

THE IMPACT OF ENGLISH LANGUAGE ON TANGKHUL LITERACY

A THESIS SUBMITTED TO
TILAK MAHARASHTRA VIDYAPEETH, PUNE

FOR THE DEGREE OF
DOCTOR OF PHILOSOPHY (Ph.D.)

IN
ENGLISH

BY
ROBERT SHIMRAY

UNDER THE GUIDANCE OF
Dr. GAUTAMI PAWAR

UNDER THE BOARD OF ARTS & FINEARTS STUDIES

MARCH, 2016

DECLARATION

I hereby declare that the thesis entitled “The Impact of English Language on Tangkhul Literacy” completed by me has not previously been formed as the basis for the award of any Degree or other similar title upon me of this or any other Vidyapeeth or examining body.

Place:

Robert Shimray

Date:

(Research Student)

CERTIFICATE

This is to certify that the thesis entitled “The Impact of English Language on Tangkhul Literacy” which is being submitted herewith for the award of the degree of Vidyavachaspati (Ph.D.) in English of Tilak Maharashtra Vidyapeeth, Pune is the result of original research work completed by Robert Shimray under my supervision and guidance. To the best of my knowledge and belief the work incorporated in this thesis has not formed the basis for the award of any Degree or similar title or any University or examining body upon him.

Place:

Dr. Gautami Pawar

Date:

(Research Guide)

ACKNOWLEDGEMENT

First of all, having answered my prayer, I would like to thank the Almighty God for the privilege and opportunity of enlightening me to do this research work to its completion and accomplishment. Having chosen Rev. William Pettigrew to be His vessel as an ambassador to foreign land, especially to the Tangkhul Naga community, bringing the enlightenment of the ever lasting gospel of love and salvation to mankind, today, though he no longer dwells amongst us, yet his true immortal spirit of love and sacrifice linger. Having passed on the torch, I am indeed very much humbled, as convicted to be one of the torch bearers in expounding and furthering the knowledge of the pioneer's true spirit of love and sacrifice which will inturn bring more of conviction among the people to a greater light through this humble research work.

I am grateful to Tilak Maharashtra Vidyapeeth, Pune, for the opportunity in the persuance of my Degree Course, especially under Dr. Shripad Bhat, H.O.D. of Arts and Fine Arts, for the moral support and assistance in all the courses of my research work.

I also sincerely would like to express my heartfelt gratitude to my guide, Dr. Gautami Pawar, for without whom this research work would have remained incomplete. Through and through she had been very supportive. Never once did I feel reluctant in approaching her for any kind of help, and in return never once did she refuse nor turn me down. She is to me a friend, mother and guide. Thank you very much ma'am.

How could I ever forget to thank Dr. Manik Kadam (husband of my guide) for his untiring moral as well as practical support in my research work to completion? It's beyond words that I can express to say how thankful and indebted I am to him, for all his invaluable inputs of qualitative information as I have incorporated in my thesis. To me, he is a spiritual father and guide.

I wish to thank Mr. A.S. Varekan (Exam Controller, Spicer Adventist University, Pune), for willingly and readily availing me most of the resource materials in my writing of this thesis.

I am indebted to my cousin brother Ramchanso Shimray (Lecturer, English Dept., Spicer Adventist University), for his untiring support and help in terms of information collections.

I must make a mention of my brother-in-law Mr. Shangam Zimik for his being so supportive. Today I could be successful because of his encouraging word 'You're already there as qualified. It's just a matter of time'. Also, along with him, I owe my thankfulness to my brother-in-law Mashungmi Riphung for all the troubles he had taken in running up and down in gathering and sending the information as when required.

My gratitude goes to my prayerful parents, who not being well educated, yet had longed his son attain such a degree. It's all because of their challenge placed before me that I get such a degree, for which I could be one today.

My special thankfulness goes to my brother Joshua Shimray and sister-in-law Melida Shimray for their moral and financial support throughout my research studies.

I am thankful to my son Wungnaoshon Shimray for all the help in typing and computerizing my thesis paper, bring to completion and success.

My thankfulness also goes to my son Rarmung Shimray and my daughter Peimi Shimray for their supportive manner morally as well as practically, especially in times of discussions through out my preparation.

I am thankful to my wife Awon Shimray for her patient understanding which I received in ample measure, and also for shouldering all the responsibility to the extent of meeting financial requirements.

Lastly, if I happen to miss out any individuals, worthy of thanks and praise, I deeply regret to have them missed out, for which my heart felt sincere apology goes to them. Thank you.

Robert Shimray

(Researcher)

TABLE OF CONTENTS

Chapter	Title	P. No.
Chapter1	<p>Introduction</p> <p>1.1. Introduction</p> <p>1.2. Literature review</p> <p>1.3. Highlight of Research Paper</p> <p>1.4. Concept and Terminologies</p> <p>1.5. Justification/Reason for Selecting the Topic</p> <p>1.6. Relevance to Current World Scenario</p> <p>1.7.Scope and Importance for Society/State/Country</p> <p>1.8. Objectives and Hypothesis</p> <p>19. People and Settlement</p> <p>1.10.Social Life</p> <p style="padding-left: 20px;">1.10.1. Wrong Attribution</p> <p style="padding-left: 20px;">1.10.2. Family</p> <p style="padding-left: 20px;">1.10.3. Village</p> <p style="padding-left: 20px;">1.10.4. Longshim (Youth Dormitory)</p> <p style="padding-left: 20px;">1.10.5. Festivals</p> <p style="padding-left: 20px;">1.10.6. Dress and Ornaments</p> <p>1.11. Economic Life</p> <p>1.12. The Outcome</p>	1-61
Chapter 2	Language a Binding Force	62- 115

	<p>2.1. Introduction</p> <p>2.2. Data Collection</p> <p>2.3. Research Gaps</p> <p>2.4. Research Question</p> <p>2.5. Similar Study in Other Countries and the Advantages and Limitations drawn</p> <p>2.6. National and International Level</p> <p>2.7. Purpose of the Study</p> <p>2.8. In the Light of Objective and Hypothesis</p> <p>2.9. What is Language?</p> <p>2.10. Process of Acquiring Language</p> <p>2.11. Language and Society</p> <p>2.12. The Standard</p> <p>2.13. Bilingualism</p> <p>2.14. Relationship Between Language and Literature</p> <p>2.15. Function of Language in Literature</p> <p>2.16. The Importance of Language in Literature</p> <p>2.17. The Power of Language</p> <p>2.18. Characteristics of the Power of Language</p> <p> 2.18.1. Creates Society</p> <p> 2.18.2. Social Identity</p> <p> 2.18.3. Globalization</p> <p> 2.18.4. Social Change</p>	
Chapter 3	An Introduction to Christianity	116-184

<p>3.1. Introduction</p> <p>3.2. Analysis</p> <p> 3.2.1. Socio- Historical Background of teaching on literacy</p> <p> 3.2.2. Impact of Teaching English to Tangkhul Literacy</p> <p>3.3. Methods and Techniques of Teaching</p> <p>3.4. The Evolution of Teaching Methodologies and Advantages and Limitations</p> <p>3.5. Religion</p> <p>3.6. Religion of the People Prior to the Introduction of Christianity</p> <p>3.7. Concept of Religion</p> <p>3.8. Various Beliefs and Practices</p> <p> 3.8.1. Belief in Spirit</p> <p> 3.8.2. Black Magic</p> <p> 3.8.3. Superstition</p> <p> 3.8.4. Necromancy</p> <p> 3.8.5. Possessed of Evil Spirit</p> <p> 3.8.6. Lycantrophy</p> <p>3.9. Christianity</p> <p>3.10. William Pettigrew: A Forerunner</p> <p>3.11. Mission in Progress</p> <p>3.12. Strategies</p> <p> 3.12.1. Gramophone Service</p> <p> 3.12.2. Magic Lantern Service</p>	
--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	--

	<p>3.12.3. Meeting People’s Domestic Needs</p> <p>3.12.4. Medical Assistance</p> <p>3.12.5. Bible Picture Roll Program</p> <p>3.13. Girls Education</p> <p>3.14. Why Education?</p> <p>3.15. Importance of Education</p> <p>3.16. The Need of Literacy in Propagating Christianity</p> <p>3.17. Challenges Faced by W. Pettigrew in Educating the People</p> <p>3.18. His Achievements For the Cause</p>	
Chapter 4	<p>Rise of the Intellectuals</p> <p>4.1. Concept of Education in the Past</p> <p>4.2. Findings and Interpretation</p> <p> 4.2.1. Findings</p> <p> 4.2.2. Interpretation</p> <p>4.3. Role of Missionary</p> <p>4.4. Missionary in Tangkhul Country</p> <p>4.5. Conflicts Between Missionaries and Natives</p> <p>4.6. Maturing Into Christianity</p> <p>4.7. Foundation of Education</p> <p>4.8. Impact of Education</p> <p>4.9. British and Missionary Views and Ideas on Natives’ Education</p>	185-283

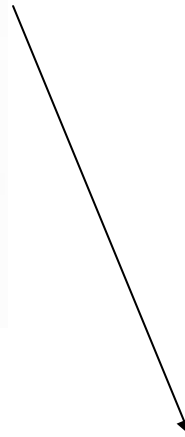
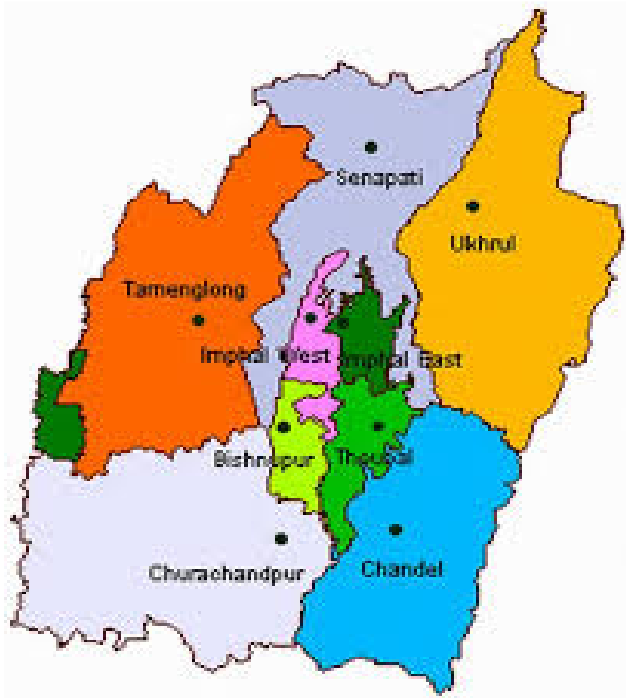
	<p>4.9.1. The Missionary View</p> <p>4.9.2. The British View</p> <p>4.10. School Statistical Report</p> <p>4.11. Prominent Intellectuals' Profile</p> <p>4.12. Comparison between the Tangkhuls and the rest of the Naga communities of Manipur</p> <p>4.13. Reflection</p>	
Chapter 5	<p>Contribution of English Language to the Building up of Nation & People</p> <p>5.1. Suggestions and Recommendations</p> <p>5.2. Contribution of English Language to the World</p> <p>5.3. Why Only English?</p> <p>5.3.1. It's a Lingua Franca</p> <p>5.3.2. It's a Language for the Political World</p> <p>5.3.3. It's a Language of Commerce</p> <p>5.3.4. It's a Language for the Mass Media</p> <p>5.3.5. It's an Educational Language</p> <p>5.4. The Awakening</p> <p>5.5. Factors Enhancing Changes</p> <p>5.6. Transformation</p> <p>5.7. Contribution to Health and Living</p> <p>5.8. The Advantage of Adopting English as an Official</p>	284-331

	Language	
Chapter 6	Conclusion 6.1. The Tangible and Intangible Impact 6.2. Overall Impact of Teaching English to Tangkhul Literacy 6.3. Responsibility and Challenges 6.4. Model of English Language Teaching For Best Result 6.5. Conclusion	332-352

List of Tables

Sl. No.	Page
1. School Statistical Report (all management).....	230
2. Supplement, Dept. of Education.....	231
3. Supplement, Pvt. Aided.....	232
4. Supplement, Tribal Welfare.....	233
5. Supplement, Pvt Unaided.....	233
6. School List, Dept. of Education.....	234
7. School List, Pvt. Aided.....	241
8. School List, Pvt. Unaided.....	243
9. School List, Tribal & Hill Affairs.....	247
10. School List Under Others.....	254
11. School List Under Central Government.....	255
12. List of the Intellectuals.....	263

Ukhrul District within Manipur state



Naga traditional homes



Chapter 1: Introduction

1.1. Introduction

As given, the research topic ‘The Impact of English Language on Tangkhul Literacy’, it is a unique and premier attempt on the part of the researcher to arrive at the desired relevance and reliability through the intended given research topic and also through the scope of which it will bring a contribution to the intended community. In order to bring understandable concept of how English as a language has had an impact on the literacy of the said community, we shall first get to know briefly of who these people are. Details of which will be discussed fully in the on-going of this chapter.

To the Tangkhuls, who are Tibeto- Burman of Mongoloid origin, residing in the eastern part of Manipur of the North- east of India, till late 19th century, education was considered as a taboo, in general and especially by the rich and well- to- do families. For when the British came to the Naga hilly areas, in the form of missionary, to educate the then animists, tried to convince the people to send their children by offering them food, clothes and materials like books, pencils etc. , which were looked upon in curiosity. To this the general as well as the well- to- do people flatly rejected the offers on three main reasons:

- The missionary was thought of as a spy for the British.

- Children could not be excused from the field work for which their sustenance was to be depended on.
- The well- to- do thought of the offer as meant for the poor, who had no enough food to feed the hungry children, clothes to cover their nakedness.

The offer was not totally rejected by the natives due to the sympathy graciously displayed by the missionary , and also as the approval was given by the Awunga (headman) to accept the missionary as their teacher. Generations then have passed by now, when the realization came but too late for the ones who had rejected the call for the opportune; who had made fun of the unfortunate ones going to those missionaries to get education, as opportunists, who had thought at least to let their children be occupied, fed and entertained by the missionary while they were busy in their field work.

Earlier the thought of being educated was never to be dreamt of, at the same time at the initiation of education as led by William Pettigrew, being a foreigner with the objective of propagating Christianity made all the matter worse. Education, to them, was considered as a taboo in the past of the Tangkhul, in the sense, the presence of the missionary being a foreigner and a Christian was considered as defilement to the beliefs and practices of the natives. For the said reason, to be taught by the missionary under such condition, the Tangkhuls tried every possible ways to shun his presence and contact among the people by being away from his presence, warning any individuals of tire consequences and also the missionary being threatened to death. Their adherence to their culture and tradition made them very conservative in their belief and superstitious by

nature. No venture of life was undertaken without religious sanction. As an agrarian society, agriculture work was their main concern to procure food in order to meet their daily limited needs in filling their bowels. In the process of their various seasonal works, religious rites and rituals were bound to accompany, without which it was believed to face uncertain omens such as earthquake, draught, famine, sickness and death. People led a very superstitious life, in that, there were certain days that the people were forbidden to leave their village, not even any of their relatives and friends were allowed into the village, especially during the festivals rites and rituals observances. Women folk were forbidden to touch war equipments, considered as taboo. Violation of such belief brought calamity losing in war.

Since the Tangkhul natives had never been in touch with the outside world it became an uphill task for the missionary in his endeavor in educating the native people. The British Missionary (William Pettigrew) tried to convince the people to send their children by offering food, clothes and materials such as books and pencils etc., but he had a hard time to educate the then animists, for three main reasons: *first*, he was thought of as spy for the British. *Secondly*, children could not be excused from the field work. *Thirdly*, the well-to-do thought of the offer as meant for the poor, who had no enough food to feed the hungry children, clothes to cover their nakedness. However, with his untiring effort from the very beginning, his loving and sympathetic nature could not be resisted all in all. Due to his selfless love as expounded in his exemplary life soften the once hard hearted of the people that led them be convinced of his good cause for the down trodden community. The missionary, in his endeavor, exhibited various strategies

in order to win the favor and confidence of the people in the course of his attempt to Christianize the people through education. Children were the first target to win the confidence of the people. They were taught to sing, learn to write and read. To attract the children, the missionary provided them with materials such as pencil, note books, toys etc., which were to the children never a thing as seen before in their life. Parents were at first stringent in their prohibition of their children going to the missionary school, but in the process seeing the goodness of the missionary the hard heartedness of the parent began to melt at the cost of the missionary's endeavor. The missionary, having incorporated the form of education, the people could latter see and understand for themselves the higher meaning of life through being literate. They could, with the help of the missionary, learn to see the better truth through being able to read the Bible and various other English literatures. Minds were open up to see a better glimpse of the outer world. Not ending up with it, yet many went out of home in search of higher education and opportunities in their lives. The past ignorant beliefs and practices were done away with the introduction of Christianity. For in the past the people were belligerent and aggressive by nature. To have a fight and go to war was but to them an art to prove of their manhood. Deeds of bravery were exhibited as such that men went to war expecting to bring as many head as they could. Name and fame through such brought pride and latter became the leader of the community. Unnecessary bloodshed and death were caused to the extent that even human sacrifices were practiced. Sacrifices of animals to appease their deity were the order of the day incurring the burden especially to the poor families, for which they were bound to do so out of compulsion in order of their beliefs and practices. But with the inception of Christianity, enlightening the minds of the

people, all the evil practices were done away with. They no longer need to bear the burden of sacrificing fowls and animals, rituals of rites and ceremonies were replaced going to church, waging of war between villages and tribes ended resulting to the formations of church associations. The spirituality as brought forth by the missionary let the bellicose nature of the people to be tamed through the spirit of brotherhood among the community. Thus, the offer was thus not totally rejected by the natives due to the sympathy graciously displayed by the missionary. The hard earned labor definitely yielded its fruit. The leaders of today are but those who had been ridiculed earlier.

Who would have thought of as to what would happen in the future generation. But not to be taken by surprise the hard earned labor definitely yielded its fruit, in that, people learnt to live more tolerant with each other, the sense of oneness was felt and realize to greater extent through Christianity and education. The spirit of loving, caring and forgiveness was much incorporated in the lives of the Tangkhuls. Thus, the contribution of English language brought whole round development to the said community. The leaders of today are but those who had been ridiculed earlier. Education along with spirituality have shaped and moulded the lives of the Tangkhul Naga community bringing up to a higher standard of life from once a lost and fallen race in comparison with the rest of the world

Hence, English language has made a profound impact upon the lives of the Tangkhul community socially, politically, economically and spiritually.

1.2. Literature Review

In writing a thesis, the foremost thing to be done by researcher is to formulate a problem. In the process, the researcher has to undertake extensive literature survey connected with the problem. Depending upon the nature of the problem, the researcher, as for the sources, can go into academic journals, conference proceedings, government reports, books etc. Wide range of literature survey is so to prepare the researcher to be inhand with all the required information, as one source will lead to another for the problem as formulated.

Earlier, the Tangkhul past had an independent life from village to village. The people did not have the sense of being united as one. To this, Harish Chandola, in his book *'The Naga Story: First Armed Struggle in India, 2013'* writes "Naga villages did not have a king. Each village was an independent republic, administered by village elders. Groups of villages fought the aggressors" (228). No doubt, the Tangkhuls in the past lived very ignorant life, but with simplicity to which the outside world gave wrong attribution. To this M. Horam remarked in his book *'Social and cultural life of Nagas, 1977'*

"There are elaborate moral codes in a tribal society. The outsiders, the so-called civilized men-very often arrive at the hasty conclusion that the tribes live a life of unbridled license and youthful corruption. In their approach, they commit two errors; one of method and one of fact. Their method of approach is wrong, for they import their own ideas and standard into tribal culture and judge their cultures by theirs. They are also wrong in point of view. Tribal life

regulated by exact and far reaching unwritten laws which are strictly obeyed” (92, 93).

The book by Solo, Jonah M, and K Mahangthei, comps. *Forty Years Mission in Manipur: Mission Reports of Rev. William Pettigrew*. Manipur Christian Literature Centre, 2006. This book is one of the main resource books, for it deals with the missionary era (1896-1934) being the first to initiate an institutionalized form of education and that in English language to the then so-called semi-civilized Tangkhul community during the closing part of the 19th century. The missionary in particular, William Pettigrew, had to face a lot of hardships. In that, he had to introduce a script for the said community, who had no rudiments of education. In his words as compiled by Jonah and Mahangthei “There was no written language, almost every village had its own dialect, and not a soul in the whole tribe knew anything of even a rudiment of education. Any old piece of paper was grabbed and looked upon as a curiosity. ...Mr. Pettigrew set about learning and reducing to writing the dialect used....” (83). It was through the sacrificial challenge faced by missionary through which the fruitfulness of the work done by William Pettigrew was witnessed by his grand-daughter Elizabeth, who attended the centenary programme in 1996 in Ukhrul, where she expressed “I wished my mother had also come, so that she could see the fruit of the labour of my grandparents with her own eyes before she closes her eyes” (Jonah & Mahangthei vi)

A book by T. Luikham. *A Short History of the Manipur Baptist Christian Golden Jubilee*. Manipur: N.E. Christian Association, 1948. (written in Tangkhul language), gives the glimpse of how the past Tangkhuls were and also how the light has been

brought through the hard work of the missionary letting to the awakening of the natives from their ignorant ways of living. T.Luikham wrote “During the ancient, our forefathers being semi-clad to the extent as naked, no one should deny the fact that our people were branded as savage like animals” (6). To bring a change to these people, he further wrote as a testimony “For these people, the light of civilization was brought through the gospel. To bring such a light he challenged to dwell and work among the people through his sacrificial life” (5).

Some of the other important sources of books are such as- ‘*The Naga Society, 2008*’ written by Dr. Chandrika Singh. In his book, Singh wrote the uniqueness of the Nagas in general, for in that, the Nagas in the past were unknown to the outside world, the reason is that these groups of people succeeded in maintaining separate identity of themselves because they lived secluded lives in the mountain ranges under the thick cover of the forest which served them as a protective zone from any intruders. Though it is learnt that the Nagas had some relations with the Ahoms, especially those living at the foothills of Assam, yet they were hard and strong enough to be yielded to come under its power. They were not able to be subjugated under any rulers. The Nagas preserved their social as well as cultural norms and values.

“As a relatively independent or self-sufficient population characterized by internal organization, territoriality, cultural distinctiveness and sexual recruitment –self-sufficient group remains a constant element in most concept of society” (qtd. in Chandrika Singh 20)

‘The *Tangkhuls*’ by Sothing W.A. Shimray, deals peculiarly with the people of the Tangkhul Naga community, emphasizing on their ways of living, especially of the past. It talks about the social structure in line with family life, marriage, inheritance etc. It also talks about the village administration under the leadership of the village chief. Under his ruling some of the main activities involved are, such as settlements of disputes among the village members, families, divorce, widow re-marriage. Aside of these, the most important as well as the main concern at the village level are the warfare and head-hunting in which every adult male is expected to be participating in it. More over, the head-hunting game is considered as a pride for any individual. For in doing so, it shows the valour of the person who brought the most counted head from war. In the words of Sothing W.A. Shimray,

“The Tangkhuls are a warrior tribe as such expert in warfares. There is no standing army, but the custom ensures the mandatory of every male adult to defend the cause of his village. Every farmer is a warrior and are prepared to leave his ploughing and fight his enemies. The warriorness engrained among the Tangkhuls was the product of long conflict with man and nature” (68)

‘*Let Freedom Ring, 2005*’ by A.S. Shimray, a story of Naga Nationalism, expresses of how the struggle for freedom had taken its root owing to the awakening of consciousness of being independent group of people, yet realized to have been under forced foreign dominion. He stated,

“Purely from historical perspective, the author agrees with Balgovind Baboo that ‘historical and legal documents show that before British rule, ‘Nagaland’ was in no way a part of India’. Further, ethnically, culturally and linguistically the Nagas are not Indians as the Rajasthanis, Assamese or Keralites are” (56).

Much is found to have been stressed on how the Nagas had been subjugated under forceful treatment meted by many innocent people at the cost of many deaths. ‘*Traditional Naga Village System and its Transformation, 2009*’ by A. Nshoga. These books deals with the lives of the Nagas in general, where as the importance of education and its impacts have also been mentioned but in bits and parts. The book ‘*Manipur and the Naga Hills, 2002*’ written by Major General James Johnstone, talks about his visit to various hilly areas of Manipur state and how he had interacted and countered with the people. He found the pathetic life the people were in, and that, all due to absence of education. He wrote “...it was grievous to see such suffering in more complicated cases, and to be unable to do anything”(195) . Khashim Ruivah, in his book ‘*Social Changes Among the Nagas (Tangkhul), 1993*’ wrote of how the customs and traditions were strictly abided by the people in the past and how with the influx of the western culture has brought changes within the said community. The book ‘*ABC of Naga Culture & Civilization: A Resource Book, 2011*’ by Nandita Haksar, briefly includes the traditional life of all the Naga tribes and the infiltration of the western culture accounting to the loss of many Naga cultures and traditions. “Sometimes the wearing of Western clothes becomes an assertion of freedom; sometimes it becomes an imposition of a dominant

culture” (200). Thingnam Kisan in his book, *‘Look- East Policy and India’s North East: Polemics and Perspectives, 2009’*, wrote about of how the region suffered due to no enlightenment as the people were in such condition of being illiterate. He wrote “Massive underdevelopment and willful neglect of the region by the country’s policy makers have generated a debased social existence in the region where the prevailing social scenario is marked by pervasive corruption, nepotism and favouritism” (74). B.C. Allen, in his book, *‘Gazetteer of Naga Hills and Manipur, 1905’*, wrote of how ignorant the people were then, saying, “Education, it need hardly be said, received little encouragement in the days of native rule. In 1869 Brown reported that there were no schools or any wish for them on the part of the authorities. Offers of assistance in the formation of a school were declined...” (128). In order to propagate Christian faith, the missionaries had to educate the people bringing a radical change among the lives of the people. To this A.S.W. Shimray, in his book, *‘History of the Tangkhul Nagas, 2001’*, observed to say “...those who embraced the new religion were discouraged to take part in keeping village festivals, solemn days and other communal activities... . (207). The Tangkhul in particular had no script in the past, but through the introduction of education by the missionary, the language was reduced to writing. In the book *‘Naga Tribes of North East India, 2006’* by Rizvi and Shibani write “The languages too received a script when missionaries introduced Roman script to Naga languages” (52). Cathy and Peter, in *‘Language for Literacy, 2011’* rightly said, it is “... more difficult to learn to read and write if you can’t speak or understand speech” (1). To stress the importance of language as it has been in use since the existence of mankind, Aniket, in his book *‘Simplification: An Introduction to Structuralism and Post Structuralism, 2001’* says, language is “.....the ultimate and

deepest foundation of human society. Before the first awakening of our consciousness, language was echoing about us, ready to close around the first tender seed of thoughts and to accompany us inseparable through life” (69). In order to lift up such a fallen race within a competitive world, Prakash Singh in his book *‘Nagaland, 1995’* mentioned of how the missionaries identified themselves among the people in order to be effective in their pursuit. “...the missionaries had the vision and foresight to identify themselves completely with the tribal in whose midst they lived” (174). To support of how English is important as a global language, the book of Victoria, Robert and Nina, entitled *‘An Introduction to Language, 2011’* wrote “English has been called, ‘the lingua-franca of the whole world’ and is in standard used at international business meetings and academic conferences” (453). Language becomes a powerful instrument for the purpose of exercising power. Power of language, in the words of Norman, in his book *‘Language and Power, 1989’* “....power can be won and exercised only in and through social struggles in which it may also be lost” (43). The adaptation of English language by Tangkhuls brought not only development, but further gave a better identity. To this, John J. in *‘Language and Society, 1982’* writes, “Social identity and ethnicity are in large part established and maintained through language” (7). To the Tangkhuls, English language brought unification as it was able to suffice their need, be it social, economic and politics. Not only among themselves but it connects them to the outside world. In support, in the words of Sue, in *‘Taking a “Slice” of the Oral Language in Schools, 2012’* she says that language “....is an important way we connect with other people, build relationships and share our thoughts and feelings. This social function is fundamental to human existence and in itself is an important reason for developing oral language” (1). One of the most

important works done by William Pettigrew is educating the girls, of which it was never to have been thought nor heard of among the Tangkhuls. The outcome brought a drastic change in the lives of the people. In the words of Barbara and Gene, in *'What Works in Girls' Education: Evidence and Policies from the Developing World, 2004'* rightly say "... women with more education have smaller, healthier, and better educated families. As education expands women's horizon, opens up better earning opportunities, and improves position in the family and society, couples tend to have fewer children and to invest more in the health and education of each child" (4). Further *'Investing in All the People: Educating Women in Developing Countries, 1994'* by Lawrence states "Educated women are more likely to enter into stable marriages and look out for their reproductive health, and much less likely to become prostitutes. Each of these factors is crucial in stopping the spread of AIDS. The contribution that educating women can make to AIDS control is suggested by data indicating that educated women reduce HIV prevalence... ." (12). How important education is to the people in general is also stated by UNESCO in EFA Global Monitoring Report. *The Importance of Good Quality: What Research Tells Us, 2005* "Economic growth determines how much improvement can occur in the overall standard of living of a society. ... Specifically, a more educated society may translate into higher rates of innovation, higher overall productivity through firms' ability to introduce new and better production methods, and faster introduction of new technology" (UNESCO 41). The missionary educating the people at the thought of promulgation Christianity brought about great changes in the lives of the Nagas and in particular to the Tangkhul community. "It was missionary, and not the administrator, who was the main harbinger of the change in belief and ways of life of the Nagas (qtd. in Chandrika 145),

'The Naga Society, 2008'. Education was thus introduced by the missionary to the hilly people, which as an outcome brought changes and developmeny among the people. Today, through education the Tangkhul community has gained social identity, in that, books have been written about who and what the Tangkhuls were before and are today. Thus education gives a reflection on who of the said community has become of. Quoting Edward in his book *'History of English Literature, 1979'* rightly states "Of no period is it more true to say that the spirit of the age is perfectly reflected in its literature" (508).

Going through with all these literatures and others have thus given the researcher an ample source of information, especially on how English as global language as also introduced through the initiation of William Pettigrew in the homeland of the Tangkhuls in particular has had its impact upon the lives of the people.

1.3. Highlight of research paper

In the light of the researcher's research paper, it is found out that the impact of the English language can be rightly said as a universal one. As for the highlight some few countries of the world are to be taken into for the discussion briefly of how English language has had its impact upon them. Discussion in more detail shall be done in the 2nd chapter under sub-heading 'Similar Study in Other Countries and the Advantages and Limitations drawn'.

Historically colonization of many countries by the more developed and powerful countries led to the adaptation and adoption of foreign languages such as the Portuguese, French and British. But out of that many powers, the English language has overdone much over the rest in retaining its usage because the renaissance of science and technology have given birth out of England, and that in English language. To be in the arena in climbing up the ladder for greater height in development one has to but learn the language in order to achieve the goal. Along with the rest, and especially by the end of the British Colonial rule, the promulgation of English language was furthered with the upcoming super Western power of America. It is obviously clear that the global world comes under the power of the USA. Any sort of communication system, be it from phones to internet and various kinds of books available in the markets are but in English language. So, in order to fit in such a competitive world of today, whether in studies or business, no other language seems to work out better other than English language.

It is learnt that English language has a profound impact upon the Tangkhul community in all spheres of life, be it social, political and economic. Like-wise, not singly restricting to only the said community, but that English language has had its impact to other various parts part of the world. Here, we take some few countries as for examples, the African countries like Rwanda of its initiation of English language after the genocide of 1994, Sudan etc. The incorporation of English language led to the unification and also for educational purpose, preparing the young minds face the world. Similarly, in the case of Srilanka, 'Project English' under the British council initiated in 2007 was to bring socio-economic development to the people. Also, Bangladesh 'English in Action'

was undertaken by the UK government consecutively in the years 1997 and 2008. All these, under the banner 'English language' was meant to bring development for the welfare of the people.

1.4. Concept and Terminologies

As a common parlance, research refers to the search for knowledge through scientific and systematic investigation pertaining to the information on a specific topic. Research as an academic activity, is a quest for knowledge from the known to the unknown. As a concept in research work, in the process, investigation or inquiry become the basis in the search for new facts through various steps comprising of defining and redefining the problem, formulating hypothesis, collecting, organizing and evaluating the data, deducting and finally reaching the conclusion to determine whether it is reliable, coherent and fit the formulated hypothesis. Of the various types of research, one has to see to his choice of which type he or she chooses and such that the research undertaken, as in accordance with the topic, should be relevant, reliable and through which it be a contribution to the present as well as for the future scholars and researchers. To this, as given the research topic, the researcher would like to undertake his research work to formulate it as a kind of case study or also known as exploratory type of research. In it, the researcher would like to look into a particular community known as the Tangkhul Nagas residing in the eastern part of the state of Manipur, to study about their ancient past related to their being illiterate resulting through their confinement and the sympathetic condition of their living standard through ignorance, and also later, the

coming of the British colonization and the missionary in particular, William Pettigrew, who laid the foundation of an institutionalized form of education for the said community, impacting their lives in every domain, be it, social, economic, politics and spirituality.

Regarding about the terminologies of the research, as the intended work mainly looks into the aspect of a kind of sociological reconstruction related to, as to how the incorporation of English language, as mainly initiated by the missionary, has had its impact upon the life of the Tangkhul community which led to the reconstructing the life of the people to a much higher standard in conformity with the rest of the world, the terms used in it is to, time and again, refer to their social and educational aspects of the above mentioned community.

1.5. Justification or Reason for Selecting the Topic

The researcher being one of the members of the said community has long been very curious and inquisitive as to who and what the mentioned community was like in the past, and what has caused to let such people come thus far. Having gone through with some of the present written information as available, the researcher is much enlightened with the knowledge of how and under what condition of life had the ancient Tangkhuls were in. Having no script of its own, yet this community had survived, through thick and thin in retaining their legacy of being who they were and are through verbal form in memory as handed down from generation to generation. It is interesting to note that since the said community in the past had no written form of education had to adopt foreign

script, that is, English. Initially, William Pettigrew, who initiated the challenge in educating the native people, had to undergo various difficulties. The present condition of the Tangkhul Naga community is but the outcome and the fruitfulness of the said pioneer's struggle, bringing such a drastic change in the lives of the people, enlightening them to the level of higher standard of living with the rest of the world. To this community, education as brought forth by the missionary, has made them better and sensible community in conformity with the outside world. It is found out that, within the Naga communities in the state of Manipur, the Tangkhul faired as outstanding in regard to education, politics, economic and also in social. The outcome as a result is but because of having had the privilege of getting first education among them.

Thus, the reason for selecting the topic is to be a contribution to enlighten the rest of the community, of who they were in the past and of what has become of them, and also as to who the credit should go to. Though there has been some written information about the Tangkhul Naga community, yet there never has been any as such writing in detail about the impact of English language on Tangkhul Naga literacy. On the part of the researcher, it is the foremost desire to let the people come to the light of understanding the seriousness of such realization of who they have become of, and how it has made them so. Education is a must in order to transform and develop beginning from individual level which will gradually and ultimately contribute to the society at large bringing higher standard in order to face and challenge the world.

1.6. Relevance to Current World Scenario

Life is but a challenge in order to face the world. Every struggle beginning from door step to market places and offices is to bring realization of every dream dreamt for a better change and fortune to survive in an arena as branded 'world for the fittest'. Every individual, in his/her own level faces opponents to be better off. Likewise, the Tangkhul Naga community, though having been cent-percent illiterate in the ancient past, yet through the adoption of English language as propounded by the missionary has elevated the said community to the level of being able to face the world today. Through the inception of English language as the main medium of instruction in schools and various other institutions, it has produced intelligentsia which has given much contribution at home, at national level and as well as internationally. Contribution of such shall be discussed in detail especially in the 4th chapter. What home and the world need today is but the same, and that is English language, which is dominating the world to be known as 'Global Language'. To be better off you and the world need such language which has the power to bring changes. Hence is the relevance to current world scenario.

1.7. Scope and Importance for Society, State and Country

As the saying goes 'No man is an island', every individual is connected to one another to first form the basic unit as family which constitutes to form society, state and country at large. Likewise, either way, no country, state, society and to the smallest unit as family can exist without individuals. The intended research topic, as an impact of English Language on Tangkhul Literacy, has to begin with the grass root level as

individually. For, when comes to educating the people, individual participation comes to the forefront. In that, the individuals of the community have to be instilled and ignited the importance and the exigency of education in order to face the world. When taught of such, every individual is bound to have a better refinement in one's life. It will create a worthier individual living which will mould each to become a better citizen. With the attainment of higher education of an individual, he or she can get better job, and in return financial stability is bound to be created. Thus, the impact of education will mould individuals to become more sensible citizens, and further more creating human resources through the collective individual efforts contributing to the formation of better society, state and country at large.

1.8. Objectives and Hypothesis

The objectives for the given research topic 'The Impact of English Language on Tangkhul Literacy' shall be discussed under two points. They are: a) To study the impact of English Language on Tangkhul community in the light of their literacy, social, economic, culture, employability and identity. b) To study the advantages and limitations relating to especially on Tangkhul community's literacy.

a) .As mentioned earlier, the Tangkhuls being deficient of their own script could not suffice the need in order to face the world socially, economically and politically, for as assumed, though they seemed to have owned their own once but was eaten up by dog

which was written on the hide of animal. Then, there came the missionary who sacrificed his life in order to educate the people. Though at first the natives could not have imagined to understand the meaning and purpose of the missionary, as they were greatly in doubt of him being an agent for the British, but with sympathetic nature and love of the missionary as exhibited toward the Tangkhuls finally could win their confidence. The Tangkhul community was then cent-percent illiterate, but today through the consistent hard work of the missionary has placed the said community to the level where its literacy rate is even higher than the whole Manipur state as taken together. *Socially*, the Tangkhuls are now as much exposed to the rest of the world as the others. People through education can now live worthier life with better requirements of life such as clothing, homes, healthy food etc., as acceptable in the sights with the rest of the world. The outcome comes through education making them better off *economically*. Talking of *culture*, it is regretted that many of the Tangkhul cultures have been done away with the inception of the western culture, but nevertheless, the present culture, be it with food habit, dressing, beliefs etc., as adopted by the people finds one to be more presentable with the outside world. One of the main impacts of English language on the native people is that, through better education, it has created employment meant as sustainable support for livelihood and higher standard of living. One can now go out of one's place in search of better job on higher payment. Though the past Tangkhuls had rich *identity* of their own, yet being so excluded from the rest of the world were left unknown by the rest. But today the Tangkhuls through education could reach out to the world representing the community. Many books have been written and preserved to prove as to who the Tangkhuls are, as their identity.

b) The *advantages* relating to the Tangkhul community's literacy comes through the incorporation of English language as initiated by the missionaries. Though the people then were reluctant out of their ignorance, yet through the undeniable sympathetic nature and love as shown by the pioneer, when once caught of their confidence, the Tangkhuls were able to make a drastic leap of progress through many brilliant and bright students. Today the literacy rate of the Tangkhuls stands as 86.4% which is higher than the whole state of Manipur as 76.94%. On the *limitation* part of the Tangkhul's literacy, there are still many families not being able to support their children in sending them to schools and so they are often send to government run schools which are often neglected by the administrators and teachers. Infrastructures are often left being neglected by the authorities. Due to financial burden boys are often opted to be educated, where as girls are often left to the care of younger siblings and other household work. The elders and leaders should therefore look into the discrepancies of the matter at the earliest otherwise the literacy rate is sure to fall, which will be a great setback to the development of the community.

As for the *hypothesis*, in the context of the given research topic 'The Impact of English Language on Tangkhul Literacy', it is that, the English Language has made a profound impact on literacy and socio-economic development of Tangkhul community. In that, since the Tangkhul Community as deficient of their own script could not suffice the need of the natives socially, politically and economically, had to adopt foreign script, that is, English script as for their base in inculcating education among the native people,

which as a result has impacted the said community bringing drastic change enabling them to face the world. But further, the native people are to be warned that it's no time for idleness in such fast changing world of today, lest they would be taken by surprise to be left behind. Hence, the natives have to struggle harder at the right time and in the right way in educating the young minds in order to realize a better dream for the upcoming generation.

1.9. People and Settlement

Mentioning of the people, place and time, at the outset of this writing is mandatory in order to further the knowledge and the concept as to who and what this book is all about. It is to bring home the clarity in the minds of the readers and common in general; creating a better understanding and a comprehensive glimpse for the intended research matter. The introductory part on the people's origin, settlement, social & economic condition, concept of literacy and the outcome is nothing but to throw some light for an understanding though not in detail. It is the researcher's humble attempt.

Tangkhul is one of the tribes of the Naga race, who are Tibeto-Burman speaking people of Mongoloid origin, residing in the eastern part of Manipur of the north- east of India. The habitation of the Tangkhul roughly lies between the latitude of 24° 4' N and 28°2' N, and longitude of 93°3' E and 42°2' E. The Ukhrul district which lies in the eastern part of the Manipur state, is the homeland of the Tangkhuls, approximately covering an area of 4500 sq. km., with an approximate population of about two Lakhs.

The district neighbored with the Meitei of Manipur valley to the south- east; the Mao- Maram- Poumei to the west; the Chakhesang to the north; the Kachin and Kuki to the east and Maring to the south.

Due to the absence of written records in the primeval history, the origin of the Tangkhul Nagas cannot be ascertained with accuracy. But through oral/primitive traditions such as folk songs and folk tales (which have to be depended on) reveal that Tangkhuls migrated to the present place from a place called Thaugdut, but which is pronounced by the Tangkhuls as Samshok, situated on the west bank of the river Chindwin in Myanmar. Prior to this, there is no indication made available as to their origin. To this, scholars are of different opinions as to the conception of the people's origin. However, to many scholars and the general, it is of the view, bringing to a common platform that Tangkhul ethnically belongs to the Naga group, who according to the general understanding among many scholars believed that the mongoloid of the north- east migrated to their habitat from central Asia via China and its surrounding areas. These let us look into a wider range of the question as then who the Nagas are.

The Nagas are of Tibeto- Burman speaking people of Mongoloid origin, who, according to Chandrika Singh, were originally known as 'non Chinese- Chiang tribes', who migrated from the central Asia to the south- western China in B.C. era due to inhospitable land and environment they had been occupying (28). But as limited with scientific finding, their earliest settlement could be traced only between from Hwang Ho and Yangtse rivers, who, later migrated to the north- west part of Myanmar. To this, quoting Sothing W.A. Shimray,

“The discovery of Pleistocene fossils remains at Choukoutien about ninety kilometers south of Peking and the subsequent findings in the Hwang Ho and Yangtse Kiang river valley basins suggest the early home of the mongoloid people found traceable in these river valley basins” (5)

The migration of the Nagas, along with many other Tibeto – Burman speaking people such as the Igorot of Philippine, Dyak of Indonesia, Kayan of Malaya who were dispersed in different direction around the middle part of the 200th year before Christ, from China, and specially the Nagas to the west bank of Chindwin river of Myanmar was a flee fearing the suppression of Emperor Qin Shi Huang at the time of ‘The Great Wall’ construction.

Various beliefs, assumptions and versions are accorded behind the nomenclature of the term ‘Naga’, which is an agglomeration of the people living in Nagaland, Assam, Manipur, Arunachal Pradesh and also the west of Myanmar. But interestingly it is to be noted that the term ‘Naga’ is a recent one which came to be known and used by the Nagas. For in the past the people, till late 19th century, had never used nor heard of themselves being called Naga. The Nagas, if asked of their identity, as to, who they were, they would merely respond to say they were from such and such village. Their identification is made whole through their village along with the linguistic tribe they belong to (Nshoga 48, 49).

Looking into the origin, the name ‘Naga’ is found to be mysterious to scholars, for the very name was given by non- Nagas and not the Nagas themselves. Some opined that the word ‘Naga’ originated from Sanskrit ‘Nag’ i.e. snake, connoting Nag- worship

cult. But the Nagas had never been snake worshippers. Some are of opinion that the word Naga originates from Assamese language which means naked. The people in the hilly areas, in those ancient days were believed to have been found naked. Hence, the name Naga which refers to these people are recorded in Assamese literature, called the Buranji. Another version is of the view that in Myanmar the Naga tribes are called Na-ka, (which was later changed to the word Naga), meaning people with pierced earlobes. Nagas are of the practice in piercing their earlobes, especially as a rite done to the boys signifying about their entering into manhood with special ceremony performed. The latest mentioned version is thought to be accepted the best, for even the British who had come in contact with the Burmese since 1795 and with the Nagas in 1832 had learned the naming of the name 'Naga' from the Burmese. To quote A.S. Shimray it reads, ".....the Ahoms, who originally belong to Thai race, entered Assam from Myanmar (Burma) in 1228 A.D., and had picked the name Noga from the Burmese" (29). Of the same the word Noga was replaced by Naga.

Having departed from China, the Nagas finally reached the west bank of Chindwin River where they stayed for some period of years. Not ending up with the settlement at Chindwin, the Nagas, especially the Tangkhuls made a move again which was to be the second final sojourn in the lives of the Tangkhul-Naga history, moving into the north- westward direction entering the Imphal valley (the capital of Manipur) where they stayed there for some years (Sothing 7).

To end up the so- called- the habit of migration, the Tangkhuls left the Imphal valley for their final destination to the land where they are settled at present, i.e. the Ukhrul district. The reason for migrating from Imphal valley to the present place,

according to Khashim, “It was because of the heat and unbearable mosquitoes’ bite and because of the constant occurrences of epidemic diseases like malaria and cholera that they moved again towards the north-eastern foothills and entered into the present habitat via Shokvao” (17).

Inquiring into the origin of the name ‘Tangkhul’, it is found out to be a recent one. How the name Tangkhul came to be acquired is of an interesting phenomenon; having different versions as opined by different scholars. As given, amidst the different versions, one cannot help but has to admit to think and say that the different versions cannot be established as a matter of fact due to the unavailability of written records. The different versions are as follows to be taken under some considerations which are to be discussed. But as this may not fulfill the desired accuracy to ascertain the fact, a better way of doing the finding, if any, is left to the future researchers/scholars.

As the name Tangkhul is mentioned to be a recent one, it was never mentioned or heard to be used in the past, beginning from the earliest settlement i.e. the land between Hwang Ho and Yangtse rivers till the time when the said race set its foot in the west bank of Chindwin river. The name Tangkhul came to be used only when they got settled in the place where the Tangkhuls at present are residing in. Of the first, the name Tangkhul derives from the Meitei dialect ‘Tada Khun’, which means ‘brother’s village’. The question then came about as to why the Meiteis did ever mention the word brother, and also as to what relation have they to be related as brothers. Though the origin lies amiss, yet traditionally the Tangkhuls (of the hills) and the Meiteis (of the Manipur valley) are believed to be brothers. The former is known to be the elder brother and the latter the

younger brother. Traditionally it is told that the younger one, in search of a better place, moved to the valley where he found life to be easier due to fertile soil.

As opined by others, the word Tangkhul derives, yet again, from the Meitei dialect ‘Atangba Khun’, which means ‘Atangba’ as rare and ‘Khun’ as village. In support to the meaning it means that Tangkhuls, since time immemorial, have been known for their generosity and hospitality, especially in receiving the visitors whoever comes to their house. Visitors or guests are warmly welcomed and fed. As kind and loving hearted people, they see to it that the visitors are treated well and are careful that they are not hurt in any sense during their stay. They don’t keep anything to themselves but share all they can to afford. This is how ‘Tangkhul’ which derives from the Meitei dialect ‘Atangba Khun’ comes to be known as a kind of a rare group of people. In the words of A.S.W. Shimary, it reads,

“...the Tangkhuls are generous, full of hospitality and liberal who provided food and drink to their guests. Therefore, their Meitei counterparts called them ‘Tangkhul’- ‘Atangba’ meaning rare, unique; and ‘khul’ means village- there is no village as liberal and generous as these people” (41).

Another version for the name Tangkhul, again, ridiculously derives from the Meitei dialect ‘Atangba khun’ which means ‘poor village’. The reason for indicating such a meaning is that, the Tangkhuls in the past were known as head hunters; engaging almost whole of their days in waging wars against each others’ village, and also spending most of their time in hunting animals rather than concentrating in the field work, also hindrance of wild animals menace, due to which the agricultural work failed. In such

course of time when the Tangkhuls came down to the valley in search of work for food, as mentioned in Sothing W.A., it reads,

“...the Meiteis taking advantages of the difficult situation in the hill, whenever met them ridiculed by calling them ‘man from the poor villages’ and the village of these people were nicknamed ‘Atangba khun’ (atangba= poor, khun= village)” (21).

Whatever the differences, yet in this way, for phonetic convenience the word Atangba khun was shortened and came to be known as Tangkhul. Though of different versions and opinions to the origin and meaning of the name Tangkhul, yet it is, at present, deeply rooted and recognized as TANGKHUL officially.

1.10. Social Life

As a social being, man lives in a society, where he finds mutual love and co-operation. One, may or may not realize but always has contribution towards the society either in a constructive or destructive way, through his words, actions and skill, when enacted. One may turn out to be different from the others, having negative aspect of life, impacting upon the society, which is against the social norms, wish and will of others. This could be due to physical, material and mental wants, creating the formation of the difference from the others. Otherwise, as human beings, man longs to uplift the society, because the welfare and happiness of the society is the welfare and happiness of the individual as he is a part of the society. Unlike the animals, who sustain their lives through instinct and emotion, man has the power to think and reason of the past, present and future, which in turn makes him know what is right and wrong, good and bad. As

given, the highest mental ability among the social animals, man may choose to do anything which pleases him, through his freedom of choice in his own right. But not to forget, there is always a consequence to be faced accordingly. Distinguishing from the animals, man, through dialogue and conversation, has the ability to share and communicate his ideas, skills and desire to other fellow beings. This is what makes man the distinction of superiority among the animal kingdom. However, with the bestowal of the highest intellectual superiority, there comes a time where problems become inevitable, because there are variance of likes, dislikes, tastes, interests, skill and desire differing from person to person. There are no two individuals alike of the mind and interest. Physical and mental differences cause inequalities among the people, creating crisis among the individuals as well as among the society. When such crisis is left unchecked it could lead to quarrels, fights, to the extent of causing fatal death. So in order to avoid disharmony and chaos among the society there comes the need of social order, so that there will be peace, harmony and unity within the society. Social order can be functioned or take place at various levels beginning from individual within the family, village, and to a larger extent of areas and region which will but be discussed briefly through the context of the Tangkhul Nagas' social life. For the implementation of social order, coordination among the people through goodwill and understanding are of great importance. For the peaceful co- existence in the society, one has to abide by the social norms. In times he/she has to give up his/ her (willful) desire for the greater benefits of the mass.

