have same way of entertainment and it is by means of cock fighting.

5.2.8 Games

5.2.8.1 There are 6 games that are played in way Tai Khamti and Thai I-San children play. They are To-Himmaeng, The Dragon's Tail, Ti-Chap, Maak-Chud, Mo-Khang and Maak-Kep.

5.2.8.2 Some games of Tai Khamti and Thai I-San are played in different ways.

5.2.9 The Way of Life

5.2.9.1 In both Tai Khamti and Thai I-San cattle breeding and farming are their main occupations.

5.2.9.2 Both Tai Khamti and Thai I-San are engaged in the catching of fish, to help improve their diet deficiencies.

5.2.9.3 The main crops in the Tai Khamti and Thai I-San are rice and vegetables.
5.2.9.4 The people of Tai Khamti and Thai I-San are also engaged in Trading and Timber work.

5.2.10 Supernatural Being

5.2.10.1 There is a belief in the supernatural being in Tai Khamti and Thai I-San which plays a significant role in their daily lives.

5.2.10.2 People in both the areas worship spirits of the above which include the supreme spirits of the air, spirit of the lightning etc., and spirits of the below, which are mountains, rivers etc.

5.2.10.3 The people of Tai Khamti and Thai I-San believe that their gods bring to them success and happiness.

5.2.10.4 The people of both areas believe in life after death.

5.2.10.5 The people of both areas believe that their gods live in rivers, forests and temples.
5.2.10.6 The people of Tai Khamti and Thai I-San appease their gods by offering them, wine, animals and birds.

5.2.11 Religious Practitioners

5.2.11.1 Both the Tai Khamti and Thai I-San are Buddhists.

5.2.11.2 The monks and the novices in the both areas wear yellow robes, but the nuns who are quite the same, wear white robes. Both areas treat the monks in the same manner.

5.2.11.3 The Tai Khamti and Thai I-San females who do the religious practice at the monastery mostly are over 45 years of age and it is noticed that there are only 10 per cent of males doing the religious practice at the monastery.

5.2.11.4 The structure of Tai Khamti monastery is different from that of Thai I-San one, but they have the same kind of Buddha images.

5.2.11.5 Tai Khamti and Thai I-San practise some religious festivals in different way.
5.2.11.6 Both Tai Khamti and Thai I-San have a symbol of Buddha image, which is kept in a room and people go there to offer prayers always.

5.2.12 Festivals

5.2.12.1 In Tai Khamti and Thai I-San there are four similar festivals, but the performances of these festivals are more grand in Thai I-San as compared to those of Tai Khamti.

5.2.12.2 In Tai Khamti and Thai I-San the local people perform the festival which is concerned with Buddhism at the temple.

5.2.12.3 It was found that Thai I-San religious festival procession seems to be more enjoyable than Tai Khamti festival.

5.2.13 Art and Craft

5.2.13.1 There are small scale weaving industries in both Tai Khamti and Thai I-San where women work to earn their living.
5.2.13.2 The occupation of the men in Tai Khamti and Thai I-San is carving of wood mostly about Buddha image, though the Tai Khamti sometimes do ivory-work for they have lot of ivory whereas Thai I-San do no ivory work.

5.2.13.3 For cane and bamboo work, Tai Khamti and Thai I-San people have the same high abilities to create the work as they have applied cane and bamboo to make the instruments for fishing and agriculture.

5.2.13.4 In Tai Khamti, the people still go on old costume, while in Thai I-San the people keep on changing to modern costume but the Thai I-San and Tai Khamti men and women maintain their old generation hair style.

5.2.14 Typical of House

5.2.14.1 Thai I-San and Tai Khamti as well as other Tai tribes have the same style of the houses.
5.2.14.2 The structure of the house of Tai Khamti and Thai I-San is the same which is useful for greeting guests, eating, sitting, weaving, taking care of children, etc.

5.2.14.3 In both Tai Khamti and Thai I-San houses, there are only mats which are placed on the floor for their guests and to have meals.

