Chapter Six

CONCLUSION
In conclusion it can be said that of various language movements took place in India, Manipuri language movement is one among them. It was the characteristics of Anti classical, Anti colonial and State policy centric language movement. These movements were broke out in states of Manipur and Assam during the 20th century.

From all the chapters of the present study it can be ascertained about the various causes of the outbreak of Manipuri language movement in Manipur and Assam. There are two kinds of movement took place in Manipur and Assam during period. One was the language movement for recognition of Manipuri language as a vernacular in Manipur and introduction as a Medium of instruction in the education system in Manipur and Assam. The other was language movement for the inclusion of Manipuri language in Eighth Schedule of the constitution of India.

The main causes of the movement for making Manipuri language as a vernacular in Manipur and medium of instruction in Manipur and Assam was due to suppression of Manipuri language due to adoption of Vaishnavism by King Pamheiba during the 18th Century and the process of completely dominating this language by both Bengali and Sanskrit languages was continued up to 20th century. With the adoption of Hindu religion by the Manipuris in the 18th century, the Manipuris in Manipur and outside Manipuris habited areas of India began to use Bengali in their day to day activities and given an important place for these languages in their society. Then instead of Manipuri language, Bengali language began to be used in the schools. When Western Education was gradually developed in Manipur during 1885, since then British introduced Bengali, Sanskrit and English languages were as Medium of Instructions in Manipur. Again due to the annexation of Manipur by Britishers in the year 27th April 1891 also lead to the introduction and expansion of Bengali Script instead of Manipuri Script. After annexation of Manipur by British India, they completely neglected Manipuri language and now Manipuri language could not became State language and thus it became only a Court Scholar’s language in the State. All the religious books, which were written in Bengali language, were started to be learnt by the Manipuris. And at that time, it wasn’t comfortable and possible for making of
blocks in Manipuri Script by printing press has also given the opportunity for expansion of Bengali language in the Education.

Though the introduction of Western Education in Manipur affected to the identity of Manipuri language in the State, but on the other hand it also able to give benefit to the Manipuris. Apart from acting as an agent to change the society in its outlook, beliefs, customs, mobility, to its birth of an elite group etc., this also stirred the minds of the people and led to social awakening. And gradually a new revolution was emerged in the fields of language, literature and cultures in the Manipuri Society.

The movement for replacement of Bengali, Sanskrit and English languages by Manipuri language was outburst in Manipur and the Manipuris inhabited areas of Assam during the 20th century. The movements broke out in the state of Manipur during 1920s and continued up to 1940s. But the same movement started in the state of Assam from 1930s and continued up to 1980s by different intellectual group of people and masses against the government of Manipur and Assam to get their legitimate demand for introduction of Manipuri as a vernacular in Manipur and Medium of instruction in the education system in Manipur and Assam.

The language movement for recognition of Manipuri language as a vernacular in Manipur and Medium of instruction in Manipur and Assam, various nongovernmental organizations and associations of Manipur, Assam and other NER states has played great role in the movement. Among the leaders of the movement, the contribution of Hijam Irabot Singh and Naoria Phulo are remarkable. Hijam Irabot Singh can be considered as one of the pioneer of the Manipuri language movement of the 20th Century. Naoria Phulo can also be called the pioneer of the Manipuri language movement in Assam.

A few numbers of literary organization and nongovernmental organization had taken active part in the movement. A few numbers of organizations that joined the movement from Manipur were Nikhil Hindu Manipuri Mahashabha (later converted to Nikhil Manipuri Mahashabha), Manipuri Sahitya Parishad, Imphal and Naharol Sahitya Premee Samiti etc. A large numbers of organizations and associations that joined in the movement from Assam were Nikhil Manipuri Mahashabha, Cachar Branch, Naha Marup, Cachar, Thaugan Marup, Jaffirbond, Manipuri Sahitya Parishad, Cachar Branch, Assam Manipuri Sahitya Parishad, Jaffirbond, All
Assam Manipuri Society, Cachar, Assam Bengal Manipuri Association, Cachar Manipuri Sangrakhini Samiti, Cachar, Manipuri College students' Union and Cachar Students Union can be mentioned.

The language movement for inclusion of Manipuri language in Eighth Schedule of the Constitution of India was outbreak in Manipur in 1950s and gradually it spreads to other NER states during 1960s. The main causes for the outbreak of this movement was due to language policy of India towards Manipuri language. Manipuri language, a developed language among the language of the Sino-Tibetan (Tibeto-Burman) family has fulfilled the criterias for its recognition and inclusion into the ES of the Constitution of India. The existing list of languages in Eighth Schedule to the Constitution of India is restricted to the Indo-Aryan and Dravidian languages only, and excludes the Tibeto-Burman languages of India altogether. It does not, therefore, properly represent the composite culture of India. Recognition of Manipuri, the most developed language of the Tibeto-Burman speech family of India, will thus serve the purpose of removing this deficiency, and strengthening the national policy for the promotion of national integration and the composite culture of India.

The British left Manipur in 1947 and Manipur merged with India two years later in 1949, thereby creating a sort of administrative vacuum which was to be filled up by officers from outside the State. And ironically those were more anglicized than the real English. They alienated themselves from the people and gradually the linguistic freedom of Manipur, which Britishers preserved so cautiously, was snatched away by them. In other words, we lost our political freedom without losing the linguistic freedom. But when we attained the political freedom, we lost our linguistic freedom. Our demand is very legitimate and it cannot be compared with the case of any other languages in India. Thus as a result of the Manipuri language movement for ES by Manipuris and other citizens of India, Manipuri language able to maintain her political identity along with the other sisters languages of India.