1.10.1. Wrong Attribution

By nature human beings live in clusters as societies; living together in an ordered community, for the purpose of procuring safety, love, affection, status, and economic support to have meaning in life. At given different time and places people live different lives from generation to generation. To this, as differed from one to another, one may view the other community in a different way. In the case of the Tangkhul community, as it was, in the ancient time people were illiterate. Hence, keeping the records of the past history was never to be found in written form except through folk songs and oral/primitive tradition, in the form of stories narrated by the elders, which was passed down from generation to generation. However with the inception of more advancement in literary knowledge of other people outside Tangkhul community, past history has been written by some scholars. But sadly these scholars have attributed in a different wrong way, branding Tangkhul and other Naga communities as savage, brutish, uncivilized, barbarous, naked and inimical to each other, ignoring their inborn qualities such as their hospitality, sincerity, bravery, and love of an independent life from the rest of the world, as isolated as they were. To this M. Horam remarked,

“There are elaborate moral codes in a tribal society. The outsiders, the so-called civilized men-very often arrive at the hasty conclusion that the tribes live a life of unbridled license and youthful corruption. In their approach, they commit two errors; one of method and one of fact. Their method of approach is wrong, for they import their own ideas and standard into tribal culture and judge their cultures by theirs. They are also wrong in point of view. Tribal life regulated by exact and far reaching unwritten laws which are strictly obeyed” (92, 93).

No doubt till late 19th century Tangkhul Nagas lived secluded lives, neither much known to, nor touched by the rest of the world. But if society means the set of rules, norms and ethics to be governed by, the Tangkhuls are not behind in such terms though they are viewed differently as given in different setting of time and space, yet they possess the qualities of a society in which they have quality social norms, values- socially, economically and politically. The said requisites shall be discussed in the following to the credit of the Tangkhul Nagas.

1.10.2. Family

Family is the foundation or the building block in the formation of community or society. As it is the basic fundamental social unit of the community, it cannot be broken down to a smaller size to form a unit. It is the foremost and oldest institution where mankind from the very childhood stage, begin to learn living a socialized life. As a social unit, in a family, the members live together to safeguard the welfare of the family. To meet the needs, in the functioning, all the members exhibit different functions according to different levels and abilities among themselves. It is to protect the interests of each other for the better growth of the family. Responsibilities are shouldered upon each of the family members with variance according to age and ability. This is done through parents educating the children in sharing the responsibility and duties, as exemplified during the course of work and time. Likewise, the Tangkhul society, families play a very important role in the formation of a community, with distinct roles played by each individual.

Father, in the Tangkhul society, is the executive head of the family. His position carries the greatest responsibility, prestige and authority. He is the main bread winner assisted by the wife through whom their children learn the trade. All the household affairs come under the custody of the father. Any relation made within and without the community is through him. In Tangkhul he is known as 'Shimva or Shim Akhava' meaning 'owner of the house or head of the family'. In the community life, he is the most prominent figure, for the family is recognized through him. To extend any sort of help, donation to the cause of the society or to avail any charitable help comes under the father's name. He sees to it that, the needs of the family is met timely through his strength, financial and mental ability. The wife finds solace under the custody of her husband, as physically she has to depend on him in the work and for safety. Mentally he is found to be stronger as the relationship between physical betterment and mental aspect has to do much for the whole round well being. Therefore, he takes all the important decisions to be made (with the consent of his wife). In the ancient time since literacy was nil, children were mainly taught of field work- trade, aside of which vocational training such as art and craft were taught. Moral principles are also taught to the children through stories during the retirement from day's work at home and even in work places in order to let the children access for their betterment in life. As the father takes important role in the family he is respected with reverence. He is given the best portion of food served on the table. For example, the heads of chicken and fish are the portions meant in a special way for the father to show the recognition as the head of the family. It is considered as taboo for the children to take that portion. As of the practice he is also given the biggest and best seat while sitting around the fire, in the night and morning during their retirement

from day's work, while the children sit around to listen to the stories and admonitions told by the father. An able father is one who brings home prestige, honor and success to the family.

Mother, though lower in position in respect of authority in the family, she carries the heaviest responsibility. She gets up early in the morning to get ready for food while the rest slumber on in their sleep. Meanwhile, with the limited facilities of the time, she fetches water and firewood. All these are done even before the real day's work begins. In actual sense the actual work done is already equivalently exhaustive to the whole day's work, but considered less, as daily usual routine in general. She bears children, and even at the earliest time possible she carries the child to workplaces. Keeping the child nearby her workplace she has to tend to its cry and breastfeed besides her hard day work. Besides her household and field work she does weaving in the evening to keep the family warm. Moreover she sees to the needs of her husband physically and mentally. She welcomes, serves and entertains the guests and others. She manages the family under the authority of her husband. Should the family go hungry the wife is blamed of her poor management. Often times when the father is out of home the mother is always found to be at home in touch with the children. To this, if any of the children become a wayward child she is again blamed of being irresponsible. She has much influence upon the home atmosphere and especially the children. Thus she has to see to it that the family is well fed and taken care.

Children are the source of joy and happiness in a family. For without them the family is not a complete one. Having children in the family is the result as bearing fruit for the couple, making their lives meaningful. From the Christian perspective, David

states “Lo, children are the heritage of the Lord; and the fruit of the womb is his reward” (King James Version, Psalms 127:3). According to Tangkhul Naga custom, children are to respect the elders and specially the parents to the extent no matter what. This could be dangerous when willfully reproached. Children are to keep quiet when the elderly ones are speaking, but speak up only when asked to do so. In Tangkhul society, the numbers of children in a family vary from five to ten. The more number of children they have, become the pride of the family. For, number of the family members decides their status in the community (with special reference to the male child number as preferred) because it brings dignity with which the family is counted and respected, for it’s a security to them. And also the work force of the family depends on its number as agricultural work is the sole means of survival. As the paraphernalia needs of the people are limited, having enough food for their simple sustenance of life is considered as the most important. Though not in action and words to that extend, yet in hearts people prefer male child, for he is to be the heir of the family. The legacy of the family passes on through him. Thus the sons retain the family name whereas the daughters go to different homes to build up families when married. Even among the sons the eldest son shoulders the responsibility with the father the most. The obligation of such is because he happens to be the firstborn. When the father dies he replaces him, becoming the head of the family. As the eldest and having been with the father the most, it is likely that he has the closest ties with the father. Following the footsteps of the father, he provides the needs and security of the household. Half of the family’s wealth goes to the eldest and the rest half is divided among the younger sons. So when the sons begin to settle their own family life, the

parents are left to the custody of the eldest son along with the brothers and sisters who aren't married yet.

1.10.3. Village

As general prevalence among all the Nagas, village is the focal point in the social life of the Tangkhuls, in which all the activities are centered around, individually and collectively. Should anyone meet a stranger, the latter is asked of, as to which village he/she is from, and later, the person's name and the family. A person is thus recognized through the name of the village he/she is from. Every village has a land demarcation through rivers and mountains, separating it from other villages, as its boundary, within which it has a self contained units such as cultivable land, forest, and water sources etc. It is usually situated on the top of the hill or at least on its slope, but never at its foot. The reason is for an easy visibility of the enemy approaching, and also making it difficult to climb up the hill, for the safety of the people living in it. A village consists of a cluster of houses, living together as a community. It has a main gate made of wood and bamboos, with huge slaps of stone around it, used as resting place while going and coming to the village. One can see kinds of huge stone monuments erected to mark the entrance of the village. Aside of the village gate, it is surrounded by fencing preceded by rows of sharp bamboo spikes stuck to the ground to trap the enemies in times of inter-village wars. This can cause own village people's lives as well as domesticated animals, when loitering around it. Houses are built according to one's choice of sizes and sites, except for the chief of the village the best site is sided for him. At the founding of the village the chief's house is first constructed by the general people, where as building of the individual house takes place after the completion of the chief's house. Wood is generally used in the frame

work of a house, the wall and the floors of mud, and the roof of thatch. It serves as a good insulator, protecting the cold, making it warm during the cold winter season, and cooling the temperature during the heat of the hot summer days. Nowadays tin sheets (corrugated galvanized iron or CGI sheets) have replaced the use of the thatch roofs which is much more durable. The size of the house depends on the size of the family. Big family could have a house to the size of 10x20 meters. A typical Tangkhul house has the cooking place in the front and the bedroom next to it under one roof. The granary along with the store-room is usually separated at the backyard or at the sides of the house. Cowshed, pigsty etc. are usually built besides the garden for the purpose of using the animals' waste as manure for the garden. Unlike the Tangkhuls, some other Naga communities have the animals and the rice bounding table side by side at the entrance of the house. But nowadays many have changed the course to adapt the modern living standard of life.

Within the community life of a village, the most prominent figure is the chief, who is known as the 'Awunga' in Tangkhul society. A village cannot exist without the Awunga. He is the head, considered as supreme in every sphere of life, for all the activities of the Tangkhuls revolve round the post of the Awunga. He is the chief commander in everyday life as well as especially in times of war. To cite Horam, "A Tangkhul Naga village is a politically organized association. Villages are generally ruled by headmen who are vested with a great deal of authority... . The village chief is called 'Awunga' a title equivalent to the English word 'king' (76).

According to the Tangkhul custom Awungaship is hereditary, which continues in the family by the succession of the eldest male. Hence, it is monarchical in form and function. No one can replace the post of such except in the case where the Awunga failed

to reproduce a male child, and in that it can only be passed on to the nearest male of the clan. The post of the Awungaship thus become so, through hereditary or at the time of searching for a new settlement that the leader becomes one. It is a general practice that the house of the chief is constructed first, and later of the general on their own. Awunga always has his share of the harvest, as gifted by each household as a tribute to his highness. A member of every household is sent for the field work during the peak time for certain days. During every festival, he gets the head of the animal killed for the occasion, and also a portion of the game killed in the hunt. The best food and wine are served to be tasted as first before anyone do so. Though he is not the village priest, yet he performs all the religious rites, ceremonies and sacrifices. He inaugurates village festivals, and other social activities. At the time when the season comes for tilling the land, the chief (Awunga) goes out of home and dig a portion of earth out with a spade signifying the opening up of tilling the land to begin with. He is also the first to sow the paddy seeds, bean seeds etc., at the start of the seed sowing season. Prior to this observance, if anyone goes ahead unheedingly, it is thought that such person is sure to face doom as a curse, to be meted not only by the individual but affecting the whole community of the village.

The chief (Awunga) is one who is able to command respect and honor from the general people. He holds the most important power and function in the establishment of a Tangkhul village. To be the Awunga in the Tankhul society, it is not chosen randomly, nor does it happen all of a sudden. It involves several factors for one to hold this office, which requires several test and omen to be passed. Not only depending on the merit of his fitness and ability, but needs the sanction of gods to become the Awunga. Obviously, as

mentioned earlier, the one who leads in the search for a new settlement becomes the chief. In case of two or more leaders, the decision goes to the one who lights the fire first in the new place of settlement.

Further, in order to obtain divine sanction, the Awunga has to pass several test and observation of omen, in order to prove it. In the process, he first of all sow paddy seed, and if it germinates well he further proceeds to the second test in which peeled ginger is sown. It is believed that even peeled ginger would sprout to prove the worthiness to be the Awunga. Thirdly, a good sounding tone of a cock crowing, add to the positive grant. In times a cock is strangled to death, and here the observation on the position of the leg is considerably important. For if the right leg slightly crosses over the left, it is considered as an approval. When all the tests are undertaken and proved as well favored then the assumption is that the person is proved worthy to take up the post of the Awunga against his opponent. Or else, the proposal is dropped from the subject. Thus, the one who proves all the tests successfully becomes the Awunga. (Shimray A.S.W. 71).

The Awunga (chief) is assisted by the Hangva (Village Council) in the execution of his power in all the village affairs. The regulation and execution of the 'Mayorin' (Laws), in conformity with the customs and traditions of the Tangkhuls, comes under this body. Even the exercising of the Awunga's power derives from Mayorin. Under such executive power, it declares war and concludes peace. This council has judicial power too, to decide cases such as land disputes among the people, awarding punishment of criminal cases and also when any female is mistreated in the form of harassment and molestation. Hangva in the tangkhul village comprises of the Awunga and the Wungnaos (heads of the clans). The Awunga presides or conducts the meeting of the council. Decisions are taken

by the Awunga with the consent of the Hangva. In times when greater importance comes to its need then the general assembly is called for, in which all the grown up males take part in deliberating issues through free discussions. In such a stage we find the existence of the so- called the form of democracy where the interest of the majority prevails. During the general assembly, discussions are held related to the matters such as strategies, construction of defense, including public house (where all the important meetings are held) known as 'longshim'. The running mechanism of a village is thus shouldered much upon the Hangva headed by the Awunga. But with the introduction of the British administration the system however has changed to a great extent. The Awunga is now but just a nominal figure replaced by the village Headman assisted by the Hangva, who become the agent for the then and now government in its functioning, holding the office in terms of three to four years through election. Yet, not all in all is left out, of the Awunga, for he still retains the name. To this Rizvi & Shibani comment "In Tangkhul Naga the chief retained the red blanket as symbol of status which was introduced by the British colonials and till date the chiefs receive the red blanked from the government" (64).

1.10.4. Longshim (youth dormitory)

One of the most important features in the social life of the Tangkhul society is the establishment of 'Longshim' meaning 'Youth Dormitory', which depicts a very peculiar and typical life incorporating a unique corporate life through it among the people in its own sphere of existence. Among the Naga communities it is generally known as

‘Morung’ which is derived from Assamese word. It is found that the system of dormitory differs from tribe to tribe in its own nature, but the common feature among all the Naga tribes is that, it is the place where the young boys and girls learn the art to be a perfect citizen. Unlike the other Nagas, the Tangkhul Longshim is housed in the house of the chief of the village. Hence it does not have separate building for it, but in times when the members grow to the extent that it can no longer accommodate in the chief’s house then the responsibility is shared to the heads of the clans. The reason for hosting the Longshim by the chief of the village and the heads of the clans is that they are more well-to-do to build a larger house. Longshim is considered as the pivotal point in the life of the Tangkhul Nagas, *firstly*, because it serves as a watch-tower-like in times of war. *Secondly*, it serves as an arsenal, where all the war equipments such as swords, axes, spears, dao, shields and etc. are kept. *Thirdly*, it is the meeting place where all the important decisions are made. *Fourthly*, it is where the young people are taught of various trades, admonished and trained to be a better citizen. *Fifthly*, most of the acquaintances between sexes for the attainment of maturity, in order to find one’s life partner, is molded and shaped in such institution. Of the Longshim, it is partly mentioned in the ‘Concept of literacy’ part, focusing mainly on educating the young people. But as of here we shall discuss on the given two last points, which mainly deal with the social life of the Tangkhul.

According to the social norm of the Tangkhul Naga, there exists no option relating to the matter of membership of the Longshim. For as and when any boy or girl attains his/ her puberty or reaches the age of 12-13, which is considered as eligible, is automatically included to be a member in the dormitory. At the time of maturity if

anyone refuses to be admitted in the Longshim, he/ she is mimicked with reproach and condemned by the society by the society, except for the case of those who are physically or mentally handicap. If not he or she is ridiculed and thus becomes a laughing stock in the society. The expiry of being a member of the Longshim is only when one gets married to set up a home of his own. But unlike the girls, the boys even after the marriageable age is over, they can still continue to remain in the dorm so long as they cannot set up their own homes. However, when a man comes of age he leaves the dorm to let the younger ones take his place. But for the girls, after their marriageable age is over they usually go back to their parents' house.

Dorms are built separately for the boys and girls. For the boys it is known as 'Mayarlong' meaning boy's dormitory (Mayar= boy, Long= group) and for the girls it is known as 'Ngalong' meaning girls dormitory (Ngala= girls, Long= group). The Longshim is run and administered by the chief and under whom, is the head of the clan who is known as 'Longva', assisted by the senior inmates, expert in various fields. The boys and the girls spend the night in their respective dormitory, and in the morning they go back to their own homes for food as well as for the day's work to help their parents. According to the customs and tradition of the Nagas, the boys' or bachelors' dormitory is strictly prohibited to women from entering it. It is considered as a taboo.

“Speaking in general terms these places are tabooed to women and to the uninitiated, they are used as dwelling or meeting places of the men, and in them various ceremonies are held; they constitute the social, political and religious centers in the public life of the men” (qtd. in Khashim 95).

The reason why the boys' dormitory is strictly prohibited to the womenfolk is because, in order for men to execute manly activities such as fishing, trapping, hunting, and most importantly in times of preparation for war, they are to stay away from women and so should women enter the men's dormitory, it is thought that ill luck might happen to them. With this concept not only forbidding the womenfolk to the boys' dormitory but even the men-folk don't enter the girls' dormitory when serious nature of important and emergency duties arise. Even married men don't sleep with his wife at home but spend the night outside the village in the field or in the boy's dormitory. Warriors keep their war equipments in the dormitory too and not in their house.

Night life, unlike the bustling cities and towns, for the Tangkhul community along with the rest of the Nagas, it all happens to be taking place in a small hamlet amidst the cricket sounds, hushing of the wind, the falling stream, and the dimly lit of the burning paraffin or torch of pine resin. There is no need to worry or to be aware of for any of the predators such as police coming to get hold on its prey, like in towns and cities for those who cross the time limit known as the late night party goers. When the cities and towns have a busy and tiring night resulting to hangover in the morning, village night has a retiring and relaxing night, energizing the next day's activities. Here, there is no fixed time in staying up in the night but generally it gets over by 10- 11 pm. Small boys usually stay in the dormitory listening to the stories of the elders or occupy themselves with some sort of amusement among themselves. But the grown-ups who don't like to pay a visit to the girls dormitory usually keep themselves busy doing some handicrafts such as basketry, splitting bamboo or cane that will be needed for the next day. Visiting the girls' dormitory is usually done after the evening meal. Boys in group go to the girls'

dormitory. There they spend the evening singing songs, cracking jokes, having riddles and so on, whereas most girls remain busy weaving, spinning, stitching and knitting. In practice boys too help the girls in rolling up the threads. Besides their busy work the girls serve drinks to the extent of just simple hot water to do away the cold as they sit around the fire. This is the time of merry-making, through laughter and jokes, making them forget the day's hard work. Rightly quoting the Bible "A merry heart doeth good like a medicine; but broken spirit drieth the bones" (King James Version, Proverbs 17:22). Through laughter, jokes and fun, worries of the next day's work has no room here. It is felt of no need to do so, for the next day is to bring its own time to be bothered. Here is where both the sexes make observations of each other. Having different individual's likes and dislikes, boys and girls individually observe to their own tastes of sights and likes. The evening activities for the girls are important because in it the boys make special observation on the ones who are good at work. Besides this, their actions, words, movements and gesture are looked into for much consideration. Girls too do the same, observing the boys of their behavior, actions, words, trying to check out the reality of their inner hearts. With the passage of time, there comes a time for the boys to propose the girls, and if accepted, through the consent of each other's parents, they come into an agreement for a proposed marriage to set up a new home. However, with all this freedom as stated, every boy and girl is required to observe strict decorum and decency in his/ her behavior towards others. Exceptionally, there could happen to commit illicit sexual relationship but with great consequences to be met. To this Horam clearly states,

"Surprisingly as it may sound, despite this freedom, the Tangkhul society lays great emphasis in strict decorum and decency between men and women. Since

there is no caste, creed or class barrier between lovers, they can marry when they wish to, consequently pre-marital sex is not found among the Tangkhul and in few cases if any, it is difficult for a girl who flirts around, to find a good husband” (71).

Another feature of the Longshim is the formation of ‘Yarnao’, a formation of group, usually of similar age of both sexes, helping out the needy in their field work, as well as more importantly working in turn-wise among its own members, known as ‘Yarkathui’, which is still practiced even to this day, and of a great helping hand to parents. A ‘Ho-Ho’ tone is used in harmony in two or three groups while working in the field or even in carrying heavy loads. This tends to motivate the members work better in unison. Being in a group, the members are motivated to work harder, leaving no room for being lazy. Community-based life is much seen through the institution as Longshim, having a corporate life. But with the advent of Christianity the culture as practiced, has changed to a great extent, and hence it has become a thing of the past. Thus, Longshim is a kind of institution where all the members of the Tangkhul community go through, shaping one’s life to become a responsible adult in the society, so also to set good examples to the younger ones.

1.10.5. Festivals

Festivals play one of the most important roles in the lives of the Tangkhul Nagas. And as an agrarian society, most of their festivals center around agriculture, which aims

at increasing fertility of the land, letting to a rich harvest, corresponding to different agricultural operations. It is celebrated by the entire village community through feasting, drinking, singing, and sports activities, without which the festivals are not considered as worth celebrating. The important festivals to be discussed are: Luirá Phanit, Mangkhap Phanit, Dharshad Phanit, Chumphut Phanit, and Thisham Phanit.

Luirá Phanit

Among all the festivals, Luirá Phanit is the most prominent festival for the Tangkhuls. It is known as the seed-sowing or new-year festival, celebrated during the full moon between February and March, which last for about 10 to 15 days. Hence it marks the beginning of the year and cultivation. For the Nagas as a whole it is known as 'Lui-Ngai-Ni' celebrated all together in one of the places alternately through the decision of the office bearers every year. The general principle of the festival is all the same, though there are slight variations in the observation of the festival from village to village. As this is the biggest festival, the preparation of food, drinks, and clothing are made in advance, so much so that it takes the whole year to make it a grand celebration. Similarly, with all the Naga communities, the Tangkhul Awunga fixes the dates and period of the festival where the appointed village informer announces it to the entire community. Of the sequence of the events, *firstly*, on the first day animals are killed. Before anyone takes the meat the Awunga (chief) tastes the festive meat and blesses the people. It is considered as a taboo for the general people to take the meat before the Awunga do so. For the first few days the village gate is kept closed, prohibiting the outsiders entering the village, so also the villagers from leaving it. Solemnity is observed during these first few days where no work is to be done. It is observed through singing, dancing, and feasting throughout night

and day. Celebration of this festival brings much relief to the people from their monotonous routine work of the year. After the solemn period of days are over, comes the time for the ceremonial rites to be performed in which the Awunga and his wife, taking a chicken along with them, go to the field to offer prayers for the protection of the crops in order to gain a rich harvest by sprinkling the blood of the chicken on a handful paddy seed and the ground symbolizing the inauguration for the sowing of seeds for the whole community. Prior to the ceremony rites, (which is done by the Awunga) if anyone violates the rule and sows the seeds, the harvest is usually poor, entailing to face famine. Though the killing and sprinkling of the chicken's blood is no more in practice, yet in general sowing of seeds do not take place before the festival gets over. *Secondly*, with the completion of the first few days of solemn period, the outsiders i.e. the relatives and friends are invited to the village. This is the time where all the people get entertained through singing, dancing, and games and sports. *Thirdly*, at the end of the festival comes the time for the departure of the relatives and friends to be back to their respective places. Most importantly, here, the married sisters who visit their brothers at such occasion are richly provided with the present, especially in terms of meat at their departure for home. But sadly, for those who don't have brothers go back empty handed. As narrated by one of the elders,

“It is a common saying that those who have brother(s) take pride in filling their basket filled with festive meat at their departure, but for those who don't only the parents would give just a portion. At the thought of having no brother(s) they would weep. Thus symbolically saying, brother-less sisters would go back

home to her husband filling the basket with tears in place of meat” (Wunganing).

Thus, with the ending of the festival, people begin the work of cultivation.

Mangkhap Phanit

Mangkhap Phanit festival is celebrated at the end of June or the beginning of July after the work of sowing seed of shifting cultivation and transplantation of rice in the terraced field is over. This festival last for 3 to 4 days, spending time together with much relief after the arduous work in the field gets over. The festival is celebrated through feasting, singing, and dancing.

Dharshad Phanit

Dharshad Phanit is the harvest festival of the Tangkhuls. It is the day set aside to perform rites before the real harvesting work begins. In it the Awunga has to go to the field and do the first plucking of the ear of the paddy and performs rites and ceremony, and offer prayers for the rich harvest of the whole village. After the ritual is over, the following day the villagers are allowed to pluck the ear of the paddy. Rites are performed too in each individual home for the blessing to sustain the grain throughout the year. Prior to the Awunga’s performing the rites, it is considered a taboo for the general to harvest the field.

Chumphut Phanit

Chumphut Phanit is the festival celebrated after the harvest is over. It is also known as 'new rice eating festival'. This is one of the festivals where the womenfolk take initiatives in performing the rites, for they are known to be responsible in managing the barn. For the successful performing of the ceremony, the male members are forbidden to be at home for two nights. This is done so that the male members might not sight the female performing the ceremony, if not, as a taboo, ill luck would befall them, causing shortage of food grain for the family before the next harvest comes.

Thisham Phanit

Thisham Phanit is a festival celebrated sometime in December-January, which marks the end of the year for the Tangkhuls. This festival is also known as, 'expulsion of the death' from the village. The first syllable of the word Thisham- Thi- is the concise form from the word Kathi meaning death, and Sham from Kasham meaning expulsion. Hence, Thisham means expulsion of the death. According to the belief, the soul of the death remains in the house before he goes to Kazeiram meaning 'land of the death'. The festival lasts for about ten days, especially meant for the family where dead occurs in the year. The festival is celebrated to send off the spirit of the death. Animals are killed by the family of the death and feasted by the entire village together. Food, clothes and other articles are prepared to be sent off with the ceremony performed by the village priest. Hence, either the priest or someone assigned to act as the death dons the clothes and articles to be thrown out of the village gate never to be taken back again, so as the soul of the death will not come back, marking the end of its presence and the year.

1.10.6. Dress & Ornaments

Civilization, to the people, comes but at different times and levels. It is not a wonder that in the beginning people lived naked. The study of Anthropology proves so through fossils and remains etc. The Christian Bible, which is known as one of the oldest written books states that, when God asked Adam & Eve, 'Where art thou? In the Bible Adam replied "And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself" (King James Version, Genesis 3:10). So should the Tangkhul Nagas be branded as naked people in the past, as in Assamese word 'Naga' means naked, written in their book 'Buranji', it should not be a surprising thing, for the fact that in the remote past, some where some time, people were so. But ironically, when they call the Nagas as naked people, they have not realized that their ancestors in the past were naked too, like how we, not realizing our nakedness, as when a child, but tend to ridicule at the sight of another naked young child.

No date and time can be mentioned to ascertain as to when the Tangkhul people started wearing proper clothes, but in the remote past they wear no clothes till the attainment of adolescence. The grown-up males use two pieces types of clothes to cover their loin. First one known as 'Malao', at the size of about one foot in length and half a foot in breadth, which is tied around the waist. Secondly, 'Laokha' which is similarly tied around the waist, but go through between the legs and tucked at the back of the waist. For the females, a piece of cloth, used as bodice, is wrapped around to cover the breast. They

also use a kind of skirt, of the size 5ft in length and 3 to 4ft in breadth, which is wrapped around the waist and tucked by hand either on the left or to the right side according to individual habit and convenience. The most common Kashans (longis) which are worn by women are- Changkhom Kashan, Khuilang Kashan, Kongra Kashan, Phangyai Kashan, Seichang Kashan, and Zingtai Kashan. Other clothes worn by the people is the shawl called 'Kachon'. Different shawls (kachon) are worn by male and female. Some of the most important Kachon (Shawls) which are worn by males are- Haora, Luirim, Pheiphir, Raivat, and Thangkang. For the females- Chongkhom, Khuirang, Pheiphir, Raivat, and Thingrui are worn. Of the mentioned shawls, Haora and Luirim are considered to be meant for the prestigious group of the society, and Raivat Kachon is exclusively meant for warriors. The sizes of the shawls vary according to the needs, but generally at the size of 6ft in length and 4ft in breadth. Besides the mentioned dresses, this group of people love to adorn themselves by wearing ornaments such as 'Nahui', an earring worn by women, signifying the maturity of a person; Mayon Pasi- a head gear worn by men specially during festival, marriage, and on special occasion; Kongsang- a beat necklace of different colors, dangling from the neck till knee. This is specially worn by women in times of marriage and other special occasion. Kazao is a bangle worn by both sexes. Cha is a necklace, made of beats in different colours and are worn by both sexes.

1.11. Economic Life

In the past every Tangkhul village was economically sufficient in the sense, since their needs were limited to basic necessities, and as they were hard working people, all their needs could be met as it was produced in the village itself. There was no division of labor among the tangkhul community, for both men and women had their own preoccupation. Dignity of labor was much felt among themselves, leaving no room for being idle and lazy. In their work both men and women helped each other in every possible way. Having had a good holding in being a hard working community, practically, these people are found to be very active with any given work without complain to this day. As an agrarian society, agricultural work is the main occupation of these people, along with which it is subordinated by other occupations such as weaving, domestication of animals, handicrafts, pottery, and trade and commerce etc.

Of the agricultural work, both terrace and jhum cultivation are practiced by the Tangkhul Nagas even to this day, to a great extend that sustenance of their economic life has much to depend on. Within the Tangkhul regions the north and west practice more of wet or terrace cultivation, whereas the south and east take up jhum cultivation. Though the Tangkhul country is a hilly place yet more terrace-able land avails in the former places but the latter has more of higher and steeper hills making it more difficult to have terrace land. As for another reason, A.S.W. Shimray writes, “But in eastern Tangkhul, the villages are small, and there is less population in the villages. Besides this, the villages are scattered in far distant places and there is no shortage of land for cultivation. The availability of enough land and longer period of fallowing land helps bringing good harvest” (84). To begin with the agricultural work a festival is observed called as ‘Luiraphanit’ (seed sowing festival). The village chief (Awunga) fixes the date of the festival

and is announced by the appointed person to the whole village. As mentioned in the 'festival', it is celebrated with feasting, singing, dancing and games and sports which last to 10- 15 days somewhere between the last week of February and first week of March. After the few days of solemnity, the chief and his wife go to the field to do a ritual of ceremony in which a chicken is killed and its blood sprinkled on a handful of paddy and on the soil, which is all meant to invoke and appease the gods to grant a plentiful harvest.

Wet or terrace cultivation pattern is simple and primitive. Due to absence of low flat land, terraces are cut off along the slopes on the hill side or even nearby rivers and streams. To protect soil erosion retaining wall is maintained through the use of boulders and lumps of earth. Mounds are also leveled to turn it into a piece of flat land. The tools used for the cultivation are simple ones such as spade, sickle, dao, axe, hoe etc. Water is irrigated through canals connected from streams and river at higher level as its source of supply. Though the irrigation system may be simple and primitive, yet it is found to be praiseworthy as commended by James, "We passed many skillfully constructed water sources and much terrace cultivation, indeed, the Somrah villages have the finest system of irrigation I have ever seen, and the long parallel line of water courses on a hillside present a most remarkable appearance" (194). Tilling the terraces take place right after the Lura Phanit, preparing for the transplantation on the onset of the monsoon. Weeding is done twice a year, and so, of the first, with the growth of the paddy to the height of about a foot which takes place in the months of June to July. The second weeding is done when the paddy plants begin to bear grains and that in the months of late August and early September. The harvest begins from late October till early December.

The work process of *jhum cultivation* is similar to that of terrace cultivation but with slight difference. Such cultivation is mostly taken up in the east and south parts of the Tangkhul country. The land is usually fallowed for 10- 15 years to increase the fertility of the land. The chief along with the Hangva (village council) decides the part of land in which it is to be tilled for the year. Trees and bushes are cleared during the early dry season of the year, which is then kept for two to three months to dry. It is then burnt up in late March or early April, after which the sowing of seeds take place. The time of weeding takes place similar to terrace cultivation, which is done twice a year, when rice plants grow up to the height of a foot or more, and the second time when the rice plant begins to bear grains. Usually the harvest of *jhum cultivation* is done earlier by a month than the terrace cultivation. A portion of the ingathering is given to the chief as recognition of him being the head. Transporting the grains from the field to various homes is usually done by the family members themselves, which is carried on their backs loaded in clothes or sacks. Not only the adults but even a child as early as the age of around 5- 6 years old participates in carrying the paddy grains.

In regulating the agricultural work, the Awunga (chief) plays an important role. He is the one to decide the dates for various seasonal works. The seed sowing time is decided along with the ceremonies and rituals performed without which it is considered a taboo to begin the work. At the threshold of harvest he performs rituals in which he is to be the first to pluck the ears of the paddy signifying the opening up of the harvest work to be done. He decides the part of land for *jhum cultivation*. For the terrace field, plots belong to individuals permanently but as of the practice a portion of the harvest is given

to the Awunga as an honor of being the head. Water system is well divided and regulated under the supervision of the Awunga. Hence, any dispute is dealt under his authority.

Besides the agricultural work, *weaving* is one of the most important industries of the Tangkhul Nagas. It is exclusively an occupation of the womenfolk. It is considered a taboo for men to weave or even touch the weaving materials especially in times when they are to venture important task such as war, hunting etc. Weaving cloth by women is done during the intervals of field work. It is also done in the early part of the morning and evening even during busy field work seasons. Different types of cloths with different names, and purpose meant for, as discussed in ‘Dress’ part are woven speckled with different colors. Weaving clothes have to be done through an old-age handloom, which has been retained till this day. Not being a machine-made one, to produce it becomes painstaking and time consuming. To the Tangkhuls their age-old handloom made are so dear, important and of dignity to them. To this A.S.W. Shimray has to say, “...the designs and fashion of their cloth bear the identity and culture of the people and its popularity increases with the awareness of national and community identities in the world today” (89). One of the uniqueness of the Tangkhul cloths is the pattern of design known as ‘Aphor’ in Tangkhul. It bears a distinct difference from other Naga cloths. And further as indicated by A.S.W. Shimray, “This pattern is used by the Tangkhuls only; and therefore it bears the identity of the Tangkhul tribe” (100). The native clothes are important because it is commonly worn by the people in their daily life. It is used as special gift to the Awunga, warriors, during marriages etc.

In subordination to the Tangkhul economy, handicrafts such as *wood-carving*, mat weaving are carried out, made of wood and cane. Wood materials are used for storing

water, rice beer, and even for storing cloths etc. Rice is bounded manually by hands on a giant pounding table of huge wood log of the size varying from four to ten feet in length and two to three feet in breadth, brought from distant forest. *Pottery* is also carried out in various places, of different shapes and sizes, meant especially for cooking and storing water. Of all the villages of the Tangkhuls, Hundung and Nungpi (also known as Longpi) ‘Hambai’ meaning ‘clay pot’ is the most famous one. Not using wheels but with bare hands they make pots, jars, and vessels, made from a mixture of clay and grinded stones. Having molded into shapes, it is then tempered in a furnace to be ready for use. For the purpose of their agricultural implementation as well as for war weapons, as their occupations are, *blacksmith-industry* is of great importance. “They make vessels of all sizes. These vessels are devoid of any but simplest ornamentation, but are, nevertheless, strong and well-suited to the requirements of the purchasers and command a large sale over the whole Tangkhul country” (qtd. in ASW Shimray 96). It is learnt that iron is imported from Burma and the Meiteis of the valley. Various tools such as, dao, sickles, spears, chisels, arrow heads, were made to meet their necessities in their daily living.

In regard to *trade and commerce* of the Tangkhuls, since their needs are limited to their basic necessities they are self-sufficient community. They could exist from their own economic resources and products. But not all Tangkhul villages produce the same goods. Hence, the need of exchanging their goods and products arose. In continuation till date a village fair called ‘Leingapha’ exist, in which all the goods and commodities, individually as well as family-wise are brought to an assigned place where they have the exchanges. Time to time even inter-village, trade and commerce take place, bringing a better diplomatic relationship between villages, creating war alliances.

Domestication of animals is also one of the important occupations in the economic life of the Tangkhuls. Pork, beef, dog meat etc. are taken as their main dish. Hence, domestication of animals becomes a must for these people. Meat is kept in hand for their daily consumption as well as for any unexpected guests, for it is a disgrace to have entertained a guest without meat. The Tangkhuls do not practice dowry system, yet the groom has to pay bride price in terms of cattle heads.

“Referring to dowry, it is unlike the system practiced in other parts of India, in which the burden of it is usually meant only for the groom’s family, which has even sadly let the bride take severe step; to the extent of ending one’s life. Unlike as said, but for the Tangkhul Nagas, it is the pride of the groom killing that many cattle heads, for in doing so, it reveals the whole heartedness of the groom’s family. It also shows the capability, for in that, as the meat is meant for the entire village people, they would recognize the family with respect. In return the blessing of the community is bound to be upon the family. No doubt the bride’s family is expected to bring something along according to the ability of her family. As it was in the past, it is still in practice to this day” (A.S. Shamphang).

This is still in practice to show the appreciation and thankfulness for having taken care of the bride to her maturity, for when taken away the loss of their daughter is to be felt in regard to their daily household work as well as in many other domestics work. Hence, domestication of animals plays an important role in the economy of the Tangkhuls. Should anyone meet criminal punishment, he has to pay in terms of cattle heads,

depending on the nature of severity of the crime made. The greatness, riches and wealth is measured through the possessions of cattle.

1.12. The Outcome

By now generations have passed, when the realization came to them but too late for the ones who had refused the knocks for the opportunity; who had made fun of the unfortunate ones, going to those missionaries to get education, as opportunists, who had thought at least to let their children be occupied, fed and entertained by the missionaries while they were busy in their field work. Gone are the days, but with the hard earned labor of the missionaries and the perseverance of the so-called 'unfortunate ones' who were ridiculed, today, though not yielding the fruit directly by the then ones, yet the younger and present generation has achieved the dream to a great extent.

Since the dawn of the literary scene in the life of the Tangkhul Naga history, there has been a tremendous change brought about, in particular, through the sacrificial challenge met by the missionaries and also the followers of the said pioneers. The outlook of oneself and to the world at large never did remain the same- politically, socially and spiritually. *Politically*, it has taken its roots from the past pioneers or the educator, instilling the minds of the people; the need for the conception of oneness. For then, the people had no idea; the value of being united for the cause of building up a nation, but in fact they were busy engaged in petty fighting with one village and another, which was only but a creation of division among themselves. To this, at such stage

through education, the people's mind came to a turning point, looking out through the windows of life, viewing the progress of other nations.

“The Third General Assembly of the Unrepresented Nations and Peoples Organization (UNPO) admitted the Naga nation into its membership on January 23, 1993. This is a historic achievement of the National Socialist Council of Nagaland towards safeguarding their free existence against the invasion of their country by India and Burma (Myanmar)” (qtd. in A.S. Shimray 286).

People began to realize their helplessness and pathetic condition. Struggling through educating the younger generation; though the concept and status through struggle of being a nation has not been fully realized, yet the fight for being free from the bondage is very much in progress. In the words of A.S. Shimray,

“All the officials however did not support the massive military campaign against the Nagas. People like Nari Rustomji or General K.S. Thimayya rather advocated a more human approach for solving the Indo-Naga conflict. Subsequently, by the early 1960s, the Government of India also realized that ultimate solution had to be found through political processes” (253).

The fight for freedom (Nagas as a whole) through UNPO has thus taken its stance. In that, the said organization has heard much of the people's grievance and is much in support for its struggle through the participation at the UNPO level for the struggle of independence. *Socially*, Tangkhul Nagas are peaceful, kind, loving and liberal oriented group of people, but it was then limited to their own vicinity as they were cut off from more civilized world around them. Social interaction was but contained only within each

village. The people of each village were very protective for their own, to the extent of giving up life for the cause of the society. Deeds of bravery of such led to fights and warring among the villages, but with the coming of Christianity the phase took its turn. People were brought to realization, the meaning of a better value of life in the context of mutual relationship, not only in a limited village among themselves but with the rest of the neighborhood bringing a better sense of a larger community life. Wars and petty feuds were thus put to an end replacing it with friendly relationship for the cause of unity, facing the world together. The meaning of life at a higher level of development began to take its shape. Instead of wasting their time in making wars and feuds among themselves, people began to look forward to bringing development through hard work; realizing the need of sending their children to schools, by which they could learn a more civilized way of life through education, as well as through practical outgoing to different places, enabling them to see the other way of life. Not being satisfied only with their mere survival, but people began to have a better standard of life in health related matters, a better decent look with proper dressing and most importantly shunning their evil practices such as animal sacrifices, and also of excessive drinking and smoking. In short, people acquired to learn a better social life through education. *Spiritually*, people were led to live a more meaningful life in which they learn to forgive and forget the wrongs meted by them. Quoting Paul's statement "And be ye kind one to another, tenderhearted, forgive one another, even as God for Christ's sake had forgiven you" (King James Version, Ephesians 4:32). The ancient, taking pride in killing one another was thus shunned. Having done away with, people could concentrate on more blissful and meaningful

living. Not to forget, the credit thus goes to the pioneers who had then come to propagate Christianity to the ones who were then animists (worshippers of nature).

Who would have thought of as to what would happen in the future generation. But not to be taken by surprise the hard earned labor definitely yielded its fruit. The leaders of today are but those who had been ridiculed earlier. English language contributes to the building up of nation and people through various spheres of life; be it education, social, political, spiritual aspect etc.

Chapter 2: Language a Binding Force

2.1. Introduction

This chapter discusses on the importance of language which comes as the foremost important tool in the existence of human being. Though there could be various ways of expressions, yet in general and for the best effective possible manner, people express opinions and share ideas through spoken language. In order to satisfy the need of each other, communication mainly in spoken words are implemented, through which it brings people together. Accordingly, the importance of language to the world in general is taken into consideration, and after which, as desired for the intended subject matter, the Tangkhul community is being focused on as to how language brings as a binding force, bringing them together as one, for the greater benefit of themselves, and more over giving them a signified identity to the world around them, and that, through English language.

2.2. Data Collection

The researcher, in connection with the collecting of data, has sought of the required information from primary source and as well as from secondary source. Of the former, the source of information is all about statistical report (unpublished) required in mentioning the names and number of schools presently existing within Ukhrul District which is the native place of the Tangkhul community, collected directly from The Office of the Zonal Officer, Ukhrul District of Manipur state. The researcher has also has made

some interviews with some prominent elderly people in extracting the required information related to the customs, traditions, beliefs etc., of the Tangkhul community. Of the latter, that is, the secondary source, has been collected from the book called ‘The Tangkhul Officers: Yesterday and Today’ published by the Tangkhul Naga Gazetted Officers Welfare Association, Manipur. It is to deal, though not of all, as it is not possible to mention them all till the present time, but only the first portfolio holders in various domains, offices and levels at home as well as at national level.

The purpose for the collection of the data is to see the intensity of how English Language, as adopted as an official language for the said community, has impacted the lives of these people making such a drastic change for the betterment of them. It let us contemplate of how it was then and what has become of this community with such a huge progress made through education.

2.3. Research Gaps

In regard to research gaps, it is learnt that, the literacy of the Tangkhuls in the past till the closing part of the 19th century was cent-percent nil. People then lived exclusive life, away from the rest of the world. Due to having no education, they had no thoughts of exploring the outside world other than being in their own vicinity absorbed in their daily routine life of field work which was their main stay for their life existence and sustenance. It was only through the presence of the missionary, William Pettigrew, who dwelled among them to educate in order to sow the seed of Christianity among the then-

so-called animists or heathens that these people awoken from their deep slumber of ignorance knowing not even the rudiments of education.

Tremendous change has taken place since then. People no longer live in ignorance, but are challenged to strive forward consistently and through perseverance. When the Tangkhul past was nil in literacy, today the hard work of the missionary has yielded much fruit to the extent that the literacy rate of Tangkhul community at present stands as 86.4%, which is found to be even higher than the whole Manipur state as taken together as 76.94%.

It is believed that, as the seed was sown by the missionary, the fruit is being yielded plentifully and will continue to yield at greater heights. But at the same time the community is to be warned of idleness, for the path undertaken by William Pettigrew had a stormy struggle in order to let the native be lifted up from such ignorance, and as time rolls, the world will continue to take its own course in its development. Hence, the Tangkhul community could be taken aback if they don't realize the seriousness to strife forward persistently in time. Doing so, further progress and development is bound to prevail even more in the future generation.

2.4. Research Questions

English language has profound impact upon the Tangkhul community, be it in social, economic and politics, through its adoption and incorporation, especially in

educational system. As per the intended topic ‘The Impact of English Language on Tangkhul Literacy’, the researcher would like to bring the attention to some research questions so as to fully understand its impact upon the said community. Answer to such questions will be unfolded with the on-going chapters which are to be discussed. The research questions for the intended subject matter are:

1. Does English language-Teaching in this community affects literature rates?
2. Does it affect the socio, cultural and economic aspects of the region or community or not?
3. Are there any disadvantages caused out of the inception of English language to the Tangkhul community?
4. What is the final outcome through the adoption of English language?

2.5. Similar Study in Other Countries and the Advantages and Limitations drawn

Talk about language in the modern world of today, what comes into one’s mind? Obviously it’s English, for, from mobile phones to internet, and also in every domain such as government, the law courts, the media, and the educational system, English has been used as a medium of communication. As a global language, due to its usage through its promulgation all over the world, it can rightly be said that English language has become the second language of everybody. Its impact created upon the entire globe has reached to the point where almost in any parts of the world to be educated means to know English. For, to be educated it means bringing the awareness for the welfare to fit oneself

in this striving world of competitions and challenges, and that through English language as implemented in most of the educational institutions around the globe.

The world has grown and will continue to do so. And as the world continues to become ever more interconnected, from interior to exterior, the spread and the importance of English on every continent become increasingly more pronounced, leading to further promulgation till it touches every peripheral parts of the world. The acceptance of English as global language led to the concept of the word 'English' collocating with the concept such as 'world' or 'global', for the idea of English closely bridges the era of globalization enabling it as an international language, allowing it as a neutral code for communication across linguistic and cultural borders, to the least as pidgin, in the usage of the language in diverse world context. As most part of the world is dominated by English language, globalization and English becomes quite tangible. Quoting David, he rightly states,

“A widely quoted statistic is that three-quarters of the world’s mail is in English. It is certainly possible to arrive at this figure if we make guesses about the number of people in different countries who are involved in organizations which use English as an official language or which rely on English for correspondence. When scientists from any country write to each other, for example, the language they use is almost always going to be English.”(114,).

As language has always been on the move, it becomes a difficult task to ascertain its origin. But for brief concept and idea of how it all came about, we are to know that English language arrived in England from Northern Europe during the fifth century, spreading around British Isles, Wales, Cornwall, Cumbria, and Southern Scotland,. After the Norman invasion of 1066, many nobles from England fled north to Scotland, causing English language spread throughout Scotland. Further, sending Norman knights across the Iris Sea, and Ireland cause the spread and came under English rule. Coming in to the Middle English period, there came varied dialects noted to have spoken, but out of that many, the East Midland dialect became prominent to be chosen as Received Standard English which continues to this day. To this Edward Albert writes,

“The dialects which were noted in the Old English period continue to develop, and it is usual to distinguish five main dialect areas: Northern, which can be sub-divided into Lowland Scot and Northern English, corresponding to the Old Northumbrian dialect; East Midlands and West Midlands, corresponding to Mercian; South-eastern, corresponding to Kentish; and South-western, corresponding to West Saxon. Gradually a standard is developed, which was to become the Received Standard English of today, from the East Midland dialect; this was due in part to the importance of that area in the period and to the importance of the capital, London” (20).

The eminence of English as worldwide language has to do or can be traced back through historical point of view, and that the status of English in today’s present world is

primarily the result of two factors. They are: the expansion of British colonial power, influencing the places and the territories wherever conquered, which peaked to its glory towards the end of the nineteenth century, and the emergence of the United States of America as the leading economic power of the twentieth century. Of the two, it's the latter factor which continues to explain the world position of the English language finding it very palatable in today's world. Contemplating on why English has become a global language has little to do, at the initial state, with the number of people who speak it but rather with those who speak it. To this David rightly states,

“Why a language becomes a global language has little to do with the number of people who speak it. It is much more to do with who those speakers are. Latin became an international language throughout the Roman Empire, but this was not because the Romans were more numerous than the peoples they subjugated. They were simply more powerful” (7).

Focusing on the dominance of English language in the world, it is the result of its possession through economic, technological and cultural power. The link between globalization and English is seen as tangible. Primarily it started with the dominance of two successive English-speaking empires, British and American, and continues today with the new virtual empire of the internet. The speed at which the language has spread the globe reveals the aspect of the English language's role dominating the entire world of today.

According to the research topic, it is to emphasize that English Language has made profound impact on literacy, socio-economic development of Tangkhul community. Beside this, English language being accepted as global language, the impact of it has much to do with the rest of many nations around the world. We shall look into some of the nations, for examples, some countries of Africa continent, Srilanka and Bangladesh, as to how English as a language has made such impacts.

Historically, many of the African countries came under the colonial rule like the Portuguese and French in the past, due to which foreign languages of such came into practice in its dominated nations. But for more effectiveness in whole-round development adoption of English language, as it is a global language, came into effect. For example, Rwanda adopted English language as its official language after the genocide of 1994. Ethiopia, which was traditionally Portuguese and French speaking country, and though not of former British colony adopted English language as an official language too. The reason why is because it is:

1. Unifying Language

Having spoken of different languages under different colonials caused divisions among the many nations of Africa, but with the inception of English language it unifies them enabling them to break away from the colonial past, and in turn creating a modified national identity. Thus, the quotation goes saying,

“For example, in Rwanda, it can be argued that adopting English as the second official language of state allows the country to “break from the colonial past and ties with Belgium and France, factors which the Rwandan government specifies as key in the development of genocidal ideology. In this way, English gives post-genocide Rwanda a chance to create a modified national identity that eliminates linguistic affiliations based on ethnicity”. Similarly, when South Sudan gained independence from Sudan, the news director of South Sudan Radio asserted that English allows South Sudan to “become one nation” (Patrick 14).

2. Educational Purpose

Cumbersome task in the preparation of school related texts book for that many languages spoken in different parts of African countries is done away with the adoption of English language as an official language as well as medium of instruction through the provision of educational materials in schools. To this Patrick writes,

“To systematically use local tribal languages for school instruction in Africa would require the preparation of educational materials in some 800 languages, hence the use of English and other world languages for government, commerce, and education across Africa. The costs of producing books and other educational materials in local languages at the primary, secondary, and post-secondary levels may be cost-prohibitive, even when theoretically possible. Additionally, strong evidence exists that the people of Africa want Western-language textbooks” (15)

In the case of Srilanka, ‘Project English’ as initiated by British Council, which was launched in 2007, in training as many as 750,000 English teachers, became a great success in developing socio-economic development through its turn-outs.