5.2.14.4 In the ground floor of the houses of Thai I-San and Tai Khamti, the people keep their cattle, hen and agricultural implements.

5.2.14.5 There are the staircases at both the front and the back of the houses.

5.2.14.6 The houses of both areas are surrounded by the bamboo fence.

5.2.15 Food and Drinks

5.2.15.1 The main dish of both Tai Khamti and Thai I-San is rice which is sticky rice as major and unsticky rice as minor.
5.2.15.2 In both Tai Khamti and Thai I-San fish is preserved in the same way.

5.2.15.3 Thai I-San prefer eating some insects as their food but the Tai Khamti do not eat them at all.

5.2.15.4 Though both areas prefer eating fresh vegetables and fruit, these vegetables are more in Thai I-San as compared to Tai Khamti.

5.2.15.5 The Tai Khamti and Thai I-San have the same way of preparing their foods, though their names may vary.

5.2.15.6 Both the Tai Khamti and Thai I-San do smoke the leaves they grow by themselves as cigarettes.

5.2.16 Language

5.2.16.1 There are different rules that make Thai I-San and Tai Khamti words to form a particular part of speech.

5.2.16.2 Words used by both Tai Khamti and Thai I-San differ in spelling, but their meaning is the same.
5.2.16.3 A sentence in Thai I-San language is fundamentally with qualifying words such as adjective but the Tai Khamti language has slightly different style.

5.2.16.4 The different aspects of the Tai Khamti from Thai I-San is some vowel sounds and consonant sounds. There are 17 consonants in Tai Khamti and 30 consonants in Thai I-San. There are 17 vowels in Tai Khamti and 14 vowels in Thai I-San.

5.2.16.5 The Tai Khamti language has 5 tones while the Thai I-San language has 6 tones.

5.2.16.6 The Tai Khamti language has one word for one meaning but the Thai I-San language has more than one word for the same meaning.

5.2.16.7 The present Thai I-San changes of sound of vowels, diphthongs, consonants, occur due to the influence of the Central Thai which is the official language used throughout the country, but the Tai Khamti words do not change their sounds.
5.2.16.8 The sentence structures of the Tai Khamti and Thai I-San are similar in nature.

5.2.17 History of Education

5.2.17.1 There existed in both Tai Khamti and Thai I-San a Buddhist system of education in the past.

5.2.17.2 In the past in Tai Khamti and Thai I-San the aim of education was to know the 3 Rs.

5.2.17.3 Both in Tai Khamti and Thai I-San teachers are respected.

5.2.18 Organisation and Management of Education

5.2.18.1 The District Education Officer is incharge of education in the Tai Khamti and Thai I-San region.

5.2.18.2 The District Education Officers in Tai Khamti and Thai I-San carry out all the administrative functions in the District.
5.2.18.3 The District Education Officers in Tai Khamti and Thai I-San take orders from their state or province respectively regarding education.

5.2.18.4 There are Assistant District Education Officers in both Tai Khamti and Thai I-San who help the District Education Officer in the administrative work.

5.2.19 General Education

5.2.19.1 Before independence, in India, general education was not possible in Tai Khamti whereas, general education has been possible in Thai I-San even before India had her independence.

5.2.19.2 Literacy rate in Thai I-San is very high as compared to literacy rate in Tai Khamti.

5.2.20 School System

5.2.20.1 The years allotted for completion of pre-primary, and primary in Tai Khamti and Thai I-San are the same.
5.2.20.2 There exist inter village primary Residential schools in Tai Khamti and Thai I-San.

5.2.20.3 In Tai Khamti there exist five levels of education (pre-primary, primary, middle, secondary and Higher Secondary) whereas, in Thai I-San there are four levels of education (pre-primary, primary, lower secondary and upper secondary).

5.2.21 Curriculum

5.2.21.1 In Tai Khamti and Thai I-San the curriculum in both the schools aim at inculcating in the students the basic knowledge and skill.

