CONCLUSION

The foregoing discussion gives us the idea that social awareness and particularly about political identity is gradually increasing among the Bishnupriya Manipuri people. The role of the Nikhil Bishnupriya Manipuri Mahasabha is significant in this aspect because after its formation in 1932, it has now two remarkable wings, the Nikhil Bishnupriya Manipuri Sahitya Parishad and the Nikhil Bishnupriya Manipuri Sanskriti Parishad to develop the literature and culture of this society. The Mahasabha is holding Adhibeshans (sessions) after every three years in different parganas of the society and arranges different seminars on various important issues. People from different parganas or areas of the country as well as from Bangladesh actively participate in this discussion. This type of debates and discussions through Adhibeshans increase social consciousness of the people. But social consciousness of this society is not upto the mark. For that reason Mahasabha should be more active in order to motivate people for active involvement in social affairs. Moreover different organisations of this community should unite together in a common platform at the time of social crisis. It is a fact that there may be many organisations in any society but these organisations should be united together for the greater interest of the society.

Bishnupriya Manipuri journals also play vital role in the social consciousness of the people. But it is a matter of regret that at present there are very limited number of journals for which affairs of the society cannot be properly communicated to the general people. So from each pargana a number of journals should be published in order to appraise of the situation of the society to the general people. Here, people should play a positive and constructive role paying the price of the journals timely in order to enable the regular and timely publication of the journal.
Students Union's role should be more positive and it should arrange conferences in every year in every pargana of the society in order to inspire the youth in the spirit of social service. Moreover leadership of the Students Union should be changed periodically in order to provide opportunity to take leadership in the hands of the real students so that Students Union can represent the interest of the students properly.

Frictions between the Pro-Mahasabha Students Union and Anil Rajkumar's Students Union should be removed by forming a student's body which will take into consideration the broad vision of the apex organisation i.e. the Mahasabha and the realities in which the community live. The ignorance of such reality may be a drawback which may weaken the movement in the long run.

Bishnupriya Manipuri Women organisations began to play an important role for the development of the society because women now acquire education and they are capable of joining different organisations. They are now conscious of their rights and duties. But the response of the Mahasabha and the society towards the development of the women in the society is still not beyond the conservative outlooks nurtured for a long time. It is expected that the community should not isolate its women from the positive trends in the world at large. As a person cannot walk with one leg only, a community cannot make progress without their women folk joining them in the movement. They should be persuaded to join organisations of their own and think for the development of the society utilising their energy and will force for the proper development of the society.

Main occupation of the majority people living in rural areas is agriculture and due to poverty, they cannot go beyond 'Bullock and plough' method of cultivation which take them only above the
'subsistence level' of economy and there is no sufficient production come out of fields they till. The advanced knowledge of agriculture is absent and the method of cultivation is traditional. Only the introduction of modern techniques can bring them out of sterile situation. An advanced community can boast of saleable surplus from fields. There is enough scope for the improvement of the irrigation facilities.

As in many of the neighbouring communities, the Bishnupriya Manipuris give away their lands to the outside cultivators, the system is called "Adhi System". The half of the crop go to the cultivator who cultivates on the hired lands. Though this type of lending one's lands to an outside cultivator minimizes his labour, in the long run, his zeal to cultivate his own lands decreases thereby making him imbecile without any initiative.

This tradition bound society, particularly bogged down to the routine core of activities, cannot think of starting an enterprise accepting loans from banks. The observers of this community think that this despondency persists in the agricultural sector. Those people who are traditionally following certain professions, do not like to abandon them even for the sake of better returns. It is also noticed that, a community has a folk culture where in the cultivation in a particular field, the village as a whole, participate. Such work in other's field is a common cooperative practice followed. As the village remained the all inclusive entity, the women in the house maintain spinning wheels and other handloom apparatuses to make clothes of different kinds. It is the exclusive domain of women and men folk are not engaged in this pursuit.