“High proficiency in English is seen to be essential for socio-economic development in ... Sri Lanka ... The impact of globalization and economic development has made English the ‘language of opportunity’ and a vital means of improving prospects for well-paid employment” (qtd. in Seargeant and Elizabeth 3).

Another example we take is Bangladesh, which is considered to be one of the poorest countries in the world. In order to uplift the pathetic condition of the said country, and bring development for the welfare of the community, the UK government initiated a program ‘English in Action’ (EIA) project in the year 2008, as a follow-up to the English Language Teaching Improvement Project (ELTIP) sponsored by UK Department for International Development (DfID) and the government of Bangladesh started in 1997.

“A recent Bangladesh Government report identified unemployment and growing income inequality as two major constraints which may prevent the country from achieving the UN’s Millennium Development Goals. ‘English in Action’ will be an important contribution in assisting Bangladesh to overcome such constraints and to improve the livelihoods of its people” (qtd. in Seargeant and Elizabeth 11).

All in all, English language, being global language of today, speaks of itself through its usage through-out the world. To be successful, one got to know English language in order to: face the world of business, to pass into higher level of education, and to avail well paid job. Thus, the magnitude of the impact of English language does not singly restrict to any group of people, but to all as globally.

Coming to the *advantages* of adopting English language as an official language in different parts of the world cannot be denied, but speaks itself through the development brought by adopting it. Of the varied languages spoken by different communities and nations of the world, categorically, some are valued higher in the fast growing world of today, and no doubt among the many, English language stands out as distinguished from the rest. Mentioned above, as for examples, in the case of African nations, Srilanka and Bangladesh, the inception of English language has brought unity among nations, better identity, and through the institutionalized form of education in English language has made a better world for the down trodden nations. It has given them a better sense of living with brighter future outlook.

Aside of the advantages comes the *limitations* too as a mix blessing. No doubt, the adoption of English language has brought much light but not without its effect of causing downward path of course. In that, while in having adopted English language as official language by many nations, their own language is affected. This is because, as many of the nations have incorporated English language in most of the education system as medium of instruction, and the students being encouraged to talk and speak in English

in order to be more fluent in its usage, the native tongue being out of use in schools and even at home has had its impact of not being able to use their own language. Also, having acquired English language as for educational purpose, it is obvious that many are now being literate and are thus able to make maximum use of communication system such as newspaper, TV news and internet. While going through all the news and advertisements, fashion in the form of eating, and especially in the form of wearing clothes are learnt. Hence, the traditions and cultures of the natives are being done away with in exchange of what is known as fashion, the 'skimpy clothes'.

2.6. National and International Level

The importance and relevance of the research topic 'The Impact of English Language on Tangkhul Literacy' does not simply end up its impact and validity to be confined only within the sphere of the said community. No doubt it has done much to a great extent that it has enriched the lives of the Tangkhuls, as elevated from such pathetic condition of having no connection with the outside world, to such civilization that the Tangkhuls now could be in touch with all the rest of the world.

Having yielded the fruit of William Pettigrew's hard labor, today the Tangkhul community is able to produce many intellectuals to be serving in various domains in their various capacities which is being discussed in the chapter 'Rise of the Intellectuals'. This intelligentsia had served and is serving at national level in various offices ranging from being teachers to ministers. Though not many, yet some of the intellectuals had

represented the country to be an ambassador to foreign lands. In the light of struggling for freedom the Nagas in general as headed by the Tangkhul is very much in touch with the UNO, in which the main purpose is to bring peaceful solution and to which as a result it has gain much progress in having peaceful talk with New Delhi for long lasting and sustainable solution.

The outcome is but through the impact of English language which has been incorporated not only within the sphere of the said community but at the same time as at national level. It has done much and will still continue to soar at greater height.

2.7. Purpose of the Study

Having no script of its own, had the missionary not been to the Tangkhul country to introduce English script in order to educate the cent-percent illiterate community, what course of life and action would the Tangkhul community had adopted, is the question that lingers in the mind of the researcher as it would be to many others of the same community. What if the natives had adopted a script other than English? Would it have been this effective as done through English is left much to the doubt of the researcher along with the rest.

Beyond doubt, the researcher would like to admit to say that he can't imagine to think if the other way round would have been the better, other than having acquired English language as the main medium of instruction and communication in various

schools, institutions and offices. This study is to mainly be of a contribution to the society so as to enlighten a better knowledge with the rest of the community of how English language, through its inception, has brought changes to the people for their betterment. It is to acknowledge the past pioneers of their precious endeavors for the benefit of the present and the future generation. Having seen and reaped the harvest out of their struggles should not be an end in itself, but rather the present generation is to be made aware of the seriousness of education being imparted to the young minds in the right way and time. It is to warn the people that should the native not strive harder in educating the young minds at the right time then the community is sure to fall in the soon coming future and thus they will not be able to face this fast changing world.

2.8. In the Light of Objective and Hypothesis

The objective of the study of ‘The Impact of English Language on Tangkhul Literacy’ is to enlighten the minds of the general people as to where they had streamed from and under what conditions of life they were then in, and through which, it is to bring to the knowledge of the people of how such a drastic transition of life has taken place, and that is through sacrificial challenge as brought about by the missionary enlightening the people by educating them. The emphasis is thus the importance of education among the people in order to bring better development. It will also be as a contribution toward the upcoming researchers and scholars in their quest for required information.

No doubt, language speaks but without the language being put into written and tangible form of words, no matter how well it is narrated or spoken of, yet it will turn out to be a short-lived one. It means the validity of the meaning in expression will go out of hand. There will be no proof to retain its importance. Though it could be handed down from generation to generation in memory, of their norms, culture and traditions like how the Tangkhul past did, but the question would obviously arise as to what proof have they. Thus, there comes the limitation; for the Tangkhuls since they had no written form for keeping the record, it simply became just bubbling words. For this reason, through the adoption of English language, records of the past as well as of how the Tangkhuls have become of could be maintained now. Therefore, English language satisfies the need of the said community making a profound impact in their existence amidst the world, so also it give them an identity as to who they are, giving a more complete meaning of life.

2.9. What is Language?

According to dictionary, language is, “The system of communication in speech and writing that is used by people of a particular country or area” (Oxford).

Imagine of a mute world. What life could have been? Would it make any sense or be of any interest to you and me? With the life and experience that now we live in, we can strongly say it would never be so. What else do we do first other than talk when we meet or when we come together. Be it at play, fight, making love or at any given work places we do the talking. Unlike the animals, human beings, with the ability to talk can

communicate with each other in a complete manner, distinguishing human from other animals. We talk to our friends, our lovers, our co-workers, our superiors, our husbands and wives, our brothers and sisters, our children, our teachers our professors, our parents, our enemies, and even to strangers. We do the talking through telephone. We listen to the talking telecasted on radio and television. In our awakened conscious state of mind there seems to be no ending to the talking. There seems to be hardly a moment free from words being spoken out from our mouth. Aside from our awakened thoughts and mind, we even talk in dreams and are even talked to. Usually talking takes place between the two, but beside this we even talk to ourselves during our isolation even if there is no one to answer you. This could happen when we are too happy or excited that we begin to murmur and talk. It could also be when one is too angry that a person begins to talk cursing with a revengeful thought. We even talk to animals, pets and even to any object that surrounds us according to the time and situation given. The term 'language' can also be used analogically, as a metaphor. Examples of such things are: as body language, language of music, painting or dance. At the same time, signs are used as a medium of communication by the deaf and dumb, known as sign language. But here we shall mainly discuss with the language which is of an audible one, through spoken words.

As human beings, we all know at least one language. In general children from the age of five are almost as proficient as their parents in talking and understanding. But the question is, what does it mean to know a language? Obviously, when one knows a language, it means that he or she can talk or speak to someone else and at the same time be understood by others who know that language. It all means that when a person knows

a language, he or she has the ability and capacity to produce sounds which signify certain meanings as audible to others and to be able to understand or interpret the sound produced by others. The attribution of being able to use language in our communication is what makes the distinction from the other animals. The ability to use language in our talking, as bestowed, is what makes us human. The talking that we do in our day to day life is but to communicate with each other for the better understanding and to reciprocate for the benefits of one another. In support, Victoria, Robert, and Nina state, “Language is the source of life and power” (284). This means that language makes life meaningful through the communication with each other. As of the highest order, human possess the power to rule over all the other beings here on earth through the usage of language for their meaningful survival. It is to note that, regarding the power of language, it shall be discussed in the latter part. Thus, the utterance of sounds, words in a grammatical manner for the purpose of communication is what language is.

Language has been in use since the existence of mankind. To this Aniket says, language is “.....the ultimate and deepest foundation of human society. Before the first awakening of our consciousness, language was echoing about us, ready to close around the first tender seed of thoughts and to accompany us inseparable through life” (69). Though writing could not take place then, yet people used oral tradition handing down the history from generation to generations; the information as required. With the passage of time, the increase of human knowledge and inventions, people started to take the form of writing which in turn makes human more intelligent in every field of knowledge. Written form, that is, literature, becomes a useful tool in the existence of mankind. Since then, views and ideas can be expressed scientifically, and store the

information through written records; retrieve the sources as when required by who ever in need. Specification in every field of knowledge can be achieved through writing, and that is what we call it, the literature part. Yet one should not forget that language precedes literature. For when there was no literature, there was the language. No literature can survive without the existence of language which has been the medium of communication since time immemorial.

Oral language has had its impact on learning and development which must begin from the earliest- that is childhood, leading to the contribution to literacy development. The reason why language is so important in the literacy development is because it is the foundation for written language. Knowing the language is of necessity, because it becomes more difficult in learning to read and write if one cannot speak a language or understand it. Cathy and Peter, rightly said, it is "... more difficult to learn to read and write if you can't speak or understand speech" (1). As one's learning, usage of language begins from early childhood, and understanding the phonological awareness becomes an important aspect in learning a language. For knowing only the sounds of the 26 letters of the English alphabets become inconsistent, it needs a 'word string'. Why is because, for example, the letter 'R' cannot fully represent 'ruh'. Hence, hearing of the sound phonologically as 'word string' comes in to have its prominence. To this, here comes in, the importance of the phonemes to create the word string, out of which, when given the right training of the correct usage of phonemes it will be helpful in reading and spelling, resulting to a success in educating children.

Of what has become of literature could never have been realized should there be no language. The formation of literature could only come into picture and its formation owing to the importance and a priori of the language which will be discussed in the following. Considerably, though it has been mentioned that language could survive and not literature without the former, yet we are to realize that without the latter human knowledge would be limited, for literature is the mirror of the society. In fact both language and literature are complimentary to each other. For further and better understanding discussion on the following need be considered.

2.10. Process of Acquiring Language

Language is nothing but for the purpose of communication. Human communication; in the process of understanding between the speaker and listener, or to make the communication possible, as a proposition, certain stages follow.

Sight

Even as a child, at its very birthday, though he/she cannot make out or understand as to what is what, yet it has a biological bond which is further put into more effective way through objectively seeing (the mother). The sensitivity of understanding, in the process of communication, thus takes its root. From the Christian perspective point of view, going back to the time of creation; Adam and Eve, as we name them, before they

acquired the art of speaking, yet seeing each other objectively brought to their understanding that they were created being to be partners to each other. Human knowledge of understanding and intelligence are not born but created through the process of learning, through seeing things around them. There could be some exceptional cases considered as genius, who are thought to be endowed with supernatural gift though.

Speech

Utterance of words or speech, in the process of communication comes into the second place. Seeing a person or things objectively, we further the process putting it into words through speech. Verbalizing one's thought can be made more complete and meaningful through speech as the idea of oneself and the other can be expressed through it to expose thoughts. Of course it could be of the case for such a person who is dumb to be able to communicate through actions and gestures beside his/her limitations of speech, but nothing is more than to be able to utter words, to make the communication complete. For even if a dumb person could express through actions and gestures, it is not always easy to understand fully what he/she means; taking time to fully understand such person.

Writing

As human nature, sight proceeds to talking. But there could come a time when we utter words or speak even before the sense of sight occurs. This is made possible because the perception of the object has already been created in mind owing to the flow of the

communication process. Sense of sight is born, but the talk is learnt through practice and experience which seems to come automatically. Besides the said steps, comes the *writing*, a knowledgeable part through written form and reading it in the course of communication. The former two are important and can be a complete thing in the process of communication, but have a limitation as the expression could only be a two-way, as well, storing the information in one's mind could even be forgotten, where as when comes to the writing form, the expression of one's mind, besides the two, thought can be passed on from one to another. Of the written part, with the passage of time, though it could be erased from one's mind, yet it could be retrieved back when communication is done through writing; describing one's thought and experience, through formal and systematic way with proper care in written form. Hence, it could be stored; the value, not ending up as the sight and speech, which is but only between two groups. Written form can be used as a source of value and inspiration. It can thus, further one's outlook, perception, knowledge and meaning of life.

With the three steps as mentioned, each has a role in a different way and manner in the ways of communication process. Of the *first*, through seeing things objectively, sense of understanding can be made up even if expressions in words or writings are limited. But as of the limitation, it could be short-lived; ideas can go astray from the reality, leading to misunderstanding. *Secondly*, in our day to day life, expression of words is more of a complete thing, for ideas, understanding, and even of misunderstanding between two parties can be rectified through discussions. Well, this also could be short-lived too as it is only between the two. Its relevance could go out of hand, for one of them

could later deny the fact or even forget it as there is no written thing, as preserved. *Thirdly*, besides the two former ones, writing comes in a different prominent way. With careful thought, observations, and systemic expression through writing it could be more of meanings, because it can even be used in later time. It remains as it is. There is no denying the fact, unless willful alteration is done to it.

Though sight and speech are of natural phenomena since time immemorial, yet literariness of the people is more a recent one than the former two, which can be traced back to some extent. In the context of the Tangkhul Naga, though there has been a language, yet written script is found to be absent, as it is mentioned earlier that there seemed to have been written script, but it was eaten up by dogs, which was written on the hides of animals, and as also assumed, in times of famine people ate up to survive starvation. Unlike other people, Tangkhul Nagas have different languages, to the extent of every village, though there is of course a common one as a whole. Despite the existence of the common language among them, yet due to different languages spoken in different villages, there come the problem causing disunity among the whole community. Further, having no script to bind the people together for a greater course of development was of a big problem and hindrance. Hence, there comes the need for an official language for which Tangkhul language is not able to suffice. For having no script, education of the people was but far from realization. With no education, development was doomed to be far from their reach. As such, people didn't realize to have the sense to come up and see how other people and nations were. Since the people were illiterate in the past, they didn't bother to go out of one's vicinity to see the progress and the powers created

through education. Therefore, as of the need, the adaptation of English language comes in to be significant which satisfies the community in every sphere of life.

2.11. Language and Society

Language and society are inseparable from each other. For where there is society, it becomes inevitable that language exists. Evidently there comes an indissoluble link between language and society, in which people communicate with each other for the purpose of their being in existence. Often times ‘language’ has been taken lightly as a means for the expression of ideas, opinions, feelings, as well for to be heard by others. But it is to note that language is a complicated business. It reflects various social phenomena. In our everyday speech and talk we use language in many different ways. Taking a further step deeper in this thought tends to let us think of how language be defined or how it could be contained in the definition as defined in the dictionary. For in an actual sense nobody is aware or bothered to think what language really is. For example, think of a child’s miraculous language development along with charming mistakes every now and then that it makes. This is how language takes its root, beginning to blossom in such a stage of tender mind. Eventually a child grows to attain to use language more fluently.

In the usage of language, words are used in myriad ways. From the researcher’s point of view, language can be viewed and judged- *aesthetically, as a set skill acquired in the school and analogically*. Of the *first*, varying from person to person, with different

opinions, people have different views about how beautiful or pleasant the ‘language’ is of some region or country that sounds to their ears. Likewise, some people would adore listening to Italian accent. Others say, “In heaven, none other than English language would be used”. Ask them why, they would say it’s a universal language, gifted with the best accent and with dignity. Further, they may tend to say, “You too must have the same opinion; as for the effort you are putting forth in acquiring it proves”. So also the Tamilians would think their language to be the best spoken on earth. Here ‘language’ is being judged aesthetically. **Secondly**, in contrast to the former, one can say that you can’t really appreciate a culture without knowing the language, for which people would take time, pain to learn other language. In doing so one has to undergo through all different sorts of learning processes such as learning vocabularies, memorizing them, grammatical structures etc. Though learning could take place in every place, like at home and even in work places, yet to meet the need of a required and proper standard of learning, schools are set up to train the young and the older ones. In a sense, in this way we can say language refers to a school subject. Therefore language is viewed as a set of skill acquired in school. **Thirdly**, language can be viewed analogically as a metaphor. Language as a means of communication is not limited to utterance of words but aside of using the word, communication can take place in various other ways, such as body language, language of music, language of painting and language of dance. Hence, under the heading of language, a range of diverse phenomena exist relating to each other.

Though this book is not all about linguistic study, yet the author would like to make a mention of some linguistic view point for the better assessment about the

relationship between language and society. To get into it, some languages are used in a wider range, depending upon the importance, popularity or the impact it has upon the people in its usage. The world today is populated with diverse language speaking groups of people. For the purpose of social and commercial communication, the desiring groups come into a common agreement to use a particular language for the said purpose. Hence, the language taken into by common agreement to be used is called *Lingua Franca*. Think of English language, most of the world populations have learnt to use it in their day to day life and also as a medium of instruction in various schools and institutions. For the said reason English language has been called “the lingua franca of the whole world” and as a standard it is used at international business meetings, academic conferences and in various institutions. All those who can speak, can talk to each other and understand each other. But what we observe is that, no two people speak exactly alike. The outcome is found to be the result of the difference in age, sex, social institution, and where and when the language was learnt. Word choices, the pronunciation of words and grammatical rules are the factors reflecting the differences made by every individual. Thus the way in which an individual uses language in a unique characteristic is referred to as *idiolect*. But when the same language is spoken in some different ways exhibiting variations and systematic difference in the way each group speaks is known to be the *dialects* of that language.

Like how the usage of language by an individual, in a unique characteristic, is referred to as idiolect; when different groups of people speak the same language in a somewhat different systematic manner, then it is to say that each group speaks a dialect

of that same language. For example let us take Manipuri language spoken in seven district of Manipur state. The language spoken in different district differs from one to another in pronunciation and intonation. One can easily make out to say where a person is from through his or her speech. But when in a particular geographical region accumulate to have various linguistic differences; having the language spoken in its own character then the language spoken in such version is referred to as a *regional dialect*. Basing on geographical point of view let us examine in the context of Indian English speaking. We can easily distinguish the groups of people, say, the people of the Northeast region and the rest of the people of the Indian states. People of the Northeast region would sound more or less as the oriental, where as people of other Indian states would sound more peculiar, through the stressing of the ‘r’ sound. Though variation may occur, but the distinction can be made through the usage of the pronunciation, for example, for ‘way’ as ‘vay’ and for ‘very’ as ‘weary’. A comparison between the ‘r-stress’ and ‘r-drop’ illustrates the *phonological differences* found among the dialects of Indian English. Likewise, the Tangkhul Nagas in Ukhrul district of Manipur, phonologically, differences are seen within the easterner whom we call ‘Katho’, the westerner- ‘Sakolmang’, the northerner- ‘Kharao’, and the southerner- ‘Kamo’. These four areas are found to have different phonologies in their speeches. In particular, the people of the proper Ukhrul, which is also the Head Quarter of Ukhrul district, would make much use of ‘r’ sound. So also ‘r’ would be used for ‘l’ and ‘l’ for ‘r’, where as the ‘Kamo’ i.e., the southerner would make much use of intonations in their speech, which in turn would sound somewhat a little funny to the ears of the others. Of the regional dialect, it may further be differed in words people use for the same object, as well as in phonology. For example,

when people use the word ‘toilet’ in UK, it is ‘washroom’ for the US. People take a lift to the next floor in England, but an elevator in the USA. So when people in different regions use different words and phonology for the same object then it can be termed as *lexical differences*. Though different groups of people exhibit variation in the way they speak English, which is referred to as dialect, yet it can be naturally understood or intelligible with one another. Thus, Victoria, Robert, and Nina state,

“Dialects are mutually intelligible form of a language that differs in a systematic ways. Every speaker, whether rich or poor, regardless of region or racial origin, speaks at least one dialect, just as individual speaks an idiolect. A dialect is not inferior or a degraded form of a language, and logically could not be so because a language is a collection of dialects” (430).

Sometimes it becomes difficult to distinguish the difference between two groups speaking communities whether they reflect two different dialects or languages. But for better solution it is to note that when dialects become mutually intelligible, or when a dialect can be understood by other dialect group, such is referred to as the same language spoken in different dialect. But when a dialect cannot be mutually intelligible, such dialect becomes a language.

Narrowing down into the context of the Tangkhul community, a very peculiar or rather interesting phenomenon exists in regard to language. The author is of doubt whether in the world there is any other community, other than the said community, that

has different languages spoken in such a way that the language spoken by a village cannot be understood by the neighboring villages. Believe it or not, this is the case of the Tangkhul community, residing in the eastern part of Manipur state of India. Every village has its own language, though in some cases due to the proximity between some villages people could understand to communicate with each other. Yet mostly people in different villages speak differently (other than the common Tangkhul language) that one cannot understand what the other says. Such is the case of the so called Tangkhul community.

In course of time language becomes a tool, either in a *constructive* manner or in a *destructive* manner. Of the latter, for the Tangkhul Nagas, since there is no script being used to be found, it is difficult to ascertain whether there was really a script in the ancient time as claimed by the general people, and in particular by the scholars, saying that there was once a script written on the hide of animals, but were eaten up by the people in times of famine to do away with starvation. So also, that, dogs ate up the skin in which the script was written. History was passed on from generation to generation traditionally through stories, folk songs, folk dance etc. Hence, with the passage of time it loses its authenticity. Nothing can be traced back in a conclusive manner of the history except that the said community is of mongoloid race and warfare loving people and were very much excluded from the civilized world. Precisely, before the British rule and more importantly before the advent of Christianity; tracing back to the time between 19th century and the early part of the 20th century, the Tangkhul Naga community was known to be greatly involved in the warfare between one village and the others. Here language becomes powerful and destructive tool, for no one knows what the other is planning to do in their

warfare, for the opponent knows no meaning of what the other utters to do so. Though Tangkhul language is the common language for the said community yet unity could hardly be put to work as the community existed in a manner of varied languages spoken. It may sound superstitious, but looking into the shawls worn by the Naga tribes which distinguish every tribe through having its own pattern and colors woven traditionally, has something very logical way to say about. Unlike the rest of the tribes, Tangkhul shawls stand unique in which the edges in its breadth have the ending with the threads let loose. Whereas the other tribes would all have the threads on the edges tightened in knots of four to six threads. Hence, the rest of the Naga tribes would say that among the Naga Communities Tangkhul tribe's shawl has a unique pattern which signifies the different languages spoken to the extent that every village has its own language being spoken. Further it is learnt that the Tangkhul community was the most engaged in regard to village disputes and warfare among themselves, bringing disunity among the same community due to the existence of varied tongues.

In the usage of language, coming to the constructive side, since time immemorial every village has different tongue, whereas Tangkhul language is the common tongue for the said community. But since there is no written script to be found, literally there could be no further steps to be undertaken in learning and educating the people. Who knows what course of action could have been followed in the field of education, should the said community not have undertaken or adopted English script. Be it for the better or worse English language had to be adopted, and that all to the credit of William Pettigrew, an English missionary who fought through all odds to educate the people. It is him who

brought the light in the darkness. He had a dream and is being realized by the present generation. As mentioned earlier that since Tangkhul language could not suffice the need in educating the people, so also in various spheres of life, be it political, social, economic etc., the adaptation of English language evidently becomes important as an opportunity, as introduced by the said pioneer.

2.12. The 'Standard'

Discussion in the usage of language under the sub-heading 'Language and Society' seems to unfold the mystery of Pandora Box in which a language or dialect seemed more prestigious or praiseworthy, whereas another seemed to be jibed at, but behind all the discussions what lies the reality, comes to the foreground and this is what one would wish to know and clarify it.

The dialect or language taught in English or grammar classes in school, given rise through prescriptive grammarian, and the dialect or language used by political leaders, news-casters are considered the correct or standard form of a language. Taken English as for an example, Standard American English (S.A.E.) is considered to be the most dominant or prestigious dialect called as standard dialect of English that many Americans nearly speak. But in reality Standard American English is an idealization. Why is because nobody speaks this dialect because SAE is not defined precisely, but in case if anybody did it we would not know it. Attempting to come up with a precise definition of SAE, a conference was held in 1990s comprising of teachers and linguists yielding no success as

it could not qualify everyone's view of SAE. Though SAE was once used as standard language by national broadcasters, yet today many use regional dialects or style of English which is not universally accepted as standard. Another example, though BBC describes its English as the speech of educated professional, using Received Pronunciation (RP), yet at present other regional dialects such as Scottish, Irish etc. are found to be heard on BBC program.

Of the purist, they believe that some languages are better than others. They wouldn't go for a change as they feel it will lead to corruption. Therefore, the purist would prevent the differentiation in language or dialect. So also for political control, some languages and dialects have been banned. For examples, during the reign of the Russian Tsar, the only legal language permitted was the Russian language whereas Armanian, Ukranian and other languages spoken by national groups were banned. During the period between 1910 and 1945 speaking Korean language was restricted as imposed by the Japanese during its rule. To establish English as an official language was initiated in the United States by amending the constitution passed by the electorate in California in 1986; in Colorado, Florida, and Arizona in 1988; and in Alabama in 1990. Throughout history many languages and dialects have been banned to various degrees which are opposed by civil rights minority-group advocates.

Upon the Tangkhul Naga community, so far, no such restriction has been enforced, but by choice, though through conditional matter, having no script of their own, the said community has been in use of English to the extent that students in the schools

are encouraged to learn and talk in English through the imposition and restriction such as that, some sort of punishments are imposed upon the ones who don't go by the rule. Otherwise Tangkhul language is orally used in other places. Having different languages from village to village, the use of the common Tangkhul language comes in variations. Of these, the language spoken by the people of proper Ukhrul seems to dominate in terms of social, politics, economics and in business as it is the commercial and business hub of the said community. In times, without much realization people from different places would try to imitate the way they speak, but to some, in reality they would like to mimic the way the language is spoken by the said group.

So, what does it matter? Does it actually make sense to think that a particular dialect or language of a group of people is better than another? In times we tend to agree to be so. But let us see what Victoria, Robert, and Nina have to say in it,

“No dialect, however, is more expressive, less corrupt, more logical, more complex, or more regular than any other dialect or language. They are simply different. More precisely, dialects represent different set of rules or lexical items represented in the minds of its speakers. Any judgment, therefore, as to the superiority or inferiority of a particular dialect or language are social judgment, which have no linguistic or scientific basis” (441).

Social function plays an important role as it can impact the minds of the people to think of superiority and inferiority of a dialect or language with another. For if the dialect or

language spoken is of the wealthy, influential or of powerful members of society, it is bound to have important implications and influences upon the entire society. Likewise, whichever of the languages that dominates the rest, and is thought to be important and also influential in the lives of the community, then, whoever aspire to become successful in his or her career, would be required to learn and speak of that dialect or language.

Where does your dialect or language stand today? Do you feel high or low? Remember, dialect or language is nothing but for the purpose of communication between people, which are just simply different, but furthering to the binding of the people through oral or written form of expression of a language. As for the Tangkhul Naga community, the people don't deny their own Tangkhul language, but uses it as a common oral communicative language. On the other hand, since this community is deficient of having its own script no further progress could take place in the field of education among the people. The said community is but compelled to adopt other language script i.e. English language, through the introduction of the English medium by William Pettigrew during the middle part of the 20th century. The only gateway for the people's dream and aspiration to be realized is through English language, as taught at various levels i.e., from kindergarten to college. The outlook for knowledge, development and struggles in various fields could be attained or achieved through the adoption of the said language. Hence, Tangkhul community is required to learn and speak English even if it is not their own language.

2.13. Bilingualism

Bilingual refers to the term when either by an individual speakers or a society have the ability to speak two or more languages. The ability of an individual speaker is called individual bilingualism, whereas, of a society, it is societal bilingualism. The way how people become bilingual may vary. Acquiring bilingualism could be of the people growing up in a family in which more than one language is spoken. Others learn language by moving to a new place or country. School is also a place where people learn second language. So also, if a community is rich in linguistic diversity it leads to bilingualism through the interactions between speakers of different languages. Bilingualism may also be referred to as when a country has two or more languages as spoken and are recognized officially as national languages. For example, India is a bilingual nation, for India has adopted English as official language along with Hindi.

In the individual bilingualism some people could make regular use of more than one language to a degree of high proficiency equally. On the other hand, some people make use of the second learnt language to a high degree of proficiency but lack the linguistic competence of the native language. In the present generation, the latter seem to be gaining more on hold in general. Many of the minority languages are at the threat of being extinct. Coming home to the context of the Tangkhul Naga community, we can get a very clear example, that is, at the emphasis of educating the young ones, much of English language is being emphasized in school as well even at home. In doing so the second language is becoming more used to, to the young minds other than the native

language, making them feel foreign and strange of their actual native language. This is the case of those families staying away from one's native places or going abroad, due to various reasons, be it for further study or for job. In such situation, especially the children are to be brought up in an atmosphere in which they have to be acquainted with friends through foreign languages. Even at home with the family members, the children get more used to with foreign language, usually in English, tending them to forget using their own native tongue.

One may learn or acquire another language orally, but to be more effective in one's learning and also to be professional in it, such learning will face deficiency in the process. So for the effective result oriented purpose, one needs to under-go the process of learning which includes reading and writing a language. One is required to know the script of the intended language. In this way oral as well as written form are both to be taken into consideration. Hence there is an indissoluble link between language and literature, which will be discussed in the following.

2.14. Relationship between Language and Literature

According to dictionary, *Language* is, "The system of communication in speech and writing that is used by people of a particular country or area." (Oxford)

According to dictionary, *Literature* is, "Pieces of writing that are valued as works of art, especially novels, plays and poems."(Oxford)

According to Aniket, “Literature is the fine, artistic use of a language to represent and explore the human condition” (69)

Given the definitions, language is the spoken-word part of the people, for the purpose of communication, where as literature is the written words, which is also meant for communication of ideas and knowledge. Both are of complimentary to each other. For an example, in an analogical way:

“Language is to literature, as soul is to the body”

The emphasis is such that, if the soul is not in the body, it is just the structure, having no meaning in it. But when the soul is in the body, the texture and framing work of the body become alive. Hence, it becomes a meaningful person. Likewise, literature cannot exist when there are no words or languages to be spoken about. But when books are written with words it gives meaning to literature. Quotation in support reads, “The language-literature aims are, we repeat, complementary, the book has been organized to make them so, and you cannot achieve one without achieving the other” (qtd. in Ian 64). It can also rightly be said that, language is born, but literature is invented. Language is put into effect and utilized to a greater height through literature.

2.15. Functions of Language in Literature

1. A priori to writing

Language compared to literature is much older in its usage. For even before literature came into use people had been using language as a medium of communication. For example, at the early stage of childhood, through the combination of actions and sounds being heard from the parents and the siblings, a child learns the language first. The ability to read and write cannot precede learning of one's language, for oral language provides the basis for later reading success. Having acquired one's language, it will enable him or her to read, furthering to writing.

1. Building block of writing

In the process of the writing, language brings the framing work, as to what choice of words are to be used, later putting it into sentences with the out pouring of ideas through the language. It is to be understood that language determines the experience and changes to suit its audience through writing.

2. To articulate a plot and to put characters in the writing

In the formation of writing a play, plot and character have to be articulated. To do so, articulation can take place through the use of language. In order to articulate a plot and to put characters within its machinery one needs language.

3. Language a medium of literature

In writing, for example, a play, some features such as character, plot, setting are of necessities. To do so, language comes in to do the part. It also modifies the way the readers are to experience in the writing. In this way, language creates character, describes a setting, and modifies the way we experience the writing.

2.16. The importance of language in literature

The following points can be used for the better analysis of the students' education assessment as the importance of language in literature.

1. Literature is made accessible through language

As discussed earlier, language gives form to literature. For with the formation of words it gives rise to the latter, giving the texture and putting it to writing. It is to be understood that language precedes writing. For example, it is necessary for a child to acquire and be able to comprehend a language in order to move to the next step, that is, to be able to read and understand the text, which will further enable him or her to do the writing. In the process of learning, language comprehension is bound to contribute significantly to reading comprehension. In this way literature is made accessible through language.

2. Creative language activities bring better understanding of the literary text

To understand the literary text one should be encouraged to experience the process of writing by letting him or her take the role of the writer, instead of being only just a passive reader. This can be done through group discussion, performing a play, writing a different ending to a story etc. Ian Butler puts it, “The best way to understand how a text work, I argue, is to change it: to play around with it, to intervene in it in some way (large or small) and then try to account for the exact effect of what you have done” (64).

3. Development in a language skill promotes engagement with the text

This brings as to how text can be better understood through the promotion of language skill development. To do so, language activities or exercises, in the way of sentences completion, gap filling, summarizing, reading, listening, and unscrambling sentences have to be taken into consideration. In doing so, it will enable the students to have better engagement with the text.

4. Competence in language develops literary competence

One may learn a language but still be illiterate. But one cannot be literate without learning a language. So, to be competent in literacy, one has to be competent in language. But in today’s world language without literature has no place to be counted for in the society because literature is the mirror of the society reflecting ideas, knowledge shared,

social, economical and historical facts which are recorded through writing. In this way literature makes language meaningful through writing.

2.17. The Power of Language

Looking into the given noun phrase, ‘the power of language’, obviously let one’s mind to focus on the very word ‘power’ which is initially associated with that of the power of man over another. It is the power that suppresses the free-will, and the weaker, by one who is stronger through command and obedience of the suppressed. In the existence of human societies there will always be struggles for power. In such arena of struggles it is always a ‘do or die’ leaving no room in giving up, in some way or the other, depending upon the levels of each individual in a society. As the saying goes, ‘human needs are limited, wants are unlimited.’ In general people would crave for more, for satisfactions of one’s wants are unlimited. One could even go to the extent of taking another’s life through money power, political power or power in some way or the other. Power, in general, can be coined as the root of all evil that prevails in all human societies, as opposed to freedom. For, as the one in power would always be in a state of mind to keep it to himself, so as others may not take over him or her. At the thought of being independent, one would use any means in climbing up the ladder of power. In attaining the power, one’s thought gets occupied with the struggle defending the equals and responsibilities, which will always haunt in his mind for *more*. Here, while craving for

freedom, ironically, the one in power is lost in freedom as opposed to freedom. The weaker one loses freedom too when suppressed or oppressed by the stronger.

In the case of 'power of language', the problem is a complicated one. For the power of language is not only meant as a means for the service of power; it can even undermine power. As mentioned earlier, since language is the source of life and power, the power of language can also be translated into as language of power. The reason why is because all powers finally use language; to convey through it, in the command, where others must only hear and obey. Whoever speaks has to use a language and thus depends on language. Be it a skillful person yet one cannot monopolize the power of language, for ultimately power of language does not lie with the speaker but with the language itself. In a sense, power of language belongs to language itself. The power as such could belong to anyone and be part by the one who has a language. Language becomes a powerful instrument for the purpose of exercising power. Power of language, in the words of Norman, "...power can be won and exercised only in and through social struggles in which it may also be lost" (43). Source for social struggle is or can be done when language is put forth as it is the most powerful instrument that it can have the desired impact for the desired target. As a means of power, language can be rhetorically used by politicians to seduce, persuade or even dictate the commons by the dominated ones, as can be seen in a day to day life. Be it for job, sales etc., all sorts of advertisement in one's vicinity, avenues, markets and work places, hoardings add up to the crowding of places with all sorts of seducing languages.

2.18. Characteristics of the power of language

Aside of the introduction of the power of language as discussed above, we shall now look into the various underlying characteristics in the power of language.

2.18.1. Creates Society

With reference to the Christian perspective point of view, going back to the time of creation, having created mankind i.e. Adam and Eve, God commanded Adam to name all the things he had created. The implication is such that it was intended that man, as created in his majestic image, quoting the Bible “And God said let us make man in our image, after our likeness;”(King James Version, Genesis 2:26), be in use of language unlike the other things or beings as created. It also obviously implies that there was language created even before man was created. To this, it could be that Aniket was or wasn't aware of what is mentioned in the Bible yet clearly states, “Before the first awakening of our consciousness, language was echoing about us, ready to close around the first tender seed of thought and to accompany us inseparable through life” (69).

From the given point of view, as one would agree, it is clear that language antedates society. For, society cannot be established until linguistic signs for communication are created. So also society cannot be created until the people have some common values. And to bring common values among the people it requires language, for which it is to embed and articulate the values. It is through language that binds the people and keeps them together. The needs of individuals are for companion, fulfillment of

wants and security, and for which a sort of expressions of language, aside of actions and sign language comes to the forefront. Thus, to reciprocate the requirements and needs of each individual, language becomes an important vehicle resulting to the creation of society.

2.18.2. Social Identity

How does one identify oneself? Of course it is through the expression of words using a language. At the same time it could also be done through sign language. For this, let us take an example of a dumb person being stopped by police on his way home. In such situation he would signal his license to the police. Here he uses sign language. But here we would like to ponder more of the audible or written language in use.

As it does with an individual in identifying oneself through language we would like to have a broader lookout into a broader sense of social identity. Social identity comes into being through collective individual identity because individual relates to society through living together in an organized way. So then, how do we identify a society? The various ways of identifying a society are: **first** of all, it's through language. No doubt there could be many communities speaking the same language, but one can identify another as to which community or society he or she belongs to through the way one speaks a language. For, in general, any individual living in a society is influenced by the society he or she lives in, in the way he or she speaks a language. Common way of pronunciation, accents and intonation are sure to be followed. For example the way

Indians speak English can be easily identified through pronunciation, accent and intonation. So also it is with the Russian, Korean, Thai etc. In the case of the Tangkhul Naga community, during the olden days, though in the absence of written language, yet in all spheres of life, be it political, social as well as economic life, people used oral language, also accessing to many aspects of culture such as in songs, folk stories, customs and other traditional values. Though limited in written form, yet through means of oral practices the said community could identify themselves through their possessed oral language and culture enriching the present generation with rich heritage and the legacy left by the forefathers, through which brings the pride in identifying themselves as a unique identifiable group of society. In the words of Nandita reads, “It is through their language that people get access to so many aspects of culture- songs, folk stories, customs, traditional medicine and values” (111). Like how language plays an important role in identifying a society, **secondly**, it also could be done through the people’s dress. For example we can identify Indians through the dressing of saree, kurta etc., which are worn colorfully and beautifully. And of the Tangkhul Naga, to mention a few, they have Haora and Chonkhom (shawls) worn by the males and females respectively and varieties of Kashans (lungi) worn by the females. We can also find a typical dress of the Myanmarese, Thai, Red Indians, and Eskimos etc. And **thirdly**, the different kinds of food people take varying from community to community or nationalities. Talk of the taste of India- it includes colorful dresses, places of interest and also the specialty of Indian dish which is known for being hot and spicy. We also have Chinese noodles, Korean kimpap and kimchi, getting very popular in many places. All in all, one may get adapted with food and dress of others, which may seem to conceal one’s identity but in terms of

language it is most likely that we cannot do away with the way of how we use language through our way of speaking- that is pronunciation. The way language identifies society vary to some degrees with that of the others as mentioned above. Language as an important factor in identifying society, John J. writes, “Social identity and ethnicity are in large part established and maintained through language” (7).

Though Tangkhul Naga community has no script of its own, yet with the adoption of English script, the said community could read, write and make use of English language even in their conversation as a means of communication. Beside this, Tangkhul language, which was in ancient time only meant for oral communication can now be put into writing through English alphabet letters. Thangkhul language is recognized to be the first tribal language from the North East India to be included in the CBSE syllabus. The said language is also introduced in schools as vernacular subject.

Having given the identity of society through the use of language, it becomes an important instrument, for in that, being in a society any individual gets identified through the identification of a community or society to which he or she belongs. In the process of growing up, in the formation of his person and personality, language is not an element in which an individual acquires at a certain point, but rather the acquisition of language is precisely the process in which the individual constitutes himself, not only as individual but also as an independent subject. By means of a language a person attains to a consciousness of himself and with the surroundings. In doing so he acquires competencies to act and to make himself understood, in a word, he not only learns to

interpret his world, but he receives his world through and as language. The identity-forming power of language does not only make themselves understood to each other, but the capacity of being able to make oneself understood also found a feeling of belonging and belonging together. It gives the sense of belongingness and oneness. As such no one would feel being alone, refused, rejected or deserted. Thus the role of language in social identity brings home to one's mind the binding force of a language in society.

2.18.3. Globalization

In the past ancient people had no proper idea of how the world looked like in its shape. In their only means and ways of understanding was that, the earth is just a flat one and that when one walks across the surface would come to an ending edge. No one could have imagined that it is round in shape, for they were confined to their own respective vicinity and areas owing to having no advanced technologies such as the means of transport to take them to far off distances from their places, so also, means of communication to talk to others to know how the other side of their own limited world looked like. When such could never be dreamt of, it was beyond their faculty to imagine and comprehend, until only when Greek philosopher Pythagoras discovered the earth to be round in shape. This was almost 2000 years before Columbus, that the ancient Greek argued that since the moon is a sphere and also the sun a sphere, the earth should be a sphere. In general the discovery was received with much accusation and criticism by the innocent mass of people until it was proved by some individuals going round the world sailing.

Today, with the many new- found technologies, people could go even out into space to see the reality; advancing the knowledge of the people with such information in every field of education. With all the technologies, stronger nations could conquer many weaker nations; reaching places, crossing many barriers through various means of transport. The seedling of the language of the controlling nations over the conquered nations did sprout in order to gain political as well as economical control. The present generation is what the result of such action is. For instance let us take India for an example. British-rule over India has led to the use of English language as a national official language, as it has also been done too, to many other nations of the world by different nations such as French dominating the countries of Africa and so on. But at present generation, English has come to gain the most hold over many nations of the world. From kindergarten to internet no other language is found to be used as much as English does. To support, the following quotation calls for of how English is important as a global language, “English has been called, ‘the lingua- franca of the whole world’ and is in standard used at international business meetings and academic conferences” (Victoria, Robert, and Nina 453).

In today’s world, especially the American English has dominated the whole world by means of electronic media through English language. It has become an indispensable source of information in every field of learning, be it in school, work places and even at home. America, today, heads the world in politics, social and economic. It is the outcome of its dominance through language.

2.18.4. Social Change

Change is something what makes something becomes different, or it can be meant as the result of something becoming different. Change could be for the better or worse. But even if it is for the better it doesn't come easy, for it takes challenges and struggles to achieve it.

In social context there are ethics and norms embraced, accepted and practiced by the society. The way in which various social values are put into effect, come a long way to be realized. To do away with what has been realized and is in practice by society becomes a matter of great concern. No matter what one or a group within the society propose or suggest for the better, yet the society in general will not usually easily be ready to accept a change within their practices as followed by them. For the society will always feel that their practices in regard to their social values are at best and meant for them in general. Or it could that be of the motive for selfish gain by some individuals, group or leaders to do away with any change that comes along which is against their wish as desired. For example, dictator(s) would never wish for a social change within the parameter in which they could exercise their power, and as long as they could dominate dictating the subject. For in that, the motive of the dictator(s) is/are to utilize the power for their ultimate selfish political gain. They would do anything to do away with anything or anyone that comes along their way.

On the other hand, social change could be for the better in general. By nature, human being would always crave for something good or the better. And as human wants are unlimited people would always go for something new or for more. Social change comes into effect when a society accepts of that change brought about. But though it is a collective effort to realize the change, yet someone who is an optimist leader, who thinks not only for oneself, but for the greater cause of the society, needs to initiate in propounding of the cause. One has to be tactful in doing so, for it is sure that there will be some to go against it, impacting much upon the rest of the members. Though they knew of the good cause, but as for the reason, they could feel too much of a sacrifice of their usual way of practices. In such circumstance able leaders who can drag the society in the right direction through tactful methods educating the people becomes the need of that hour. Social change is a societal phenomenon. Change can be brought through factors such as social, political and economic. To bring the change to fruition sort of medium is needed for the implementation of the said factors to be effective. And the medium for the stated factors is nothing more than language. For it is through spoken or written language that when expressed does the working. It takes some sort of powers to drive the intent in the right direction through the power of the medium, the reason why is because all powers must finally use language. When powers are discharged properly- usually by good and able leaders, they will be able to instill the minds of the mass for the good cause of them.

Of the three factors i.e. social, political and economic, which influence the change in society, social aspects is given more weight-age to contextualize in its content as a

matter of subject. No doubt, *political* sphere of life is one of the main working-force in bringing about social change. For the running of society is driven through politics. For instance political leaders in the name of service to the people exercise their powers mostly and sadly for their own good gain. But when a society is governed in a healthy political environment it will enable the people to live in a peaceful manner, causing a change to occur in the lives of the people with greater utility of their every resource made available, bringing better standard in their livelihood. *Economically*, when people are better off they will lead a better standard life. Old ways and practices which are inherent with the people can be realized through better economic life enhancing the minds of the people with better education. *Socially*, to bring about the change is much to be shouldered upon the leaders. To bring a change, the society in general should be able to imbibe the social values which are meant for their betterment. To do so the leaders should have the capacity and ability to inculcate the values in the minds of the society. Here comes the importance of language- be it in oral or written. It is through expression of language that plays the role in bridging the gap between two opposites. The importance of language is such that it incorporates social values. And what is of value to society is incorporated into language to produce standards, ideals and goals. Society is bound to change when that which is of value to society change. Initially, though it could be hard for the people to accept a change in their society, but through the exposition of the social values, which is meant to bring better standards, ideals and to bring the realization of the intended goal, is bound to bring achievements.

Social change that occurred to the Tangkhul Naga community might not be true or applicable to all the rest, but in the case of the Tangkhul Nagas, who are Tibeto-Burman of Mongoloid origin, residing in the eastern Manipur of the North-east India, were then, in the past illiterate to the extend, a British missionary William Pettigrew mentioned in “Forty Years of Mission in Manipur-1896 to 1934”, through the compilation work of Jonah and Mahangthei,

“There was no written language, almost every village had its own dialect, and not a soul in the whole tribe knew anything of even a rudiment of education. Any old piece of paper was grabbed and looked upon as a curiosity.Mr. Pettigrew set about learning and reducing to writing the dialect used....” (83).

It was only when the British missionary set his feet in the hilly Tangkhul Naga areas, that, the enlightenment in the field of education came about. The sole purpose of the then missionary was to propagate Christianity among the then so-called *animists*. The term animists as consulted with an elderly person,

“The Tangkhul community was then considered as animist which mean worshiper of nature, but as we look into the history the said community was never found to be so. They never did worship the sun, rocks and rivers as attributed, but in fact they were found to have worshipped the unknown God of heaven, known to them as Varevarah” (A.S. Shamphang).

To do so, the missionary had to undertake the form of educating the people, in order to let them be able to read and write. The missionary had to face a lot of hardships, for the reason that he was thought of as a spy, children could not be spared of the field work as it was their only hope for their sustenance. But the love and sympathy shown to the people made their hardened heart moved, letting to a progress and finally resulting to an excellent harvest. To quote Jonah & Mahangthei, “....under his skilful hands their Babel of tongues was reduced to a printed and intelligible language” (97).

The native tongue which could not suffice in the use as an official language, as there were no written records, was met through the adoption of English word as an official language. Today, almost 100 percent in all the institutions use English as a medium of instruction. Most of the literature available are in English, enabling the people acquire higher education and knowledge, bringing a better life with the rest of the world. Thus, in the stated context, the role of English Language in the lives of the Tangkhuls has brought about changes in the lives of the people.

No one knows what course of life's action could have taken place if it was not for the great sacrifice that William Pettigrew made, enhancing the lives of the said community to the extent that the people can now have a better, reasonable and worth living at this present generation. At the cost of propagating Christianity, people have, in return, learnt to be educated. Sprouting the growth of spirituality has led the people shun the old, rustic and primitive ways of life, learning to forgive and forget, of which the detailed discussion shall be done in chapter 3. Knowing not even the rudiments of

education was reduced to writing. People have learnt to make the fullest advantage through English language, in that, they could now achieve higher education as aspired. The detail is to be discussed in chapter 4. Through the outcome of acquiring education, people now live a better standard way of life through better hygienic or healthful diet and living. Importantly, it has also let the people be awakened from their deep slumber, in that, the people in the olden days lived as a segregated society, causing great division through waging wars among themselves. People now have learnt to live a united and dignified life as one.

To develop literacy skill one needs a language, as it is the major platform. Aside of the parents and other family members, schools and institutions play a great role in educating the children. But to put the importance of oral language (which is a priori to writing) into practice can be overwhelming, as to how to approach the taste of building this fundamental skill. Thus, the educators are placed with much responsibility, for which it becomes very important in building more of the knowledge and awareness about the importance of oral language among the teachers. The reason why is, because students need to tune in with listening, thinking and reasoning.

Learning a language and to read and write is but to socialize one as human being, through which it will enable a person to meet the challenges for his/her life sustenance. Further, it is to socialize the individuals for the binding of the mass at large. Language plays an important role in social function. In the words of Sue, she says that language “...is an important way we connect with other people, build relationships and share our

thoughts and feelings. This social function is fundamental to human existence and in itself is an important reason for developing oral language” (1). Language thus plays an important role in the development of literacy skill. For through language vocabulary is built, furthering to the development of producing complex sentence through speaking and writing.

To whomever one may ascribe, but it is God who has gifted mankind, endowing the knowledge, the ability to use language, making the distinction from the rest of the beings here on earth. Further, with the adaptation of writing of a language it has made mankind a tremendous progress in every different field of knowledge. Thus, though language may survive without literature and not of the reverse, yet for the greater benefits the two are complimentary to each other, enhancing mankind come up to the status overpowering other beings on the planet through the binding force of language.

Chapter 3: An Introduction to Christianity

3.1. Introduction

As of the fore-going chapters, on the part of the missionary's intention in promulgating Christian faith, it is to note that the prime necessity in furthering the goal was to first educate the people and that in foreign language in English. It became almost a kind of impossible task for the missionary, for in that, the Tangkhul community was cent-percent illiterate. Had the people then had their own script to begin with would have been a different way in educating them. It would have been easier in the course of teaching and learning, but having not known even a rudiment of education made it all the worst. The missionary thus had to take cautious and serious steps, first, to win the hearts of the people for his intention of his being in their midst. Secondly, the missionary had to instill the need of education in their minds, so as to let them be awakened from their being innocent. Thirdly, it was meant to mainly let the Tangkhul community understand and accept the essence of Christianity, along with which it was to uplift from their down trodden living condition bringing development for their own welfare in life.