In the language movement for the inclusion of Manipuri language in Eighth Schedule of the Constitution of India that outbreak in Manipur can be divided into two Phases i.e. The First Phase Movement (1953-1987) and The Second Phase Movement (1987-1992). In the First Phase Movement, the different organizations like MSP, Imphal, AMSU, others and political parties of Manipur come forward with their own aims and motives for the inclusion of Manipuri language in ES of the Constitution. But in the Second Phase Movement, the maximum numbers of
organizations of Manipur and outside Manipur come forward unitedly under the single umbrella organization ‘Manipuri Language Demand Co-ordination Committee’ (MLDCC), N.E. MLDCC, N.E and its Branches worked hardly during the period for the inclusion of Manipuri language in ES of the Constitution. During this phase, frequently MSP, Imphal, AMSU, MUSU, the Political Parties and other organisations also worked individually and contributed a lot in the movement for inclusion Manipuri language in ES.

In the State of Assam, the language movement for inclusion of Manipuri language in Eighth Schedule of the Constitution of India was emerged a bit later then Manipur. In the state Assam also likes with Manipur, the second kind movement for the inclusion of Manipuri in ES can be divided into two Phases i.e. The First Phase Movement (1961-1989) and The Second Phase Movement (1989-1992). In the First Phase Movement, the different organizations like Manipuri Sahitya Parishad (MSP), Assam, Pan Manipuri Youth League (PANMYL), Cachar Branch, The All Assam Manipuri Students’ Union (AAMSU), Thaugan Marup (TM), Jaffirbond, The All Assam Manipuri Women Welfare Association, The Naharol Khoriroil Sillup, Lakhipur, The Progressive Youth Front, Lakhipur, The All Assam Manipuri Youth Association, Assam Pradesh Manipuri Youth Association, Manipuri Literary Forum, The All Assam Manipuri Association, The All Manipuri Bhasha Parishad and N. C Hills Manipuri Welfare Association etc. But in the Second Phase Movement, the maximum numbers of organizations of Manipur and outside Manipur come forward unitedly with a single aim and motive under the single umbrella organization i.e. “Manipuri Language Demand Co-ordination Committee” (MLDCC), N.E and its Branches worked hardly during the period for the inclusion of Manipuri language into the ES of the Constitution. In Assam under Manipuri Language Demand Co-ordination Committee (MLDCC), Assam worked hardly for the purpose during the period. During this phase, frequently MSP, Assam, AAMSU, Silchar, the Progressive Youth Front (PYF), Lakhipur and other organisations also worked individually and contributed a lot in the movement for the inclusion Manipuri language in ES.

As a result of the first kind movement in Manipur, Manipuri language was recognized as a vernacular language in the Matric (H.S.L.C) Examination by Calcutta University in the year 1924. Again in the year 1928 Manipuri language was recognized as a vernacular language in H.S.S.L.C Examination by Calcutta University. Manipuri language was recognized up to B.A level as a vernacular subject by Calcutta University under Notification No T. 797, 25th August,
1948. And lastly as result of the movement Manipuri language was introduced as a Medium of Instruction up to H.S.L.C level in Manipur in the year 1976.

As a result of the first kind movement in Assam, Manipuri language was introduced as a medium of instruction up to Lower Primary level in Assam in the year 1956. According to office of the Deputy Inspector of Schools, Sichar under Memo No. 10626 Dated Silchar, 23rd October, 1956 letter no. EMI 211/53/10, P.F. Shillong, the 7th June 1956 from Under Secretary to the Govt. of Assam to the Director of Public Instruction and received in this office with Assistant, Inspector of schools, Cachar’s Memo No. 9544-46, dated 8.10.56. Again up to M. E Level in Assam the year 1965 and up to H.S.L.C in Assam in the year 1978 on temporary basis and finally in the year 1984 according to order No. EMI.150/79/112.

As a result of second kind movement by more than four decades of struggle by the Manipuris inhabitant in North- Eastern Region and India in general and the Manipuris inhabitant in Manipur, Assam and Tripura particular in the different forms of struggle by sending and presenting of memorandum to the Government officials, agitation, hunger strike, hunger strike unto death and band of Schedule languages organized by the Non Governmental Organisations and Associations of Manipur and outside Manipur and all the political parties of Manipur and some other National Political Parties. Thus on the last day of the summer session held on 20th August, 1992 both the houses unanimously accepted to amend ES of the Constitution of India by inclusion of Manipuri, Konkani and Nepali in ES. Under Bill No.142 of 1992 passed by S. B Chauhan, Home Minister of India on 20th August, 1992 Konkani, Manipuri and Nepali languages are included in the Eighth Schedule of the Constitution of India by the 71st Amendment of the Constitution of India.

From the above findings and discussion it can be concluded that Manipuri language movement is a kind of movement which started in Manipur and then spread to the state of Assam and other NER states, where the Manipuri populace is seen vividly. It was mainly related to the social, educational, cultural and political development of the Manipuri people and their aspiration on the issues of Manipuri language to be used in education system and also to be included in Eighth scheduled languages of India in particular. Consequently, Manipuri as a language has been introduced as a vernacular language in Manipur and as a medium of instruction in the education system in Manipur and Assam. It has also been included in the Eighth scheduled languages of India and become one among 22 scheduled languages of India.