Now due to the lack of employment opportunities, youth are forced to choose other fields and some are engaged in business. The business also eludes them and only a few can be called successful.
this situation it is very essential to organise training cum workshop in business in the different parganas of the society in order to provide instructions on the techniques of business. The youth should be made aware of the loan facilities available from the government agencies and financial institutions. It is also seen that students of other advanced communities are trying to be self-reliant from their student life though they do not face financial hardship. But it is a matter of regret that students of this community are not trying to become self-reliant. Its positive value is enormous. Even in the rural areas, the educated young men and women take academic tuitions to increase their income. But such trends are not present among the Bishnupriya Manipuris.

Women in a small community are the livewire around whom the economic activities revolve round. But the formal education many women receive now makes them less involved in the domestic handloom activities. This is not a welcome trend and it may take away their age old professions. Nowadays, the Government provides advanced knowledge and training on handloom and some women may be persuaded to take advantage of such facilities. Some women, through their enterprise, may turn a domestic pursuit a profitable one and sell their expertise and products to the outside world. The economic well being is possible when the society collectively imbibes a spirit of self reliance.

Literary consciousness of this society is progressing because with the passing of time, many educationists are engaged in the field of literature. Educated and literary conscious people are keen on literary pursuit and contribute in magazines poems, short stories and essays. Along with the conventional ways of writing, some also try their hands in literary criticism. The publication of books in the language is on the rise. The Sahitya Parishad is the nodal organisation which encourages the writers to write books in the language and organises
seminars and workshops for the development of the literature. As a student studying this aspect of literary development, I think that a seminar on a particular theme, where the speaker and the listeners come prepared, becomes meaningful and it helps literature to grow.

It is also observed that among the Bishnupriya Manipuris, a good number of folk stories and songs are still not collected properly, some of them are noted in previous chapter (Literary Consciousness) and scholars have not addressed to this field properly and in this field some should work soon. These were, earlier, transmitted through the mouths of grand parents. Nowadays, such grand parents are a vanishing tribe and in the present generation, the grandies are very busy and they cannot tell. Soon, the whole lot of such folk tales will be lost to us. Translation literature is also not upto the mark. The Bishnupriya Manipuri literature must be translated in other local languages in order to have a good liaison with other literatures. Translation of good books is a way by which a small literary group can develop its own literature.

As threatened by the supposed and real oppositions when they felt that they might lose their identity soon, they successfully generated a feeling and love for the language they speak. For nearly fifty years, they waged a fight for the language, where the Bhasa Parishad in collaboration with the Andolan Parishad joined hands together. They sought and obtained support from other linguistic groups. For this purpose the Nikhil Bishnupriya Manipuri Mahasabha formed Bhasha Parishad which in collaboration with the Andolon Parishad joined hands together. As a result, the language as a subject was introduced at the primary stage in Assam upto class IV. At present, the language is not taught from class V. The organisations (Students Union and the Andolan Parishad) stress the need for reminding the Government on this matter. Unfulfilled, they may go for the movement. Their immediate demands are the introduction of the language in the upper primary
level and the appointment of teachers to teach the language. Some suggestions may be offered to bring the attention of the Government,

(1) Intellectual movement i.e. writing articles in national newspapers such as The Statesmen, The Telegraph, The Assam Tribune, The Ananda Bazar Patrika etc. by the intellectuals of this society should be started in order to form public opinion and draw the attention of the government in this serious issue.

(2) The Nikhil Bishnupriya Manipuri Mahasabha, the Sahitya Parishad, the Andolan Parishad and the Students Union should motivate the pressure groups of both the valleys.

(3) Everybody should be aware of the fact that the movement is for uniting the community for a cause they think just and it is not merely an agitation against the government. The leaders of the movement should be ready to bring the cause for the consideration of the Central Government.

Bishnupriya Manipuri Community is a religiously conservative community. It believes in the supremacy of Lord Krishna and at the same time worship other Gods. But it is observed that young generation remain liberal towards religious ideas. So it is the duty of the religiously conscious people and the Radha Madhab Seva Puja Committee to publish a souvenir containing religious ideas of vaishnavism which will inculcate the vaishnavism in the minds of the younger generations. This is very essential for the survival of vaishnavism in this society.