The need of education was thus the need of the hour to such group of community who had then no realization of it. Time comes and goes, it never stays the same. The application of meeting the need differs from time to time. With the passage of time and the increase in knowledge the world today has even become more competitive in every field of knowledge.

3.2. Analysis

3.2.1. Socio-Historical Background of teaching on Literacy

Speaking of literacy, it can be said that, the Tangkhuls, from the remote past till late 19th Century, was almost nil. Having no written records has caused a great setback and hurdles to the present scholars, which is but a proof of the past literacy condition of the people. The conception of the past history of the people can only be made up or traced through oral traditions. Albeit as aforesaid above regarding the literacy condition about the ancient past, yet it is important to mention that though not in written form but in a rather different manner, educating especially the young people, was of regular phenomena prevalent in the past life of the Nagas as a whole. To this 'Morung' which is an Assamese word comes into its prominence to be mentioned and discussed. The word Morung in Assamese means 'dormitory'. Of the same it was also known by different names in different tribes, like for example, for Ao as 'Aricher', for Lotha 'Champo', Sema 'Tikha Chang', Nocte 'Poh', Tangkhul as 'Longshim' etc.

As of the subject matter, aside of the rest, we will ponder on the Tangkhul 'Longshim' meaning 'long'= group and 'shim'= house. Therefore Longshim is a 'group-house' where all the boys and girls have to live and sleep from the time they are admitted in the dormitory, which is of course of separate dormitory for the boys and girls. The eligible age group for the admission to the dormitory is from 12- 13 years of age or at the attainment of their adolescence. Unlike the other tribes, the 'Tangkhul Longshim' is not setup just anywhere they like, but the chief's house as the dormitory. The house of the chief thus has to be big enough to accommodate as many members as according to the

size of the village. To be the chief of a village, a person is one who is acknowledged of his bravery deeds, especially during the time of war. He should be able to command respect and honor from the people through his ability and wealth giving away; providing feast for the whole village which is not an easy task for the rest of the general people. The dormitory or the Longshim is thus setup in the chief's house itself. It is usually decorated beautifully, with all the carvings and the paintings of the animal heads, warriors in full armors, which is an expensive thing, for it needs a lot of people and strength in bringing the wood/ logs as required materials. For the preparations and erecting of such a dorm the chief has to provide all the expenses for the experts and the man power in terms of such as providing food, feeding the many. In case the members of the Longshim assimilate in large numbers and that it could not accommodate all the members, then the responsibilities of such is shared by the heads of the clans in the village.

The dormitory or Longshim is the pivotal, focal or the central position in the village organization. In the words of Khashim Ruivah, "The institution 'Longshim' occupied a central position in the village organization and administration, as an institutionalized mechanism of social control and socialized education" (93). Such organization is firmly based on 'Longshim' through which it acts a watch- tower in times of war; keeping all the war tools or weapons such as shields, swords, spears, axes, and etc.. It is an important place where all the important decisions are taken up through meetings of the elders and members of the village in times of war, feuds and also of internal problems. Most importantly, it is a place where the young people (from the time of their admission to the dorm) learn various skills such as art, craft, carving, painting and above all listening to the elders telling the oral traditional stories which is an eminent part

in keeping the tradition alive from time to time handed down to the younger generations. Discussion in detail will be taken up in the foregoing chapter.

Apart from the traditional way of education among the people, there is no written record found to have been in practice as they were then illiterate. It is believed that some sort of script existed in the ancient time, but it vanished from being preserved. Here we quote T. Luikham, “The script was written on animal skin, of which was eaten up by dogs. Hence they thought they would never acquire literary knowledge ever again” (17). Of this, A.Nshoga wrote the same, but of his, in addition, it reads, “The famine was so terrible that it continued for years together and at the end of starvation to survive, they devoured the animal skin, which contained the Naga written script” (16). In this way the art or the knowledge of written script came to an abrupt end and was denied of the people, making them but illiterate. The past history could thus be handed down only through oral tradition from generation to generation. The light of learning through tangible written books had not yet dawned then to these people, for the main occupation of the people was field work which was based on for their sole survival.

Therefore, till late 19th century, education was nil and seemed to be considered as a taboo, in general and especially by the rich and well- to- do families. For when the British (specially mentioning of William Pettigrew and his wife, 1896- 1934) came to the Naga hilly areas, as missionaries, to educate the then animists (people of nature worshippers), tried to convince the people to send their children by offering them food, clothes and materials like books, pencils etc. , which were looked upon in curiosity. To this the general as well as the well- to- do people flatly rejected the offers on three main reasons. First, the missionaries were thought of as spies for the British Company. In the

words of W. Pettigrew as compiled by Jonah and Mahangthei, “The people about Ukhrul were suspicious; they could see no reason for the missionary coming, and it took a long time to win them from their utter difference” (68). Secondly, at the thought of the daily work which had to be completed through manual work, children could not be excused from the field work for which their sustenance was to be depended on. Thirdly, the well-to-do thought of the offer as meant only for the poor, who had no enough food to feed the hungry children, clothes to cover their body.

The offer was not totally rejected by the natives due to the sympathy graciously displayed by the missionary (and also the approval given by the ‘Awunga’ (headman) to accept the missionary as their teacher). Besides many British missionary pioneers who came to the Naga hill, it is worthy to make a mention of William Pettigrew and his wife Mrs. Petty (in the context of the Tangkhul Nagas). It was he who first stepped into the soil in the said region propounding and propagating Christianity. As a forerunner, he did much, in the sense, to the extent that he was selfless, dedicating his precious life for the cause of enlightening the people that were in the dark. In the process he could not help but had to take a further step to educate the people, which was an up-hill task. For then, the people were illiterate. One can obviously just imagine the difficulty, for to them the art of reading and writing was so foreign, was it not it would have been much easier, but to bring up such people to the light of understanding and knowledge; as limited they were in literary knowledge, and as rustic in their very existence of life, there was hardly any room other than for a mere survival through manual work in the fields. Quoting W. Pettigrew, as compiled by Jonah and Mahangthei, “Their only desire is to get money to build a big house, buy two or three buffaloes, and sufficient cultivation for their needs

....,and lead a dissolute life” (61). Thus the need of literacy came to its place to enable the people to understand their own pathetic condition (as isolated they were) and to enlighten their minds, bringing the awareness of the value to the society in relation with the world at large (as compared to other more civilized world). Discussion on all the challenges meted by William Pettigrew shall be taken up further in the on-going chapter; of how the people were in the past and of what he had done for these people.

3.3. Methods and techniques of teaching

In an ever fast growing world of today, it has become very important and also to be taken seriously in educating the young minds in the right way so as to prepare them meet the needs and challenges in their future life. To help meet the exigency need of the young minds greatly depends on how the students are trained and that at the right time. Teachers thus play the role of potters shaping the clay, that is, the young minds. In order to let the teachers be efficient in their teaching role, the researcher would like to discuss some important points on the methods and techniques of teaching briefly.

Methods

The discussion on the methods of teaching in general will be of great help to the teachers as they get into the classroom in their various teachings. They are:-

1. Preparation

Even before a teacher gets into the classroom and begins each unit or lesson, it is of prime importance that the teacher prepares the lesson well with detail outline that he or she will be teaching. Teacher should be well versed with the subject matter in order to fully be equipped in hand the knowledge that is to be implanted to the students. Teacher should see that the class is so arrange in a way that the concentration of the students are drawn toward the teacher. Also, if the space permits, it could be arranged in possibly in a semi-circle.

2. Orientation

To catch the attention of the students, deals with how a teacher handles, and that in the first place, the way how the introduction is done in order to motivate the class to create salubrious atmosphere for the whole period to be taken up. Having well begun, the attention of the students will not go astray. Concentration of the students will flare up to the maximum, and through which resulting to good understanding of the lesson.

3. Classroom Procedure

a) Role of teacher and students

Teacher plays a role model in shaping the minds of the students. This takes place in the forms of speaking and in actions. The way teacher talks and acts have much to do to create positive impact upon the young minds. Teacher should see that the students are handled accordingly. For, it could be that at first the students would hesitate to answer. It is important on the part of teacher understand the pulse of each student. They are to be encouraged in their weaknesses and such through which it will embolden enabling them to be more courageous the next time. Should students not grasp new ideas even after a few trials, drop it for the next time. Throwing of question should be initially done on confident students or invite voluntary individual. This will create self confidence as exemplified by the bolder ones, and that even the weaker ones would be encouraged to learn to come up-stage or respond from their places.

b) Expressive stage in speaking

After few days of having been with students in the class they will begin to reveal a readiness to answer in an approval way through mouthing or mumbling. In such stage the students either in group or individual, as fit best, should be invited to answer to some simple question through yes/no response. Question can be progressed to answers involving more than a word or words. Obviously students will begin to even lengthen their answer.

c) Expressive stage in writing

With the acquaintance and the attention of the students won by the teacher, study papers can be handed out to the students after few lessons. Here, the students can be asked to write out some few words used in the class. Though some weaker student may fail or hesitate to comply, yet they will like to catch up with the rest, furthering to their progress. With the attention and progress made, it can be furthered to reading and writing in a more progressive manner.

Techniques

The process of teaching and learning usually comes under classroom oriented approach. The techniques of teaching can be broadly discussed under three developmental stages. They are: 1) Comprehension 2) Early production 3) Speech emergence.

1) Comprehension stage

This is the initial stage where students begin to learn to have maximum opportunities to experience comprehension. In it, the teacher will create activities in such a way that will design and enable students to recognize the meaning of the words in a meaningful context. Further students should be invited to guess the

meaning of phrase without even knowing all the words and structures. In order to let the students grasp maximum understanding the teacher is advised to:

- a) Use visual aids
- b) Modify speech and speak slowly emphasizing key words within the context.
- c) Do not force the students for responses. They will when they are ready.
- d) Let the students focus on key words.

2) Early Speech Stage

Given the opportunity to let them recognize the meaning of words and phrases in positive manner, the students then will voluntarily move into the second stage of learning. Here, the students begin to use English words in response, in the form of yes and no, one-word answer, and through strings of words and phrases. Teachers can use the techniques pointing to objects such as tables, boards etc. in forming questions so that students will answer objectively within the context of the lesson.

3) Speech Emergence Stage

With proper understanding and recognition of words and phrases, students will be ready in the production of speech improving their learning in quantity and quality. They will improve to answer in longer responses through wider range of vocabulary. Oral as well as written language are simultaneously advised to be applied whenever appropriate and possible. Activities involved in the process of

widening the range of students' comprehension in learning, furthering to their speech emergence can vary, and that can include some of the following such as: group discussion, problem solving activities using maps, charts etc., skits, reading and writing.

3.4. The evolution of teaching methodologies and Advantages and limitations

Ways of teaching methodology beginning from the past to the present has never remained the same, but has taken drastic change over time. With the advancement in human knowledge and technology, it has led to the evolution in a more varied and advanced method in numerous ways of teaching. The evolution of teaching methodologies has taken its root from *oral communication* to *written communication*, *broadcasting* and *video*, and *computer technology*.

1. Oral Communication

The earliest means of formal teaching was in the form of oral communication, and that is, through human speech. In ancient times, the form of teaching took place through stories, folklore, folksongs etc. Traditionally, the history was passed down from generation to generation in memory, which is still the case in many aboriginal cultures. The case applies the same to the context of the Tangkhul Naga community till late 19th century. The only form of teaching was through oral tradition in memory. Here, William Pettigrew had mentioned in the compilation work of Jonah and Mahangthei "There was no

written language, almost every village had its own dialect, and not a soul in the whole tribe knew anything of even the rudiments of education” (83).

2. Written Communication

With the advancement of human knowledge, transition took place from oral communication to written communication. It is learnt that written documents came to existence in ancient Greece by 5th century B.C. in the case of India, slate board came into use in 12th century, latter on to be replaced by black board and chalkboard 18th century. The form of writing can be traced back to Bible time, in which, Moses chiseled the Ten-Commandment on table of stone saying “ ...And he wrote upon the tables the words of the covenant, the ten commandments” (King James Version, Exodus 34:28). Invention of printing press came about in Europe in the 15th century bringing a drastic change in technology of teaching. Thus, faster rate of development in teaching and learning could take place with the advancement through the availability in procuring written materials as books.

3. Broadcasting and Video

Beside the advancement of written communication comes the broadcasting and video which was primarily initiated by the British Broadcasting Corporation beginning in the year 1920. This was able to facilitate adult education through radio broadcasting. It could reach the most interior parts where people can be benefited in their learning.

Television programs can highlight documentaries, demonstration of processes etc. in educating the mass.

4. Computer Technology

Science and technology through computer has brought immense change in the field of teaching. Today, the world known as 'computerized world' has become a small place, and that is due to invention of computer technology. Traditional way of teaching and learning through hard copy book, writing on the board with chalk are being replaced by scientific way of LDC, power-point teaching and presentation etc. This technology has made a lot easier because any sort of information required can be retrieved at finger tips on computer, it can store any amount of information, and work can be done through it at faster rate and in an efficient way.

Thus, as we have come through the stages in the evolution of teaching methodology, it has given us an ample understanding of how the process of teaching could come to be more effective and efficient with advantages but not without limitation. Hence, we now proceed to the advantages and limitations.

Advantages

Advantages in the light of the evolution of teaching methodology can be clearly understood that, as it was in the past that people had no written form of communication

but had only oral form, and that, in memory. But with the advancement in technology teaching and learning can be done more effectively. In that, first of all, it is more reliable through written material. Secondly, information can be stored and retrieved when required. Thirdly, information is made available in every field of knowledge. All in all it has made a world of difference bringing development to the people.

Limitations

The world today is known as communication age through computer technology. No doubt, it has brought lot of changes and development, but not without limitations. They are: first, in the past people learnt in memory, making them really learn in practice, but at present people depend on technology, depending on computer to do almost all the requirements, because of which it has become a routine task causing forgetfulness. Learning becomes a mere external symbol, lacking deeper understanding of the knowledge in the long run. Secondly, the advancement of technology cannot be applied in remote places and also in times where electricity fails. Thirdly, to procure the equipments and to maintain are beyond general affordability. Fourthly, scientific applications could be resisted from local teachers. Fifthly, local language and cultural issues can come on the way to its application, in that the publicity cannot be made available in all languages and dialects. Cultural issues in video programs such as people in it act and dress could be against them. Lastly, the advancement in computer technology has caused drastic harm to the society, especially the youth, in the form of watching

many obscene pictures and information that can retard their minds from purposeful and meaningful way of learning.

Hence, with the advancement in science and technology, there has been tremendous development in teaching and learning, but not without mix blessings. Hence, parents, teachers and elders are responsible to see to the need of the young ones, directing them in the right path for their successful career in future.

3.5. Religion

Mentioning of religion, having not many, to the Tangkhul Naga community, immediately clicks the idea with the concept of the two, i.e., Christian and non Christian. But as we look into the religions of the world followed by different groups of people, one could say that there are countless religions in the world. To this, one may disapprove of the statement. We then have to contemplate into the meaning of the word 'religion'. For when religion means any faith and belief followed and practiced by anyone, there could be numerous ones in number that it becomes uncountable. In a narrow sense if we look only into the recognized religions of the world the statement stands wrong, but going into the literal meaning of the word 'religion' it could go out of hand to be able to give a count on it.

Clashing of one with other religion, since time immemorial, has been a regular phenomenon. Here, the author is not trying to make any attempt to number its numbers

nor of which is superior or inferior to the others, but in actual sense and usually without much realization, one would tend to think his or her religion to be superior, if not better than others. As embraced by one, no one would like to deny or forsake the religion followed by him or her unless willful or forced conversion is made by others for some or other reasons. One would naturally be conscious to stand by the faith and belief he or she professed to follow. In doing so a person is signified as valued individual citizen in the society. Identification of oneself also comes through one's religion. Violation of its rule and practices would only bring disciplinary action upon the violators, even to the extent of dismissing such a person from the group. Religion is one of the important entities in identifying an individual and the community at large so much as that it could lead to communal clash. There have been so many incidences, for examples, the Muslim extremists taking over institutions by kidnapping of the school children, to defy the western education adopted by African nations. Coming home to India the incidence of mass conversion of Muslims to Hindus that happened in December, 2014, which triggered tensions even in the parliament, became a great national concern. Hence, of the religion, it is not either easy to give up or give in one's religion.

This chapter is to mainly deal with ancient past religion of the Tangkhul community and also the introduction of Christianity among the people. It is to bring out the impact created upon the lives of the Tangkhuls through the introduction of Christianity. Weighing the negative and positive aspects of the impact, the latter overweighs the former which is but for the betterment for the said community in every aspects of life. Hence, before coming into the introduction of Christianity among the said

community, we would like to first know something about what and how the religion of the ancient past was, and after which, having discussed of the introduction to Christianity, we shall come to the understanding, as to what the introduction of Christianity to the people has to do with the literacy of the Tangkhul Nagas.

3.6. Religion of the People Prior to the Introduction of Christianity

Religion plays as the most integral part in the lives of the Tangkhul Nagas. In every sphere of life religion is the centrifugal force in the lives of the people, keeping them alive in their day-to-day's endeavor. Worthy of consideration, so much as that, without first performing religious rites, ceremonies and sacrifices to their god or deity, no venture of life is thought to be of value to them; be it social, economic, politics, domestic and household activities. In seeking God's blessing, performing rites and offering prayers become a day-to-day phenomena. Since religion is deeply incorporated in the lives of the Tangkhuls, no business is undertaken without invoking their God's blessing first. Without doing so it is believed that they are sure to face failure and any sort of calamities would befall upon the whole society. Taking religion as the foremost importance in the lives of the Tangkhul Nagas is what made them a staunch religious group of people, keeping it in the forefront and for which it occupies the predominant place in all their doings. Hence, under this sub-heading we would now like to ponder upon the following.

3.7. Concept of Religion

As a community, having led a staunch religious life, let us to question in our minds as to what kind of religion they profess to follow and also one wonders, if so, whether they had a name for their so-called religion. But as we look into the history through oral tradition, so also through recent written records of the scholars, never we come across a name given or mention to pacify it. Being it, yet it is made known to us that, to the Tangkhuls, religion means following a pattern of faith and belief in a supernatural being, who is thought to be the creator of all beings and the universe as well, to be in control of. To be religious means to live an exemplary and virtuous life. It also means to adhere and to be true to one's tradition. For the Tangkhuls, all the activities of life are carried out traditionally and in it religious rituals are incorporated so much as that no actions of life could take place prior to it, for all routines of life is bound to some beliefs and traditions. Religious beliefs and practices are found to dominate and guide in the existence of the society in all aspects of life. Tangkhuls, in the remote past led a simple and rustic life. Their main concern was for their practical immediate needs. Protection from physical harm, such as sickness and death, and also for the procurement of food in abundance had to be dictated through the measure of religious observances within their sphere of social conduct.

The incorporation of religious rites and rituals dominate in every sphere of life of the Tangkhuls. For family matters, rites and rituals are conducted by the head of the family i.e. the farther. As for the whole community the 'Sharva' (priest) along with the

village chief undertake all the necessary rituals that are to be performed. Religiously, the Tangkhuls lead a corporate life where equal participation of the entire village community is found to exist. For as a religious, social, political and economic unit, each individual is expected to be of contribution for the good cause and welfare of the whole community life. In contrast, the sin of an individual can adversely affect the entire community. The traditional religion of the Tangkhul is regarded as highly honored such as that the breach of it even by an individual can cause doom to the entire population.

In contrast to the above given statement, some writers and missionaries have branded the Tangkhuls and the Nagas in general as animists, pagans or heathens. But looking into the life of the Tangkhul community, they never were in any kinds as attributed. They were not found to have worshipped any sort of idols or graven image, be it trees, sun, moon or animals. Instead they were found to have beliefs and faith in the Almighty God who created everything. Though unable to comprehend, specify and give an explanation for the reason they believe in, yet they for sure did believe in that Omnipotent and Omnipresent, the unknown God. To this A.S.W.Shimray writes, “The Tangkhuls believe in the existence of a Supreme God whom they call by different names such as Kasa- Akhava (master of creation or creator), Varivara (source of peace), Kazingpa (the one who dwells in heaven/ dweller of heaven) and Reisang- Chonmi” (192). Religious ethics to them is of great importance, for they believe that, in it and by it, is what all their existence is all about.

3.8. Various Beliefs and Practices

Religious by nature, as the people are, the Tangkhuls have various beliefs and practices through which, in their sustenance, the various following such as, belief in spirit, black magic, superstition, necromancy, possessed of spirit, lycantrophy, etc. are very much incorporated in their social-cultural life, culminating in their very existence.

3.8.1. Belief in Spirit

Belief in the existence of the spirit prevails much amongst the Tangkhuls. The people believe that there are two kinds of spirits (Kameo), as good spirit (benevolent god) and bad spirit (malevolent god). In the remote past no other than the name Kameo is found to be the notion of God. It is through the introduction of Christianity creating the notion of God as Varivara and Satan as Kameo or Chipee. Of the former, if the people, in their struggle of life come across with any success, such as good harvest, desired baby boy being born in a family or any other successes in any kinds of business they pursue, it is considered to be a blessing from the Kameo (good spirit). In case of the latter, if any undesirable happenings befall on them, it is then considered as the handiwork of the bad spirit, resulting to, as it could be, death, famine, loss in war etc.

Bad Kameo, who dominates and rule the earth, also known as the master of destruction, who is capable in creating harm to mankind, through such as sickness, disease, natural calamities and death, is propitiated by the people through religious rites

and sacrifices in order to ward off bad omens and sufferings. Though the people believe in the good spirit, who is known as the protector of the earth, yet they would first of all turn to the bad spirit, but in case if the enticement turns out to be a failure, then the people would turn to the good spirit to invoke protection from further untoward unprecedented happenings and also for blessings.

But it is to note that though religious by nature, yet unlike the other religions, they have no designated place of worship such as church, mosque or temple. There is, however, a leader like a priest, known as 'Sharva' for the whole community, who leads the people out in all rituals. In a family, father also acts as 'Sharva' for their occasional rituals. As the people do not have designated place of worship, the propitiation can be held anytime and anywhere according to their need and situation. The notion such as salvation and incarnation, as believed and practiced by other religions, is absent from the Tangkhul religion. The conception of heaven is not found to be accepted, nor thought of. In the words of B.C. Allen, "The religion of the hill tribes is of the usual animistic type. They seem to have vague ideas of a future life, and attribute the troubles that beset them in their earthly career to the machinations of evil spirits whom they endeavour to propitiate" (65). However, people believe in the afterlife. In it, it is believed that after death one's soul or spirit goes to 'Kazeiram', which means 'Land of Death'. It is believed that one's practical life is depended on as to how pleasant or miserable life would be in 'Kazeiram'. If one led a good virtuous life while on earth would indicate the death person to live a good life in 'Kazeiram', while whoever leads a bad life on earth would live a tormenting life in 'Kazeiram'.

3.8.2. Black Magic

Practices of black magic in the past prevailed among some people. The purpose of it is to spell cast upon the enemy who causes sickness, even unto death. The practice is such that a person who possesses such trait with power is sought for by the intended person. It is also that when for a recipient of the magic cast on would like to do away with it or dispel the cast away calls on a person who possess more powerful magic. In general, though such practice is considered as demonic act yet when such incident befall on a person, he or she would only but out of helplessness turn to black magic for a cure.

3.8.3. Superstition

In the realm of the Tangkhul traditional religion, superstition plays an important role in the lives of people. The rituals or of performing divination dominates in every walk of life. Prior to the execution of any intended plans different methods of divination is carried out to see the omen. According to the prediction of the omen they would either carry out or withdraw the intended plan. Various methods of divination are such as Sa Kha Khai (wild animal crossing divination), Harkho Khayang (cock divination), Kapa Khayang (bamboo divination), Hara Khayang (egg divination), Tongtila Khangapui (dragonfly divination), etc.

‘Sa Kha Khai’ is referred to wild animal crossing over the vicinity of a community settlement. As usual wild animals live in the forest away from human

habitation. It is unusual for the animals to come into human settlement. Hence, out of their belief, should the wild animals such as tiger, bear, deer, etc come into vicinity or cross over the other side of a village, then, it is considered as bad omen, for which it is believed that something bad is to happen in the form of fire, war, death, etc. 'Harkho khayang' is another kind of divination sought for. In it, usually a white cock is throttled or strangled to death. Here, the position of the legs of the cock is carefully observed. For if the right leg is found placed over the left leg, it is considered a good omen or a venture, if not, it is considered as bad omen. It is for the better that the plan be cancelled, lest they face the consequence. In Kapa Khayang, a bamboo split, especially of the outer layer, is taken to be split into two equal halves for divination for various ventures such as before going to war, hunting, naming a child, travel, marriage etc. If the bamboo slit results into two equal parts it is considered to be of good omen. Otherwise, it is considered wise to hold back the intended venture. Hence, before taking any further decision, splitting of bamboo is meticulously examined. In Hara Khayang, an opening is made on the top of the egg. It is then placed on a burning heap of paddy husk or hot ash. As the egg gets heated it begins to boil, and here the direction of the spilling of the egg is meticulously examined. This divination is mainly carried out to decide as to which side of the area the jhum cultivation should be done for that year. As for the Tongtila Khangapui, which means a flight of dragonfly, it is natural that the dragonfly flies in flock usually somewhere around late summer and early autumn. But if flight of dragonfly is observed during spring season, it is then considered as bad omen.

3.8.4. Necromancy

In Necromancy, the Necromancer acts as the medium to communicate between the living and the dead. It is generally believed that when one dies he or she goes to Kazeiram (Land of death). Out of their belief, loved ones and the family members would approach the necromancer, who is either a priest or priestess. In the process, the priest or the priestess falls into a trance, and his or her soul/spirit goes to Kazeiram (Land of death) to communicate with the dead on behalf of the intended person. It is believed that, the priest, having contacted with the dead comes back from the land of the dead with reports of how their loved departed one(s) is/are. Also wishes, advice, guidance, etc. from the dead person is conveyed to the loved ones through the necromancer.

3.8.5. Possessed of Evil Spirit

In Tangkhuls possessed of evil spirit is known as Rai Kaphung. It is learnt that there are particular family line possessing this trait. Though unintentional, yet the person of this trait, even when having of deep thought of anyone, it so happen that his or her spirit goes into a sick or healthy person, causing severe pain even unto death, while the person who causes it is at home or in trance. The person who is attacked produces the same voice of the attacker. Likewise, it could happen intentionally too. In the process, to cure the attacked person, someone tries to find the part of the body where it pains the most, for in general the attacker is believed to be hiding in the body of the attacked person. In giving much pressure, holding fast, the attacked person cries out in pain, in an

exact voice of the attacker saying, 'Please leave me alone, I'll not come again'. After confirming with threat that he would be treated worst if he comes back again, the attacker leaves the body leaving the attacked person unconscious.

3.8.6. Lycantrophy

It is learnt to believe that Lycantrophy, which means Khangayei, in Tangkhul language existed in the remote past. It is not found to be heard of any more, but gossip goes in the air saying such and such family belongs to Lycantrophy ancestor. In Lycantrophy, a person turns into an animal, and roams about in natural habitat, eating wild fruit and plants, while eating of animal flesh is not heard of. Growth of hair on the parts of the body, as well as nails becoming longer characterizes the turning into Khangayei. As in movies, Lycantrophe is usually seen in the form of wolves, but in Tangkhul it is mostly heard of to be in the form of tiger or snake. It is not a permanent thing that such person turning into wild animal-like remains in the forest, or away from usual human, but there comes a season that such person comes back home as normal, and in times goes back in such form again. In some cases, it is learnt that a person's spirit turns into an animal and roams in the forest while he himself is at home in a trance. In times when the spirit animal gets killed by hunters the person at home dies after a day or two.

3.9. Christianity

Having gone through with the traditional religion of the Tangkhul Nagas, it is learnt that the term or the word Christianity was neither known to them nor heard of till almost late 19th century. They had a god, whom they believed to be the creator of all things, beings and the universe; as unknown god to them though. The people had no written books or scripture to affirm their belief in a god whom they worshipped, yet out of their conscience the people were sincere and faithful for which they were known to be a staunch religious group of people. As mentioned earlier, no venture of life would take place without first rituals, rites and ceremonies. Christianity, to the Tangkhul Nagas is a recent one, which is just a century old. Christianity, to these people can still be considered as young. And hence, as it could be, Nagas and the Tangkhuls in particular are found to be as sincere and faithful to their new found religion. No doubt, even prior to the advent of Christianity, the said community led a rustic life yet lived a simple, sincere and faithful life, be it to themselves or to other communities. Quality in their sincerity, faithfulness, truthfulness and reliability are found to have been executed in an exemplary manner. To this, as a witness, William Pettigrew, a British missionary by origin, under the American Baptist mission has made a comparison with the Manipuri, in the column of 'Report from the Tangkhull Naga field' in the compilation work of Jonah and Mahangthei, which reads saying, "The missionary found a people anything but truthful or reliable. The Manipuri is reckoned a liar, but these Tangkhul Nagas can beat him. The missionary has not come across one yet whose words or actions can be fully relied upon" (14).

We shall now look into as to how Christianity came about among the Tangkhul Nagas, what it took in initiating the connection between the two opposite poles-like i.e. the non- Christian and the Christian, finally reconciling the two into one as to the latter, and also as to whom the credibility for the result of such a plenteous harvest should go to.

3.10. William Pettigrew: A Forerunner

William Pettigrew was born on January 5, 1869, in Edinburgh, Scotland, and was educated in Livingston College, London. Under the Arthington Aborigines Mission, England, he accepted to go to the foreign field, as early as at the age of 21, in 1890. Thus, he was destined to come to India, reaching Bengal in 1891, and making it as his first field of location. As a man gifted with learning of many different languages (which shall be discussed in the later part) he acquired Bengali language through Mr. Hallam, to the extent that he spoke the language with exceptional freedom and accuracy. In November 1896 he was married to Alice Goreham of Brighton, England, who had then been known and in touch with each other since high school. She was born on December 20, 1869. Their marriage took place at William Carrey Chapel in Calcutta, through which they were blessed with two sons and two daughters. Mrs. Alice Goreham Pettigrew, due to persistent illness preceded her husband in death on January 10, 1934. He married again, a former missionary to Assam, Ms. Ethel Mazales in 1934. William Pettigrew died on April 10, 1943.

On the arrival of Pettigrew in Calcutta, he was met and warmly received by Rev. & Mrs. H.G.E. De St. Dalmas, who had then already established Arthington Mission Station there. Being faithful to God, he waited upon the Lord to reveal him as to the exact place where he should be stationed at. When others tried to evade troubles and hardships, William Pettigrew took it as an opportunity on hearing the massacre of 1891, taking it as the Lord's calling to serve in such disturbed area. In the words of William Pettigrew, as compiled by Jonah and Mahangthei, "The massacre of 1891, in which seven British officials were killed by the Manipuris attracted his attention to Manipur, and applied for the permission to enter the state to work among the Manipuri Hindus, but it was not until January, 1894, that permission was granted" (viii).

What an irony compared to others way of thinking and perceptions, for he chose not like most others do, who would like to reside in ones comfort zone with favorable condition and situation. He rather chose a war torn zone for a place, taking it as a place of God's calling and to be serving and working with people in such a place. With perseverance he waited for the permission to enter into the field of Manipur state. To his greatest joy, having waited for three years, he was finally granted the permission to enter Manipur, in 1894, by the acting political agent of the state, Mr. A. Porteous. When William Pettigrew arrived in Imphal valley he was accommodated in the P.W.D. Inspection Bungalow for a month. He tried to make every opportunity in enquiring the place and around, especially touring around the villages. After a month, when the Assistant Political Officer moved into a new bungalow, William Pettigrew was then given the permission to occupy the old one. It was, of course, much more comfortable

than the P.W.D. office, but since the bungalow was situated near the cantonment, which was within the Raja's enclosure, and also since the situation being tensed, for the Manipuris had not forgotten the events of 1891 massacre, he tried to be away as much as possible from such place. As he looked for a better secluded place from such political related avenue, he finally got a place to settle in Chinamukkah. The first primary school in the valley was established in Chingamukkah in which fourteen boys turned up on the first day of opening the school on May 7, 1894. But not long after the return of major Maxwell, the political agent from his furlough, William Pettigrew's joy turned out to be a short lived one, for he was asked to abandon the work in the valley and instead to confine his missionary work among the Tangkhul Nagas in the hills, and that too on his own risk.

Sensing the Lord's hand being upon him, no matter what, in such a state of ambivalence, of whether to take the challenge or not, it did not altogether discourage William Pettigrew in his venture, for though, even in a state of being in a war zone area, yet he had a determination to work with the Manipuri Hindus. Comparatively the valley was preferred than the hills as the former had better facilities, in terms of communication, transportation and also in medical terms, whereas to go into the hills, having no means of transportation one had to take to take the challenge trekking that many hills along with the uncertainties of encountering the dangers of wild animals. Finally in 1896, William Pettigrew with the permission sought, entered the settlement of the Tangkhul Nagas.

One can just imagine of how one's life, as a stranger, could be in and with such aboriginal tribes of people, having had no contact with the outside world, as isolated as

they could be. Having learnt to have lived an independent life, the coming of the British government was nothing but to them it was an intrusion in their normal existence of life. It was in such a condition William Pettigrew came into this primitive type of people. To the Tangkhul Nagas, in such state of affair the appearance of any strangers, especially the British were an unwelcome thing. As discussed in chapter 2, the very sight of William Pettigrew was thought of to be a spy for the British government. Thus, his first task was to win the confidence of the Tangkhul Nagas, to convince them that he was not a paid agent for the British government.

Reaching the intended final destination in the homeland of the Tankhul Nagas was not the end of all the struggles, but in fact it was the beginning of his journey in an uncharted sea of challenges. Suspicions in the minds of the native people about him was to be considered with utmost care, for his life was at great risk, for the people being known as head hunters, to take someone's life, especially the White British such as William Pettigrew could be as easy as throttling a chicken or killing a mouse. In the words of Sothing W.A. Shimray,

“His presence in the Tangkhul country was not a welcome sight for the Tangkhuls that is why the villagers of Ukhrul was about to kill him but for Raihao the chief of Ukhrul (then known as Hung phung). On request by the missionary for a place to set up a makeshift camp, Raihao allotted him a place called Lungtung at the Awungtang locality of Ukhrul, which the locals believed to be haunted, because his life was not worth a salt to them” (180).

Amid such belligerent atmosphere, and as the people were not very amicable, William Pettigrew faced great hardships, yet he envisaged a change in the lives of the people. The first one year was spent in preparing the groundwork of his ministry, such as building his own home, trying to be congenial with the people and the surrounding, not to misconstrue the minds of the people with the intention of his presence. He constructed a temporary bungalow consisting of three rooms with thatch for the roof and mud for the walls and the floors. People looked upon him mixed with curiosity and misunderstanding, meanwhile he tried to be friendly with the people. As William Pettigrew's intention was to Christianize the people his main attention was focused on children so as that he could train the young minds in order to realize his dream he had for the people. To bring such a conception to reality, he worked vehemently and completed the first school building in January 1897. On February 19, 1897, twenty boys turned up to start with the schooling. Since then the number of students increased and attended regularly. The students were taught to read, write and sing Christian songs. While teaching to read and write was something, trying to Christianize the people was another more of difficulty, amidst isolation and indifference. It was not until six years of toil that in 1901, the first converts into Christianity of twelve boys from the mission school were baptized and that with great hurdles and resistance from the parents of the students.

3.11. Mission in Progress

Gone were the days of toil with hurdles and hardships, yet William Pettigrew endured it all under the leading hand of God. No matter what, amidst the hardships he was still then happy and satisfied for the door had opened up and was progressing in educating the people, for which the sole purpose was to Christianize the native people. Since the establishment of the school in 1897 with the enrollment of 20 students, the number of students increased year by year. By 1903 the L.P. school (elementary) was upgraded to U.P. school (middle school). From among the first group two students were selected to be teachers in two different schools. They were Hamringla, as a teacher in Ukhrul proper, and Heitheng in Humpum (Hundung). Seeing the progress made between 1897 and 1905, eight more students were selected from among the students to become teachers in various ten schools located in different parts of Tangkhul area. Some of the earliest schools opened up in Ukhrul district were Phatang, Talla, Khangkhui, Hartun, Faring (Hallang), Shongran, Chingchui, Paoyi, Humpum and Ukhrul proper. Though these schools were state-run schools, yet for the proper upkeep, William Pettigrew was given total responsibility and freedom to maintain the schools. After passing out from these schools, some in the service of the Lord became evangelists and some became government servants.

Soil preparation through schools became a fertile ground in Christianizing the native people. Beginning with a handful of 12 baptized members into Christianity in 1901, the number grew to 70 by 1907. But since the faith of the people was not firmly

grounded, even those evangelists and pastors could not abide by the total teachings of the Bible. The converts were still mixed up with all the traditional beliefs and practices. Many could not do away with Zam (traditional beer). It is sad to learn that when William Pettigrew pressurized the believers to adhere to the beliefs and standard of Christianity, not to be mingling with the non-Christian especially in drinking and many other evil practices, only seven faithful few were found to be firm standing for the Lord. The faithful ones were Honlei, Leishisan, M.K.Shimray, T. Luikham from Ukhrul proper, Kuishon and Machongthei from Kampha and A. Poromsingh from Phaying. Poromsingh was then the lone Christian from the Meiteti community. These seven faithful people are worthily considered as the earliest real converts into Christianity. Holding fast of the few faithful ones, William Pettigrew saw to it that they were not led astray as the others. Moved by the spirit of God, these people under the pioneer worked relentlessly that by 1917, not limiting only to Tangkhul region but Manipur as a whole, there were altogether 335 church members in different villages, in different parts of the Manipur state.

During France war, H.J. Higgins, the P.M.S.D, not being able to persuade the native people, entrusted William Pettigrew to collect Labor Corps from the hilly areas of Manipur. To this, initially, the hilly people rejected the call, but William Pettigrew was able to convince them saying, when the British Government was suffering at war the hilly people ought to be convicted and thus oblige to the call. Having persuaded by him some people volunteered for the cause in which six Christian workers were selected to lead the group mainly for the translation of language. The six Christian workers were, Kanrei,

Poromsingh, Teba, Leishisan and Ngulhao. Later, even Pettigrew himself went to war at the capacity of being a captain.

Sensing the fruitfulness through Christianizing the hilly native people, for when the people had been civilized from barbarous ways of life that, the British government by then had an easier hand to tame them (for a better colonizing more places though) to be under their control, and also through W. Pettigrew, the people having helped at war, the state under the British rule could not help but trusted Christianity much to a high degree. This brought much credit to W. Pettigrew winning much confidence of the British to be trusted to a great extent in his missionary work. So when the missionary work could not be contained only in Tangkhul areas as there were many other thirsting souls awaiting in many other parts of the state, he sought for the permission in extending the work, especially, in transferring of the headquarters to Kangpokpi. Such plea could not be turned down due to the favor and great help extended by the hilly people under him. It was thus in 1917 that the permanent headquarters was shifted to Kangpokpi, for the reason that it had better facilities especially in transportation, communication etc. Prior to the transferring of the headquarters Dr. and Mrs. Crozier were called in as medical missionaries to assist in the work of William Pettigrew. Hence, with the expansion of work, Dr. and Mrs. Crozier were entrusted to look after the North- East and Sadar area of Manipur and W. Pettigrew, the North-West part.

As a sign of progress and fruitfulness, the first convention of the Manipur Baptist association was held in Kangpokpi in the year 1928, in which thousands of people

attended the meeting from different parts of Manipur. By then the permission was granted to evangelize the entire hill region of the state. The second convention was held again in 1931, in one of the newly organized church in Tangkhul Naga area. The most heart touching moments were when the centennial celebration was held on March 7-11, 1996, at Long ground, Ukhrul, to commemorate the 100th year of the coming of the gospel to the Tangkhul Nagas in 1896, in which a huge sea of people gathered to thank and praise the almighty God of the universe. From the Pettigrews only Mrs. Elizabeth, the Granddaughter of William Pettigrew, the youngest child could make it through to witness the grand celebration and the harvest of her grandparents. In her words, as compiled by Jonah and Mahangthei, "I wish my mother had also come, so that she could see the fruit of the labor of my grandparents with her own eyes before she closes her eyes" (vi). Mrs. Margaret (Peggy) the Daughter of William Pettigrew intended to attend the celebration but was prevented from taking such a long trip due to her advancing age. She died on 28 July, 1998 at the age of 93.

3.12. Strategies

As a man of vision, William Pettigrew dealt all the situations wisely and tactfully, leaving no room for discouragement, failure and any chances of hindrance in his work. He diligently executed all his work. In his outreach program, in Christianizing the native people, William Pettigrew used various methods and measures as his strategies viz. education (which shall be dealt in detail in the later part), sympathetic nature,

gramophone service, magic lantern service, meeting the people's domestic needs, medical assistance and bible picture roll program.

Distinctiveness of being a white among the native people, when the British were considered as intruders, it was life-threatening concern to the then Tangkhul Nagas, for their peaceful existence in their own secluded environment was disturbed. For having been an independent group of community, they did not wish to dream of being under the yoke of the British government. Hence, in such juncture, the presence of a stranger, such as William Pettigrew was never a welcome thing. He was considered as spy for the British government, for which the native people tried to resist any contact with him. But no matter what it took, yet William Pettigrew persistently struggled trying to win the hearts of the people. For even if, initially, people tried to distance from him, yet because of his sympathetic nature as seen by the people and his love for them, as witnessed by the many, in his various words and actions, finally he was able to prove himself of not being a spy but rather as a friend who was willing to understand and help them realize a better life.

3.12.1. Gramophone Service

In the preaching work of William Pettigrew, he introduced what was known as 'gramophone service'. This program was especially taken up in the afternoon, playing the songs 'glory song', 'tell mother I'll be there'. It was such a great attraction that a crowd would gather around to listen to the songs. Earlier, the people had never seen such a sight

of a music player nor heard any songs in such manner. Curiosity to see the equipment and to listen which seemed like heavenly muse singing brought many a crowd. Wondering of what the meaning of the songs were, the people began to enquire the meanings. At such questionings, William Pettigrew took it as an opportunity in translating the meaning of the songs to them. The door was opened up by preaching the meaning to their hearts. People were made to realize of how precious their lives to God and that for their own gain. Life after death to them was but a place in Kazeiram (land of death) but later they were taught of the real life after death which was previously feared upon. Their ignorance of future life and fear of death were thus done away with, especially with the song ‘Tell mother I’ll be there’, which meant the hope of resurrection and salvation, appealing the many hearts of those that heard it through. Quoting from the compilation work of Jonah and Mahangthei, “The chiefs and the elders of each village were preached to especially, and many truths went home by the shameful looks in their faces” (44). What ignorance had the people in the remote past? The idea of sin was so crude to them that earlier people led blind superstitious lives.

3.12.2. Magic Lantern Service

In the remote past there was no electricity to light their homes as we do now. Even burning of the paraffin oil lamp was of great exceptional ones. People usually burnt wood to light the house, especially in the kitchen. Aside of it pine resins were used for lighting purpose. It was then when William Pettigrew came to this place that he brought lantern which was also specially used in his missionary work and termed it as ‘magic

lantern service'. The meeting was especially held in the night, and that, with the consent of the village chief, in front of his house, where crowd of people usually could be accommodated. Having not seen such a sight, people were attracted to come. In doing so, the people sat around curiously looking at the burning lantern, while Mr. and Mrs. William Pettigrew preached to them the gospel, the love of God, the Old and the New Testament stories. People, young and old, listened with great attention, murmuring their approval to what was said. Thus, curiosity of something such as these led to something else which the people had never thought and dreamt of, but letting to the realization of William Pettigrew's dream.

3.12.3. Meeting People's Domestic Needs

The Pettigrews, in their various endeavors, applied work as worship. Help, within the spheres of idleness and laziness, was never practiced to be rendered toward the native people. In times of sickness, to procure medicines, they were never given freely, but were charged with trifle amount in the form of eggs, vegetables etc. They were taught the meaning of self support, and not to rely on the missionary. He in times provided work for the people for which some amount of money was given in return. But in times when famine occurred, he saw to their need that rice was freely distributed among the people. The love and affections received by the people in various circumstances made their hearts melt, through which W. Pettigrew could win the hard hearted people's mind and attitudes, making them do away with all the previous doubt and attitude toward him. His sincere love and sympathy toward the people bore fruit in such a way that they no longer

took him as a stranger but considered him as one of them, even more so, as a father, who was willing and ready to sacrifice his life for the cause of their welfare. They were taught the value of life, to be in service of each others' benefits.

3.12.4. Medical Assistance

As human nature, one hardly realizes or admits one's fault or weaknesses. But a time comes when one is in troubles and in need of something that we begin to realize our own weakness and the need of it. Anyone would begin to listen better to someone when in need of something. Being missionaries, Mr. & Mrs. Pettigrew, alongside their trait, to be successful, applied the technique of medical assistance to the people as one of their strategies. Having had a two-year course at the Livingstone Medical College, in dentistry and minor surgery in east London, enabled W. Pettigrew progress much in his missionary work. So also Mrs. Pettigrew, who shouldered much in the ministry team, had her training which included course in medicine and nursing at Sussex County Hospital, England. Hence, she could, along with her husband, use all the knowledge and skill she possessed in their ministry. But it was not without resistance and hesitation from the native people when comes to the application of medicine, for which out of their ignorance, it was against their beliefs. "At first the Nagas, while willing to accept ointment for external application, fear to take any medicine internally, lest they offend the evil spirit; but little by little Mrs. Pettigrew won their confidence" (Jonah, Mahangthei 90). Thus, in their preaching work, medical help toward the native people

became a helpful tool to be very effective. For when people came for medical help, they were preached to through their actions with love and care.

3.12.5. Bible Picture Roll Program

Another strategy of William Pettigrew was the illustration of the Bible picture roll. Having taught his handful students about the Bible through the help of the picture roll, they could grasp the truth in a meaningful way. Whenever this session was held, with the support of the students, it helped W. Pettigrew let the people enjoy and understand easier of the truth. The people would stare at the picture of which they had never seen such a sight before. For when the people had come, out of their curiosity, to see the picture, W. Pettigrew took it as an opportunity to explain about the truth depicted in the picture. To them the picture looked attractive and beautiful. They saw the people in the picture, healthy, good looking, beautiful and handsome. They were taught the examples of healthy living, prayerful and meaningful way of life. They were shown the pictures of those many faithful believers who gave up their lives for God, and above all, about Jesus and his soon-coming to take back those who believe to heaven. Hearing all such good news, the people were but convinced and challenged to realize their sinful and mistaken life. It was an awesome-struck moments to learn the truth and to find meaning in one's life while here on earth.

3.13. Girls' Education

People, in the past, had no idea to the meaning of education. As mentioned earlier, they had not even the rudiments of education. For when their survival was much depended on their daily field work, it was unimaginable thing to spare out their children from their daily chore work to be sent to school. It was too much a big sacrifice on the parents' side, as for the labor force every child was accounted for too. So also, to the native people, it was as if a taboo to be in touch with outsiders, especially the Whites, who were thought of as an intruders or spies. So then, if the people should be so suspicious about anyone's attempt in educating their sons, one can obviously imagine how much more would they oppose in educating the girls. Though there was no actual distinction of classes among the community, yet understandingly girls were meant for drudgery household work, to look after the younger siblings, and also in times, as needed, for the seasonal field work.

It was with great difficulty and struggle that Mr.& Mrs. William Pettigrew had to face in cracking a hard-nut-like minded people in educating the girls. For even when the parents had become Christians, they were still reluctant to let their daughters go to school to be educated, thinking it to be out of social norms. Hence, it took more than a decade to educate the parents to send their girls to school. In their words "It took Mrs. Pettigrew 14 years to make any appreciable impression upon that attitude of mind, even where parents had become Christians" (Jonah and Mahangthei 89).

Alongside of Mr. W. Pettigrew, his wife Mrs. Alice Goreham Pettigrew, played a very important role when comes to dealing with girls. Seeing their personal trait of being so kind, loving, understanding and their willingness to help the people, the parents were finally convinced to send their daughters under the care of Mrs. W. Pettigrew to get education. As it was not in practice, and though still ridiculed by the rest, facing all odds, 9 girls turned up for the first time. These girls were not taught only how to read and write, but learnt about home sanitary, cooking various ways of healthy food, knitting, sewing, gardening etc., enabling them to learn to have a better standard of living, which was to later put into practice when they return to their various homes, even to set as an example to their neighbors, and especially, to get ready for their own setting up homes in their future life. Not ending up the studies of these girls under the said pioneers, but were later sent to Golaghat and Guwahati to be trained as teachers and nurses. With the return of these girls from their training, the first girls' school was set up at headquarters in Kangpokpi. Later the number of girls' enrollment went up to around hundred, from different communities such as Anal, Kom, Tangkhul and Thadou Kuki.

3.14. Why Education?

Gone are the days in which people in the past lived simple yet contented life within an environment of limited sources as available. Meeting their basic immediate needs was their main concern and care in their day to day life. People had no ideas of living luxurious lives as present generation does, for the amenities of life to them were limited as they lived in the world, in the time of ignorance. Whatever was, yet people

could live happily with satisfaction, contented life, so long as they could meet their daily necessities of life. But in today's world, life is not the same as it was then. With the increase of knowledge and technology, the world has become a small place. The world has become an arena, in which people are engaged in challenging with each other, fighting for supremacy from individuals to nations. All in the name of finding happiness and satisfaction in life, one and all have to but go through a lot of struggles, causing many a time; contention, hatred, separations, bloodshed etc. In search of happiness and contentment through wealth, many have ended up in sorrows to the extent of ending lives.

In the quest of making a better life, one needs a change, and that change is intended to bring development. One of the most important factors or tools to bring such a change or development is through education. In regard to education, no doubt, parents, individual abilities and friends make a lot of contribution, nonetheless formal schooling has a special place, not only because education and skill creation are among their prime and explicit objectives, but also because they are the factors most directly affected by public policies. Development is sure to come through education, for it is well established that the distribution of personal incomes in society is strongly related to the amount of education people have had. Generally, more schooling means higher lifetime incomes. This outcome emerges over a long term. It is not people's income while in school that is affected, nor their income in their first job, but their income over the course of their working life. Thus, any noticeable effects on the current quality of schooling on the distribution of skill and income will become apparent some years in the future, when

those now in school become a significant part of the labor force. Thus education through schooling is so important that it is sure to amount to development. Below are the points discussing on the importance of education.