5.2.21.2 In the Tai Khamti primary school curriculum, four subjects are studied out of five subjects by the student, whereas in Thai I-San, all the five groups of subjects are compulsory.
5.2.21.3 The curriculum of both the Tai Khamti and Thai I-San secondary school is based on both activities and specialisation.

5.2.21.4 In the higher secondary school curriculum, in both areas, they have selective and compulsory subjects.

5.2.21.5 In Tai Khamti school curriculum four languages are compulsory, whereas in Thai I-San school curriculum, only two languages are compulsory.

5.2.22 Evaluation

5.2.22.1 There is internal and external type of evaluation system in Thai I-San and Tai Khamti.

5.2.22.2 The results of students in the secondary schools are announced in term of marks for Tai Khamti students and grades for Thai I-San students.
5.2.22.3 In Thai I-San, a student cannot take the secondary school examination after the age of 18 years whereas in the Tai Khambti it is open to students of all ages.

5.2.23 Methods of Teaching

In both Tai Khambti and Thai I-San they make use of the same methods of teaching in their schools (discussion method, teaching aids, observation etc.).

5.3 Discussion of Results

The major findings of the present study need further clarification and elaboration. An attempt has been made under the present caption to discuss important findings of this investigation.
The results of the present study when studied and compared, show that there are some differences and some similarities in Tai Khamti and Thai I-San in respect of the social and cultural conditions of life. The differences have been found in respect of the social status of men in the society, settlement pattern, marriage, religious practitioners, and language. Also, there exist similarities in the social and cultural conditions of life of the people in both areas, and the similarities are with respect to kindreds, recreation and music, games, ways of life, supernatural being, festivals, art and craft, and typical of house. In the light of the above findings, the first hypothesis of the study which states that the social and cultural conditions of life in Tai Khamti in India and Thai I-San in Thailand are different from each other, stands partially rejected.
The second hypothesis which states that the status of the men and women is different in Tai Khamti of India and in Thai I-San of Thailand is supported by the findings of this study. The men and women in both Tai Khamti and Thai I-San are engaged in small cottage industries. The men are the heads of the families. The women are not educated, but only carry out the domestic jobs at their homes. In both areas, the women save the money and hold the treasure, and give the same to their husbands as soon as they needed money. In their free time, the men, in both Tai Khamti and Thai I-San, gamble, drink and enjoy themselves with their friends. Thus, with the above findings, it is evident that the status of men and women in both areas is quite different.

The third hypothesis states that at present the scripts used in both areas are different,
although they had more or less the same script in use in the past and is supported by the findings of the study. The results of the present study are partially supported by the findings of Jumsai (1983). He noted that the Thais were known to use Chinese Script apart from the Southern group using a non-Burma script in an adopted form. The inscription stone of Kolofong (a king of the Nanchao Kingdom) was found in 766 A.D. in Chinese characters.

Due to improvement in technology, economic and social development in both Tai Khamti and Thai I-San, there has been a big change in the educational set-up in the two regions. There are some similarities and some differences regarding the educational set-up in the two areas. In both Tai Khamti and Tai I-San, there exist similar methods of teaching and the organisation and management of schools are also similar. At the same time, there are some differences in educational system of the two regions, and these differences are found with respect to the methods of evaluation, school system and curriculum though there are some similarities also in these areas in the educational system of both Tai Khamti and
Thai I-San. In the light of the above findings, the fourth hypothesis which states that there are no differences in the educational set-up in the two regions stands partially rejected.

5.4 Suggestions for Further Studies

The following suggestions may be taken into account for conducting further research in these areas:

- A comparative study of Socio-Cultural conditions of the Tai Rongs and Tai Aitons.

- A comparative study of Socio-Cultural conditions of the Tai Ahoms and Tai Phakhe.

- A comparative study of Socio-Cultural and Educational Conditions of Tai Khamti in India and Tai Shan in Burma.

- A comparative study of Educational Conditions among the Tai Races in India.