Culture of the Bishnupriya Manipuris is world famous. Dance culture especially Rasleela is significant. But it is essential to highlight the glory of this dance form. There should be competitions in different areas in order to improve its art and make this culture a professional one for one’s own career. It is the formal expression of culture and its acknowledged richness must be brought to the notice of all.
But it is a matter of regret that the community is losing initiatives in action and remains slack in introducing innovations. It is increasingly felt that the responses to socio-economic issues are answered through inactions and considering the homogenous character of a village inhabited by them, a few changes are noticed over a period of time. Some attribute a total lack of work culture among the youth for such state of affairs and say that they want to live only through penury and self deception. There is a lack of concern to create a surplus in the village and to sell it out in a nearby market for earning a return. This is not happening as there is no conscious effort on the creation of economic values. A Bishnupriya Manipuri, though live in a homogenous environment is silently thrown into a competition with nearby cultures which he cannot avoid. The rapid rise of population in his vicinity is a challenge for him. If he lives on subsistence and not on creating economic values, he is likely to be outpaced by the events, political and economical. The social leadership must think of taking this community out of delusion where he will be able to understand the value of labour in true spirit. Some small ethnic groups in Barak Valley have already shown a spirit of adjustment with reality in a multi ethnic situation. Every group, for its ‘group survival’ seeks a collective economic solution, the fate of the Bishnupriya Manipuris cannot be different. Folk culture, which was distinctly visible in earlier times, is almost nowhere visible in the society. This culture must be revived and properly maintained because existence of any community depends upon this culture. Culture of debate and discussion should be properly maintained for the proper organisation of the society. Before the independence, political awareness was generated through their participation in the various phases of the freedom movement of India. Because of the small population; a candidate cannot win an Assembly or parliamentary election unless all other groups support him. He must be a member of a political party which has support of different ethnic groups, this is the political reality in the valley. The chances of a leader
from a small ethnic group winning an Assembly election depends on his acceptability in the majority ethnic groups, as it was seen earlier. In Tripura, because of the clear political polarization in the state, a Bishnupriya Manipuri is represented in the Assembly with strong party support.

The political awareness comes through the membership of a political party. If a person personalises the collective demands of an electorate, he is likely to pass as a leader, his ethnic background plays less important role. It applies to the Bishnupriya Community also, being a small ethnic group. Political participation of women is also negligible due to the conservative attitude of the society where the elders think that women's best place is at home and not outside. They are rarely present in the political agitations. Moreover, they think that politics is a nasty game and it is not the proper field for women.

The following suggestions may be made to ensure political participation of women.

(a) Only women would appreciate the problems which are peculiarly their own and an woman leader can express them clearly and freely.

(b) Politics is the field of assertion where one should not fear opposition and should face it with guts.

(c) Female literacy is less always and a girl child deserves better deal in education. A leader emerges out of education. When she gets better opportunities, she may come forward on her own.

(d) The religious and social bigotry should not come on their way of assertion in politics. A good press is a good friend for women, media should play positive role to encourage women in politics.

(e) Taking advantage of the obligatory nature of women's participation in panchayat politics, many women are thrown into the election arena. Some are persuaded to join politics, and
some joined on their own. This is a welcome sign in women’s participation in politics. This is visible among the Bishnupriya Manipuris also.

(f) Women with leadership qualities should be identified and trained.

We may expect that some of the Bishnupriya Manipuri women take active part in politics, hand in hand with their men folk on equal footing. The Government of India constituted the Constituency Delimitation Committee under the chairmanship of Justice Kuldip Singh. The smaller ethnic groups are perturbed as they think that their interests might suffer if the constituencies are rearranged to their disadvantage. The Bishnupriya Manipuris, dispersed as they are over the whole valley, cannot hope to get a good deal from the committee. In Assam, the recommendations of the committee are kept in abeyance, bringing a relief to the community.

On the whole we may say that Bishnupriya Manipuri people, are constantly reminding themselves that they are a small ethnic group in midst of larger groups who live side by side having better social and political organisations and that they are to be active on all fronts for survival. The community tend to nurture among themselves a sense of self protecting conservatism as if exposures to outside influences would destroy their own ethnic identity, which is a feeling they commonly share with some other smaller groups in the region. Their own social and political assertions range from moderate to extreme and they want their voices to be heard by all who matter in their dispensation. In the agitational levels, their social and political programmes run like the similar ones among other groups but they are aware of their own limitations being the members of a smaller group with small population.