3.15. Importance of Education

In the world today, education has become a basic human right, amounting to a significant factor in the development of children, communities and countries. Availing the opportunity of education, at the right time to all the children, especially girls, will help break the inter generational chains of poverty, because education is intrinsically linked to all development goals, such as enhancing human resources, enhancing standard of living in a society, supporting gender empowerment, improving child health and maternal health, better cognitive and social development, reducing hunger, fighting the spread of HIV and diseases of poverty, spurring economic growth and building peace.

1. Enhances the quality of human resources

Human resource deals with at the individual level in which individuals possess the main contribution to make up as a developed nation, for human resources are directly related to individual earning, productivity and economic growth. Awareness among the people, especially the parents and policy makers, in enhancing cognitive skills among the children is of great importance because such skills represent a key dimension of schooling outcomes. Hence, the impact of individual earning and productivity upon the economic growth of a nation is to be greatly measured with accountability.

2. Enhances standard of living in a society

Standard of living is the scale or the determinant to measure the economic growth of the people in a society. To bring realization into reality every individual's education is to be accounted for. Individual education with quality influences upon the speed with which societies can become richer. For when individuals can improve their own productivity and income, it is bound to impact the society at large because those years of education and acquisition of cognitive skill, particularly the core skills of literacy and numeracy bound to have economic and social pay-offs, as regards income enhancement. Besides individual productivity, incomes and benefits through education, it has the possibility of making others better off, because higher rate of more educated individuals in a society may translate in higher rate of innovation resulting to higher rate of productivity and incomes through the introduction of new technology.

3. Empowers women and girls

Enlightenment through the power of education creates self confidence and decision making power. It will make healthier choice for themselves and their families. It will generate better incomes and productivity that will lead to the elimination of poverty. Awareness through the benefits of education will reduce the impact of deadly diseases especially HIV/AIDS, and delay marriages. It will, thus, bring healthier home environment. In the words of Barbara and Gene, "... women with more education have smaller, healthier, and better educated families. As education expands women's horizon, opens up better earning opportunities, and improves position in the family and society,

couples tend to have fewer children and to invest more in the health and education of each child” (4).

4. Improves child survival and maternal health

Awareness through education will enable a mother realize better of paternal care beginning from post natal care till birth, even extending to the care of immunizing their children at the right time. Thus, the survival of the child of an educated mother is more likely twice than a mother with less or no education.

5. Better cognitive and social development

Evidence can clearly be seen in a society comparing between school going children and non-school going children. School going children in an organized school, starting from pre- school care, with aided material resources and extra co- curricular activities and qualified teachers will enable the child lead to better cognitive and social development. Whereas children with no proper education will tend to be shy, timid, especially facing harder time in social interactions due to inferior mindset.

6. Helps reduce hunger

Though the degree of success may differ from one to another, yet in general, it can be said that education is the gateway to success. A community with less education in the fast developing and changing world will not be able to join in the race of climbing up the ladder of development. Such community will remain as stagnant, leading a primitive way of life, while the rest of the world leads prosperous and successful life. In today’s world

hunger and malnutrition exists and do occur in the under- developed or poor countries. One of the main reasons is due to lack of education among the people. People of such are found to be ignorant with the knowledge of the world around them. Less education will obviously be of less knowledge, which will in turn lead to inability to take up professional jobs and hence the people will not be able to meet the demands or come up to the standard of the modern world. For the said reasons, education is a must to bring development for one and all, especially among the women, for when women are educated, they will learn to be self dependent, self sufficient in running a family. Proper healthcare can be maintained better. Malnutrition can be done away with the source of better income and with the application of better knowledge better family healthcare will be enhanced, doing away with hunger.

7. Helps fight against HIV/AIDS

It is through education that brings better awareness in preventing or fighting against deadly diseases such as HIV/AIDS etc. The world has been experiencing such diseases, having claimed many lives, and this happens especially in poor or underdeveloped countries. To solve the problems, it is through educating the young people, who are most vulnerable to it, and especially the girls who bear the brunt, more over by giving birth to the infected child, affecting even the future generation. “Educated women are more likely to enter into stable marriages and look out for their reproductive health, and much less likely to become prostitutes. Each of these factors is crucial in stopping the spread of AIDS. The contribution that educating women can make to AIDS control is suggested by data indicating that educated women reduce HIV prevalence... .” (Lawrence 12).

Sending the children to school will reduce the cause and the spread as they will be confined with their activities in the class rooms. It will shun them from such practices of using illegal drugs and also from involving in unsafe and premarital sex. Therefore, educated people are found to be healthier, as through the knowledge they can better be aware of than the uneducated ones.

8. Enhances economic growth

The seriousness and the importance of education are such that every nation implements free and compulsory education, and especially in the context of India, it is till middle school, encouraging children to be sent to school. The reason is obviously understood, for if the percentage of citizens' education is increased, per capita income will increase. Influencing the economic growth of the nation is bound to escalate.

“Economic growth determines how much improvement can occur in the overall standard of living of a society. Moreover, the education of each individual has the possibility of making others better off (in addition to the individual benefits just discussed). Specifically, a more educated society may translate into higher rates of innovation, higher overall productivity through firms' ability to introduce new and better production methods, and faster introduction of new technology. These externalities provide extra reason for being concerned about the quality of schooling” (UNESCO 41).

Education becomes a pre-requisite for the economic growth of a country though it may be for short or long term. Hence, to enhance the economic growth as individuals, community, and nation as a whole, education is a must.

9. Enhances building peace

Education is considered as one of the most important block for the development of individuals and a country. Schooling of children will decrease the chance of young people, especially the male, in engaging in violent acts. When educated, young people will be in the right tract of life and that will bring peace and harmony, resulting to development. Hence, education is the threshold to one's success and development, and thus nourishes peace.

3.16. The Need of Literacy in Propagating Christianity

Having discussed some of the importance of education, the purpose for the need of literacy can be discussed in numerous ways, but in the context of the subject matter we would like to concentrate on how the need of literacy be connected to propagating Christianity.

In the past, the Tangkhul Nagas led a primitive way of life, to the extent that the people were so ignorant that they were not able to realize their own pathetic conditions of life, nor evaluate their own miseries, living a rustic life since they were confined in their own native place having no contact with the outside world. It was during such a stage of

life; they were yet contented with life they lived in, due to limited knowledge and sources available, for as their needs and wants were limited, they felt satisfied with their meager means of living though, that William Pettigrew came to such native place.

The sole purpose of William Pettigrew's coming to Manipur, and especially in Tangkhul area was to mainly Christianize the native people, who were then considered as animists, heathen and pagans. Living in such rustic life, busy only with their daily chores of work for their daily mere survival, improving one's life for the better standard of living was but beyond their imagination. One can imagine how difficult it would have been to civilize such community having no access to the outside world. Confined in their habitation, life was very exclusive from the rest of the world. They had no thought or realization of improving their life to a higher standard. Contented to whatever lot they were in, the people lived simple and primitive life. For William Pettigrew, challenges came along with great difficulty. To Christianize such community was next to impossibility, for even to get familiarize with them was an unimaginable thing as W. Pettigrew was a foreigner, for he was thought to be an intruder, and a spy.

In the process of Christianizing the people, the **first** step was to clear their doubts of his presence among the people. It was of first necessity to convince and build the confidence among the people of his purpose of being with them. **Secondly**, it was the task of familiarizing with the environment he was in. William Pettigrew tried various methods to bring good relationships with the native people through help in various times of needs, especially in times of sickness, in which his wife Alice Goreham Pettigrew took

the most initiatives in caring the sick ones. **Thirdly**, it was necessary for both the pioneers to learn the language of the native people, which is not usually an easy task, but being outstanding linguists, as gifted, the couple could catch up with foreign language in not much time. With the learning of the native tongue they could, no doubt, communicate better with the people. But to bring the light of the gospel among them, merely learning Tangkhul language could not suffice the need in propagating Christianity to these people. Learning only the native tongue could not be that effective in their mission. They had to take further step by educating the people through practical schooling. In doing so the people would not only end up in hearing but would enable them to see for themselves the book in written form, through which even if all could not be literate, yet whoever could get education would be able to help teach in spreading the gospel to the community. Hence, with all struggles, William Pettigrew faced hardships in convincing the people in sending their children to get education. Simple lowly mud house with thatch for roof was erected to accommodate the first twenty students on February 19, 1897. The enrollment of the students grew by number each passing year. In the process of educating the young ones, the pioneer couple taught Christian songs, Bible stories. They were taught the value of life and above all the kingdom of God. The preaching work of the gospel was carried out through educating the children, and in that, the children in turn would go home and inform the parents and the family members of whatever they had learnt at school. The couple used the children as their main tools in their mission work, for they knew, once the children were caught, parents, though they might resist at first would but slowly give in for the sake of their children, and would come to know the truth.

The gospel light began to dawn among these people who were groping in the darkness for generations after generations. As the Pettigrews felt the need of literacy in propagating Christianity, they did to their best in educating the people, especially the children. They were taught of the truth in the schools. Though it was difficult to convict and convert them into Christianity, William Pettigrew never gave up but relentlessly struggled in bringing the change among the people. It took six long years that 12 boys from mission school were converted into Christian in the year 1901, and were baptized. Though with hardship, yet the work began to progress in its own time that the believers increased in number year by year. By 1917, the propagation of Christianity was not limited to the Tangkhul areas but to many parts of the state bringing the enrollment of the church members to the extent 335. The progressive work of William Pettigrew can be evaluated through hosting the first convention of the Manipur Baptist Association which was held in Kangpokpi in the year 1928, with thousands of people turning up to attend the meeting. Later in the year 1931, the second convention was held again in Tangkhul Naga area. Most importantly, it was the centennial celebration which was held on March 7-11, 1996, at Tangkhul Long Ground, Ukhrul, to commemorate the 100th year of the coming of the gospel to the Tangkhul Naga in 1896.

What, if it was not because of Mr. & Mrs. William Pettigrew's selfless sacrifice? What would have been the outcome is very much to be doubted. What would have been the destiny of the said community till this juncture, that, nobody really cares and knows. But we would obviously doubt to say whether the Tangkhul Nagas would have come this

far, if it was not for the pioneers' sacrifice. The pioneers' purpose of Christianizing the people let them to educate the people. Through educating the people, not only the wondering or lost souls being found to be seen precious in the sight of God, but along with it, people learnt to be better civilized citizens. Their outlook with the rest of the world around them began to change for the better. This is all to the credibility of William Pettigrew's hard work through educating the people.

3.17. Challenges Faced by W. Pettigrew in Educating the People

The attitude of the people towards the coming of the missionary is such that it caused no excitement. As mentioned time and again, what was expected of them was but only suspicion with utter indifference. Negativity of thought lingered in the minds of the native people at the presence of a disinterested foreigner among them. William Pettigrew, being a white at the same time being a novice and that too in an uncivilized foreign land, had to endure, undergoing a lot of hardships, facing unthinkable challenges. No matter what ever lot was burdened upon, the missionary couple shouldered it hand in hand along with the tide of time, inching every step with great challenges but to fruition. The challenges faced by the missionary can be discussed in three broad ways viz. *politics*, *social* and *economic*.

Politically, the state of Manipur (which was then a region under the state of Assam) was then at its height of political tension where a terrible massacre happened in March, 1891 at the capital, in which seven British officers – the Chief Commissioner of

Assam, Mr. Quinton, the political agent of the state, Major Grinwood and five other officers were beheaded by the Raja and his Prime Minister. It was just 2 months before the calamity occurred, then, William Pettigrew had arrived at Calcutta. To the surprise of the many the missionary chose this place for his missionary work. He took the situation into his hand as an opportunity, all but with the decision to bring a difference in the lives of others and that in an unknown foreign land.

The Northeast of India was basically known as the land of the Hindus, and that, especially with the great revival of Hinduism which took place toward the middle of the eighteenth century, with its main foothold of Assam, as it was the most important hub owing to better transportation and communication. The practice of Hinduism was then interrupted with the coming of the king Ahom of Myanmar, resulting to adoption of Buddhism in many parts for a long time. But with the retreat of the king Ahom, giving up its rule, it became Hindu again through Brahmans of Bengal. Officially, Hinduism reached Manipur a generation later through the process of conversion. It is learnt that the practice of Hinduism was confined in the valley of Manipur, for the hill surrounding it, remained untouched by Hinduism. The hilly tribes had not had a name to name the religion they followed, but it is believed that they believed in an Almighty God who created mankind and the whole universe, known as 'Varevarah' to them.

No Christian missionary had ever been allowed into the state of Manipur. No record in the annals or histories ever revealed the introduction of the gospel among the people. Christianity was not known at all to the people, except for the case that William

Carey translated and printed some portions of the New Testament in 1831, at Serampore, in Deb-Nagiri (Hindi) character, either through the help of Manipuri or someone who had the knowledge of Manipuri language, which cannot be ascertained. Aside from this, the seriousness in ever allowing Christianity in the state can be understood through the report of William Pettigrew as compiled by Jonah & Mahangthei, “No Christian missionary was allowed in the state prior to 1894. Missionary Kincaid of Burma tried to go through Manipur to Assam in 1936, but the Burmese officials refused to permit him to go so far north” (80).

It was in such time of situation W.Pettigrew came to India in late 1890 as a Christian missionary under the Arthington Aborigines mission of England. Adding up to the flare of not allowing Christianity in the state, a serious massacre had happened, killing seven British officers, when then the missionary applied for the permission in 1891 to enter Manipur. For the first time in history of Manipur, William Pattigrew, a foreign Christian missionary was granted the permission to enter Manipur in 1894. With the political tension that prevailed in such a time, it indeed was of great difficulty for the missionary, for with the recent massacre that had taken place, one can imagine how difficult it would have been for the missionary to be getting in touch with the people then. For to the eyes of Manipuris the missionary was thought and looked upon with hatred and more over with more thoughts of revenge to even take the life of many Whites as possible. Sensing great tensions in the mind of the people, the missionary wisely and tactfully exhibited his real intension of doing something good for the people. To begin his missionary work to be effective, he had even opened up a school with some children

attending it regularly, when then, at the end of his schooling them for two years, he was served an order to either leave the state or that he would have choose to be confined in the hilly place of the Tangkhul area. The reason for serving the ultimatum of leaving the valley was because the Hindu Raja was then a minor. The British government felt responsible in administering the state on behalf of the minor Raja. Hence, they decided against in allowing the missionary work in the valley, for if not, as they felt, it would offend the then minor who was about to come of age in few years time. Manipur valley, the inhabitation of Hindus, though staunch they were in their belief, yet the missionary thought it to be a better civilized community and hence he decided to be working with the Manipuris, but to be going into the hilly region, who were thought to be savage group of people, was not his first choice.

No matter what circumstance he was in, he did not back down, but rather took the only choice of going into the hilly region, where he was to be welcomed but only in disgrace, hatred and suspicion. Being self independent, though not very civilized to that extent, politically, people had learnt to rule by themselves and for themselves. To see any foreigner was but considered as spy and enemy. Moreover the continence, belief, faith, customs, tradition, everything in every aspects of life comparing the missionary and the Tangkhul community were in all the opposites as poles. With such mentality, it took W. Pettigrew years to convince and educate the people, in which it was realized only after decades of the missionary's struggles with them.

Socially, to the Tangkhul Nagas, it is basically religious in character. For no venture of life i.e. in their day to day business is undertaken without first performing rite, ceremonies and sacrifices to their deity, without which it is believed that it would bring failure causing calamity to the society as a whole. So staunch, a religious group of community, that, (as discussed in the earlier chapters) beginning from household activities such as in naming a child, burial of the dead etc., and as well as in their domestic activities such as in seed-sowing, harvest and various other festivals, the people had to undergo various rites and rituals through killing fowls and cattle to appease and seek blessing from their god.

Along with being so staunch in religious matter, which the people incorporated their beliefs in their daily lives and the extreme isolation from the rest of the world, one can imagine, what a life the people must have had in the past. To them, life was but a living out of ignorance, yet to them, as learnt, they led simple but satisfied life as self-sufficient group of community. For their needs were and could be produced in their village itself in meeting their needs. Aside of their daily needs being procured, worries of life had not much to do with them for as long as their basic necessities were met, with their limited sources, to them worry of the future was but to be taken care with the passage of time. When was such the case of the native people one can obviously understand what indifference the people would have had at the coming of the missionary, for they had no similarities with the white in any aspect of life. They looked, thought, acted and spoke differently that there were no reasons to be in touch with the missionary, but in fact he was taken for as an enemy to them. Hence, at the beginning it was indeed

very difficult for W. Pettigrew to let them understand the purpose of his coming, to convince in order to win their hearts, for the native people held conservative beliefs, as generations of ignorance and superstitions endangered their lives, being away from the civilized parts of the world, and due to which custom die hard among such people.

When civilization had reached its height in most parts of the world then, the Tangkhul community was still considered as semi clad or even to the extent of being naked. Though taking time but as human beings, one can be civilized through education. No other than education can one acquire to learn better knowledge, the value of oneself with relation to the rest of the world and also as better means for one's survival. But the Tangkhul community was then that backward, in the sense, education to them was not much of value as they were ignorant with any sort of literacy. There was no sort of any schooling institution, except 'Morung', the dormitory where young boys and girls were taught of many trades which were expected to be followed and taken for their future career. No doubt they were taught of morality, histories of the forefathers as practiced, in oral traditional form. Aside of that no form of reading and writing were known to be taken up. William Pettigrew had to undergo arduous struggle, for the people were in such a stage of having no written language. In the words of the missionary, "...the Tangkhul Nagas had no written language, not even the rudiments of an alphabet. Therefore, like brother missionaries of Assam, I had to reduce the language to writing" (Jonah, and Mahangthei 39).

As of the practice, whenever any officers on tour came into the village, the people usually offered rice beer which was usually accepted and in return the people would expect something whether in kinds or money. Likewise, when the missionary stepped into the habitation of the native people, to his surprise, he was offered the same. At the thought of wishing to introduce abstinence from such habits the missionary turned down every offer they made until the people stopped doing so. Refusing of such offer could be thought of as a trivial thing, but not so for the Tangkhuls. For these people were used to taking rice beer as simple as drinking water. Every household would prepare themselves to be in hand for any visitor to be offered as when required. In fact, the best of the rice beer would be set aside for someone as dear. As foreigners were considered as enemies, and though William Pettigrew might not have been offered as to someone as friend or dear ones, but at least with the expectation of getting something in return to the offer made. This can be better understood through the pioneer's saying, "Their only desire is to get enough money to build a big house, buy two or three buffaloes and sufficient cultivation for their needs, resign, and lead a lazy dissolute life" (Jonah and Mahangthei 61).

Though at first, people could not understand the reason for abstaining from taking or refusing the offer and even if they misunderstood him at the thought of being not willing to be friendly- by rejecting their offer, the missionary never gave up hope in setting the example of not doing such bad habit. Leaving all the luxurious living back home, William Pettigrew sacrificed to live among the so called savage group of people, to set as an example, teaching them through personal practical life of healthy living by

abstaining from chewing beetle nut, chewing tobacco, smoking, drinking rice beer etc. The missionary set about in teaching the people the value of life, irrespective of either male or female. In the realm of social strata, though this community was of classless society, yet the females were bound to the household and field work. Never were they thought to be out of home other than the said activities. Education for female was never thought to be realized, but with the introduction of the girls' education the community could raise to a higher standard of living. Through girls education homes had better environment with better hygienic, sanitary knowledge and the implementation of healthier food habit. Not only at home but the females began to explore their abilities in terms of going out of homes in seeking jobs such as to be teachers, nurses etc. As said, "easier said than done", the missionary had to face many odds like refusal to send their girls to school, girls being ridiculed, as people thought it to be out of social norms. Not only of the girls' education being ridiculed but in all social aspects to listen to the missionary meant to break away from all the practices of their customs which they dearly held. To this it is not difficult to understand that, headed by the village chief every possible means were employed to discourage anyone who attempt to listen and follow the missionary's teaching.

Though the coming of the missionary was meant for a better change in the lives of the community yet it was not without problems and tensions being created within the community itself, with the introduction of Christianity, individual, family and even to the extent of village level, divisions were created especially demarcating as Christians and non-Christians. Within such a scenario William Pettigrew had to face all the challenges

being on the side and for the converts, even at times facing personal life threats from the non-Christians. Those who followed Christianity were ridiculed and harassed to the extent of chasing them away from the village vicinity. The converts had to live in a separate place in isolation. In the words of T. Luikham,

“...some Christian leaders were kept in lock-up, and also many Christian followers were treated with harsh punishment. Finally, sensing their faith not diminishing they were chased out of the village. Seeing the outcome, the missionary and the state authorities met together and an order was passed that the permission be granted to the new converts to live separately within a mile at the outskirts of the village” (35).

People were not willing to help such converts in times of need, sickness and death. They were not even shared of their common farming tools, which was usually practiced among the community. Sharing of food to them was shunned and not even a matchstick was allowed to be shared to such converts. When all was said and done yet remarkable outcome through the coming of William Pettigrew can still be seen in most villages, as separate ‘tang’ meaning area, the Christian tang meaning Christian area and non-Christian tang generally known as ‘Hao Tang’ still exists unto this day. Though by now as we can say, 100% Tangkhul community practices Christianity yet the demarcation of the tang (area) still bear its name to this day.

Economically, being extremely isolated from the rest of the world, the lives of the people were backward then. Their standard of living was even below average compared to other worlds. Limited as their means and sources were, the paraphernalia of one's living could not even be availed, yet people lived contented lives, for with the standard of the day, their only concerns and struggles were to procure their daily basic needs of food and shelter. They saw to it that cultivation was done enough and successfully to enable them have enough food to fill their stomach throughout the year. As shelter was also one of their prime concerns, repairing house and building a new one was made sure to have been done in time, during either early spring or late autumn, at the break of cultivation, to shelter themselves from cold and rain.

Living in such a stage of condition, as concerned only with their mere survival of their day to day life and having led a rustic hard life, with no development all the work had to be done manually, which was very cumbersome. Hence, no thought of bringing development within the community was ever dreamt of beyond the capacity of their daily care. On the other hand, at present generation, with the advancement in science and technology, transportation, communication and medical aids are considered as basic necessities of life, while in the past, and especially in the context of the Tangkhul community due to their economic condition, it was beyond their capacity and imagination. It was such condition in which William Pettigrew came to live and dwell among such a community. Having come from such a developed place, it was indeed a terrible hard life that the missionary had to endure to be amongst the people in order to educate them. The severity of the situations and conditions were that it affected much in

the work of the missionary causing a snail- slow-pace in the progress of his work which took him forty long years to fruition.

Manipur, as situated in the extreme corner of the north- east of India bordering Myanmar, is around 250km away from the railway frontier in Dimapur of Nagaland state. In those days the only connecting road from the railway frontier to the capital of Manipur was a cart- wheeled road. Dating back to the closing part of the 19th century the first cart- wheeled road between Manipur valley and Mao (a distance of 108 K.M.) was laid under the advice of Major-General Sir James Johnstone, under the permission of Sir Steuart Bayley, the Chief Commissioner along with Lieutenant Raban R.E. But later by the year 1901 cart-wheeled road connecting Manipur valley to the railway frontier was completed. In the words of James reads,

“I also asked Sie Steuart Bayley, the Chief Commissioner, to allow Lieutenant Raban R.E., to visit Manipur, with the view to laying out the line of a cart road from Manipur to Mao. This arrangement he sanctioned, and Leiuatenat Raban arrived in Manipur on December 30th, 1880.we carefully examined the whole of the road in detail, and, after deciding on the line to adopt, cut the trace.often the line had to be cut along the face of a cliff, but fortunately the rock was soft, and the work was accomplished without accident” (176).

William Pettigrew had to ride on pony back while his wife and luggage had to be carried by coolies to reach Imphal, the capital of Manipur. The road condition in the words of William Pettigrew, as compiled by Jonah and Mahangthei,

“The Assam-Bengal railway was opened, a military cart- road from Imphal to the railway at Manipur road was completed, and in 1901 the first bullock cart in all Manipur began to carry merchandise to and from the railway, a distance of 134 miles, or a twelve day’s journey. Today the automobile and motor bus ply their way daily to upper Assam and the outside world and Calcutta can be reached on the third day from Imphal” (82).

Being away from the capital Imphal, reaching Ukhrul, the condition was even worse. To begin with, finding a home to live in was pathetically helpless. There existed no rest house within the vicinity. Temporary mud and thatch house had to be built by him with great difficulty, in preparing the logs, and other wood materials. Being weak economically, no one in the community could learn any other professional work other than cultivation. Even if the people were willing to help the missionary in his work, yet they had to be practically supervised under his instruction. This happened especially when a friend of his from America donated the money to build a permanent building. With great difficulty all the necessary materials had to be collected and especially the tin shingles had to be brought all the way from America. Better skilled laborers such as carpenters and masons had to be brought from Imphal and that too under the supervision

of the missionary. It was with great difficulty and struggle that the missionary could shift from simple mud house to a much better decent permanent house.

The completion of erecting a house to live in was not the end to his lot, for to communicate with the outside world, mail service was even worse. To receive a mail one has to go down to the capital Imphal and that at a stretch of 85 km and that too on foot, on a bridle path. To get the mail the missionary had to send someone down to Imphal once every week. But the problem in sending a person, for even if there was somebody to do the job as assigned, yet having to walk all through such distance on foot took days altogether for the mail to reach home.

Though the habitation of the Tangkhul Nagas had salubrious climate i.e. with all the greeneries around giving good fresh air, water, crops and vegetables from their own garden and fields grown organically, yet the people were not without sicknesses and diseases. Even if, in those days people didn't face deadly diseases as it does at present, they did face seasonal sicknesses such as cold, cough, flu, diarrhea, dysentery, typhoid, epilepsy etc. which were of great concern to them due to no knowledge about medical aids. People in the past used traditional herbs and plants medicines, applied externally as well as internally, and that through someone considered as expert, who was considered to have possessed black magic. As discussed earlier in the 'medical aid' portion, the conception of taking medicine, injection and surgery were considered as taboo at the thought of defiling their body, and thus offend the evil spirit, affecting to the cause of calamities like earthquakes, famine, death etc. out of ignorance people used traditional

medicines, but with the application of the same any sicknesses and diseases, not knowing the right cause and the right or appropriate medicine to be taken, due to which it caused many innocent deaths. To this even if the missionary couple had come to their rescue in times of such need they could not be of much help. But time came when the sickness got serious, and out of their helplessness some came finally to be done with anything but to get cured. Many could not be saved while few of them got cured, testifying the cause of the couple's purpose of coming along with medical help. Getting to know the outcome, people began to approach the missionary couple for treatment, causing great difficulty, running short of medical supply, for medicines had to be procured by going down to the capital valley and that with crossing all the steep terrains, taking days together, meanwhile many lives perished at the cost of the medical supply being delayed.

The missionary couple had to sacrifice a lot in terms of economic condition by supplying medicines to the native people in times of sickness. And though they charged some amount, it was but a trifle amount in terms of kinds which could never meet the expenses incurred upon the couple in procuring the medicines. The challenge faced by the missionary in helping the people-reads, "Keeping self-support in view, the missionary had decided to give medicine free, charging a trifle in the shape of eggs. Not only in this matter, but in others, it has been the aim to make the villagers see that, they must not rely on the missionary or missionary funds for their living" (Jonah and Mahangthei 16).

3.18. His Achievements for the Cause

A man with the vision to bring about that change among the semi-civilized community, though time consuming, yet, putting all his efforts, in the end, was not without the desirous successful outcome. This he could do it by giving up his life, forfeiting immediate gain of personal pleasure and wealth.

The community was then that backward that the people had no sense of inculcating worldly knowledge through education, as they were confined to the limited traditional walks of life, but with the coming of the missionary, and with the passage of time, the light began to dawn in their lives. Their course of life took a change, bringing awareness to themselves and in relation with other people. Winning the confidence and exposing the purpose of the missionary's intention, the course of action began to take the shape of educating through children's schooling. To the effect of educating the student, the missionary had to put their language to writing, which was the hardest task in putting it to work. Likewise, the missionary did various translations into Tangkhul language through Roman character to enable the people see and read for themselves, especially of the gospel truth. In the year 1906 the gospel of John, Luke and Acts of Apostles were translated. The book of Romans and the first and second Corinthians of the Bible were translated. By 1927 the New Testament book of the Bible's translation was completed and published. Along with it hymn book with music notation and other class-room text books such as primers, arithmetic, readers for higher classes were put to translations. Thus, the translation work of William Pettigrew benefitted the native people, in which the

students through their education imparted their knowledge to the rest of the community, bringing much better result in every aspect of their living.

In the past, the community being back-ward, were ignored, left untouched even by the government, for the reason that, as this community's habitation was located in such an interior, the government officials made no attempt to go into their place, or even tried to be in touch with such savage group of people as they thought them to be. But sensing the change and progress brought by William Pettigrew, who was then the only White who knew their language was given the in-charge as the Superintendent in the operation of taking up the collection of census among the Tangkhul Naga tribe for the first time in 1911. This, he took it as a challenge and an opportunity, for in doing so, he could, along with the given task, go around into different villages spreading the gospel as well.

As a man with the dignity of hard labor, work went no unnoticed by the people in and around. For his distinctive public service he was officially awarded the Kaiseri-i-Hind silver medal in the year 1918. For the contribution in the military service, at the capacity as a commission officer of the British army during the great-war, Mr. Pettigrew was awarded a war medal in 1920. In 1928 he was made an honorary member of the British and Foreign Bible Society in recognition of his scripture translation work. In recognition of his linguistic work done, he was made a member of the Asiatic Society of Bengal in 1930. And considering his contribution in regard to education, in 1926, he was enrolled as a member of the Educational Standing Committee of the state of Manipur till

he left for his native country. William Pettigrew became one of the most important committee members in dealing with various educational problems such as grading, curricular planning and examination pattern and quality.

With all the credits he earned, he did not keep it to himself and for himself, but took and used it as a tool in his work expounding his missionary work. In that, he could use maximum opportunity and advantages, for he could exercise more freely, of his intention. He could then visit various places with less restriction in his preaching work. Thus, having introduced education among the native people, the minds of the people were very much enlightened, giving rise to the literacy rate among the community, which in return, as a result, made the people grasp and accept the truth much easier, as intended by the missionary. Hence, the need of literacy in propagating Christianity came to be realized with much challenges faced by the said pioneer, instilling much gratitude felt among the minds of the people, resulting to a more bountiful harvest being reaped by the now-generation.

Chapter 4: Rise of the Intellectuals

To give rise to the intellectuals, one has to undergo the process of being taught. Proper training in specific field(s) has to be maintained, under proper teaching and guidance, which in turn direct to the contribution to the society at large. Being a social being, every individual contributes to the society, influencing one another varying at different levels. The influence or contribution can either be positive or negative to some extent. But for greater benefits and to realize the expectation and wish for better development of the self and society, people need to be educated to produce intellectuals.

For the said purpose, to prepare in producing intellectuals education becomes the backbone and the need of the hour. But looking into the term education when it means the process of teaching, training or learning and also as the theory of teaching, then, it can be broadly be meant in two ways, as one, in which the process can be taken place orally as the sense of education, but of the other, the process includes formal schooling through the aid of reading and writing. Of the former, it points to the traditional education system which existed in the past in which the form of education comes in terms of educating the young ones through oral traditions, teaching them the values and tradition as handed down from generation to generation in memory. The latter is termed as modern educational system through the process of schooling in terms of students being taught in the classrooms along with various other activities aside of reading and writing, supplementing to the best mental growth of the students.

With the passage of time and the increase of human knowledge, the course of action, in terms of education, has made a drastic change in the lives of people. To meet the demands and needs of the present age and time, the evolution of education and the change in its system has often taken changes to best fit in the changing world of today.

This chapter discusses on how the concept of education was then in the past, changes brought about by the missionary through the implementation of modern education system and which finally gave rise to the intellectuals creating cause and effect, resulting in the creation of changes brought about especially in the lives of the Tangkhul Naga community.

4.1. Concept of Education in the Past

As discussed briefly in chapter one, the Tangkhul Naga community in the ancient past were cent-percent illiterate. There existed no form of writing to base on for their very existence. No written records were found to have been maintained owing to being illiterate but customs traditions and conventions were strictly followed and maintained in a different manner through oral tradition handed down by forefathers from generation to generation in memory. This they did so by imparting the knowledge from parents or the older folks to the children in the form of story-telling especially in the night as they sit around the fire. Children were taught of the moral values and ethics teaching them how to be sociable within the community. Another form of educating the young ones is through the establishment of 'Longshim' meaning dormitory, where separate houses are built for

both the boys and the girls. Children help the parents in various works, at home and in fields but in the night they come in to their respective dorms to spend the night. This is where the children extending to the older ones who are unmarried sit around the elders listening to their admonitions. They are taught of all the required knowledge in preparing to become better reasonable citizens. Aside of moral values being taught, the young ones are taught of various trades such as handling spears, knives, arrows, handicrafts, and knitting, stitching, weaving simultaneously for boys and girls. They were also taught how to play musical instruments like violin, flute, and even learn to sing traditional songs.

To educate the young ones is to prepare them to be of contribution to the family while with parents, furthermore, it is meant for them to prepare for the future to settle their own homes separating from their parents. Having given much attention to the teachings and admonitions of the parents and elders, the children and youth get well versed with all the customs and traditions to be followed as members of the community.

Though the Tangkhul Nagas did not have any written constitutions, or law to base on but yet they possessed strong, strict and valued oral laws implanted in their hearts and minds known as 'RIYAN' meaning laws, which is time tested and found to be effective beyond question, as accepted even as to this day. In the formation of the customary law, the rules and the principles are discussed and agreed upon, yet the enforcement of adoption cannot take place immediately for it needs to be tested and tried with time. For the adoption of the laws; the Tangkhul Nagas, being superstitious by nature, see to it that it undergoes through divine sanction by going through various tests, omens with the

performing of rituals, rites and ceremonies. Going through the test, if the laws are found to have withstood the test and are found to be satisfactory, then the law is incorporated, accepted to be adopted as customary law. Since adoption of customary law has to be sought through divine sanction, it can also be called as divine law. In it, regardless of any person, be it the chief or the simpleton, his or her violation of the law incurs the wrath or anger of the gods, which affects not only the person violating the law but to the whole community, for examples, marriage within the same clan, seedling done before the harvest festival. The consequences in breaking the divine law which befall on the whole community can be in terms of earthquakes, famine, floods, disease upon man and animals, and defeat in war etc. Believing in the divine sanction, the customary law though it is an unwritten constitution yet it is strictly adopted. It is rigid, in the sense, it cannot be altered in any sense as it is proved to have been tested and tried by our forefathers.

Within the customary law, i.e. beside the ‘Riyan’ (divine law), there exists another law known as ‘Mayorin’ meaning secular law. This law is enforced for the day to day administration of the village. In it, the consequence of violating the law by any individual is not be shared by the community, but it is individually penalized by the village council court varying to the crime committed. The village council court sentences the punishment upon the individual, and the severity of the punishment depends on the nature of the crime committed. As a punishment, goods and items such as ranging from a fowl to cows and buffalos are confiscated from the person by the village council. Village council is considered as the highest authority in Tangkhul Community. Under such

authority, the pronouncement made after deliberate consideration stands as the final, nobody dares go against for as such.

The Tangkhul village council court, under the authority, consisting of the Awunga (headman) and the Hangva (village council members), in executing the power gives proper and the same treatment to the whole community, regardless of the widowers, widows, the poor and the orphans. Thus when satisfying the whole population, whenever decisions are deliberated it is considered as right and acceptable beyond question. In the words of A.S.W. Shimray,

“Tangkhul justice is cheap and effective and is made available to all high and low, rich and poor and all are equal before the eyes of the law. Widows and orphans always get their protection and justice under the village court. Since judges are represented from each clan, justice is within the reach of every villager. Cases are settled on the principles of customary laws and religious principles; and therefore, there is no room for favoritism and respect of person. All kinds of quarrels, disputes and problems referred to village court are speedily settled by it” (167).

Hence, even if the Tangkhul Naga community did not have any written record or history to be passed on to, yet still, as discussed, rules, norms and principles were found to be effectively abided by the community from generation to generation through oral tradition.

To them education means learning the art of living in conformity to the laws and practices enacted by their forefathers.

4.2. Findings and Interpretation

Having no concept of institutionalized form education in the past of the Tangkhul community, but though the introduction of education by William Pettigrew, we come to the findings: 1) *of the past*, 2) *contentions*, 3) *opportunity*, 4) *unity*, 5) *hope for the helpless*, 6) *change for the better*, and 7) *an inspiration for the said community*, which will be discussed as given below.

4.2.1. Findings

1) Of the Past

The Tangkhul community and the Nagas in general lived a semi-civilized life till the ending part of the 19th century. Though these people had learnt to live a settled life, giving up a nomadic way of life centuries ago, prior to the mentioning of time, yet they lacked standardized way of living in the form of proper dwelling places, proper sanitation, food habits, proper clothing etc., due to lack of education and having not been out into the outer world. These people were simple, loving, faithful, sincere and hardworking, yet, they remained as simpletons only to the care of their daily living.

Living with such qualities of life, yet since the community possessed no written script of their own, this community were found way behind compared to the rest of the world for not being educated, lacking it, due to which the knowledge of science and technology was never in their possession in order to better off their sustenance. For the said reason, the Tangkhuls and the Nagas in general were considered to be branded as uncivilized, savage and brutal even to the time of the end of the 19th century.

2) Contentions

Untouched and unknown to the rest of the world; reclusive life as the Nagas led their life, to what seemed paltry to the rest of the world; otherwise to the Nagas and Tangkhuls in particular, they lived contented life in their daily living with salubrious environment around them. Limited as to their knowledge people strived to live in a peaceful co-existence. But by the close of the 19th century, the Nagas and in particular the Tangkhuls faced turmoil, disrupting their peaceful existence which seemed to have torn apart the community into two, through the coming of the missionary.

When the purpose of the coming of the missionary was to propagate or promulgate Christianity with the intention to civilize the native people to a higher living, to them it was felt to be the most shattering event of time in their history. Distinction of differences between the missionary and the native people were far too much of a great gap. No one could ever imagine to bridge the gap of misunderstanding or to mend their ways in giving in to the persuasion of the missionary, for his belief and practices

compared to the Tangkhul community's was but just the opposite poles. Initially being thought of the missionary as spy or enemy, the native people tried or employed every possible means to stop the mission. His purpose in the land of the Tangkhuls was thought of as subversive, for, in every aspect of life sharp differences could be obviously seen; the look between the missionary and the Tangkhuls was never the same, his food habits were entirely different, his belief and practices were against the norms and the customary laws of the people.

3) Opportunity

Life was but a matter of mere struggle for survival. Never had the native people thought or dreamt of acquiring comforts, luxuries in life and lessening their burden working in the field through mechanizing the work in a scientific way. Their only concern was to fill their granary with their abundance from their field, and that to last for the whole remaining year till the next harvest. Thus, people as confined in their own limited environment lived such a rustic life.

It was all the opposite of what the native people had thought of the missionary, whose pain was only as meant, turned out to be for their gain. William Pettigrew was unfettered with all the challenges he came across with. He faced all disparagements with perseverance. Facing all odds, William Pettigrew moved forward only to lift up the fallen Tangkhul Naga community from the dust to a higher ground. As a reaping of the harvest sown by William Pettigrew, literacy rate among the Tangkhul community (Ukhrul Dist.)

today is 86.4%, which is higher than the whole state of Manipur 76.94%. Through the inception of education as initiated by William Pettigrew, people's minds have been drastically changed. They live no more an ignorant life. It has helped maintain better health consciousness, ability to maintain better financial status doing away much of the field work. More sensibility of tolerance has replaced the head hunting culture, uniting the people together. Thus, in this way it brought opportunity to the once fallen race.

4) Unity

Unity is the outcome of being able to love, understand, tolerate and co-operate with each other, to the least, between two and also as a community at large. In the context of the Tangkhul Naga community, through the inception of institutionalized form of education, as initiated by William Pettigrew, brought unity among these people awakening them from their ignorant way of life. This does not necessarily mean to say that the earlier Tangkhuls did not have love, understanding, tolerance and co-operation among them, but due to ignorance, limited as they were in their knowledge, lived a secluded life separated from village to village under the authority of the village chief. In the past, never had they thought of unifying themselves to form a larger community, for they had hardly faced any threats from outside world. It was through the initiation of the missionary that the native people began to move out of one's place. They learnt to love and tolerate with each other not only within themselves but with the rest of the world, and that through education.

5) Hope for the Helpless

In the eyes of the world though the Tangkhul past had been living dismal life, yet, as given in their own time and space, these people had contended and carefree life. This they did so because simplicity was the order of the day for the said community, for when the rest of the world had grown much to the advancement of civilization enabling themselves in the exploration for greater heights in science and technology, adding to the comforts of their life existence, the Tangkhul natives still lacked even the rudiments of life.

At the expense of his sacrificial life, William Pettigrew, marched into the territory where the native were then untouched by the outside world, for which he had to face many obstacles while at the thought of him trying to educate them. Through his untiring work, people have now learnt to live a better and more descent and acceptable life leaving away old wasted life with more acceptable standard individually as well as collectively as a community. Thus is what, hope brought forth by William Pettigrew for the helpless Tangkhul Naga community.

6) Change for the Better

Born of an ignorant descendent, beset with all the rigid beliefs and practices, being superstitious, following the footsteps of their forefathers and with no sense of realizing of their own helplessness, was then that William Pettigrew intervened for the

cause of the Tangkhul Nagas' uplift from being benighted in their existence. After many challenges, as encountered by the missionary, the native people could be brought to the limelight of civilization. Having illuminated the darkness and warned by the errors of ignorance of the past generations, the native people couldn't help but admit themselves to the reproof made by the missionary instead of descending to the low level of degradation to which their forefathers had fallen.

Thus, it is through Christian religion that initiated the course of change along with the introduction of English script letting to its use as an official language as the main tool in educating the native people, modernizing them through westernization and bringing the sense of nationalism, nurturing them to the level of what they are today, and shedding the light in the darkness where once the Tangkhuls along with the rest of the Nagas were.

7) Inspiration

Today, the Tangkhul Naga community is moving fast forward in tune with modernization. This is so because the opportunity which was once rejected by the valley happened to land on the hilly native place of the Tangkhuls. The reason for the outcome is obviously due to having responded to the first call of the missionary for the betterment of their own, but it was not without struggles, for in that, the Tangkhul community in the first place mistook the presence and purpose of the missionary being in their land at the thought of having deprived of their old beliefs and practices with the introduction of Christian religion.

The very exemplary life of the missionary couple offered the greatest inspiration through their spirit of sacrifice, hard work and determination they exemplified in the lives of the Tangkhuls. The inspiration has done much to the Tangkhul Naga community that many have gone out into the world aspiring for greater heights while at the same time many are at home serving the community through inspiration.

4.2.2. Interpretation

According to the findings of what the living condition of the the past of the Tangkhuls were, that is, due total absence of education among the said people that they were living in pathetic situation of which they had hardly realized of, but latter through the influx of instutionalized form of education as brought forth by the missionary, the interpretation is that, it has brought profound and drastic change in the lives of the Tangkhuls in every spheres of life, be it in their socal, political and economic aspect of life. Understanding of *the Tangkhul past*, it was to the credit of the missionary that though there was great *contentions* between the natives and the missionary, yet due to his unfailling love and sympathetic nature that won the hearts of the once hard hearted natives that brough *opportunity, hope for the helpless, change for the better, and an inspiration* for the said community. Not withholding the progress made thus far, yet through perseverance in their edurance can they further the progress much more in order to face the ever fast changing world of today.

4.3. Role of Missionary

With the coming of the colonial rule of the British, whose sole purpose was to establish trade and commercial relationship, came along the Christian missionaries with the intention of seedling their faith they professed among the hilly people of the Northeast. It was of great difficulty that the missionary had in facing the challenges to undo the concept, belief and faith of the natives in regard to religion. For then, the people were considered as animists, heathens or pagans, to have followed the religion worshipping the nature.

Since time immemorial Hinduism and Islam had been the dominant religions in India and the majority of the population was under the influence of these two prominent religions. On learning that there were still some pockets where the light of the institutionalized religion had not reached in the peripheral part of the Northeast region made the missionaries take the extreme difficult determination to carry out the task of enlightening the native people in the light of Christianity. The missionaries took the step in completing the challenges in carrying out the spreading of Christianity at any cost. They took the difficulties and problems, but as an opportunity to achieve their desired task. The missionaries in the name of God zealously dedicated their lives in Christianizing the people which gave them energy and enthusiasm in forwarding the task as entrusted by God. To achieve the goal, in support to their enthusiasm, political support was the need of that hour, for which when ever and where ever colonial rule was

established, to their advantage the missionary would follow behind the powers to carry out their mission work.

Though most part of Indian mainland was under Hinduism and Islam, yet parts of the Northeast region did not follow either of the said religions. It is interesting to note the reason why those places could not be within the reach of Hinduism and Islam. Firstly, none of the Hindu priest, Islam preacher or Buddhist monks dared to penetrate into the mountainous parts of the region to come in contact with the war like people. Secondly, Islam faith under the Mughal rule was prevented by the Ahoms occupying the valley, in reaching the native places of the Nagas. Even the Ahoms who professed the faith of Hinduism did not take the trouble to Hindunized the hilly people. Thirdly, the hilly people, being in the mountainous region, as a natural obstacle and also at the thought of them as being barbarous remained untouched. In the words of Chandrika,

“Mughal rulers were not allowed by the Ahoms to occupy the valley of the Brahmaputra. Though the Ahoms, occupying the valley of Brahmaputra, had adopted Hinduism as their religion, they, too, never tried to bring the hill people under the influence of their religion. Perhaps they treated the hill people differently. Moreover, the natural obstacles and their hatred towards the barbarous hill tribes; remained the barrier between the Hindus of the plains and the hill people” (84).

This part of the chapter discusses the arrival of the Christian missionary, especially in Tangkhul Naga region for the purpose of Christianizing the native people. At the thought of sowing the seed of Christianity the missionary had to educate the people in terms of reducing their language to writing. It is to analyze the role of missionary, in particular-William Pettigrew, in transforming the Tangkhul Naga community by establishing amicable relationship with the native people and laying the true foundation of education which led to the rise of the intellectuals from such an unimaginable condition.

4.4. Missionary in Tangkhul Country

As discussed in the previous two chapters, about the coming of the missionary couple in the land of the Tangkhul Nagas, Christianity began to dawn with the arrival of William Pettigrew. The missionary set his feet in India as a Christian missionary in the closing part of the year 1890, under the Arthington Aborigines Mission, sponsored by a British millionaire Robert Arthington. He was first stationed in Bengal and worked for 3 years, but latter changed his mission work to American Baptist Mission. In the words of Victor Hugo Sword, in appreciation to William Pettigrew's work as compiled by Jonah & Mahangthei write, "The transitory policy of the Arthington Mission was not in harmony with William Pettigrew's idea as the most effective way of carrying on mission work. He therefore approached the American Baptist Foreign Mission Union in Assam with the request to become their missionary"(98). After having stayed in Bengal for 3 years, on his request he was granted permission to work in Manipur in 1894 by Acting Political

Agent of the state, Mr. A. Porteous. But his joy was a short-lived one, for in order not to displease the then minor Maharaja of Manipur, the missionary was served an order to either leave or be confined in the hilly region of the Tangkhul Naga. Not being disheartened to that extent, William Pettigrew took the stand to face the challenge to venture into such a community who were considered as war-like tough people. He thus reached the Tangkhul inhabitant in 1896. He relentlessly sacrificed his life to educate the people, enlightening the people of the truth. He spent most of his prime lifetime in Tangkhul country by spending 38 years i.e. till 1934 in his missionary work in Tangkhul country. During the span of that many years of missionary work, percolating the gospel work through the people who had hardly known about God. Four children (2 sons and 2 daughters) were born to them in Tangkhul mainland. His dear wife, Alice Graham Pettigrew, failed him not all through the hardships and struggles, but stood by him courageously and encouragingly in all weather. She endured all through backward transition i.e. from gas and microwave to burning of wood and charcoal to feed the family, from a mansion to a lowly hut made of mud and thatches to keep the family warm day and night, throughout the seasons. In her place, who would like to have thought of such a stance to have taken? but all through the struggles, their hardships they faced, in fact, made their hearts warmer and felt contented, though not materially, but mentally and spiritually, for they felt the sense of God's hand being upon them working. They foresaw the good harvest awaiting them. Hence they could endure through selfless and sacrificial love in expounding the gospel, the love of God to mankind; resulting their cup of toil over running with plentiful harvest, bringing many lost souls to God, and the knowledge of education required for the generations to come.

4.5. Conflicts between Missionaries and Natives

Whether it be for the better or worse, to bring changes it incurs cause and effect. To bring changes, it initially seems to go against the ideal of one's practices, rules and norms. To break away from one's rigorous beliefs and principles, one finds it extremely difficult, for in doing so the individual or society has to deny what has been followed, as accepted so far. In the course of transition, it is bound to take time, energy and when comes to introspecting the consequences he or she is bound to face obstacles, challenges and criticism of the self and others.

As applicable in general, it is to reflect, especially of the Tangkhul Nagas in particular, of what had cost the people with the coming of the missionary, bringing drastic changes among the native people, while it was initially thought of as demoting their social values, trying to disturb their very peaceful existence. To the missionary, the purpose of his coming to the Tangkhul country was to bring changes but for the betterment of the people. On the other hand, to the people, nothing seems to matter more than adhering to the social rules and norms which are, according to them, placed even above individual care and interest. In the past, the people, having not been conquered by any had led to live independent life. The community had not learnt to be under any foreign yoke. For even if when the British rule had reached India by then, yet the habitation of the Tangkhul Nagas was left out of the main domain. The British government had not wished to bother much of the said community, who, to them, were

barbarous in look and action. They were not interested in venturing into the steep mountainous ranges. They seemed not to bother and be bothered by the hilly people. Quoting A. Nshoga, “The administration in the Naga Hills was considered to be too costly, unprofitable and unproductive but the British retained the hills to save their reputation and levied a house tax of two rupees per house as a gesture of loyalty to the British government” (257).

Not to deny the fact, indeed, when the missionary entered Tangkhul country, as illiterate and ignorant as they were, some evil practices, such as, sacrifices of fowls and animals to appease the evil spirit were followed. These they did so, as mentioned earlier, for, this community followed a kind of theocratic type of community living. The said community is religious by nature. Nothing in their venture of life took place before consulting the spirit through various rite, rituals and ceremonies. In times, even human sacrifices took place, and frequently indulged in headhunting warfare between villages. The people were superstitious by nature and hence they performed many superstitious acts to ward off evil omens that could befall on them. Despite all these evil acts, the people possessed many social and cultural values that had passed through the test of time. Many of these social and cultural values are still found to be relevant and helpful in generating and reconstituting a better Naga society in today’s world. But the missionaries, having seen all their evil practices with their own eyes, as first hand through dwelling among them, overlooked all the good realities side of life, for they wanted to set the values they professed to possess. They were determined to set about a change through Christianizing the native people, even to the extent of giving up their life for the cause.

Doubts and suspicions crept in the minds of the people. To give up their practices for the new Christian faith was too much a sacrifice, for if they were to do so they were to abandon all their beliefs and sacrifices which eventually, as they believed, would incur the wrath of their god, facing epidemics and calamities, which in return was thought to be the consequences due to the arrival of Christianity and being embarrassed through the new found faith embraced by the few natives.

The arrival of the missionary only fomented hatred in the minds of the natives. There arose two main factors creating conflicts between the former and the later. *Firstly*, the Tangkhul Nagas initially hardly knew anything about Christianity. They knew not whether Christianity was good or bad. As animists, they believed in a god who demanded sacrifices of animals, without which, being superstitious, they believed bad omen or calamities such as famine by drought, earthquake, sickness and death would occur. On the other hand, the missionary tried his best teaching the people to do away with all what were evil according to Christianity. Hence, new converts were to shun away from all evil practices. In doing so, no doubt, even the new converts along with the community faced the same consequences. Thus, the people were not at all ready to give up their time tested beliefs and practices. They thought it was better to please their assumed god by continual sacrificing animals. As a result they were persistent not to be indoctrinated by Christian faith. *Secondly*, having been independent by nature, they had not learnt to be under any yoke of rule. Though the British had reached the Northeast region, yet the interior parts, such as Tangkhul Naga areas still remained untouched due to the difficulty in penetrating the steep mountainous ranges, and also for not willing to confront what seemed as

barbarous kind of people to them. So, when till so long was the absence of the British rule in the interior native place, the presence of any White was to be taken with great suspicion. This was the reason why William Pettigrew had to face a lot of hardships and resistance while trying to Christianizing the people.

4.6. Maturing Into Christianity

Striving relentlessly to promulgate the gospel to the native people was the only main objective of the Christian missionary couple in the land of the Tangkhul Nagas. They had to face all odds starting from the time of seeking the permission to enter into the place in trying to win the confidence of the people and especially in trying to reach the lives of the people through the gospel. Sensing the difficulty the missionary couple began to plan the strategies by first trying to win their confidence for the purpose of their coming. Opposite the way of how the people had taken or thought of William Pettigrew and his wife, seeing their love and sympathy shown toward them, especially in times of sickness, when taken cared by Mrs. Pettigrew and also the providence made through food in times of famine, the native could not help but felt the need of the missionaries. They began to understand that the missionary couple's only purpose was but for the good of them. Hence, the people began to yield their minds and hearts to the calling of the missionary couple.

It was indeed a life of hard struggle with hatred and isolation, in a strange foreign land, away from one's own sweet home. As mentioned earlier, from the year 1896 that William Pettigrew arrived in Tangkhul area, it took six long years to see the first handful

buds sprouting into the faith of Christianity. It was in 1901, that the first converts of 12 boys from the mission school were baptized to be enrolled into the faith of Christianity. The first new-converts were not without struggles and hardships. They were ridiculed by the community. They were chased out of home for having disobeyed their parents and above all for the reproaches faced by the parents from the rest of the community at the cost of their children turning into Christianity. It was thus the task of the missionary to provide food and shelter for the new converts. The converts under the love and care of the missionary never gave up hope for the stand they had taken, but indeed stood by with the missionary in their faith, in furthering the gospel to the rest of the people.

By the year 1907 the membership of Christianity rose to 70 in number. In the words of T. Luikham, “Having learnt the truth and knowing the difference between the ways of the Christians and the non- Christians, though few in number, yet holding fast to the faith they had received through the blessing of God, the number of Christians grew by and by” (23). The faith of Christianity began to develop among the Tangkhuls. Surprisingly the number of new converts began to multiply beyond imagination. Indeed, it was the work of the Holy Spirit that stirred even the hard hearted ones that the church began to take its shape and form rapidly in many places. Yielding the fruit of the spirit the first convention of Manipur Baptist Association was held in Kangpokpi in 1928, in which thousands of people attended the meeting. The 2nd convention was held again in 1931. The grandest of all was the Centennial Celebration, under the theme ‘The Hope of Ages’, held in Ukhrul Long Ground on march 7 -11, 1996 to celebrate the 100th year of the coming of the gospel to the Tangkhul Nagas in 1896, attended by a sea of humanity.

4.7. Foundation of Education

As isolated, situated in the interior part of the state of Manipur, at the peripheral part of the North- East of India, the Tangkhul Naga community in the past had not a bit idea of what education was. It was beyond their reach of imagination of being educated and also of what would become of them through education. At the thought of their script being eaten up by dog they thought it was not meant for them. “Since the Tangkhul script was written on the skin of animal and being eaten up by dog, they thought, even if they tried they could never be educated anymore” (T. Luikham 17).

To the native people, the missionary seemed to have come out of the blue, for they had not had such a sight of seeing a White in their lives. From the way the missionary looked, acted and talked was entirely so different from them that he was so much an alien to their sight. With such sight and perception, according to the natives, initially, what could the missionary expect of them other than their refusal through suspicion and hatred at his approach toward them? In spite of all the hardships, yet as determined, the missionary set about various strategies from exhibiting love and sympathy in practically helping them in their need of help in kinds and money. As Christianizing was the main purpose of W. Pettigrew, he set a great example of living a godly life by helping the needy in times of sickness and famine. With his practical life he set about as an example in spreading the gospel to these who were then considered as heathen people. Drawing the people into the fold of godliness by letting them shun from their evil practical life and to let them embrace Christianity was his prime objective. But

not having learnt, either he of their language or they of his was the biggest stumbling block in the preaching work of the gospel. For even if as a gifted linguist, as he was, having learnt of the Tangkhul language in oral form, yet the effectiveness in the preaching work of the gospel couldn't still be contained. The native people, though not all, had to be educated so as that they could read the gospel and see for themselves of the truth. Not only seeing for themselves, but that they themselves would enter into the non-believers to do the preaching work which would be more effective and at faster rate.

In furthering the gospel work, William Pettigrew had to first learn of the native language to get acquainted and to be able to communicate with them. Further, learning of the native language was not to be the final solution, but in that he had to do something more by reducing the language to writing which was even more difficult. In the words of William Pettigrew, written in the book compiled by Jonah & Mahangthei, "Unlike the Manipuris, the Tangkhul Naga had no written language, not even the rudiments of an alphabet. Therefore, like brother missionaries of Assam, I had to reduce the language to writing" (39). Losing no time, but right after completing his ground work, in erecting his own temporary mud house along with the task of trying to win the confidence of the people around, and the erection of the school building which was completed on February 19, 1897, the school began to start with the enrollment of 20 boys from the village. The attendance of the student then became regular and the number of the students began to increase.

No doubt, the foundation of education among the Tangkhul began with the sacrificial initiative of William Pettigrew and his wife, but along with them the state government also need be mentioned of the accountability to their credit. “Major Maxwell, the state superintendent, before he left for his tour to Somra warned the village authorities saying, “At my return if children are not found attending the school, you authorities will be severely canned, sent to jail, and more over your houses will be burnt down” (T. Luikham 17). At the insistence of the state government through warning and threat, Mr. Raihao, who was then the headman of Ukhrul, who was at the same time considered as one of the wisest among the headmen or village chiefs, got in touch with William Pettigrew much closer sensing the positive intention and purpose of the missionary. Mr. Raihao (Ukhrul Village Chief) finally not only permitting the children of the village to get education under the missionary, but in fact he himself made the arrangement of 20 boys to be sent to school. Finding it difficult to collect the students even to this limited number, the headman himself got enrolled with the rest of the students, which finally came to the numbering of 21 students to start with at the beginning school year- of 1897. The missionary wisely befriended the village chief and hence he could win much favour in furthering the work of education. As time went by, many began to pour in from different villages and directions to get education. The school began to expand by establishing new ones in different various villages. Students who graduated from Ukhrul School were appointed and sent to various villages as teachers. Students were taught to read and write, along with, they were taught to sing Christian songs and recite Bible passages.

The main purpose of William Pettigrew's coming to Tangkhul Naga country was to Christianize the people through the spread of the gospel of God. But should the people had not been given education in the form of being able to read and write through English script, the purpose wouldn't have contained thus far. The purpose could be and was served to that extent that today the gospel light sheds every nooks and corners, all because of William Pettigrew and his wife, who had taken pain to educate the people then, and out of which the literacy rate of the Tangkhul Naga today is 86.4%. While at the thought of teaching Christian faith, the missionary took an extra mile to educate the people through setting up school in which the children not only being taught free but at the same time providing them with immediate needs such as food, clothing and also schooling materials. Thus the foundation of education was laid by William Pettigrew at the cost of spreading Christian faith through his sacrificial love and work for the Tangkhul Naga community.

4.8. Impact of Education

As it was with many other Christian missionaries who went into many different parts of the world, at different place and time to propagate Christianity, so was it with William Pettigrew, who came into the homeland of the Tangkhul Nagas during late 19th century. The main purpose of the missionary was to spread the gospel. In deliberating the course of action, where ever the missionary went Christianity and education went hand in hand. In furthering the cause, education became that indispensable that without which, one can doubt whether it would have reached the climax to this extent. Education is so

important that it was the base and backbone on which Christianity took its stance at the beginning building through it, the foundation of Christianity by educating the people to read and see for themselves of the truth and understand with much greater knowledge of understanding. The impact of education touches every aspects of people's life, be it spirituality, social, politics, economics etc.

Spirituality, though of different religions, was and is still the essence of human existence, for in it our lives revolve around for the purpose of living. In the context of the Tangkhul Naga community, education, through the advent of Christianity caused a sharp turn in their spirituality from their cultural loyalty of animism to Christianity. In the traditional outlook and life style of the Tangkhul, it took a radical change transforming traditionalism to Christianity. Education through the inception of Christianity let the people, especially the students who were admitted in missionary school, gave up their old wasteful life of rituals and ceremonies through animal sacrifices, folk songs, traditional dances, abandoning their own culture and traditions. There came a transition from traditionalism to Christianity. The Longshim (dormitories) which was once an important place of oral traditional learning, listening to the admonitions of the elders as handed down from generation to generation through stories, folk songs etc., and also which was once a place of learning center of various handicrafts such as wood carving, splitting bamboos for ropes and other purposes, learning to handle sword and knives became the center place of prayer meeting where new converts came together to sing Christian songs of praises and to pray to their new found God. Education was one of the main instruments for conversion into Christianity through schooling of the young ones. For by introducing

education among the native people was aimed at as a means to spread Christianity. Hence, it prepared a fertile ground for the growth of Christianity. To this Chandrika rightly remarked, “The Primary Schools managed and controlled by the mission were used for evangelistic works, and the Middle Schools became the centre for production of church leader. ...The products of these schools helped them enough to spread Christianity among the Nagas in far flung areas” (147).

Socially, having come in a close contact with his personal presence amidst the native people, William Pettigrew got inured with the people, who led a barbarous ways of life, for the purpose of civilizing the natives to a higher calling, bringing tremendous changes in the social life of the Tangkhul Nagas.

“It was missionary, and not the administrator, who was the main harbinger of the change in belief and ways of life of the Nagas. The spread of the gospel and the consequent conversion of the Nagas and the establishment of the mission school made a major contribution to the furtherance of the gospel. Christian schools trained the Naga youths in the rudiments of modern education, the main elements, of which, were reading, writing and arithmetic” (qtd. in Chandrika 145).

The reason why Christianity and education went hand in hand during the sojourn of the missionary becomes crystal clear, for in that as obviously as it could be, the primary purpose of establishing is to communicate the gospel light to the people in darkness. Though surrounded with all kinds of hardships, as one can imagine, the couple

missionary were nonchalant with the feeling of assurance that God was with them in their pursuit in winning souls for God. Indeed their hard labour gave way to a notable success but with sacrificial struggles. Hence, with the gradual and progressive acceptance of Christianity by the native people caused a shift in their loyalty from animism to Christianity. There came an about-turn in their traditional outlook and cultural life. Though within the same community, yet a distinct separation came to exist between the Christians and the non-Christians in their social life. The new converts were, according to their new found faith, required to give up their traditional social practices. The converts were encouraged to discontinue all the evil practices such as belief in evil spirit, rituals, rites and ceremonies for various purposes and festivals related to cultivation, marriages, naming a child, founding of new villages, birth and death ceremonies, construction of houses etc. Further, the converts were to refrain from drinking and smoking, which were integral part in the social life of the Tangkhul Nagas. The old dormitories, which was one of the social center in the life of the natives, through the activities of listening to the elders saying related to folk songs, folk dance, teaching of their old traditional principles and also the teaching of myth, were replaced with new building of separate Christian youth for the purpose of religious activities, such as a prayer meeting, place to sing and praise the God of heavens. Haimendorf rightly states, “A number of traditional practices related to their daily life and living habits were slowly removed from among the Naga Christians” (268). With the introduction of modern education people began to have a different outlook. Through the association with the missionary they could practically see for themselves the difference between them and the foreigner in regard to the way of dress code. And also pursuing for higher education, people began to step out of one’s

vicinity where they realized of themselves being semi-clad. They soon learnt to adopt new life style, changing from their ordinary dresses to fashionable modern dresses. This was, to the non-Christian, regarded very much a felony for undermining their time tested social norms. For as the non-Christian believed, to them, it was due to the separation created through the advent of Christianity, that, when the new converts turned away from their previous belief, it displeased their god and thus incurred the wrath upon the whole community with natural disaster and calamity, which of course did not spare the converts from any untoward incidence. In this way the old traditional social life related to their life and living habits were abandoned by the new Christian converts.

Westernization, in a broad sense, can be in terms of mental as well as physical aspects of life. Mental aspect can be in terms of people's conceptions, ideology etc. On the other hand physical aspect point to the way of how people eat, drink, dress etc., as practiced in North America and most part of Europe. Narrowing down the term 'Westernization', people in general, mainly have the concept with the way of how people wear dresses in western style. Under this concept, it is to mainly discuss of what causes the influx and also of how the influx of the western style, especially in dress, has impacted the lives of the Nagas and in particular the Tangkhuls.

Basically clothes are worn to cover the nakedness of the human body, but with the passage of time and the development in technology in the fashion industry, people have learnt to wear clothes in many different styles. No doubt, the Western style of dressing, as it can be said, has overtaken almost the entire world. But initially every community

possesses its own cultural dresses, and that identifies to which community a person belong. Likewise, the Tangkhul Naga community, as discussed in the first chapter, has a rich cultural dress in terms of shawls which are worn differently both by men and women. The shawls are woven in beautiful colours, designs and patterns which come under the domain of the women in its production. Traditional clothes are highly preserved and worn generally and occasionally. In times of festivals all the members, young and old, in the community are expected to wear traditional clothes even to this day.

So much the pride once the people had is slowly being done away with the introduction of the Western style. Of the foremost, it was the missionary family who came and lived among the community. To the Tangkhuls in general, they were the ones who introduced the way of Western dressing. It was also the students of the missionary school, when completing the course, went out of one's vicinity to pursue higher education or to seek for job that they came to realize how semi-clad they were and also how the outside world looked with the people dressed in a modern and fashionable way. Especially talking of women, Nandita Haksar wrote,

“Many Naga women dream of being a part of the glamorous fashion and beauty industry. They identify fashion with the Western and modern. But they forget that Western women have been among the fieriest critics of the fashion industry and its devastating effects on society as a whole” (205).

The present generation has changed the trend from tradition to Western style of dressing, for the reason that, people find it more comfortable with the modern dress because of the availability in their choices which can be worn according to the changes of the seasons, whereas traditional clothes are to be worn throughout the varied seasons with no choices to make and also with no changes in its style in wearing it. Changing the trend to modern clothes and dresses people find it better in their look when worn, and more comfortable and presentable before others. Modern fashionable clothes are available more in abundant and also in more variable prices depending on the quality giving room for both the rich and the poor in procuring it. Along with the benefits with modernization comes the negative impacts, such as that the present young people have learnt to dress like others do, but the worst of what they have learnt or acquired from the fashion is of wearing skimpy clothes baring most of the body parts from tights to string hung clothes. All these came about through outgoing, at the cost of earning education. In doing so, they saw and have learnt the so-called fashion of the day. Every good side has its own limitations, but all in all the present generation is to be aware and see for themselves of what and which is good and presentable so as that they be not taken away with the negative trend which could bring derogative impact upon the coming up generation in representing their own community.

Division among the village community was never a thing to have dreamt of. Initially, to the Tangkhul Nagas, it was the missionary William Pettigrew who had caused a razor sharp edge cut difference between the Christians and the non-Christians. Earlier the community had been living in peace and tranquility. No other than war fought was of

any hardships and problem, which, that too was with other village, that arose among the people. In all their daily toils of life, the people lived happily and contentedly. They would help each other in their field work, tend to any sick ones. They were willing to share each other of what they had. There was not found any reason that could cause division or an estrangement among the community, but in fact it bound them together more closely as one especially in times of war for the cause of protecting their village from their enemy.

In the ancient past, the Tangkhul community, no ventures of life was undertaken without first consulting their god, performing rites, rituals and ceremony, which were all done through the medium of the 'Sharva' (priest) in consulting their god. As staunch the people were, initially, when the missionary set his feet in the land of the Tangkhuls, William Pettigrew had a hard time to convince the people for they were skeptical with the purpose of his coming. But never giving up his hope, through his practical life, showing amicable attitude towards the people through love, sympathy, and help rendered in times of needs slowly melted their skeptical attitude toward him. With the onset of the modern education people's mind gave way to a change. Their outlook diverted away from their old traditions and customs. Handful of people began to feel the change as the light of the gospel began to dawn in their minds and hearts. Change came about among the people but not without difficulty which caused a division among them. The new converts took a U-turn which was entirely opposite to their old ways of life. They had to leave all their previous traditional practices and customs. They, according to their new found faith, were asked to abstain from drinking and smoking and all the rituals for which they could no

longer freely mix with their usual fellow beings. For this reason the Christian converts were considered as renegades for denying their time tested religion. The missionary along with the converts were blamed for the division caused among them. The new converts, as of their choice in faith, were no longer permitted to live within the village vicinity but had to stay apart in about a mile away to set up a separate village. The bitterness of the division caused separation among the same community cutting off all the relationship to the extent that they were no longer given or rendered any help in times of sickness and death even by their own family members. Discussion as held above, education brought by the missionary was to be accounted for the division caused among the Tangkhul community.

Development of *political consciousness and nationalism* is one of the outcomes through the impact of education in the lives of the Tangkhul Nagas. But before we go deeper into the impact created causing thus the outcome, we shall first look into how the conditions of our fore fathers were in the past, and further see to ourselves the change brought about through education in the lives of the Tangkhul Naga community.

As left out very much into the extreme interior part of the country India, to the Tangkhuls, their habitation was what the world was all about. They had no thought of thinking beyond their vicinity or to the extent as far as their eyes could take them. They hardly had been out of their place to be in contact with the outside world. The outside world too had no thought or plan to come into such a place at the thought of not willing to waste their time and energy going through the rugged and steep mountain ranges. They

could at the same time visualize as to what such people could mean to them. They felt no gain going into such savage kind of people. The outside world, where development had taken place, felt no need of any business interaction as the native people were that uncivilized. T. Luikham rightly remarked warning his own people, “During ancient time our forefathers being semi-clad, to the extent as being naked, no one should deny the fact that our people were branded as savage-like animals” (6). As limited they were in their knowledge and understanding they had no thought of extending their boundary by going out beyond their own native place. To be united and fight together for the cause of bringing development was never a thing to be thought or dreamt of but, instead they were engaged in waging wars between one village and the other. Going to war and bringing back home with as many heads as one could, was the talk of the day. Deeds of bravery through head counts brought home from war were considered as the highest honour one could wish for and dream of. Due to uncertain occurring of war at any time, people were engaged being busy with the preparation of such as arrows, bows, spears, knives, guarding around the village, repairing the gates, and the village surroundings with bamboo spikes etc., so most of the field work was ignored or left to the women-folk to tend to. When men died in the war many women were left as widows, children as fatherless. With all the effects, as undermining the development of the community, yet as used to, making inter- village war was the order of the day.

In all the process of activities, either in peace or war time the village Awunga (village chief) headed the village community along with the Hangvas (village council). The Tangkhul Awunga, regarded as holding time honoured position and as well-trying

functioned all the powers without any reservation. But with the passage of time and with the spread of Christianity through education the minds of the people began to broaden up in their outlook and understanding. The new converts were taught of love, peace and unity, which would in return bring strength and honour. As they were compelled to do away with all their old ways of life in regard to the ways of performing rites, rituals and ceremonies, and also the habits of drinking and smoking, their lifestyle began to take shape to the opposite of their old ways. They could no longer mingle with the non-Christians as they used to. As a result two opposing groups began to exist in most of the villages. With the introduction of new faith the desire for new and higher lifestyle affected their honour and loyalty to the Awunga (village chief). There arose a question in choosing the authorities between the church and the court of the village council and also between the court of the village council and the court of the British to choose for by the new converts in settling disputes and issues. To this A.S.W. Shimray rightly remarked,

“For any disputes and issues that occurred within the village, they would go to the church authorities for settlement instead of going to the court of the village court of Awunga and Hangva. Again, for the dispute between a Christian and a non-Christian, the former wanted to go to the court of the British officials ignoring the existence of the village court of Awunga and Hangva”(211).

Thus the powers and functions of the Awunga and the Hangva began to decentralize and reduce to nominal power in its own time. Further, the native people began to realize the

uselessness and foolishness of fighting and making wars among their own communities. Realization began to dawn in their minds, the seriousness of being united as one, and what that could do and be, for the whole Tangkhul community as one, only if they stopped fighting among themselves, which was for no useful cause, and rather work together with understanding one another to be on the side of each other for greater cause in bringing peace and development. In the words of Rizvi and Shibani, "...practices such as inter-village or inter group feuds, wars and head hunting were banned and no Naga resisted this change which brought peace, security and tranquility in the hills" (96). Thus we can say, education is what that brought about that change in the life of the Tangkhul Nagas for the greater cause of development through oneness.

Economically, when compared with the rest of the world, though the Tangkhul Naga community may still be lacking behind, yet still it can be said that tremendous progress has been made as compared to the olden days. For when field work was the only means for livelihood along with hunting, fishing, handicrafts etc., one can imagine the dearth of life of the people then. But though an agrarian society, it is worthy to note that the Tangkhul community, in the past was self sufficient in agriculture and handicrafts. In the sense the Tangkhul economy was self-subsisting, for they could provide all the food stuffs it needed, except for few necessities like salt and iron implementations. As the people were agrarians they hardly went out of one's vicinity, except in times of war and business transactions, and that, between neighbouring villages. Since they were also busy involved in the field work, there wasn't much room for idleness, but rather kept them busy. As their sources were limited, they tried working hard to procure all their basic

needs and necessities of life giving no room to think of procuring or possessing luxuries to crave for. In doing so, when they could but procure it they felt satisfied through their hard earned labour harvest.

Out of their abundance, through their hard work, people did buy and sell their commodities, but in those days since there was no currency as for the medium of transaction, as we do now, transactions in buying and selling was done through barter system. In support to this A. Nshoga mentioned,

“Barter system played a dominant role in the traditional Naga village economy. There was no fixed rate of exchange but it was transacted according to the value of the goods. One conch shell was in exchange of a cow; one cow to 50 baskets of rice. Sometimes, spear-heads, daos and hoes were used as the local currency. In the absence of currency, the barter system was introduced as the source of transaction between the two groups of people with their goods” (238).

But in course of time the working trend has been changed to a great extent. People who are educated no longer wish to be back to the laborious field work. For with the availability of better job through their education, they can now earn to meet not only the basic food as required in the past, but can even dream of procuring luxuries such as good house, cars and all sorts of entertaining equipments and machines. Better job creation through setting up institutions, schools, technical lines have propped up a lot more to the advantages of the young people. Should one be still involved in field work, yet due to the

advancement in technology in various fields, has enabled the people gather greater harvest with greater ease. Therefore, through education people's lives are made easier to survive, making it more of choices to make from various lines and occupations. The advantage of education thus prepares one to decide even from the time of childhood, as to what he/she would like to be in the future' life career.

4.9. British and Missionary Views and Ideas on Natives' Education

When the rest of the world had reached its civilization through education, the Tangkhul Naga community had not the remotest idea of how the outside world was then. Fully absorbed into their daily traditional practices, the people were oblivious while in all their doings. It can be said that the said community was then still below the bottle neck line, having not reached even to its rim, unaware of whom they were, when compared with the other world. They knew not what position they were in, for they had not crossed out of their boundary. Having not been out of one's place, they had no idea of what the outside world was, what they were to the outside world, and what the outside world was to them. More over they could hardly realize what the outside world could mean to them when contacted.

For the Tangkhul Nagas, the world began to change taking its shape, with the realization as to who they were but at its infancy stage and all the initial stage took its first formation with the coming of the British government, setting up its supremacy, especially during the latter part of the 19th century. Along with it came the missionary,

who actually propounded in bringing that change in every aspect of life, be it spirituality, political, social and economic. Prior to the establishment of the colonial administration and the introduction of schools by the missionaries, written form of script was unknown to the Tangkhul Nagas. The implementation of education in the past was of an informal education, through the form of housing the boys and girls in separate dormitories known as 'Longshim', where the young minds are taught through the admonitions from the elders so as they would be able to cope up with their lives in adherence to the norms and values as practices followed by the people. Besides the admonitions various arts and crafts were taught to the young ones during their stay in their respective dorms. But with the introduction of primary education it disrupted the indigenous system of learning, directing the younger generation to the new pattern of modern education. As education was considered the most important factor in bringing about the desired result, both the missionary and the British tried to implement to their best in educating the native people, but for their desired goal. Since their goals varied from each other, the intensity of their implementation and also their view towards educating the natives differed in a contrast. Looking into the efforts as extended by the missionary and the British, which would benefit the people, the former excelled more in its weight.

4.9.1. The Missionary View

The missionary had a great zeal in spreading the gospel of Christianity among the hilly native people. In doing so they made it sure in reaching the unreached virgin venues in propagating its mission. Among the many missionaries that landed in various Naga

habitations, William Pettigrew was one who came, mingled with people and taught, bringing the light among the ignorant people, changing their view and ways of life. In the words of Prakash, "...the missionaries had the vision and foresight to identify of themselves completely with the tribal in whose midst they lived. Even in the remotest places the missionary lived as the tribal lived, ate what the local took and tried to merge completely in the background" (174). While laying foundation of education for the native people, the main purpose and objectives of the missionary was to proclaim the gospel to the people. It was to prepare a fertile ground in spreading Christianity among the so-called and known to the missionary as 'heathens'. He left no stone unturned in his endeavor, facing all odds of struggles, in bringing the light to the darkness where the people had been groping in. For then, the people had no interest in sending the children to the missionary school because fear was constantly lurking in their minds that their children while getting education would become Christian. Parents were not willing to spare their children from the daily field work as it was their main dependence upon for their survival. No matter what, the missionary made it sure that he got acquainted and familiarized with the people and their language. He made it sure to clear the doubts in the minds of the people for the reason of his coming. He made every possible means to get the attention of the people and to especially attract the young children by providing basic necessities such as slate, chalk, pencils, papers and even food and clothing. This he did so knowing that should the children be attracted no matter how hard hearted the parents' minds might be but knew for sure and very soon that they would give in for the sake of their children, further they too would fall in for the truth in the future. To the missionary, taking hold of the children's attention was to be the foundation and the building block for

the cause. Through the struggles, having taught the children in the right way and at the right time would prepare them help the missionary in expanding the work in reaching out the gospel light. In the words of Chandrika, "...the basic purpose of setting up schools by the missionaries was to produce trained teachers and preachers who would go to the remote villages carrying the message of the missionaries and induce the non-Christians to accept Christianity" (130). With the intention of promoting a fertile ground for spreading Christianity the primary schools were managed and controlled by the missionary for the purpose of evangelistic work in which the young students were taught of Christian songs and the Bible. In the process, with the up-gradation to middle school level it became the center for training and production of church leaders. The missionary work progressed much using the students passing out from the mission school. They were sent to various places to proclaim the message and the truth they received while at school, but in doing so the work was not without obstacles, for many of the missionary workers faced hardship even to the extent of being shunned away from the community. They were extricated from the society and counted as enemies to the rest. Many were left out from home rejected by their own families and that the converts had in time no other options than to turn to the missionary for help. Although faced with all sorts of difficulties, since the objective was to spread Christianity, the missionary did not give up hope but endured much for the cause of achieving their desired goal. Hence, William Pettigrew introduced education among the Tangkhul Naga community and utilized the trained converts to spread Christianity. The dotted light which shone dimly in the corner today has sparkled as an immense light brightening every nooks and corners. The missionary did much with all his might not sparing anything for his own gain but extended the work even to the

extent of sacrificing his own life to educate the people causing to the burning of hearts with the desire to carry on the gospel message even after he left for his native home. Today, the Tangkhul Naga community is happy and proud to have received the gospel light. It can also be said that the said community is cent-percent Christian community. Thanks and praises be to God for having used William Pettigrew as His mighty instrument for the cause of bringing such a light to the once lost Tangkhul Naga community.

4.9.2. The British View

The coming of the East India Company laid the foundation to the establishment of the British government in India main land. But even after the British government had taken strong hold over the country there were still found to be some pockets where the government could not literally reached the hilly places, especially the North-east part. The reasons were due to the harsh terrain condition with no communication and transportation possibility. The hilly places and the people were much left out and ignored. Another reason is that the administration in the beginning did not like to interfere with the social habits, religious beliefs and practices of the natives, for the reason that, to them it was felt as a waste of time dealing with what seemed to them barbarous as the people were, and also the interference with such hilly people would go against their commercial interest. This gave rise to the reason why British government did not or refused to allow any missionary to set up their station prior to 1793. It was only at the beginning of the 19th century that the missionaries were offered to be given the permission and protection

under the Danish government. In contrast to the missionary, initially, the objective of the government was never of educating the hilly people but to reach their desired goal, and that was to maintain law and order in order to prevent the aggressive and barbarous hilly people. Quoting A. Nshoga,

“The basic objective of the British administration in the Naga Hills was to maintain law and order situation and to prevent Naga raids... . The administration in the Naga Hills was considered to be too costly, unprofitable and unproductive but the British retained the hills to save their reputation and levied a house tax of two rupees per house as a gesture of loyalty to the British government” (257).

The British government had no intention or interest in developing the hilly native places. It was not a welfare government but to serve its own interest that was to safeguard and secure the frontier.

In the process of such an attitude towards the hilly people, the coming of the missionary gave a drastic turning point. Going through with all difficulties, the missionary began to serve his desired purpose of Christianizing the people. People began to give in to the hard labour extended by the missionary. They began to turn away from their ignorant life to have a better civilized life. To this the British began to sense the sensibility of the missionary's presence. Having seen the progress of the missionary the wild like life of the people, the British government began to support the work of the missionary, though not to the extent of its intention in developing the people but to serve

for their desired goal. For this reason the British government began to take the advantage of using as its right hand to pacify its purpose. To this A. Nshoga rightly states,

“The aim of the British officers who supported the missionary works in the Naga Hills was to civilize the British subjects, and to contribute to their pacification. The British thought that they could easily pacify the Nagas without the imposition of direct administration, but when the Nagas strongly resisted the British authority, they had to support the Christian missionary activities in the hills to change the conservative attitude of the Nagas to redeem them from their utter backwardness” (275).

With the realization and the need of the missionary’s work which served the desired goal in the administration of the British government, the missionary was given much support but not with the thought of developing the people to the fullest. The government’s desire was to only let the missionary tame the people to be submissive to the government by converting them into Christianity. To support the missionary, it was to help people get good education, but to the government the matter was of different concern. The government needed educated Nagas to assist in running the offices, for which the missionary was encouraged and helped in setting up schools to impart education to the Nagas but only to the extent of the primary and elementary levels. They had no intention of educating the people at higher level, for the government was under the impression that the hilly native people needed no higher education and also felt that it would be of no use for the people as the scope of the services was limited and that the people would not be

able to go to other places for the service. Government had little interest in providing education to the people because it was also felt that the people could later, through education, retaliate in the course of action against the British government.

4.10. SCHOOL STATISTICAL REPORT 2014-2015

Table No. 1. All Management

U-DISE 2014-2015 SCHOOL ABSTRACT

SCHOOLS IN UKHRUL DISTRICT (all management)

MANAGEMENT	Primary	Primary with upper	Pr. with Up. Pr., Sec.	Upper primary only	Pr. Up. Pr. & Sec.	Up. Primary & Sec.	Secondary only	Up. Pr., Sec. & Hr.	Total
Dept. Of Education	78	21	5	2	44	2	0	0	152
Tribal & Hill Affairs	158	0	0	0	0	0	0	0	158
Local Body	0	0	0	0	0	0	0	0	0
Pvt. Aided	32	1	0	1	0	0	2	0	36
Pvt. Unaided	7	41	5	0	24	1	1	0	79

Others	0	1	0	2	0	0	0	0	3
Central Govt.	0	1	0	0	0	0	0	1	2
Total	275	65	10	5	68	3	3	1	430

UKHRUL DISTRICT U-DISE 2014-2015 JURISTITION SUPPLEMENT

Table No.2 Supplement, Dept. of Education:

School Discrepancy Justification:

DEPT. OF EDUCATION	2013-14	2014-15	REMARKS
Primary	76	78	-Manthouram SV initialized which was earlier defunct. -Ngachonmi Fund SV initialized which was earlier defunct.
Primary with Upper Primary	22	21	-Lambui Jr. H/S upgraded from Primary with Upper Primary to Pr. Up. Pr. & Sec. Only

Pr. With Up. Pr., Sec. & H. Sec	5	5	
Up. Primary Only	2	2	
Pr. Up. Pr. & Sec. Only	43	44	-Lambui Jr. H/S upgraded from Primary with Upper Primary to Pr. Up. Pr. & Sec. Only
Up. Primary & Sec. Only	2	2	
Secondary	0	0	
TOTAL	150	152	

Table No. 3 Supplement, Pvt. Aided

PVT. AIDED	2013-14	2014-15	REMARKS
Primary	32	32	
Primary With Upper Primary	1	1	
Pr. With Up. Pr., Sec. & H. Sec.	0	0	

Upper Primary Only	1	1	
Pr. Up. Pr. & Sec. Only	0	0	
Up. Primary & Sec. Only	0	0	
Secondary	2	2	
TOTAL	36	36	

Table No. 4 Supplement, Tribal Welfare

TRIBAL WELFARE	2013-14	2014-15	REMARKS
Primary	158	158	
TOTAL	158	158	

Table No. 5. Supplement, Pvt. Unaided.

PVT. UNAIDED	2013-14	2014-15	REMARKS
Primary	7	7	

Primary With Upper Primary	41	41	
Pr. With Up. Pr., Sec. & H. Sec.	5	5	
Pr. Up. Pr. & Sec. Only	24	24	
Up. Primary & Sec. Only	1	1	
Secondary	1	1	
TOTAL	79	79	

U-DISE 2014-15 SCHOOL LIST

Schools under Dept. Of Education, Ukhrul

Table No. 6. School List, Dept. of Education.

Sl.No.	Blkname	School Name	Schmgt-desc	Schcat- desc
1	Chingai	Chingai Atungtang PS	Dept. of Edu.	Primary
2	Chingai	Chingai HS	Dept. of Edu.	Pr. Up. Pr. & Sec. only
3	Chingai	Chingjaroi Awontang H/S	Dept. of Edu.	Primary
4	Chingai	Eastern Christian HS	Dept. of Edu.	Pr. Up. Pr. & Sec. only
5	Chingai	Frontier HS	Dept. of Edu.	Pr. Up. Pr. & Sec. only
6	Chingai	Jessami HS	Dept. of Edu.	Pr.Up. Pr. Sec. & H. Sec.
7	Chingai	Kalhang Kuirei HS	Dept. of Edu.	Pr. Up. Pr. & Sec. only

8	Chingai	Kalhang LPS	Dept. of Edu.	Primary
9	Chingai	Khamasom Phungrei UPS	Dept. of Edu.	Primary with Up. Pr.
10	Chingai	Kharasom Govt. HS	Dept. of Edu.	Pr. Up. Pr. & Sec. only
11	Chingai	Kuirei PS	Dept. of Edu.	Primary
12	Chingai	Lori Ashung PS	Dept. of Edu.	Primary
13	Chingai	Luireishimpfung SV	Dept. of Edu.	Primary with Up. Pr.
14	Chingai	Marempfung PS	Dept. of Edu.	Primary
15	Chingai	Namrei NagaPs	Dept. of Edu.	Primary
16	Chingai	New Chingjaroi P/S	Dept. of Edu.	Primary
17	Chingai	Ngahui Junction PS	Dept. of Edu.	Primary
18	Chingai	Ngathingrim PS	Dept. of Edu.	Primary
19	Chingai	Old Wahong SV	Dept. of Edu.	Primary with UP. Pr.
20	Chingai	Paocham HS	Dept. of Edu.	Pr. Up. Pr. & Sec. only
21	Chingai	Paoyi HS	Dept. of Edu.	Pr. Up. Pr. & Sec. only
22	Chingai	Paoyi SV	Dept. of Edu.	Primary
23	Chingai	Poi Govt. JR. Hs	Dept. of Edu.	Primary with Up. Pr.
24	Chingai	Raphei Model HS	Dept. of Edu.	Upper Pr. & Secondary
25	Chingai	Razai Kh. LPS	Dept. of Edu.	Primary
26	Chingai	Soraphung LPS	Dept. of Edu.	Primary
27	Kamjong	Aishi Kuki/Lhungkhulen PS	Dept. of Edu.	Primary
28	Kamjong	Chamu Govt. HS	Dept. of Edu.	Pr. Up. Pr. & Sec. only

29	Kamjong	Chatric JR HS	Dept. of Edu.	Primary with Up. Pr.
30	Kamjong	Grihang SPM HS	Dept. of Edu.	Pr. Up. Pr. & Sec. only
31	Kamjong	Heijang PS	Dept. of Edu.	Primary
32	Kamjong	K. Langli PS	Dept. of Edu.	Primary with Up. Pr.
33	Kamjong	Kamjong HS	Dept. of Edu.	Upper Pr. & Secondary
34	Kamjong	Kangpat HS	Dept. of Edu.	Pr. Up. Pr. & Sec. only
35	Kamjong	Khoikai SV	Dept. of Edu	Primary
36	Kamjong	Langhke PS	Dept. of Edu.	Primary
37	Kamjong	Makui JR HS	Dept. of Edu.	Primary with Up. Pr.
38	Kamjong	Maokot HS	Dept. of Edu.	Pr. Up. Pr. & Sec. only
39	Kamjong	Meiti Primary School	Dept. of Edu.	Primary
40	Kamjong	Ningthi Govt JR HS	Dept. of Edu.	Primary with Up. Pr.
41	Kamjong	Phaimol PS	Dept. of Edu.	Primary
42	Kamjong	Pihang PS	Dept. of Edu.	Primary
43	Kamjong	Roni SV	Dept. of Edu.	Primary
44	Kamjong	Sahamphung PS	Dept. of Edu.	Primary
45	Kamjong	Sahamphung UP SC	Dept. of Edu.	Primary with Up. Pr.
46	Kamjong	Sampui SV	Dept. of Edu.	Primary
47	Kamjong	Yentem PS	Dept. of Edu.	Primary
48	Kamjong	Z. Choro PS	Dept. of Edu.	Primary
49	Kasom Kl.	Bohoram PS	Dept. of Edu	Primary
50	Kasom Kl.	Bunghun SV	Dept. of Edu	Primary
51	Kasom Kl.	Chituwa PS	Dept. of Edu	Primary

52	Kasom Kl.	Hongpei Kasom PS	Dept. of Edu	Primary
53	Kasom Kl.	Itham SV	Dept. of Edu	Primary
54	Kasom Kl.	Kangkum Tangkhul PS	Dept. of Edu.	Primary
55	Kasom Kl.	Kashung HS	Dept. of Edu.	Pr. Up. Pr. & Sec. only
56	Kasom Kl.	Kasom Kl. HS	Dept. of Edu	Pr. Up. Pr. & Sec. only
57	Kasom Kl.	Koiripok Up. Pr. School	Dept. of Edu	Primary with Up. Pr.
58	Kasom Kl.	Lairam Kl. PS	Dept. of Edu	Primary
59	Kasom Kl.	Lairam Phungka SV	Dept. of Edu	Primary
60	Kasom Kl.	Lower Koiripok PS	Dept. of Edu	Primary
61	Kasom Kl.	Makan SV	Dept. of Edu	Primary with Up. Pr.
62	Kasom Kl.	Manthouram SV	Dept. of Edu	Primary
63	Kasom Kl.	Mapithel JR HS	Dept. of Edu	Upper Primary only
64	Kasom Kl.	Mawai HS	Dept. of Edu	Pr. Up. Pr. & Sec. only
65	Kasom Kl.	Nambashi Kl. HS	Dept. of Edu	Pr. Up. Pr. & Sec. only
66	Kasom Kl.	Nambashi Valley SV	Dept. of Edu.	Primary
67	Kasom Kl.	Phungnemtang PS	Dept. of Edu	Primary
68	Kasom Kl.	Punomram PS	Dept. of Edu	Primary
69	Kasom Kl.	Reisangphung PS	Dept. of Edu	Primary
70	Kasom Kl.	Shangpunram PS	Dept. of Edu	Primary
71	Kasom Kl.	Sotun PS	Dept. of Edu	Primary
72	Kasom Kl.	Sotun Somdhar PS	Dept. of Edu	Primary
73	Kasom Kl.	T. Natyang PS	Dept. of Edu	Primary
74	Kasom Kl.	Tamiching Pr. School	Dept. of Edu	Primary

75	Kasom Kl.	Wanglee SV	Dept. of Edu.	Primary
76	Phungyar	Chadong HS	Dept. of Edu	Pr. Up. Pr. & Sec. only
77	Phungyar	Chadong Tangkhul PS	Dept. of Edu	Primary
78	Phungyar	Lamlai Khunou PS	Dept. of Edu	Primary
79	Phungyar	Lamlai Kl. PS	Dept. of Edu	Primary
80	Phungyar	Lungphu HS	Dept. of Edu	Pr. Up. Pr. & Sec. only
81	Phungyar	Maphou SV	Dept. of Edu	Primary with Up. Pr.
82	Phungyar	Ngayophung PS	Dept. of Edu	Primary
83	Phungyar	Phungyar HS	Dept. of Edu	Pr.Up.Pr.Sec.& H. Sec.
84	Phungyar	Shikatho PS	Dept. of Edu	Primary
85	Phungyar	Shikiphung Leingangching SV	Dept. of Edu	Primary
86	Phungyar	Shingkap HS	Dept. of Edu	Pr. Up. Pr. & Sec. only
87	Phungyar	Shokritang PS	Dept. of Edu	Primary
88	Phungyar	Sibungtang PS	Dept. of Edu	Primary
89	Phungyar	Sorbung HS	Dept. of Edu	Pr. Up. Pr. & Sec. only
90	Phungyar	Sorde HS	Dept. of Edu	Pr. Up. Pr. & Sec. only
91	Phungyar	Thawai HS	Dept. of Edu	Pr. Up. Pr. & Sec. only
92	Phungyar	Thundung HS	Dept. of Edu	Pr. Up. Pr. & Sec. only
93	Ukhrul	Awungtang PS	Dept. of Edu	Primary
94	Ukhrul	Champhung Ramrim SV	Dept. of Edu	Primary with Up. Pr.
95	Ukhrul	Chingsui HS	Dept. of Edu	Pr. Up. Pr. & Sec. only
96	Ukhrul	Choithar HS	Dept. of Edu	Pr. Up. Pr. & Sec. only

97	Ukhrul	Christian SVS Phadang	Dept. of Edu	Primary with Up. Pr.
98	Ukhrul	Greenland AV	Dept. of Edu	Primary
99	Ukhrul	Halang (C) LPS	Dept. of Edu	Primary with Up. Pr.
100	Ukhrul	Hatha SV	Dept. of Edu	Primary
101	Ukhrul	Hoomi JR. HS	Dept. of Edu	Primary with Up. Pr.
102	Ukhrul	Huining Govt. HS	Dept. of Edu	Pr. Up. Pr. & Sec. only
103	Ukhrul	Hundung Kaziphung HS	Dept. of Edu	Pr. Up. Pr. & Sec. only
104	Ukhrul	Jorcheng Lunghar HS	Dept. of Edu	Primary
105	Ukhrul	K.K. Leishphanit JR. HS	Dept. of Edu	Primary with Up. Pr.
106	Ukhrul	Kachai HS	Dept. of Edu	Pr. Up. Pr. & Sec. only
107	Ukhrul	Kasom Phungdhar PS	Dept. of Edu	Primary
108	Ukhrul	Khaivaren PS	Dept. of Edu	Primary
109	Ukhrul	Khamasom HS	Dept. of Edu	Pr. Up. Pr. & Sec. only
110	Ukhrul	Khamasom Phungthar SV	Dept. of Edu	Primary
111	Ukhrul	Khararphung PS	Dept. of Edu	Primary
112	Ukhrul	Khayaishat SV	Dept. of Edu	Primary
113	Ukhrul	Komunnom JR. HS	Dept. of Edu	Primary with Up. Pr.
114	Ukhrul	Lambui JR. HS	Dept. of Edu	Pr. Up. Pr. & Sec. only
115	Ukhrul	Lambui North PS	Dept. of Edu	Primary
116	Ukhrul	Lamlang Gate SV	Dept. of Edu	
117	Ukhrul	Lanai PS	Dept. of Edu	Primary

118	Ukhrul	Leisan HS	Dept. of Edu	Pr. Up. Pr. & Sec. only
119	Ukhrul	Leiyaram PS	Dept. of Edu	Primary
120	Ukhrul	Luiyainatong SV	Dept. of Edu	Primary with Up. Pr.
121	Ukhrul	Lungreiphung SV	Dept. of Edu	Primary
122	Ukhrul	Mapum HS	Dept. of Edu	Pr. Up. Pr. & Sec. only
123	Ukhrul	Mayophung PS	Dept. of Edu	Primary
124	Ukhrul	Mayotang PS	Dept. of Edu	Primary
125	Ukhrul	Meizailung PS	Dept. of Edu	Primary
126	Ukhrul	Model HS	Dept. of Edu	Pr. Up. Pr. & Sec. only
127	Ukhrul	Mongkot Chepu HS	Dept. of Edu	Pr. Up. Pr. & Sec. only
128	Ukhrul	Ngachonmi Fund SV	Dept. of Edu	Primary
129	Ukhrul	Ngaimu HS	Dept. of Edu	Pr. Up. Pr. & Sec. only
130	Ukhrul	Phadang HS	Dept. of Edu	Pr. Up. Pr. & Sec. only
131	Ukhrul	Phadang Kongyee SV	Dept. of Edu	Primary
132	Ukhrul	Pushing Govt. HS	Dept. of Edu	Pr. Up. Pr. & Sec. only
133	Ukhrul	SAnakeithel Chingshang HS	Dept. of Edu	Pr. Up. Pr. & Sec. only
134	Ukhrul	Sangmayang PS	Dept. of Edu	Primary
135	Ukhrul	Seikhor Christian HS	Dept. of Edu	Pr. Up. Pr. & Sec. only
136	Ukhrul	Shangshak HS	Dept. of Edu	Pr. Up. Pr. & Sec. only
137	Ukhrul	Shiroi HS	Dept. of Edu	Pr. Up. Pr. & Sec. only
138	Ukhrul	Sihairam PS	Dept. of Edu	Primary
139	Ukhrul	Sirarakhong HS	Dept. of Edu	Pr. Up. Pr. & Sec. only

140	Ukhrul	Somdal N.K. HS	Dept. of Edu	Pr. Up.Pr. Sec. & H. Sec.
141	Ukhrul	Tashar Hakhong SV	Dept. of Edu	Primary
142	Ukhrul	Tashar HS	Dept. of Edu	Pr. Up. Pr. & Sec. only
143	Ukhrul	Tashar PS	Dept. of Edu	Primary
144	Ukhrul	Tolloi HR. Sec Academy	Dept. of Edu	Pr. Up. Pr., Sec. & H. Sec
145	Ukhrul	Tongou JR. HS	Dept. of Edu	Primary with Up. Pr.
146	Ukhrul	Tora Aze PS	Dept. of Edu	Primary
147	Ukhrul	Tora Champhung HS	Dept. of Edu	Pr. Up. Pr. & Sec. only
148	Ukhrul	Tuinem HS	Dept. of Edu	Pr. Up. Pr. & Sec. only
149	Ukhrul	Ukhrul HR. Sec. School	Dept. of Edu	Pr.Up.Pr.Sec.& H. Sec.
150	Ukhrul	Veikhang JR. HS	Dept. of Edu	Upper Primary only
151	Ukhrul	Wunghon SV	Dept. of Edu	Primary
152	Ukhrul	Yikun PS	Dept. of Edu	Primary

U-DISE 2014-15 SCHOOL LIST

Schools under Pvt. Aided, Ukhrul

Table No. 7. School List, Pvt. Aided.

Sl. No.	Blkname	Schname	Schmgt	Schcat-desc
1	Chingai	Kharasom Phungrei Aided LPS	Pvt. Aided	Primary
2	Chingai	Longpi Savio Govt. Aided JPS	Pvt. Aided	Primary

3	Chingai	New Kharasom Govt. Aided LPS	Pvt. Aided	Primary
4	Chingai	Varangarai Govt. Aided LPS	Pvt. Aided	Primary
5	Chingai	Wungzin Memorial Aided LPS	Pvt. Aided	Primary
6	Kamjong	Apong Aided LPS	Pvt. Aided	Primary
7	Kamjong	Chahong Chingthak Aided LPS	Pvt. Aided	Primary
8	Kamjong	Changa Aided LPS	Pvt. Aided	Primary
9	Kamjong	H. Phaikoh Aided LPS	Pvt. Aided	Primary
10	Kamjong	Hango Kaphung Aided PS	Pvt. Aided	Primary
11	Kamjong	K. Phungtha Aided LPS	Pvt. Aided	Primary
12	Kamjong	Kachouphung Aided LPS	Pvt. Aided	Primary
13	Kamjong	Kisan Seva Aided JR. HS	Pvt. Aided	Pr.withUp. Pr.
14	Kamjong	Kongkan Aided PS	Pvt. Aided	Primary
15	Kamjong	Kultuk Aided PS	Pvt. Aided	Primary
16	Kamjong	Molvailup Aided PS	Pvt. Aided	Primary
17	Kamjong	Phange Aided PS	Pvt. Aided	Primary
18	Kamjong	R. Langli Aided LPS	Pvt. Aided	Primary
19	Kamjong	Sampui Aided PS	Pvt. Aided	Primary
20	Kasom Kl.	Ashang Kl. Aided PS	Pvt. Aided	Primary
21	Kasom Kl.	Chingshou Aided LPS	Pvt. Aided	Primary
22	Kasom Kl.	K. Ashang Kl. Aze Aided LPS	Pvt. Aided	Primary
23	Kasom Kl.	Mapithel Aided HS	Pvt. Aided	Sec. Only
24	Phungyar	Khambi Aided LPS	Pvt. Aided	Primary
25	Phungyar	Loute Kuki Aided School	Pvt. Aided	Primary

26	Phungyar	Sorathen Aided LPS	Pvt. Aided	Primary
27	Phungyar	T. Hundung Aided LPS	Pvt. Aided	Primary
28	Ukhrul	Hundung Dungrei Aided PS	Pvt. Aided	Primary
29	Ukhrul	Lamlai Chingphei PS	Pvt. Aided	Primary
30	Ukhrul	Molnoi Joyland Aided PS	Pvt. Aided	Primary
31	Ukhrul	Mulam Aided PS	Pvt. Aided	Primary
32	Ukhrul	Pashong Aided PS	Pvt. Aided	Primary
33	Ukhrul	Tongou Aided High School	Pvt. Aided	Sec. Only
34	Ukhrul	Top Aided JR. HS	Pvt. Aided	Up. Pr. Only
35	Ukhrul	Vokngayar Aided LPS	Pvt. Aided	Primary
36	Ukhrul	Yaolen Aided PS	Pvt. Aided	Primary

U-DISE 2014-15 SCHOOL LIST

Schools under Pvt. Unaided, Ukhrul

Table No. 8. School List, Pvt. Unaided.

Sl. No.	Blkname	School Name	Schmgt	Schcat-desc
1	Chingai	Brighter English School	Pvt. Unaided	Pr. with Up. Pr.
2	Chingai	Chingai Mongreitha Ch. Aca.	Pvt. Unaided	Pr. with Up. Pr.
3	Chingai	Christ King School HS	Pvt. Unaided	Pr. Up. Pr. & Sec.
4	Chingai	Credential Mission School	Pvt. Unaided	Primary
5	Chingai	Dainty Kids School	Pvt. Unaided	Pr. with Up. Pr.

6	Chingai	Eastern Standard Eng. School	Pvt. Unaided	Pr. with Up. Pr.
7	Chingai	Foundation Course School	Pvt. Unaided	Primary
8	Chingai	Gems English School	Pvt. Unaided	Pr. with Up. Pr.
9	Chingai	Holy Cross School	Pvt. Unaided	Primary
10	Chingai	Holy Spirit School	Pvt. Unaided	Pr. Up. Pr. & Sec.
11	Chingai	Jon Christian English School	Pvt. Unaided	Primary
12	Chingai	Ngashanphung LM Yangrei E. Sc.	Pvt. Unaided	Pr. with Up. Pr.
13	Chingai	Ningba Worrin High School	Pvt. Unaided	Upper Pr. & Sec.
14	Chingai	Oja Shankar Vidyalaya Eng. School	Pvt. Unaided	Primary with Up. Pr.
15	Chingai	St. Mary's School	Pvt. Unaided	Pr. with Up. Pr.
16	Chingai	Worshon E. School	Pvt. Unaided	Pr. with Up. Pr.
17	Kamjong	Compassion English School	Pvt. Unaided	Pr. Up. Pr. & Sec.
18	Kamjong	Lhingkim Memorial Eng. Sc	Pvt. Unaided	Pr. with Up. Pr.
19	Kamjong	Pilgrim English School	Pvt. Unaided	Pr. with Up. Pr.
20	Kamjong	RM Orphanage	Pvt. Unaided	Primary
21	Kamjong	St. Peter English School	Pvt. Unaided	Pr. with Up. Pr.
22	Kasom Kl.	Blessing Academy	Pvt. Unaided	Pr. with Up. Pr.
23	Kasom Kl.	Children's Training School	Pvt. Unaided	Primary
24	Kasom Kl.	Good Shepherd School	Pvt. Unaided	Pr. with Up. Pr.
25	Kasom Kl.	Hill Academy	Pvt. Unaided	Pr. Up. Pr. & Sec.
26	Phungyar	Rising Model English School	Pvt. Unaided	Pr. with Up. Pr.

27	Phungyar	Tribal People Training School	Pvt. Unaided	Pr. with Up. Pr.
28	Phungyar	United Christian Academy	Pvt. Unaided	Pr. Up. Pr. & Sec.
29	Ukhrul	2 nd Lt. Thomas Mem E. Sch.	Pvt. Unaided	Pr. Up. Pr. & Sec.
30	Ukhrul	Alice Ch. Hr. Sec. School	Pvt. Unaided	Pr. Up. Pr. Sec. & H.Sec
31	Ukhrul	Alp[ha Christian High School	Pvt. Unaided	Pr. Up. Pr. & Sec.
32	Ukhrul	Asui Memorial	Pvt. Unaided	Pr. with Up. Pr.
33	Ukhrul	Blesso Montessori	Pvt. Unaided	Pr. with Up. Pr.
34	Ukhrul	Cambridge English School	Pvt. Unaided	Pr. with Up. Pr.
35	Ukhrul	Centinniel Christian Academy	Pvt. Unaided	Pr. Up. Pr. & Sec.
36	Ukhrul	Eden Children Home	Pvt. Unaided	Pr. with Up. Pr.
37	Ukhrul	First Officer's Academy	Pvt. Unaided	Pr. Up. Pr. & Sec.
38	Ukhrul	Higher Themzan Academy	Pvt. Unaided	Pr. with Up. Pr.
39	Ukhrul	Hoomi Mission Eng. School	Pvt. Unaided	Pr. with Up. Pr.
40	Ukhrul	Jesus Good Will School	Pvt. Unaided	Pr. Up. Pr. & Sec.
41	Ukhrul	Jubilee English School	Pvt. Unaided	Pr. with Up. Pr.
42	Ukhrul	Kachai Thotchan Eng. School	Pvt. Unaided	Pr. Up. Pr. & Sec.
43	Ukhrul	Kiddies Unique School	Pvt. Unaided	Pr. with Up. Pr.
44	Ukhrul	KTL Excel English School	Pvt. Unaided	Pr. Up. Pr. & Sec.
45	Ukhrul	Little Angel English School	Pvt. Unaided	Pr. Up. Pr. Sec. & H.Sec
46	Ukhrul	Luikan Mahung School	Pvt. Unaided	Pr. with Up. Pr.
47	Ukhrul	Maringmi Memorial School	Pvt. Unaided	Pr. Up. Pr. & Sec.

48	Ukhrul	Model Eng. School (MESS)	Pvt. Unaided	Pr. with Up. Pr.
49	Ukhrul	Nemriz Christian Academy	Pvt. Unaided	Pr. Up. Pr. & Sec.
50	Ukhrul	New Age Academy	Pvt. Unaided	Pr. with Up. Pr.
51	Ukhrul	New Canaan Top H. Sch.	Pvt. Unaided	Secondary Only
52	Ukhrul	New Generation Eng. School	Pvt. Unaided	Pr. Up. Pr. & Sec.
53	Ukhrul	Noble Academy	Pvt. Unaided	Pr. with Up. Pr.
54	Ukhrul	Oriental Naga Academy	Pvt. Unaided	Pr. Up. Pr. & Sec.
55	Ukhrul	OTC Juniors Academy	Pvt. Unaided	Pr. Up. Pr. & Sec.
56	Ukhrul	Patkai Christian Academy	Pvt. Unaided	Pr. Up. Pr. Sec. & H.Sec
57	Ukhrul	Phalee Model English School	Pvt. Unaided	Pr. with Up. Pr.
58	Ukhrul	Pharung Christian Eng. Sch.	Pvt. Unaided	Primary
59	Ukhrul	Ruichumhao Memorial Sch.	Pvt. Unaided	Pr. with Up. Pr.
60	Ukhrul	Sacred Heart Hr. Sec. School	Pvt. Unaided	Pr. Up. Pr. Sec. & H.Sec
61	Ukhrul	Savio HS	Pvt. Unaided	Pr. Up. Pr. & Sec.
62	Ukhrul	Scholars Pakshimi H/ School	Pvt. Unaided	Pr. Up. Pr. & Sec.
63	Ukhrul	Scintila English School	Pvt. Unaided	Pr. with Up. Pr.
64	Ukhrul	Seikhor Ch. Eng. Academy	Pvt. Unaided	Pr. with Up. Pr.
65	Ukhrul	Shirui Baptist English School	Pvt. Unaided	Pr. with Up. Pr.
66	Ukhrul	Sirarakhong Model Eng. Sch.	Pvt. Unaided	Pr. with Up. Pr.
67	Ukhrul	St. George English School	Pvt. Unaided	Pr. Up. Pr. & Sec.
68	Ukhrul	St. John Bosco School	Pvt. Unaided	Pr. Up. Pr. & Sec.

69	Ukhrul	St. Joseph' School	Pvt. Unaided	Pr. Up. Pr. & Sec.
70	Ukhrul	St. Paul's School	Pvt. Unaided	Pr. with Up. Pr.
71	Ukhrul	St. Xavier's	Pvt. Unaided	Pr. with Up. Pr.
72	Ukhrul	Talui Elite Ch. Eng. School	Pvt. Unaided	Pr. Up. Pr. & Sec.
73	Ukhrul	Tincha Memorial Eng. School	Pvt. Unaided	Pr. with Up. Pr.
74	Ukhrul	Tuinem Baptist Eng. School	Pvt. Unaided	Pr. with Up. Pr.
75	Ukhrul	Ukhrul Central School	Pvt. Unaided	Pr. Up. Pr. & Sec.
76	Ukhrul	Ukhrul Public School	Pvt. Unaided	Pr. Up. Pr. & Sec.
77	Ukhrul	Women Society Ch. Jr. H/Sch	Pvt. Unaided	Pr. with Up. Pr.
78	Ukhrul	Yang Academy	Pvt. Unaided	Pr. with Up. Pr.
79	Ukhrul	Zenith English School	Pvt. Unaided	Pr. with Up. Pr.

U-DISE 2014-15 SCHOOL LIST

Schools under Tribal & Hill Affairs, Ukhrul

Table No. 9. School List, Tribal & Hill Affairs.

Sl. No.	Blkname	School Name	Schmgt-desc	Schcat-desc
1	Chingai	Challou PS	Tribal & Hill Affairs	Primary
2	Chingai	Chingjaroi Khullen PS	Tribal & Hill Affairs	Primary
3	Chingai	Chingjaroi Khunou PS	Tribal & Hill Affairs	Primary
4	Chingai	Huishu PS	Tribal & Hill Affairs	Primary
5	Chingai	Kalhang PS	Tribal & Hill Affairs	Primary
6	Chingai	Khamasom Phungrei PS	Tribal & Hill Affairs	Primary

7	Chingai	Kharasom Lazo PS	Tribal & Hill Affairs	Primary
8	Chingai	Kuingai PS	Tribal & Hill Affairs	Primary
9	Chingai	Longpi Kajui PS	Tribal & Hill Affairs	Primary
10	Chingai	Luireshimphung PS	Tribal & Hill Affairs	Primary
11	Chingai	Marangphung PS	Tribal & Hill Affairs	Primary
12	Chingai	Marem PS	Tribal & Hill Affairs	Primary
13	Chingai	Mewuchukhe PS	Tribal & Hill Affairs	Primary
14	Chingai	Namrei PS	Tribal & Hill Affairs	Primary
15	Chingai	New Wahong PS	Tribal & Hill Affairs	Primary
16	Chingai	Ngahui PS	Tribal & Hill Affairs	Primary
17	Chingai	Nungpi Khullen PS	Tribal & Hill Affairs	Primary
18	Chingai	Old Wahong PS	Tribal & Hill Affairs	Primary
19	Chingai	Paorei PS	Tribal & Hill Affairs	Primary
20	Chingai	Paoyi Azetang PS	Tribal & Hill Affairs	Primary
21	Chingai	Paoyi Thana PS	Tribal & Hill Affairs	Primary
22	Chingai	Phungcham UJPS	Tribal & Hill Affairs	Primary
23	Chingai	Poi Makeva PS	Tribal & Hill Affairs	Primary
24	Chingai	Razai Khullen PS	Tribal & Hill Affairs	Primary
25	Chingai	Razai Khunou PS	Tribal & Hill Affairs	Primary
26	Chingai	Rino New Tasom PS	Tribal & Hill Affairs	Primary
27	Chingai	Soraphung PS	Tribal & Hill Affairs	Primary
28	Chingai	Tasom Khullen PS	Tribal & Hill Affairs	Primary
29	Chingai	Tusom CV PS	Tribal & Hill Affairs	Primary

30	Kamjong	Aishi PS	Tribal & Hill Affairs	Primary
31	Kamjong	Bungpa Awungtang PS	Tribal & Hill Affairs	Primary
32	Kamjong	Bungpa Khullen PS	Tribal & Hill Affairs	Primary
33	Kamjong	Bungpa Khunou PS	Tribal & Hill Affairs	Primary
34	Kamjong	Chahong Khullen PS	Tribal & Hill Affairs	Primary
35	Kamjong	Chahong Khunou PS	Tribal & Hill Affairs	Primary
36	Kamjong	Chassad PS	Tribal & Hill Affairs	Primary
37	Kamjong	Chatric Khunou PS	Tribal & Hill Affairs	Primary
38	Kamjong	Gampal PS	Tribal & Hill Affairs	Primary
39	Kamjong	Hangkaw PS	Tribal & Hill Affairs	Primary
40	Kamjong	K. Langli PS	Tribal & Hill Affairs	Primary
41	Kamjong	Kangpat Khullen PS	Tribal & Hill Affairs	Primary
42	Kamjong	Kangpat Khunou PS	Tribal & Hill Affairs	Primary
43	Kamjong	Khayang PS	Tribal & Hill Affairs	Primary
44	Kamjong	Lakhan PS	Tribal & Hill Affairs	Primary
45	Kamjong	Matiyang PS	Tribal & Hill Affairs	Primary
46	Kamjong	Nampisha PS	Tribal & Hill Affairs	Primary
47	Kamjong	Ningchou PS	Tribal & Hill Affairs	Primary
48	Kamjong	Phalang PS	Tribal & Hill Affairs	Primary
49	Kamjong	Pihang PS	Tribal & Hill Affairs	Primary
50	Kamjong	Roni PS	Tribal & Hill Affairs	Primary
51	Kamjong	Shingcha PS	Tribal & Hill Affairs	Primary
52	Kamjong	Skiye PS	Tribal & Hill Affairs	Primary

53	Kasom Kl.	Chongdang PS	Tribal & Hill Affairs	Primary
54	Kasom Kl.	Itham PS	Tribal & Hill Affairs	Primary
55	Kasom Kl.	K. Ashanh Khullen PS	Tribal & Hill Affairs	Primary
56	Kasom Kl.	Kangkum PS	Tribal & Hill Affairs	Primary
57	Kasom Kl.	Kangoi PS	Tribal & Hill Affairs	Primary
58	Kasom Kl.	Kasom Khunou PS	Tribal & Hill Affairs	Primary
59	Kasom Kl.	Khamlang PS	Tribal & Hill Affairs	Primary
60	Kasom Kl.	Khunthak PS	Tribal & Hill Affairs	Primary
61	Kasom Kl.	Konglo PS	Tribal & Hill Affairs	Primary
62	Kasom Kl.	Lairam Khullen PS	Tribal & Hill Affairs	Primary
63	Kasom Kl.	Lairam Phungka PS	Tribal & Hill Affairs	Primary
64	Kasom Kl.	Leihaoram PS	Tribal & Hill Affairs	Primary
65	Kasom Kl.	Lower Khoiripok PS	Tribal & Hill Affairs	Primary
66	Kasom Kl.	Manthouram PS	Tribal & Hill Affairs	Primary
67	Kasom Kl.	Nambashi Khunou PS	Tribal & Hill Affairs	Primary
68	Kasom Kl.	Nambashi Valley PS	Tribal & Hill Affairs	Primary
69	Kasom Kl.	Nongdam PS	Tribal & Hill Affairs	Primary
70	Kasom Kl.	Tarong PS	Tribal & Hill Affairs	Primary
71	Kasom Kl.	Upper Koiripok PS	Tribal & Hill Affairs	Primary
72	Phungyar	Alang PS	Tribal & Hill Affairs	Primary
73	Phungyar	Chungka PS	Tribal & Hill Affairs	Primary
74	Phungyar	H. Godah PS	Tribal & Hill Affairs	Primary
75	Phungyar	Khambi PS	Tribal & Hill Affairs	Primary

76	Phungyar	Khongjal PS	Tribal & Hill Affairs	Primary
77	Phungyar	Koso PS	Tribal & Hill Affairs	Primary
78	Phungyar	Kumram PS	Tribal & Hill Affairs	Primary
79	Phungyar	L. Khunthak PS	Tribal & Hill Affairs	Primary
80	Phungyar	Leingangching PS	Tribal & Hill Affairs	Primary
81	Phungyar	Leishi PS	Tribal & Hill Affairs	Primary
82	Phungyar	Leiting PS	Tribal & Hill Affairs	Primary
83	Phungyar	Louphong PS	Tribal & Hill Affairs	Primary
84	Phungyar	Loushing PS	Tribal & Hill Affairs	Primary
85	Phungyar	Maiiang PS	Tribal & Hill Affairs	Primary
86	Phungyar	Marou PS	Tribal & Hill Affairs	Primary
87	Phungyar	Nongman PS	Tribal & Hill Affairs	Primary
88	Phungyar	Patbung PS	Tribal & Hill Affairs	Primary
89	Phungyar	Phalang PS	Tribal & Hill Affairs	Primary
90	Phungyar	Punge PS	Tribal & Hill Affairs	Primary
91	Phungyar	Ramrei Ato PS	Tribal & Hill Affairs	Primary
92	Phungyar	Ramrei Aze PS	Tribal & Hill Affairs	Primary
93	Phungyar	Riha Loutei PS	Tribal & Hill Affairs	Primary
94	Phungyar	Shakok PS	Tribal & Hill Affairs	Primary
95	Phungyar	Shingta PS	Tribal & Hill Affairs	Primary
96	Phungyar	Sikiphung PS	Tribal & Hill Affairs	Primary
97	Phungyar	South Tasom PS	Tribal & Hill Affairs	Primary
98	Ukhrul	Bumrei PS	Tribal & Hill Affairs	Primary

99	Ukhrul	Champhung PS	Tribal & Hill Affairs	Primary
100	Ukhrul	Greenland PS	Tribal & Hill Affairs	Primary
101	Ukhrul	Halang Wunglungtang PS	Tribal & Hill Affairs	Primary
102	Ukhrul	Huining Ara PS	Tribal & Hill Affairs	Primary
103	Ukhrul	Hundung Vasingtang PS	Tribal & Hill Affairs	Primary
104	Ukhrul	Kachai Namrei PS	Tribal & Hill Affairs	Primary
105	Ukhrul	Kachai Phungthar PS	Tribal & Hill Affairs	Primary
106	Ukhrul	Kachai Shimpungrim PS	Tribal & Hill Affairs	Primary
107	Ukhrul	Kachai Thikhor PS	Tribal & Hill Affairs	Primary
108	Ukhrul	Khamasom Phungthar PS	Tribal & Hill Affairs	Primary
109	Ukhrul	Khamasom Wallely PS	Tribal & Hill Affairs	Primary
110	Ukhrul	Khangkhui Khullen PS	Tribal & Hill Affairs	Primary
111	Ukhrul	Khangkhui Khunou PS	Tribal & Hill Affairs	Primary
112	Ukhrul	Lamlang Gate PS	Tribal & Hill Affairs	Primary
113	Ukhrul	Lamlang Happyland PS	Tribal & Hill Affairs	Primary
114	Ukhrul	Langdang Khullen PS	Tribal & Hill Affairs	Primary
115	Ukhrul	Langdang Phundhar PS	Tribal & Hill Affairs	Primary
116	Ukhrul	Langtang PS	Tribal & Hill Affairs	Primary
117	Ukhrul	Litan Sareikhong PS	Tribal & Hill Affairs	Primary
118	Ukhrul	Lunghar PS	Tribal & Hill Affairs	Primary
119	Ukhrul	Lungreiphung PS	Tribal & Hill Affairs	Primary
120	Ukhrul	Maichon PS	Tribal & Hill Affairs	Primary
121	Ukhrul	Mollen Kamsei PS	Tribal & Hill Affairs	Primary

122	Ukhrul	Molnom PS	Tribal & Hill Affairs	Primary
123	Ukhrul	New Canaan PS	Tribal & Hill Affairs	Primary
124	Ukhrul	Ngachonmi PS	Tribal & Hill Affairs	Primary
125	Ukhrul	Ngaimu Sailem PS	Tribal & Hill Affairs	Primary
126	Ukhrul	Nungou Aze PS	Tribal & Hill Affairs	Primary
127	Ukhrul	Nungou PS	Tribal & Hill Affairs	Primary
128	Ukhrul	Nungshang CK PS	Tribal & Hill Affairs	Primary
129	Ukhrul	Nungshong Khullen PS	Tribal & Hill Affairs	Primary
130	Ukhrul	Nungshong Khunou PS	Tribal & Hill Affairs	Primary
131	Ukhrul	Phadang Ngarumphung PS	Tribal & Hill Affairs	Primary
132	Ukhrul	Phadang Tangrei PS	Tribal & Hill Affairs	Primary
133	Ukhrul	Pharung Shimtang PS	Tribal & Hill Affairs	Primary
134	Ukhrul	Ringui Ramhon PS	Tribal & Hill Affairs	Primary
135	Ukhrul	Ronshak PS	Tribal & Hill Affairs	Primary
136	Ukhrul	Shangching PS	Tribal & Hill Affairs	Primary
137	Ukhrul	Shangkai PS	Tribal & Hill Affairs	Primary
138	Ukhrul	Shokvao PS	Tribal & Hill Affairs	Primary
139	Ukhrul	Shokvao Worrintang PS	Tribal & Hill Affairs	Primary
140	Ukhrul	Shongphel UJP	Tribal & Hill Affairs	Primary
141	Ukhrul	Sihai Kahaophung PS	Tribal & Hill Affairs	Primary
142	Ukhrul	Sihai Khullen PS	Tribal & Hill Affairs	Primary
143	Ukhrul	Sihai Khunou PS	Tribal & Hill Affairs	Primary

144	Ukhrul	Sirarakhong PS	Tribal & Hill Affairs	Primary
145	Ukhrul	Sololui PS	Tribal & Hill Affairs	Primary
146	Ukhrul	Somdal Kasom PS	Tribal & Hill Affairs	Primary
147	Ukhrul	Tashar Chanhong PS	Tribal & Hill Affairs	Primary
148	Ukhrul	Tashar Hakhong PS	Tribal & Hill Affairs	Primary
149	Ukhrul	Tashar Shimmin PS	Tribal & Hill Affairs	Primary
150	Ukhrul	TM Kasom PS	Tribal & Hill Affairs	Primary
151	Ukhrul	Tolloi Phungton PS	Tribal & Hill Affairs	Primary
152	Ukhrul	TolloiHubert PS	Tribal & Hill Affairs	Primary
153	Ukhrul	Tora PS	Tribal & Hill Affairs	Primary
154	Ukhrul	Tuinem Ramhon PS	Tribal & Hill Affairs	Primary
155	Ukhrul	Tungou Ayotang PS	Tribal & Hill Affairs	Primary
156	Ukhrul	Upper Leison PS	Tribal & Hill Affairs	Primary
157	Ukhrul	VPH PS	Tribal & Hill Affairs	Primary
158	Ukhrul	Zalengbung PS	Tribal & Hill Affairs	Primary

U-DISE 2014-15 SCHOOL LIST

Schools under others, Ukhrul

Table No. 10. School list under others.

Sl. No.	Blkname	School Name	Schmgt-desc	Schcat-desc
1	Chingai	Poi KGBV School	Others	Upper Primary Only

2	Kamjong	Assam Rifle JR. HS	Others	Primary with Up. Pr.
3	Ukhrul	Shangshak Residentisl Sch.	Others	Upper Primary Only

U-DISE 2014-15 SCHOOL LIST

Schools under Central Govt., Ukhrul

Table No. 11. School list under Central Government.

Sl. No.	Blkname	School Name	Schmgt-desc	Schcat-desc
1	Ukhrul	Jawahar Navodaya Vidyalaya Ramva	Central Govt.	Up. Pr. Sec. & H. Sec.
2	Ukhrul	Kendriya Vidyalaya	Central Govt.	Primary with UP. Pr.

4.11. Prominent Intellectuals' Profile

Information for the Intellectual's Profile has been extracted from the book '**The Tangkhul Officers: Yesterday and Today**' published by The Tangkhul Naga Gazetted Officers Welfare Association. To do justice it is felt not very appropriate to include all of the intellectuals found in the above mentioned book, as there has been many more of rise of the intellectuals beyond published list. Therefore, it is a humble attempt on the part of the researcher to include only the prominent intellectuals of the Tangkhul Nagas, especially the first Tangkhuls holding the portfolios in various offices and departments, who had/have been serving at their various capacities from home to national level, which is but the result as an out-put through the introduction of education under the initiation of the missionary, William Pettigrew, beginning from twentieth century. Some of the few prominent ones are given in a little more detail, where as the rest are listed as given in the table. Mentioning of the intellectuals is so arranged not in order of merit or favoritism but at random.

R.S. Suisa, son of (L) R.S. Luithui, was born in April, 1908 in Somdal village, Ukhrul District, Manipur. He passed his matriculation Examination with the result of (First class first) from Jorhat Christian High School, Assam, for which in recognition of his Excellency in study, the Assam Govt. awarded him Free Educational Tour of the whole country. The Government of India awarded him cash reward for composing a beautiful poem on the dead of Pandit Pant.

In his various capacities he was a teacher, pastor, politician and revolutionary. Suisa served as a Headmaster in Kangpokpi Mission M.E. School after passing out from Jorhat Christian High School. He shifted his career to become Superintending Pastor of Western Tangkhul area from 1933-34. Later he served as a Pastor in Pudunamei (Mao) Baptist Church. Again he changed his career to become a politician, elected uncontested to the Manipur State Assembly in June 1948 and remained in that office till the Assembly was dissolved just after the Manipur Merger Agreement with the Union of India. Later he became a Member of Parliament from 1957 to 1961.

As a political leader, R.S. Suisa foremost concern was to unite the divided Nagas under the British Colonial rule. He was *the first who propounded for the alternative of Naga problem, to have federal relation with India Government*. In that, when Suisa proposed the resolution to which the then Prime Minister Indira Gandhi was ready and willing to settle the Naga issue, the NNC under the Chairmanship of Z. Phizo flatly rejected, as the latter was for complete independence. Today, in order to solve the Naga problem, the leaders of the Nagas have lately come to the realization and understanding of what then Suisa had envisaged ahead of his time to be pragmatic and logical for the later generation. His proposition being rejected with tire consequences caused his dream left unfulfilled, turning him to become a mere vegetable vendor in his later life, greatly known as ‘Unsung Hero’.

Major Ralengnao (Bob) Khathing, was born on February 28, 1912. As a man of determination he studied and graduated from Ccton College, Guwahati in the year 1932.

After his graduation he took up the work as the headmaster of Harisangha Mission M.E. School, founded by Rev. V. H. Sword. Having served for a year in Guwahati, he then went back to his home town district Ukhrul to be the headmaster of Ukhrul Mission M. E. School, founded by Mr. S. J. Duncan, S.D.O. Not only being an educationist, heading up in various schools, but latter by the year 1942 he turned out to be an army officer serving in King's Commission, 19 Hyderabad Regiment at the capacity of being the 2nd lieutenant. He was co-officer in the Regimental Training Centre at Agra along with Commander Major Thimmaya. He also later became the local captain for the Manipur Sector 'V' Force, 3 'V' OPS under Commandant Major E. Murray, AR.

During the years 1942-1945, to his credit, Major Khathing earned many awards, such as member of order of British Empire, commander in-chief Gallantry Certificate. He was twice mentioned in dispatches. He was also awarded for his excellence in the work of Military Cross. During the first elections held in Manipur (1948), he was elected from Sadar Constituency. In 1950 Mr. Khathing was made the Assistant Commandant of the Assam Rifles (2nd Bn.) Sadiya. He was also appointed as an assistant Political officer, NEFA. In 1952 he went on to become the Political Officer Selah Sub-Agency. In 1953, he was confirmed to be in Indian Frontier Administrative Service (I.F.A.S.) in 1954 he was made the Political Officer of Tuensang. In 1957, he was awarded Padma Shree. In the same year he led Tuensang people to first Naga Peoples Convention, Kohima. He accompanied the NPC to Delhi till 1960 when 16 Point Agreement was drawn. Sensing his capability, he was made the first Deputy Commissioner of Mokokchung District in Nagaland. In 1962 he was transferred to Sikkim at the capacity of being the Development Commissioner as well as the Security Commissioner of NEFA with its headquarters at

Tezpur. For five years, i.e. from 1967 to 1972 he was made the Chief Secretary of Nagaland. It was in 1972 that Mr. Khathing was sent to Burma (Myanmar) as an Indian Ambassador. *He was known to be the first army officer as well as the first ambassador among the Nagas.*

By the time of his retirement in 1975 and onwards he served the government on honorary basis for some years as, Chairman for Tribal Law Commission and Administrative Reform Commission in Nagaland, Advisor to Governor of Manipur during the President's Rule, and also as the Chairman for Re-organization of Administration Centre in Nagaland. On January 12, 1990, Mr. Khathing died of heart attack at Valley View, Mantripukhri, Imphal.

Shri Rishang Keishing, son of (L) Shri Lungdi Keishing of Bungpa Khunou village, Kamjong Sub-Division, Ukhrul District, Manipur, was born on 25th October 1919. He did his matriculation in 1944-45 from Jorhat Christian High School. He graduated his college from Calcutta University in 1949.

His first job was to be a teacher even at the age of 16, who had then just passed out of class IV. He was known for being a sports man who championed during his college days. Right after graduating from Calcutta University he became the Headmaster of Ukhrul Christian Junior High School in Sept., 1949. Quitting the job of headmastership he turned to be politician and was elected as Member of Parliament in

1952 till 1957. As a Socialist Party candidate he was again elected to the 3rd Lok Sabha in 1962 and remained till 1967. In the year 1972, after Manipur attained statehood Rishang Keishing represented Phungyar Constituency for seven consecutive terms till 2002. Rishang Keishing was sworn in as Cabinet Minister for the first time in Dec. 1975. He became the Deputy Chief Minister in 1977, and later on Nov. 27, 1980 he became the Chief Minister. In 2002, he was elected as a member of the Rajya Sabha on Congress ticket. Again in 2008, he was re-elected for the term 2008-2014. His passion for the development of the people is clearly seen through rendering his service to the people by organizing a registered Charitable Foundation named as- The Rishang Keishing Foundation for Management of Tribal Areas (MATA) in 1999. The aims and objective is to promote the welfare of the people, especially the tribal farmers.

Rishang Keishing attended many conferences. To name a few, he had been to Rangoon as a delegate of the Indian Socialist Party. In 1975, he attended the 35th General Assembly of the UN as Indian delegate. He was also a delegate to the 51st Commonwealth Parliamentary Conference held at Fiji from 1st to 10th Sept. 2005. He was a member of the Indian Parliamentary delegation to Vietnam in 2006. He was a member of the Ninth Finance Commission in 1988.

Rishang Keishing is known to be the first Member of Parliament (M.P.) among the Nagas in Manipur. As a man of true political leader, he had to face a lot of hardships, especially going through behind bars for the cause of the people. In 1954, he was jailed for participating in an andolan for the restoration of the then dissolved Legislative

Assembly of Manipur in 1949. He was re-arrested again on 16th May, 1960, and sent to Nowgong special jail, Assam, for taking the lead in an andolan for the granting of statehood of Manipur, but was released after some months. What to have suffered more for, if it was not for being a dedicated leader!

(L) Yangmaso Shaiza, son of (L) Shangyang Shaiza of Phungyo, Ukhrul, Manipur, was born on July 15, 1923, in Ukhrul. He did his graduation from Calcutta University. He started his job by being SDC, SDO/BDO. He was the Finance Minister in 1972. He became the Member of Parliament in 1977. *He was the first tribal Chief Minister of Manipur*, holding the office from 1974-1975, 1977-1980. *He was an interpreter during the World War II*. He is remembered as a man of action and a true humanitarian. He passed away on Jan. 30, 1984.

Wungmareo Shaiza, son of Phunshin Shaiza, was born on January 1, 1926, at Phungyo Viewland, Ukhrul, Manipur. His educational qualification stood as M.A. (Phil); L.L.B. (C.U.) and Diploma in Public Administration (London). He is known as one of the earliest intellectuals among the Tangkhul Naga community. As an outstanding intellectual, his contributions not only just at the level within his community but at the national level, which brought the pride of the Tangkhul community, are briefly given below.

Working in his various capacities, Mr. Wungmareo Shaiza was first of all appointed as Assistant Political and Political Officer in NEFA in the years 1956 to 1962.

He was also the Deputy Commissioner in Pasighat under NEFA during the Chinese aggression in 1962. From 1963 to 1966 he was the Principal of Tribal Orientation and Study Centre in Ranchi, Bihar and Kalyani in West Bengal. For two years, that is, from 1977 to 1979, he was the Deputy Director for Supply and Transport NEFA. In the years from 1971 to 1972 he was made special officer (O & M) NEFA. From 1973 to 1975 Mr. Wungmareo Shaiza was appointed as the Administrator of the Union Territory of Lakshadweep and also the Development of Commissioner and Chief Secretary of Goa, Daman, and Diu from 1973 to 1975. He proceeded on to become the Financial Commissioner and Finance Secretary of Delhi Administration in the years 1978 to 1979. During the years 1980-1981, he led multiple offices as Chief Secretary, Delhi & Ex-Officio Chairman of Delhi State Ind. Dev. Corporation. , Delhi Civil Supply Corporation, Delhi Tourism Dev. Corporation, Delhi Agri. Marketing Board, Delhi Finance Corporation. At the close of his service (1982-1985), he held the office as the Chairman-cum-Managing Director of Delhi Tourism Development Corporation.

Even after his retirement, Mr. Wungmareo Shaiza was actively engaged in many of the offices, such as, an Advisor to UPSC (recruitment) from 1986 till his death; from 1985 to 1987 as Chairman of Lott Carey Baptist Mission (Edu.) in India; Chairman of Justice Board, Delhi, 1990-1997; Member, Banking Recruitment Board, Delhi; Member of the Board of Directors of New Delhi YMCA, 1986 to 1997; Life Member of IIFA, New Delhi; Member of Rajiv Gandhi Foundation (Tribal Cell), New Delhi.

Besides the many offices as held by Mr. Wungmareo Shaiza, his other experiences are: he acted as *interpreter for allied forces in the Indo-Burma Frontier in World War II-1942*; he was the president of ATSA (All Tangkhul Student Assn.) which is now known as TKS (Tangkhul Katamnao Saklong) for two years in 1947-1949; he was the president of All Manipur Student Union, Calcutta-1950 and he was also the executive member of National Co-ordination Committee for S.C. Christians under All India United Christian Movement for equal rights. As a scholarly man he visited many countries, such as, England, France, Italy, Switzerland, USA, Canada, Singapore, Malaysia, Nepal, Pakistan and Scotland, for official and also on YMCA missions. Hence, Mr. Wungmareo Shaiza is well known to be remembered as a man of intellectual and for his selfless contribution representing as a true model for the up-coming generations.

The rest of the first Tangkhuls holding portfolios in various offices and departments, and the outstanding ones are given in the table below:

Table No. 12. List of the intellectuals.

Sl.No.	Particulars
1	F/ Name : Ralengnao Khathing
	Designation : Professor and Head
	Dept. Office : Regional Sophisticated Instrumentation Centre, Shillong
	Qualification : Ph.D. in Nuclear Physics Experimental
	D/Birth : July 24, 1949
	Add : Valley View, Mantri Puhkri, Imphal

	Remark : <i>The first Scientist among the Tangkhuls</i>
2	Name : Alan Shaiza
	Father's Name : (L) Y. Shaiza
	Designation : Wing Commander
	Dept. Office : Indian Air Force
	Qualification : Graduate of National Defence Academy
	D/Birth : Sept. 10, 1953
	Address : Tangrei, Ukhrul, Manipur
	Remark : <i>The first Air Force Officer among the Tangkhuls</i>
3	Name : V. Kaphungkui
	Father's Name: (L) V. Phanitphang
	Designation : Commandant
	Dept. Office : Central Resrved Police Force (CRPF)
	Qualification : B.A.
	D/Birth : Feb. 1, 1948
	Address : Tolloi Village, Ukhrul District, Manipur
	Remark : <i>The first Central Reserved Police Officer among the Tangkhuls</i>
4	Name : Shri, Vareso Ningshen
	Father's Name: Shri, Shilngak Ningshen

	Designation : Lecturer
	Dept. Office : L.M.S. Law College, Imphal
	Qualification : LL.M. (Mumbai)
	D/Birth : September 27, 1964
	Address : Nambashi Khullen, Ukhrul District, Manipur
	Remark : <i>The first whole time Govt. Law Lecturer among the Nagas</i>
5	Name : C. Peter Ngahanyui, IPS
	Father's Name: (L) C. Paul Yuishi
	Designation : Addl. Director General of Police, Manipur
	Dept. Office : Police Department, Police Headquarters, Imphal
	Qualification : B.A. (Hon) in English
	D/Birth : February 12, 1952
	Address : Awontang, Ukhrul District, Manipur
	Remark : <i>The first Indian Police Officer (Director) among the Tangkhuls</i>
6	Name : Wungazan Awungshi Shishak
	Father's Name: (L) Amayar A. Shishak
	Designation : Judge
	Dept. Office : The Gauhati High Court, Gauhati
	Qualification : (unavailable)
	D/Birth : January 1, 1941

	Address : Shanshak Khullen, Ukhrul District, Manipur
	Remark : <i>The first High Court Judge among the Nagas</i>
7	Name : N.G. Luikham, IAS
	Father's Name : Ningaima Luikham
	Designation : Secretary to the Govt. of Manipur
	Dept. Office : Manipur Secretariat
	Qualification : M. A. (Pol. Sc.)
	D/Birth : June 1, 1948
	Address : Alungtang, Ukhrul, Manipur
	Remark : <i>1st Manipur Civil Service Officer (Direct) among the Tangkhuls</i>
8	Name : Home Raikhan, IRS
	Father's Name : Arim Raikhan
	Designation : Addl. Commissioner
	Dept. Office : Income-Tax
	Qualification : M. Phil. (History)
	D/Birth : May 28, 1952
	Address : Dewlahland, Imphal, Manipur
	Remark : <i>The first Indian Revenue Service Officer(Direct) among the Tangkhuls</i>

9	Name : V. Sword, IAAS
	Father's Name : (L) V. Wungnaosui
	Designation : Financial Advisor, Brahmaputra Board
	Dept. Office : Ministry of Water Resources, Govt. of India, Guahati, Assam
	Qualification : M.A. Economics
	D/Birth : (Unavailable)
	Address : Tolloi, Ukhrul District, Manipur
	Remark : <i>The first Indian Audit & Account Service Officer (Direct) among the Tangkhuls</i>
10	Name : Mrs. Aneng Thomas
	Father's Name : (L) Mr. V. Makharing
	Designation : Manipur State Nursing, Suptd.
	Dept. Office : Medical Directorate, Lamphel, Imphal
	Qualification : (Unavailable)
	D/Birth : October 22, 1927
	Address : Tolloi Village, Ukhrul District, Manipur
	Remark : <i>The first Nursing Superintendent in Manipur</i>
11	Name : Mazachang Raikhan
	Father's Name :
	Designation : Advisor to Railway Minister

	Dept. Office : Railway Service Commission, Gauhati
	Qualification : B.A. (Hons. Philosophy)
	D/Birth :
	Address :
	Remark : <i>The first Indian Railway Service Officer (Direct) among the Nagas</i>
12	Name : Dr. (Mrs.) Pamleiphi Shaiza
	Father's Name : (L) Kanrei Shaiza
	Designation : Deputy Director, Central Health Services, Manipur
	Dept. Office : Medical Directorate, Lamphel Imphal
	Qualification : MBBS (Bihar University, 1958)
	D/Birth : November 1, 1913
	Address : Wino Bazar, Ukhrul Manipur
	Remark : <i>The first govt. lady doctor among the Tangkhuls</i>
13	Name : Primrose Raikhan Sharma, IFS
	Father's Name : Mazachang Raikhan
	Designation : Consul General, Indian Consulate
	Dept. Office : Johannesburg, South Africa
	Qualification : IFS-1976, M.A. English
	D/Birth : January, 1952
	Address : Tolloi, Ukhrul District, Manipur

	Remark : <i>The first Indian Foreign Service Officer (Direct) among the Nagas</i>
14	Name : Christianson Raikhan Chibber, IAS
	Father's Name : Mazachang Raikhan
	Designation : Commissioner
	Dept. Office : Government of Manipur
	Qualification : M.A. Sociology, IAS M.T.-1978
	D/Birth : January 18, 1954
	Address : Tolloi, Ukhrul District, Manipur
	Remark : <i>The first Indian Administrative Service Officer (Direct) among the Tangkhuls</i>
15	Name : Col. K. Paishola
	Father's Name : Late S. Keishing
	Designation : Retd. Colonel
	Dept. Office : Army Nursing Service
	Qualification : Trained in Nursing and Health Visitor/Family Planning
	D/Birth : March 1, 1936
	Address : Bungpa Khunou, PO Kamjong, Ukhrul Dist., Manipur
	Remark : <i>The first lady Army Officer (Military Nursing) among the Tangkhuls</i>

16	Name : (L) Captain Keishing Clifford Nongrum
	Father's Name : Peter Keishing
	Designation : Captain
	Dept. Office : J & K Light Infantry, Indian Army
	Qualification : Combine Defence Force
	D/Birth : March 7, 1974
	Address : Nambashi Khullen, Ukhrul District, Manipur
	Remark : <i>Awardee of Mahavir Chakra- The 2nd highest gallantry award in the country</i>
17	Name : (L) David Longvah
	Father's Name : (L) Rashomphang Longvah
	Designation : Addl. Dy. Commissioner (Judicial) Govt. of Nagaland
	Dept. Office : Law/Dy. Commissioner
	Qualification : B.A. LL.B.
	D/Birth : April, 1927
	Address : Sirarakhong, Ukhrul District, Manipur
	Remark : <i>The first govt. Advocate among the Tangkhuls</i>
18	Name : (L) Dr. L tarei
	Father's Name : (L) L. Phaising
	Designation : Asst. Surgeon
	Dept. Office : Medical Dept., Government of Manipur

	Qualification : Licentiate Medical Practitioner (L.M.P.)
	D/Birth : March 1, 1909
	Address : Tolloi, Ukhrul District, Manipur
	Remark : <i>The first govt. Doctor among the Tangkhuls</i>
19	Name : Mrs. Surrender A. Shishak
	Father's Name : Rev. Makanmi Rimai
	Designation : District Programme Officer
	Dept. Office : Social Welfare/CDS Thoubal
	Qualification : B.A.
	D/Birth : March 1, 1958
	Address : Shangshak Khullen, Ukhrul District, Manipur
	Remark : <i>National Award for the best CDPO of Manipur State-Jan. 7, 1991</i>
20	Name : Peter Keishing
	Father's Name : (L) K. Mashangngak
	Designation : Manager
	Dept. Office : State Bank of India, Shillong
	Qualification : B.A.
	D/Birth :
	Address : Nambashi Village, Ukhrul District, Manipur
	Remark : <i>The first Baking Officer among the Tangkhuls</i>

21	Name : Prof. (Dr.) M. Horam
	Father's Name : (L) Makathei Horam
	Designation : Member of Manipur Legislative Assembly
	Dept. Office : State Legislative Assembly, Manipur
	Qualification : Ph.D. Social Sciences
	D/Birth : November 1, 1939
	Address : Phungcham Village, Ukhrul District, Manipur
	Remark : <i>Life Member: Indian Institute of Public Adm. HPA, New Delhi</i>
22	Name : (L) Hangmila Shaiza
	Father's Name : (L) M.K. Shimray
	Designation : Former Member of Legislative Assembly, Manipur
	Dept. Office : State Legislative Assembly, Manipur
	Qualification : Matriculate
	D/Birth : September 28, 1920
	Address : Phungyo, Ukhrul District, Manipur
	Remark : <i>The first M.L.A. woman of Manipur</i>
23	Name : R. N. Tamchon
	Father's Name : R. N. Yangshi
	Designation : Asst. Commissioner of Police (ACP)

	Dept. Office : Delhi Police
	Qualification : M.A. History, Delhi University
	D/Birth : October 10, 1965
	Address : Phadang Village, Ukhrul Dist., Manipur
	Remark : <i>Delhi, Football Memorial Trophy in memory of him</i>
25	Name : Dr. Rashing Shaiza
	Father's Name : (L) Shangyang Shaiza
	Designation : Director of Health Service, Nagaland
	Dept. Office : Directorate of Health Services, Govt. of Nagaland
	Qualification : MBBS, Malarologist, NICD Delhi
	D/Birth : March 1, 1943
	Address : Ukhrul, Manipur
	Remark : <i>First Naga Doctor Appointed as Consultant by WHO and Govt. of India in Formulating (MIS) Media Information System in Pf infection</i>
26	Name : John Somi R. Khathing
	Father's Name : (L) Maj. R. Khathing
	Designation : Commisioner of Central Excise & Custom
	Dept. Office : Govt. of India: Dept. of Revenue Commissionerate of Central Excise, Bolpur
	Qualification : Graduate

	D/Birth : May 4, 1946
	Address : Valley View, Mantripukhri, Imphal, Manipur
	Remark : <i>First Central Excise and Custom Officer among the Tangkhuls</i>
27	Name : Khanot Ruivah
	Father's Name : (L) Ngalangzar Ruivah
	Designation : Principal
	Dept. Office : Pettigrew College, Ukhrul
	Qualification : M.A. Economics
	D/Birth : March 1, 1945
	Address : Somdal, Ukhrul Dist. Manipur
	Remark : <i>Recipient of 'Vijay Shree Award'</i>
28	Name : Ngaishi Muivah
	Father's Name : (L) M. Kuingai
	Designation : Lecturer (Selection grade)
	Dept. Office : D.M. College of Arts
	Qualification : M.A. Political Science
	D/Birth : Feb. 2, 1945
	Address : Somdal, Ukhrul Dist. Manipur
	Remark : <i>The first Tangkhul Lecturer in Govt. College (1968)</i>

29	Name : Dr. Nganingkhui Lungleng
	Father's Name : Yarnao Lungleng
	Designation : Medical Officer
	Dept. Office : Health Services, Manipur
	Qualification : MBBS
	D/Birth : April 15, 1953
	Address : Tolo, Ukhrul Dist. Manipur
	Remark : <i>Received the Jeevan Raksha Padak President Award-1978</i>
30	Name : P.R. Yangkahao
	Father's Name: P.R. Mahangring
	Designation : Chairman
	Dept. Office : Board of Secondary Education, Manipur
	Qualification : M.A. History
	D/Birth : March 1, 1942
	Address : Viewland, Ukhrul District, Manipur
	Remark : <i>The first govt. college Principal among the Tangkhuls</i>

4.12. Comparison between the Tangkhuls and the Rest of the Naga Communities of Manipur:

The efforts of the Tangkhul Nagas in comparison to the other Naga communities in Manipur; the former excels more efficiently in social, political and educational aspects.

To know the working force, as why it is so, we shall go back into the beginning of how education came and started all about. Again, to do so, we have to understand something about the missionary era. As mentioned earlier, the missionary came to the Tangkhul country in 1896. Having worked for the Lord all together for 38 years in Tangkhul Area, he left for his native country in the year 1934. The beginning part of his ministry was a very challenging one. For, prior to the setting of his foot in the Tangkhul native place, he had been earlier granted the permission by the British Officer in charge of that time to come and work in Manipur valley in January 1894, where most of the population followed Hinduism. But later, the government of India, sensing the responsibility of governing the state until the minor Hindu Raja came of age the propagation of Christian religion was forbidden. William Pettigrew was thus served an ultimatum to either leave the state or go into the hilly native place of the Tangkhuls. Not to give up his dream and vision in reaching out his mission for the Lord to the heathen people, the missionary took the greatest challenge in venturing into the so-called and known to the rest of the world as half-clad savage type of people.

From the given above statement it gives us an ample measure of understanding that when the world had rejected the offer of the missionary, William Pettigrew, to educate the people in the Hindu dominated valley area, and having had to come into the hilly, rugged, mountainous and tarrain homeland of the Tangkhul Naga community, toiling among such semi-civilized peole, going through a lot of hardships, turned out to be the greatest previlage, blessing and an opportunity for the said community. In short, it means to say that in the context of Manipur, the Tangkhul Naga community received the

first proper institutionalized form of education, and that too in English language. For the said reason, at the cost of the missionary's propagating Christianity, the Tangkhul community has earned much more than what was thought of having done away with their old traditional custom, practices and above all their religion through the coming of the missionary, by acquiring education through his efforts and sacrifices in return. As a result of the missionary's fruitfulness, having gone through with the intellectuals' profile, the Tangkhul community today has produced many intellectuals excelling more in comparison with the other Naga communities in Manipur in various offices and departments, at home state and outside the state. Look into the literacy rate, when the Tangkhul community (Ukhrul District) today is 86.4%, which is higher than the whole state of Manipur 76.94%, it is obvious that the said community stands ahead of the other Naga communities *educationally*.

Education, being the priori to the development in every domain has let the Tankhuls reach to a higher realm even in *social aspect*. Having received education earlier caused the said community move out of one's place earlier than the rest in search of higher education or for more prosperous job. In doing so, the people getting more intouch with the rest of the world learn to adapt different varieties of standard and fashion. Hence, not to discriminate the rest of the other Nagas of Manipur, but as a matter of fact the said community leads in social domain too. *Politically*, since the Tangkhuls received the earliest education among the Nagas of Manipur, the out put of the former intellectuals exceeds more than the later. With more out put of intellectuals, it is more of certainty that participation in the political arena is to escalate. As a result, today there are a number of Tangkhul officers in various departments and offices. So far, two political leaders had

been the Chief Minister of Manipur, where as no other Naga communities had represented it as such. In addition, presently, the top leader among the Naga insurgent fighting for freedom is none other than Tangkhul with many more of high official under him from the same community. Hence, due to the advantage of having received earlier education than the rest, the Tangkhul Nagas in comparison to the other Naga communities excels more efficiently in social, political and educational aspects.

4.13. Reflection

Having gone through with the differences between the British and the missionary we come to have an ample clear understanding that, according to the British administration, they intended no changes to take place among the hilly people, for in such a static state the interest of the British government was best served, meanwhile the missionary long to bring changes among the native people, for it was felt that in a dynamic society the people were best served. Whatever the reasons, course of actions and intentions were, but somehow the foundation of education was laid as a result of such hard labour extended by the missionary, and also through the support of the government, is being reaped today by the hilly native people who once had no imagination that future generation would come up to such level of being civilized and educated for their own benefit and welfare. For this reason both the missionary and the government should be credited and appreciated for what they had done through their efforts taking the troubles to educate the people who knew nothing about modern institutional education. In the context of the Tangkhul Naga community, the missionary couple (Mr. & Mrs. William

Pettigrew) is much worthy of mention. The present generation needs to learn to appreciate for what they had done for the said community. The troubles they had endured in trying to befriend the native people, later trying to persuade them to be interested in modern education were all beyond compare, for they had done much to the extent of giving up their valued lives which was but not for their gain but for the benefits of the community. One should never forget that the time when the missionary couple set their feet in the Tangkhul country the situation was never favourable for the couple to begin with. They were doubted to have been spies for the British government. Parents were very much reluctant to send their children to the missionary school for the reasons that the parents could not spare their children from field work, and the worst of all they thought their children, when send to the missionary school, would become Christians. Such conditions and situations were prevalent that though the missionary were willing to take all such odd steps to educate the people, yet the natives were not ready to recognize the hard work and the purpose meant by the missionaries. No matter what, Mr. & Mrs. William Pettigrew stoop down in order to fulfill their dream to bring that change among the Tangkhul Naga community. In doing so, they took the uphill task, tolerating all sorts of odds that came along, which enabled them to forsake all their worldly gain and fame by humbling themselves, willing to come, live and stay in a remote and under developed, which was devoid of even minimum needs in order to educate the said community, not only in one village but reaching out to various other villages, in as much, through their personal presence and also sending the trained students from the mission school to various nooks and corners of the Tangkhul community.

The need of educating the native people, was thus felt to the extent that the missionary did all they could to educate the people for the main purpose of Christianizing the people, along with which brought that change of having a better changed life among the people. To this, Chandrika Singh rightly said,

“Christianity and their education not only taught these people new universal values but also prohibited them from numerous evil practices, which they used to do out of ignorance. The missionaries had the mission to spread Christianity among the animists, but it was not possible unless education would have been used as a tool” (148).

As the two sides of a coin, Christianity and education went hand in hand in bringing about that change in the lives of the Tangkhul Naga community. The dream of the pioneer is reaped by the present generation with greater knowledge and better and brighter outlook bringing a drastic change for the all round development. With all the changes as considered for the better, yet, it is not without the unmixed blessings. The said community was once considered having run a theocratic type of government, in which their adherence to their social values and norms were so great that in their various walks of life no venture was attempted without first offering sacrifices through rituals and ceremonies to their deity or god. But with the inception of Christianity through education their loyalty to their social and cultural values of being animists shifted to Christianity. This all happened when the students were admitted in the mission school, that they were taught of different values of life. In doing so, the students, as taught had to give up their old ways of life, like folksongs, traditional dances, various kinds of rituals such as animal

sacrifices, ceremonies of all traditional festivals. Christianity, through education, brought so much a change that the attractions towards their own tradition and culture began to decline.

Coming into direct personal contact with the missionary, the lifestyle of the native people took a shift, especially with dress code. People in general and especially the youngsters began to crave for western way of dressing, which is of course found to be more of style and comfort, but limiting to the moral code of conduct the dress they crave for is often found to be too skimpy, baring much of the body parts, which is considered as current fashion of the day. Why should anyone be forced as to which dress to be worn and not, but the morality and sanctity have been much done away with the influx of the western style of dressing. Another important thing to note and to be sincere with is, the author himself is of doubt whether he would be able to name all types of shawls, which is distinctly worn by men and women at different occasions and ceremonies. This is all because the western way of dressing has overtaken the traditional valued dresses in which it can be certainly said that the now generation has lost the taste of once the pride representing the Tangkhul community. Nevertheless, the traditional clothes are still worn and felt important, which are occasionally worn by the people, but not to the extent as it was done in the past. Hence, sadly the richly valued traditional clothes which are highly patterned, colourful and intrinsically woven are being forgotten of its value, where as some other communities or individuals are trying to implicate themselves to be the ones to have been possessing of such highly traditional valued and colourful clothes.

It can be said that girls' education was once one of the most considered factors under the discussions of mixed blessings. In the olden days there arose no class of distinctions among the Tangkhul Naga community. Everyone enjoyed the same privileges. Ill treatment meted by the orphans and widows was unheard of, but in fact they were provided with moral and physical support in times of hardships and sicknesses. But by virtue, girls were expected to look into the house-hold chores and also to work in the fields whenever required. They were not expected to be out going. Shooting, hunting, trapping, climbing trees etc. were shunned to the girls. They were not expected to do hard labour of exertion, instead they were to help look after the household, the younger siblings while their parents were busy in their work places, keeping the homes clean and doing the cooking, learning the art to be ready to become a mother of a family in the future. When it was such a situation that prevailed in such a society, it was neither thought of nor dreamt that the girls would one day be sent to school to be educated. It was with all great struggles and resistance from the parents that their girls should be sent to school, for it was the practice of the day, but through the persuasive measure undertaken by the missionary some parents began to give in, in sending their girls to the mission school. As a result the girls began to widen their outlook from being caged up in their kitchen and homes. They learnt various helpful arts, from knitting, sewing, cooking in a healthier manner, awareness of better sanitation and to even reaching out to other places to look for jobs. Hence, no doubt, absorbed in their studies, much of the household and field work were ignored. In fact, they no longer wanted to go back to the field work. They wanted to stay at home idly doing nothing, for as it was felt that such was the

work for the other siblings who had no education. This way the girls who had no education were looked down upon by the educated ones.

Though many of the tenets of the Tangkhul community were done away with through the coming of the missionary, but it could not totally eradicate the traditional habits and customary laws, for even today many of the practices are still being observed. According to many scholars, much is regretted for having discarded many of the social and cultural values at the cost of becoming a Christian community. Quoting M. Horam, "... the Nagas must realize that once the alien culture is allowed to establish its root in Naga soil, Nagas will be reduced to a second class citizen in their own territory; and I cannot resist the conviction that when Nagas yield to outside pressure, Nagas are lost beyond hope" (116). Thus, through the scholars and the elders, the Tangkhul Naga community is trying to put much effort so as to revive many of the valued customs and traditions. Nevertheless, the blessings and the advantages brought through the coming of the missionary and the challenges brought through the presence of the British administration in the Tangkhul country outweigh what seemed to have done away many of the natives' habits, traditions and customs through the infiltration of the western culture. For should the native, at the thought of not losing their time tested valued ethics, norms and practices, still hold on to their old ways of life, it is obviously clear to know that the said community would have been way below the line, even worse than of what to the mark they are now in.

Chapter 5

Contribution of English Language to the Building up of Nation & People

In building up of nation and people, there comes the need of the so-called foundational base on which people can come together with the objective for the cause to be connected with one another sharing their thoughts, ideas and opinions, and through which, with the process, they can realize their oriented objective goals. To do so, here comes the need of a common platform in expressing and sharing one's ideas communicating one to another in order to bring an amicable and communicable understanding which directs to the bringing of a desired solution, and that we call it 'language' as it is the foremost importance for people as social animal. For primarily, before executing any given task, decision through discussion ought to first take place. When soluble subject matter is discussed upon, the progress of a given task is sure to take place, if not, further pondering and contemplation on the discussion for the solution can be carried on.

This chapter discusses about how English language contributes to the people, particularly the Tangkhul Naga community of Manipur. But before going into the intended subject matter we would first look into the *suggestions and recommendations* and also of *how English language contributes to the world in general*. In it, given with varied languages as spoken by different groups of people all over the world, the question for the discussion, 'Why English?' and also under which, various points for the analysis for support is put into consideration. After having discussed the relevance of the

contribution of English language to the world in general, we shall then come into the intended subject matter of how English language also contributes to the building up of the Tangkhul Naga community for the better. In it, the discussion to be held includes, *the awakening, factors enhancing changes, transformation, contribution to health and living* and finally *the advantage of adopting English language*.

5.1. Suggestions and recommendations

Since the inception of Christianity through the initiation of education for its promulgation it has brought much a blessing in modernizing and bringing development to the Tangkhul Naga community, but it is not without adverse effect. For in that, many of the native culture and social values pertaining to rich moral values have been done away with at the cost of embracing new religion and also through acquiring foreign cultures. The invaluable culture and customs are at the verge of extinction, for which the elders, leaders and scholars are at work so as to revive the old rich traditional heritage. The general native people are needed to be educated and informed of the past rich social and culture values which were once the pride and possessions of their forefathers. To this Sothing W. A. remarked,

“In this context, what the younger generation ought to realize is to revive, modernize, Christianize their rich traditional heritage. Religion is no doubt the most pervading of all forces as such the same can be made as an important tool to resuscitate the already jolted and misbalanced social heritage to preserve the

Tangkhul identity. One can be a true Christian at the same time a good Tangkhul”
(183).

Experience is not always the best teacher, but one can learn something out of the experience of others. Likewise, looking back into the life and experience of our forefathers can we see for ourselves what was good and not. From the lessons of theirs the present generation can learn to live worthier life. Having been lifted up from such stage of ignorance, the present Tangkhuls compared to the past is beyond compare. But as the world reaches out to higher civilization and development, the Tangkhuls could be taken aback if they don't strife hard and fast at the time of this fast changing world. To do so *every individual in the community has to take up serious roles in their own levels, time and space as given. Children* should be serious about in their business of learning through hard work and determination. *Parents* should take up proper and timely responsibility in bringing up their children in the right way and at the right time so as they can face the ever changing world. *Leaders* should not succumb to their busy thought of selfish gain, but rather come to the sense of representing the people for the right cause in shaping the future generation. Every individual should be convicted of being a blessing to others. *The mentality of the people should not end up only in the sharing of the progress as attained but to be of contribution toward furthering the advancement of the progress made.* This can be brought to realization only when every individual put the effort in meeting their own responsibility.

5.2. Contribution of English Language to the World

Talk about language in the modern world of today, what comes into one's mind? Obviously it's English, for, from mobile phones to internet, and also in every domain such as government, the law courts, the media, and the educational system, English has been used as a medium of communication. As a global language, due to its usage through its promulgation all over the world, it can rightly be said that English language has become the second language of everybody. Its impact created upon the entire globe has reached to the point where almost in any parts of the world to be educated means to know English. For, to be educated it means bringing the awareness for the welfare to fit oneself in this striving world of competitions and challenges. Unlike of the past, the world today has become a small place, where people are connected, baring the distances and places, through ever growing means of communication and transportation. This has been made possible through the institutionalized form of education, and that through English language as implemented in most of the educational institutions around the globe.

The world has grown and will continue to do so. And as the world continues to become ever more interconnected, from interior to exterior, the spread and the importance of English on every continent become increasingly more pronounced, leading to further promulgation till it touches every peripheral parts of the world. The acceptance of English as global language let to the concept of the word 'English' collocating with the concept such as 'world' or 'global', for the idea of English closely bridges the era of globalization enabling it as an international language, allowing it as a neutral code for communication across linguistic and cultural borders, to the least as pidgin, in the usage

of the language in diverse world context. As most part of the world is dominated by English language, globalization and English becomes quite tangible. Quoting David, he rightly states,

“A widely quoted statistic is that three-quarters of the world’s mail is in English. It is certainly possible to arrive at this figure if we make guesses about the number of people in different countries who are involved in organizations which use English as an official language or which rely on English for correspondence. When scientists from any country write to each other, for example, the language they use is almost always going to be English.

...Another widely quoted statistic is that about 80 per cent of the world’s electronically stored information is currently in English. Figures of this kind relate to two kinds of data: information stored privately by individual firms and organizations, such as commercial business, libraries and security forces; and information made available through the Internet, whether for sending and receiving electronic mail, participating in discussion groups or providing and accessing databases and data pages” (114, 115).

The above statement points to the credibility of English as a global language. Its strength is being measured through the wide spread incorporation, as we can understand, in every domain enabling the world know that English rules.

The magnitude in the usage of English internationally has to a great extent imbibed in the minds of the general people, bothering not the time of its implementation as world-wide language, but rather felt as if its usage has been since time immemorial, and that it would go on to infinity of time. In the context of Christian viewpoint,

“Humorously, looking into the beauty of English and its impact, in times, let the Christian community think and feel to say, ‘English is a heavenly language; all the heavenly beings must be using it, and when we go to heaven, we feel sure to be using English’. Though not proven in any literature, yet it is an implication to say how beautiful English language is, and an appropriate language to be used as an international language” (Alungleng).

As language has always been on the move, it becomes a difficult task to ascertain its origin. But for brief concept and idea of how it all came about, we are to know that English language arrived in England from Northern Europe during the fifth century, spreading around British Isles, Wales, Cornwall, Cumbria, and Southern Scotland,. After the Norman invasion of 1066, many nobles from England fled north to Scotland, causing English language spread throughout Scotland. Further, sending Norman knights across the Iris Sea, and Ireland cause the spread and came under English rule. Coming in to the Middle English period, there came varied dialects noted to have spoken, but out of that many, the East Midland dialect became prominent to be chosen as Received Standard English which continues to this day. To this Edward Albert writes,

“The dialects which were noted in the Old English period continue to develop, and it is usual to distinguish five main dialect areas: Northern, which can be sub-divided into Lowland Scot and Northern English, corresponding to the Old Northumbrian dialect; East Midlands and West Midlands, corresponding to Mercian; South-eastern, corresponding to Kentish; and South-western, corresponding to West Saxon. Gradually a standard is developed, which was to become the Received Standard English of today, from the East Midland dialect; this was due in part to the importance of that area in the period and to the importance of the capital, London” (20).

The eminence of English as worldwide language has to do or can be traced back through historical point of view, and that the status of English in today’s present world is primarily the result of two factors. They are: the expansion of British colonial power, influencing the places and the territories wherever conquered, which peaked to its glory towards the end of the nineteenth century, and the emergence of the United States of America as the leading economic power of the twentieth century. Of the two, it’s the latter factor which continues to explain the world position of the English language finding it very palatable in today’s world. Contemplating on why English has become a global language has little to do, at the initial state, with the number of people who speak it but rather with those who speak it. To this David rightly states,

“Why a language becomes a global language has little to do with the number of people who speak it. It is much more to do with who those speakers are. Latin

became an international language throughout the Roman Empire, but this was not because the Romans were more numerous than the peoples they subjugated. They were simply more powerful” (7).

Focusing on the dominance of English language in the world, it is the result of its possession through economic, technological and cultural power. The link between globalization and English is seen as tangible. Primarily it started with the dominance of two successive English-speaking empires, British and American, and continues today with the new virtual empire of the internet. The speed at which the language has spread the globe reveals the aspect of the English language’s role dominating the entire world of today.

In the present world, generally known as the ‘Communication Age’, English language has got its place dominating especially in three domains as known broadly in the political, economic and educational sphere of the global stage. *Politically*, English, in all transactions, is an official or working language of most international political gathering throughout the world. Approximately 85% of international organizations use English as the language of official communication. *Economically*, English has become the language of business. For in a corporate world of business a common working language comes to the forefront as a requirement for the co- operation. In this way corporate business expands the scope of operations to various targeted countries. For the developing countries, intending to participate in the arena of the world business, seeking to compete in the global marketplace, English language becomes the most powerful tool

in which through it most negotiation and marketing schemes is sure to take place. *Academically*, English is also the primary language to be initiated and learned in the institutions from primary level till tertiary education, for the reason that most of the academic publications are written in English. It can rightly be said that to access to knowledge is the business of education and that is through English. The spread and emphasis via internet, global economic, political, and academic system, all these have made English the language of globalization.

5.3. Why Only English?

One cannot deny the fact of the importance of English language and its utility as it is promulgated throughout the world. It may sound exaggerating, but from homes to offices, various work places, and also in every place and almost in everything English has found its place having been and to be used. Not only of the present generation but centuries earlier English language had been of praise worthy. The following passage finds its relevance even to this day.

“A few generations earlier, Richard Mulcaster, the headmaster of Merchant Taylors’ School, had been one of the strongest supporters of the English language, avowing in 1852: ‘I love Rome, but London better. I favour Italy, but England more. I honour Latin, but I worship English. ... I do not think that any language is better able to utter all arguments, either with more pith or greater plainness, as our English tongue is’” (qtd. in David 72, 73)

Why is English language becoming so important in today's world? Why has it been adopted as an official language by many countries? Many more questions could arise whether English is your first language or not. If English is your first language or mother tongue, you may have a mixed feeling of how the way English is spreading all around the world. At the very thought, you may feel the pride of how your language is the one which has been so successful that it has been adopted by many countries, to the extent that it has become a global language. On the other hand your thought of pride could be tinged with the concern when you realize that people in other place or countries may not want to use the language the same way you feel and do. And also when the language has become a global language, it isn't anymore owned by any individual, community or group. Hence, the feeling of pride and ownership of a language could be questioned.

There could still be a mixed feeling with one whose mother tongue is not English. He or she may strongly be motivated to learn the language. For at the thought of having acquired the language, one could be in touch of more people with it than any other language. But as it is sure to take a great deal in mastering another language, one may begrudge in an attempt for such an effort. Further with the achievement in acquiring the language one could feel the pride through the communicative power at one's disposal over the others. At the same time one could be envious or resentful when one's language is threatened by the success of another language. Whatever the case may be, these are feelings of human nature, and it is bound to arise which ever language emerges as global language.

There arises so much of the talk and praise, but why English and not some other language? This is what one would like to ponder on and know. Though there could be many other points for the reasons, yet as a humble attempt, the author would like to bring out some points for the discussion, and so the points for the answer to the question are: *it's a lingua franca, it's a political language, it's a commercial language, it's a language for the mass media, it's an academic language etc.*

5.3.1. It's a lingua franca

In the process of communication, besides body language, gestures, sign language and etc. literally spoken language between people far over do than the former ones as it has limitations taking time to understand each other, and in times occurring the liability of being misunderstood. For in the process of communicating one to another, the purpose is to understand and to be understood. It is the process in which one is understood of what he or she meant of his or her ideas and opinions. Simultaneously, one is able to come to term of what others' ideas and opinions are all about. In doing so there will occur complete communication for a purposeful solution from one to another. But there comes a problem when one fails to understand the language of the other. To bring an amicable solution, there comes the need for one to learn and know of the others language. Of course, the purpose for the need of learning other's language depends on the utility and relevance in a long term, into the future, through which one is able to achieve the oriented

goal in life, if not, after having spent much time, money and energy, the struggles and attempts will remain futile.

In the changing world of today, known as the Communication Age, and also through which it is also known as global village, when one is deficient of the leading prominent language of the world, he or she seem not to find a place in a track of the arena. To meet the foe and achieve the goal, one got to learn and know the language incorporated as world-wide. What then is that language incorporated as world-wide language? To this question, it can rightly be said 'it's none other than English'. For we know, in every domain, be it politics, economics, academic and etc., English has been, and is being used internationally known as global language. At the time of inception, English as a global language envisaged the world a better place resulting it into a better development of increasing the knowledge of science and technology, providing mankind with better and faster accessibility of comfort in every walk of life. Going back into history, thousand years back translation played a central role during the interactions when monarch, kings and ambassadors met on the international stage. It was, then, a great set back having to have one to be interpreted by some one, which took much time, in times of talks and negotiations at the business transaction, for, the successful solution depended much upon the intelligence and wit of the interpreters. Unlike the past, though some countries may still be practicing as such, yet majority of the world is able to access through English as a medium in all business transactions.

Though the need of global language was not felt or realized to the extent as it is today, yet the interactions had then taken place to the best possible ways through the translation of the interpreters. It is learnt that the realization for the need of global language emerged only in the twentieth century. It is for the reason that, in order to meet the common goals, the need of common communicational language was felt as needed at various levels, such as institutions, organizations and etc. This was realized to be felt much when comes to the representation in single meeting places. To this David rightly states,

“The prospect that lingua-franca might be needed for the whole world is something which emerged strongly only in the twentieth century, and since the 1950s in particular. The chief international forum for political communication- the United Nations- dates only from 1945. Since then, many international bodies have come into being, such as the World Bank (also 1945), UNESCO and UNICEF (both 1946), the World Health Organization (1948) and the International Atomic Energy Agency (1957). Never before have so many countries (around 190, in the case of some UN bodies) been represented in single meeting places. ...The pressure to adopt a single lingua franca, to facilitate communication in such context, is considerable, the alternative being expensive and impracticable multi-way translation facilities” (12).

Mentioning of the word ‘English’, it can be said that most people would hardly give a second thought to say English as a global language. The reasons- you hear it on television

spoken by the news readers and politicians all over the world. At an interview by journalist, should one need translation, the interpreter would obviously feel the pride of being able to use the language at his disposal. Going around the town, and to another places, how do you see the signs and advertisement? Obviously, it is mostly in English. Whenever you enter a restaurant or hotel, you ask for the menu, you see it in English. In a simplest manner, a friend of yours, who doesn't know English at all would express an awe-struck stare at the hearing of you interacting with someone else in English.

In the context of India as a country, English language plays a strong role as a unifying force. For, as a consequence since the time of the British dominance over India, it has still retained its standing within Indian society, continuing to be used at various domains, such as, the legal system, government administration, school to university, arm forces, media, tourism, and at various levels of business. English language has taken hold of the Indian mainland since the time of the British rule to this day that institutions and schools with English as its medium of instruction are found more preferable by concerned parents for their children's education. As a result, one can see the enrollment of the students in English medium schools escalating higher than the non English medium schools. Also in many other work places you see the relevance of English language, for example, even a waiter in hotels and restaurants has to learn the language so as to meet the need in entertaining the customers in an efficient manner. From private to public sectors, such as enterprises, companies and government offices, it is the need of the hour that the workers or the employees got to learn English in order to execute their duties efficiently. What more can we say, in such a computerized world, in all the gadgets

you handle, come handy all in English. To meet the demands and challenges we can easily find or see many English institutes groping up at such a fast rate that you can almost see it next door to the other. To fill up these many institutes for English courses, we see many foreigners, such as from Iran, Iraq, Yemen, Korea, Afghanistan, Uzbekistan, Kazakhstan, and many others from South-east Asian countries flocking into many other foreign countries and also especially in many Indian metropolitan cities. As the author also has been tutoring many foreigners, we can see that many foreign individuals take up private tuitions, employing freelance, in their respective homes. At the same time, these many foreigners would attend organized institutes in order to avail visas while staying in a foreign land. Not only the foreigners, but even many Indian workers from various offices are seen attending English courses out of the office timings to meet the demands while working in the offices.

5.3.2. It's a Language for Political World

Contemplating on the origin of language, it becomes a difficult task in ascertaining the inception of any single language and also the longevity of its relevance, as language is known to be dynamic and not static. As mentioned earlier, the need of the global language was not felt as much prior to the twentieth century. The need and realization of international language or lingua franca came about by the twentieth century for the reason that the world needed a communicable language where all the countries from around the globe can come together to meet the requirements for peaceful, amicable, successful and sustainable solution through mutual cooperation. To this,

English language stood out prominent besides all other languages of the world. Certainty of as to how long English language would survive as global language that no one can say or predict. Some way or the other anyone could have or may predict its longevity in the usage as the world-wide language, but one thing we sure do know and that is left to the passage of time, for time speaks. In the long run we can only say the test of time will prove its importance and relevance as a global language.

To find out the cause for the English language to have become a global language, historical account has to be put into consideration in order to give an answer as to why English and not other language as global language. In the process of studying historical account, throughout history, the power of the people, especially through political and military power played an important role in the explanation to the question. Over 2000 years ago, the language of international communication in different parts of the world and at different times speaks the explanation and the relevance throughout history. For example, during the time of Plato and Aristotle, the language of international communication in Middle East was Greek. It is clear to know that it was not because of the said thinkers and philosophers, which propounded the language as was used, but because of the power through spears wielded by the armies of the Alexander the Great. Speaking of Latin to have been an international language throughout Europe was non-other than the power of Roman Empire. Also from the eight century, why Arabic came to be known and spoken throughout northern Africa was because of the force of the Moorish armies. Another example is the colonial policies, which was ruthlessly implemented by the power through armies of the Renaissance kings and queens led to the

propagation of Spanish, Portuguese, and French which found their way into the lands of America, Africa and the Far East. In this way, the political power throughout history, form the parameter in the formation of global language from time to time. Latest of its kind, non-other than English, is overpowering the globe in today's world. It is because the powerful countries speak but in English. In all the proceedings of many modern international alliances, English language plays an important role, bringing the world into a common platform, where the people use it as a common language for communication. And that's what makes the sense in saying English to be termed as a political language paving the way to be accepted and use as global language in this modern world.

5.3.3. It's a Language of Commerce

Mentioning of 'commerce' instantly leads one to the concept of foreign markets. And those countries seeking to develop economically are sure to turn to English as a means in such world of business. It's all about attracting foreign investment, developing international trade opportunities and creating tourism. Individually, one may follow any kinds of trade using any language to one's convenience, which is obviously to be in a confined or limited area, but as for the international level, to climb the ladder of commerce, English language becomes an essential tool. Tracing back through the history we find that English had had its foundational standing in regard to trade and commerce as early as the 14th century. Of how English came to be prominent is because "The social dialect which developed into Standard English was the East Midland dialect associated with the merchant class in London at the end of the medieval period. This underlines the

link to capitalism, for these feudal merchants became the first capitalists, and the rise of Standard English is linked to the growing power of the merchants” (Norman 56).

The prominence of English as a global language is that millions of farmers across the globe depend on the negotiation and marketing skills through the command of English as possessed by the leaders and exporters representing them. Also of the international tourism, as targeted by the United Nations, working as one of its main means in illuminating poverty especially in the developing countries has been boosting much of their economies in such countries. As of the necessity, a good command of English is of prime importance not only for the leaders who initiates market tourism programmes, but it is also equally essential for the service workers who cater to tourists. In this way while setting up business of tourism, investment to avail workers who are better in command of English, obviously the ones who have to be paid more, become great concern for the host or the proprietor. It is to meet the need especially of the foreigners coming from abroad. With better command of English, the workers will be able to wait upon the customers to their satisfaction. Tourism, in this way will attract more foreign investors who mostly use English as a medium for communication.

5.3.4. It's the Language for the Mass Media

As social being, mass media, be it newspaper, television, radio and etc., some way or the other centre around everyone's life. In it, how do we see and read through with? Obviously, it is mostly in English. Human as we are, social interaction becomes a

requirement for the sustenance of one's living. In order for one to be well informed with the happenings in and around would refer to the mass media. From politicians down to the farmers, mass media has become an important tool in day to day life. For example, political achievement is generally believed to be through successful access to the media. Farmers would somehow refer to the mass media to boost up their performance in their business. Educators, researchers and etc., do the same to be well informed in their various ways of working.

The importance and impact of English is so great to the extent that it touches everyone's life, whether literate or not. For, even an illiterate person, though not knowing even the rudiments, yet would accept English as an honourable language with admiration. Hence, the power of English as a global language, has earned its prominence through the test of time, backed even by those illiterate ones, due to its effectiveness, though not knowing what it literally mean. See how English, accepted as global language, comes to the forefront, "When the television cameras present the event to a world audience, it is notable how often a message in English can be seen on a banner or placard as part of the occasion. Whatever the mother tongue of the protestors, they know that their cause will gain maximum impact if it is expressed through the medium of English" (David 90). English is thus worthy of praise to be used as a global language through the form of mass media for the benefits of mankind.

5.3.5. It's an Educational Language

Access to knowledge around the globe, what can be said more of than English as a medium which has been a great deal of the world's knowledge? Precisely, for many countries, English has become the normal medium of instruction in higher education since 1960s. Going back to the beginning part of the nineteenth century, it is learnt that Britain had by then become the world's leading industrial and trading nation, for most of the innovations of the industrial revolution-from steam engine to varied ranges of manufacturing industries were all of British origin. Since innovations were pouring out of English speaking countries, it meant that those from abroad who wished to learn about the innovation, for their benefits, had to learn English. In order to avail the opportunities out of the innovation, English becomes an important tool as a language for education.

In the context of the present educational system, it is obviously understood the reason for implementing English as a medium of instruction in most of the schools, colleges and universities, opting for a strong role of English in the national curriculum because of societal attitude that equate English with education. It is felt that improvement in English education will be closely tied to an improvement in the country's overall education system. The turn-over out of the improvement in the overall education system is aimed at improving the country's economy.

Individually, better access to English or one who has good command of English is expected to get a better paid job. One is expected to have a good command for respect from the rest. English language skill is seen as one of the important resources

which allow for the participation in the financial, political etc., which are increasingly being conducted at the international level.

5.4. The Awakening

Those were the days, branded as the 'head-hunting era', where warring groups between such as clans, villages and tribes often engaged in war at the cost of taking the pride of bringing home the head of the enemy. It is to note that though the practice of head hunting is barbaric in nature, yet the main purpose behind it was to fulfill the basic aspiration of the Nagas, in which through it proved the social status of manhood in society. Returning home from war, the one who had the most head counts was proved to be the hero, and hence it would naturally be decided that such hero be the chief of the village. Precisely, as mentioned above, the cause for the outcome Nshoga also writes, "Naga head-hunting was not a kind of war or fighting but it involved as a fine indigenous sports, which was not necessarily the outcome of the hatred or treachery but was used to build the social status of manhood in the society" (159).

The usual cause for the conflict was when the settlement or judgment could not be brought into an amicable solution to their respective claim for righteous cause, than the final resort would then culminate to the using of force for the decision which finally led to the pitching for war between the contenting groups. It is usually believed that the righteous would stand victory, while the wrong suffer loss. Though there was no institutionalized form of army, yet every adult male, as taught the art of warfare since

childhood, was expected to participate in times of emergency. Should an emergency be called for, every adult was expected, to even leaving the field work to the care of womenfolk for the cause with no exception.

When was such the time where people had been struggling for mere survival for their day to day life, out of limited knowledge and resources and also as coupled with warfare from time to time, it was next to impossibility for such people to think of living a more comfortable life with ease then. When the rest of the world by then had awakened to the knowledge of living a better and more comfortable life through education, the Naga community was still at large, below the tune of being awakened. Ignorant and illiterate as they were, till then, there was no dream or vision for brighter future. People were solely engaged in their daily crude routine of life which was mainly a manual hard labor of cultivation, giving no exception to any members of the family from the fieldwork. In spite of all the short comings and limitations, one of the important qualities of these people is that, no matter what life they struggle with, yet they lived a contented life to whatever lot they were in with through sincerity, honesty and hard work. By nature, Nagas in general were bellicose and superstitious. The cause for these were of course due to ignorance for being illiterate, having not been educated earlier time.

It was not until even the third quarter of the nineteenth century that the Tangkhul Nagas had awakened from their ignorant ways of life. Even when the British had set their foot in the land of the Tangkhuls, yet the former did not take the pain for the cause of the latter's development. In fact the British thought it would bring them no gain

in interacting with the hilly people, for according to them, the hilly people were considered to be benighted savages and also dangerous, as they lived in the mountainous region. According to the compilation work of Jonah and Mahangthei, William Pettigrew had been warned, and thus he states,

“When the Government of India’s final instructions were received it was decided that I should be allowed to remain in the state, on condition that I confined my mission work to a hill tribe to the northeast of the capital. It was to understand, also, that they would not hold themselves responsible for any action of these people towards myself or my property” (38).

By the closing part of the nineteenth century, following the British, which had by then established colonial rule over India, William Pettigrew came to India for the purpose of propagating Christianity. The missionary set his foot in the Tangkhul country in the year 1896. Initially, though he had come to India under Arthington Mission, latter due to the transitory policy of the said mission which was not in harmony according to the missionary’s idea in propagating the gospel, approached the American Baptist Foreign Mission, and was to go into the hilly region of the Tangkhul Naga community under the strict conditional permission of the British government. As discussed in chapter 3, William Pettigrew faced untold difficulties and challenges politically, economically and socially. Of these, social aspect of the people was found to be the hardest, as the native people were staunch in their ludicrous beliefs and practices. To be counted in the society, people felt de rigueur in following their customs and traditions which were in many ways

inane and thus unrealistic. At the thought of befriending the people, the missionary tried to persuade them through help and kind words, but he was thought to be a spy and an enemy to them. Parents objected to send their children to mission school, but somehow through painstaking the missionary lured them through gifts in kinds such as books, pencils and etc. In times attraction became more through providing food to the hungry children. As a man of vision, the missionary never gave up hope, but relentlessly struggled on with the thought and hope that God would one day open up the way for these people. In the words of one of the early writers, “For these people the light of civilization was brought through the gospel. To bring such a light he challenged to dwell and work among them through his sacrificial life” (T. Luikham 5). In spite of their virulent action against the missionary, yet seeing his untiring efforts the native people could not help but gave in themselves through his sympathetic nature, love and care as shown to them.

It was a humble beginning with much opposition, but having won the hearts of the people, William Pettigrew began to unfold the future of the Tangkhul Naga community by opening up a school with just a handful 20 numbers of students on February 19, 1897. Seeing the hard work of the missionary and its fruitfulness, people began to take a turn in their conception and an understanding towards the purpose of his coming. Realizing of their own hopeless condition, the people began to place their children in the care of the missionary by sending them to the missionary school. Since then the number of students began to grow. With the awakening, education was no more confined in the vicinity of the missionary, but many schools were opened up in many

other different villages. The students who graduated from the missionary school were sent to various newly set up schools to be teachers. One of the important changes brought about was the introduction of girls' education. Earlier girls were not meant to be educated but confined to domestic work. But with the inception of its importance, as realized, especially through under the care of the missionary' wife (Alice Goreham Pettigrew) the course of the future for the better in the lives of the Tangkhul community began to take its shape.

With the inception of education among the native people, their outlook began to take a drastic change. Students who became new converts began to give up their old habits such as festive habits of smoking and drinking, observance of that many rituals, ceremonies and also offering of animals to their deity. Leaving away their old ways of life, people began to live a worthier life with different outlook and purpose. Medical assistance extended towards the people did much to improve their lot. For earlier, medicines were forbidden to be taken especially internally at the thought of believing that it would incur the wrath of their god, in the sense of having defiled their body with the intake. Consequently, many ended up losing their precious life, but after educating the people, the purpose and the exigency need of taking medicines, people did come to realize and understand of how through the knowledge of timely taking the medicine could save them from unwanted and untold suffering, miseries and loss of life. Emphasis on the importance of girls' education is also one of the important factors in awakening the life of the people. For by educating the girls, the importance of sanitary maintenance was much felt to be learnt and practiced. Families of such students began to live healthier

life with cleaner surroundings through better idea of sanitary principles. Healthier way of food preparation in the kitchen (as learnt in the school) improved their family physical health. Having learnt different useful skills of arts, crafts and etc. helped the girls prepare themselves for setting up a better home in the future.

Confining not only to one's vicinity, but through education people began to have a wider outlook. People were no longer contented with their usual daily routine of field work. They began to move out to look for jobs, business and even set up new homes, shifting to another place for better life. People began to realize of what a wasteful life they had been living in out of ignorance. The light did dawn in the lives of the Tangkhuls, but not to forget it was at the cost of the missionary couple's life in the land where the rest of the world had not considered much of its trying with what seemed to them as benighted savages. William Pettigrew and his wife (Alice Goreham Pettigrew) did all they could to awaken the said community from being barbarous and savage half-clad to being civilized as the rest of the world. Of the present generation, should you be successful in any of your venture in life, it is here that one should realize and also as a community, as to, who you were before and what have become of you today and who the credibility should go to for such awakening.

5.5. Factors Enhancing Changes

The word 'change' can be used to denote the dynamic world of today. For what you see around, from fashion in food, dress etc. to technology, is nothing but change. One

can easily see the change happening around at one's very doorstep, from the pavement to the tallest building. Dynamic as it is, the world will continue to change into the ever changing phase of time. Being in this world of change, our course of life will continue to change, giving way from one generation to another. There is no turning back, but face the time of change. Reason causes change. Change comes due to some reasons or the other. Change that comes along the way could be for the better or worse, but even if the change seems to turn out to be bad, yet when struggled for the better, the change could turn out for the good.

In the light of the Tangkhul Naga community, the people have gone through a lot of change in their life. As change was and is bound to go down the history, it will continue in its own course of time. But when people make use of the time in the best possible manner, change can be enhanced for the better. For the discussion, the important factors enhancing changes in the lives of the Tangkhuls are *education* and the *Two World Wars*.

Firstly, should it not have been for *education*, as brought by the missionary, what course of life would the Tangkhuls have been leading to, that, no one can ascertain to the point. It is to be doubted as to whether it would have been in any way a better situation or condition. But obviously, as it can be understood, it would have been worse. In general, life seems to have been taken for granted, letting life live out of us instead of living the life we possess. Making the best meaningful use of life comes through the awareness as to who we are, as related to the world around us. Thus was the condition of

the Tangkhul past, where the people had not much realization as to where they stood in relation with the other worlds. This was all the result living in ignorance, out of being illiterate. Secluded and being confined to their own old ways of life, not having been out to the other side of the world, people continued to live ignorantly a wasteful contended life in their own surrounding. But the gospel missionary, having much burden in his heart challenged to face the consequences, even after having been warned by the British government, that he took the road what seemed to the British as 'forbidden land', to civilize the people and above all to bring them to the light of the gospel through education.

As discussed in the foregoing chapters, people were led to better civilization through education. People, realizing of their own pathetic and ignorant ways of life, and that, through the exemplary life of the missionary, the people gave in for the better when encountered by the missionary for the good of the Tangkhul Naga community. Meaningless, of old traditions, customs and practices were to be shunned giving way to new and meaningful life. Rizvi & Roy also mentioned,

“They were also to some extent puzzled over the importance of their territory in the eyes of warring nations. The rigid barriers of clans and latter distinct tribal differences seemed paltry in the back ground of the world shaking events. A desire emerged in hearts of the hill-men to seek those goals which make life progressive and secure on material aspect. This kindling desire against the restiveness prevailing among people who were known for

their energy and enthusiasm after facing many obstacles resulted into turbulence and frustration and paved the way for bringing Naga Nationalism which latter put them to a blaze of world publicity” (92).

It was thus through education that shed the light for the Tangkhuls, who were in the darkness, that led to the doing away of their differences between clans and tribes in general, and rather brought the awakening to be united as one in facing the world for the progress of the community.

Secondly, during the *First World War*, when the hilly people of Manipur were called to go to France for Labor Corps, having not been out of their native place, at the same time as it was meant for war, no one was willing to go overseas. Sensing the minds of the people, H.J. Higginsna, the P.M.D.S., approached William Pettigrew to convince the hilly people for the cause. The missionary did his best to convince the natives and was successful in sending them as Labor Corps. Thus T. Luikham states,

“Earlier, the hilly people had thought of not going at all, but when William Pettigrew insisted on the people that they ought to help the British in such time of need. In response, as the people were convinced they finally agreed to go to France. With the agreement, to lead the group, six of the Christian workers- Promsingh, Luichumhao, Kanrei, Teba, Ngulhao and Leishisan were chosen. From among them Leishisan gave up his life in Aden for the cause of the British” (30).

In general, around two thousand Nagas strong representing various Naga group were sent to France to assist the Allied forces. The help rendered during the *First World War* by the Nagas was not only in the form of responding to the recruitment for the Labor Corps, but monetarily helped raised war fund for the British government in the years 1817 to 1819, which totally amounted to a sum of around Rs.65,000 of that time. Of the *Second World War*, which was fought in the years 1939 to 1945, took place on the very soil of the Nagas, in which the brave Nagas were greatly involved siding with the Allied forces. The Nagas showed their remarkable valor and support in the form of guiding the sided group, collecting information for them, carrying their supplies, helping the wounded soldiers and also to the extent of ambushing the enemy. In appreciation to the contribution of the Nagas to the cause of the British government, words are found to be mentioned in this way,

“The gallant Nagas, whose loyalty, even in the most depressing times of invasion, never faltered. Despite floggings, torture, execution and the burning of their villages, they refused to aid the Japanese in any way or to betray our troops. Their active help to us was beyond value or praise. They guided our columns, collected information, ambushed enemy patrols, carried our supplies, and brought in our wounded under the heaviest fire- and then, being the gentlemen they were, often refused all payment” (A. Nshoga, 288).

Earlier, clan and tribalism, in the minds of the people, was the order of the day. But the experience through the exposure to war and that too in foreign land, lighted up the minds of the Nagas in a different perspective, bringing home the sense of the spirit of nationalism. For while in France, as exposed to the full scale of war, they began to feel the sense of oneness, helping out each other, protecting each other and being in the care of each other. Seeing the development and civilization of the outside world and the new war technology possessed by the foreign nations led to the ideas of progress and development in the minds of the Nagas. Returning home, having been in contact with advanced country, awareness began to creep in the minds of the Nagas with the thought of realizing through contemplation, as to, who they were and the helpless condition they were in, furthering them to resolve to work together for the cause of Naga Nationalism. The Two World Wars brought about drastic change in the lives of the Nagas, especially with the return of the Naga Labor Corps from France, which became a landmark, opening up a new chapter in the history of the Naga Nationalism. Thus, consciousness of political rights to freedom came into shape.

5.6. Transformation

Along with education, as brought forth by the missionary, involvement of the Nagas in the two World Wars, which led to the exposure, coming in contact with the foreigners brought about tremendous change transforming the lives of the Nagas to a great extent in various domains such as, *social, economic, political* and *religious*.

Social life of the Tangkhul Nagas, prior to the coming of the British and missionary led a chaste and pious life. In that, the people were simpletons who were truthful, sincere and faithful in all their doings, which had been imbibed in the minds of the people from generation to generation affecting even to the present generation as an exemplary way of life to be followed through contemplation as often reminded by the elderly folks. With all the good qualities of the Tangkhuls past that the people lived in, yet it was not without flaws. Earlier the people were superstitious by nature. All the festivals as seedling, harvest, festivals of the departed souls etc. were all deeply connected spiritually. “These festivals are not merely times for celebration but have spiritual significance as well. The rituals associated with these festivals reveal the deeper meaning of the celebration. Often a festival marks the time of the year reserved for cleansing both physical surroundings and spiritual renewal” (Nandita 59). Being spiritually staunch, all the festivals were strictly observed. Certain days were set aside forbidding anyone to be out of the village, at the same time visitors were not allowed to come into the village. Violation of the rules and regulations even by a member led to the consequences in which the whole community had to face calamities in the form of famine, earthquake, sicknesses and death. In the process of all the festivals various rituals, rites and ceremonies, such as sacrificing of fowls and animals were taken up. In times of war should any woman touch the weapons, it was believed that the warring group was to surely face failure and defeat. Women were left only to the care of the household, and in season of time to do the field work, otherwise, they were not meant to be out going. Norms, customs and traditions kept the holding of their very existence, for which all the formalities in all their doings were strictly abided as foremost importance.

Another example, the in-taking of chemical medicine was strictly forbidden at the thought that it would incur the wrath of their deity or god. Superstitious and ignorant as the people were, A. Nshoga writes,

“During pre-Christian period, to take a bath was a social taboo among certain Nagas; there was only a certain day when they could have bath, preferably on festivals. This taboo was associated with the traditional religious belief that on taking a bath before the festival one’s future or wealth would be washed away” (290).

But with the changing phase of time, especially, with the coming of the missionary, drastic change was brought in among the community. Exemplifying with the very life of the missionary, people were awoken from their ignorance. The meaning and reality of life was taught to the people, opening up their minds through education. With the introduction of the new religion through an institutionalized form of education, the practices of warring between clans, villages and tribes and many of which can be said as inane superstitious beliefs and practices came to a halt. To this Rizvi & Roy write,

“...practices such as inter-village or inter-group feuds, wars and head-hunting were banned and no Naga resisted this change which brought peace, security and tranquility in the hills. ...these missionaries also brought the beneficial notion of hygiene, cleanliness, education, medicine and helped

the people to discard superstitions and those beliefs which were counter-productive in bringing suffering to people” (96, 97).

Thus was the drastic change bringing a social transformation to a better and higher living affecting various walks of life in a meaningful way among the Nagas community.

Economically, in the past, the Tangkhuls as an agrarian society or community, depended their economic life on agriculture work, for which the life of the people were extremely backward, leading a pathetic life, with a marginal struggle to meet the need of their day to day life. But with the establishment of the British administration and also with the coming of the missionary there occurred a tremendous change in the economic life of the people. Earlier, to meet the need of their survival the people mainly practiced jhum cultivation of slash and burn method, but slowly it was supplanted by the practice of irrigation through which much of the practices of deforestation for the purpose of jhum cultivation was done away with and rather turned to the practice of wet cultivation which brought more harvest through the formation of terraces on the slopes. In their economic life, the people transacted their business in the form of barter system which was later replaced by standardized money economy. In the absence of money economy wages were non-existent but with the establishment of the British administration services were paid in terms of wages by cash. Business became much easier by ascertaining the value of various goods through money economy. With the increase in money economy, the occupation of the people changed affecting to the better standard of living. Measurement of wealth in terms of cattle heads, stocks of granaries and possessions of field were later

in addition determined through modern assets such as motor cars, buildings and bank accounts. Introduction of currency led to the establishment of market system where agricultural products could be sold and bought. The money gained out of the produce could be meant for the survival during off season through the availability of goods in shops and markets, furthering to the improvement of the economic condition of the people.

Politically, there existed no unification of the Nagas and were located in isolation. There was no uniformity in political matters, but scattered in which sovereignty prevailed from village to village as headed by the village headman. Absolute authority was in the hand of the headman assisted by the village council. Any decisions or sanctions of orders, in times of emergency, war or of disputes settlement came under the village authority with the consultation of the village priest through rites, rituals and ceremonies, and the decisions as an outcome were taken as final binding. Every adult was expected to be engaged in head-hunting as meant for the approval of manhood through participation in waggings wars which often occurred between villages and tribes, but with the introduction of the British administration, as mentioned earlier, head-hunting was banned to which no efforts were made to resist the change for it brought peace. In spite of bringing such a change under the British authority, there was found to have no direct administration interfering the internal affairs much on the tribal customs and traditions of the Nagas at the thought of reducing the costly affairs of the administration by leaving the responsibility upon the village council to run their own local arrangement in order to ease the burden on the part of the British government.

The transformation and the outcome related to the present Naga politics can rightly be said that it is through the impact of modern education, spread of Christianity and the two World Wars, and to this A. Nshoga states,

“The origin of the Naga politics may be traced back from the introduction of modern education, spread of Christianity, and the impact of two World Wars which created new ideas to the progressive Nagas to realize the rights for their self determination under what condition they lived. The Naga Labor Corps came to know much about the advanced countries, while they were in France, and when they returned home, they found themselves with anxiety and enthusiasm to reform the Nagas to live in unity and freedom. They were fully motivated by the political system of the advanced countries and determined to organized common political platform of the Nagas. Accordingly, they mobilized all the village headmen, government officials, village elders and the Naga intellectuals to form the ‘Naga Club’ in 1918 to unify the Naga under one administrative unit” (296).

In addition, modern education, which was initially introduced by the missionary, plays an important role which brought the creation of political awareness as it gives access to modern English literature. This rich literature enabled the Naga intelligentsia group to study the great revolutionary movement of the world. Thus, being inspired, it laid the foundation of renaissance for the Naga politics for the liberation of the Nagas. As an

outcome, having been struggling for so long for the peaceful solution, the government of India has signed the historic peace accord with the Naga rebels on August 3, 2015. The amicable solution to the long standing struggle is thus being awaited in anticipation.

Talking of *religion*, the ancient Nagas led a life of animism, in which, as of their belief and practices, they worshipped the nature. As mentioned earlier, many scholars had branded the Nagas in general as savage and brutish, but in reality, it was found not to be so, for the Nagas led a pious life, strictly abiding their customs and traditions which was the outcome of being religious. In general, from the past to the present, the Nagas are peaceful and loving community, except in times of war that in the past, blood-shed and taking others life did occur, but this was not actually out of hatred or intentional, but as an art to show bravery in proving oneself of manhood. Beside this, people in the past led a superstitious life, which was extremely prevalent among the Nagas to the extent, should one break any of their beliefs, the consequences was not to be met only by the offender but the omen would befall on the whole community. But with the introduction of Christianity people began to have a different outlook in contrast to their beliefs and practices. The reason as stated by A. Nshoga,

“The increase of Christian population and the expansion of Christian ministry, the animists-religious ceremonies began to lose their importance. The reason of losing the importance was that though the people abstained from observing the gennas, no natural calamities occurred in the village, therefore,

the members began to mistrust this religious sanction, and the people discontinued the practices” (301).

Therefore, with the invasion of Christianity, by the close of 19th century the traditional religion of the Nagas were shattered, finally letting the native embraces the new Christian religion. The propagation of Christianity became successful through the inducement of the missionary by establishing schools, dispensaries and also mainly through benevolent services extended by the missionary for the welfare of the people.

With the introduction of Christianity and education, the life of the people began to take a drastic change, especially, in regard to their faith and belief. It brought an end to various raids and especially the head-hunting game. The converted ones abstained from various traditions and customs, freeing themselves from all social obligations and religious sanctions. Animal sacrifices, which was a must in all the ceremonies undertaken by families and the community as a whole was to be done away with. To this, for the commoners or the poor it was the most welcome thing for those who were unable to afford the costly affairs of animal sacrifices. In times of sickness the general people would go to the priest or holy man along with fowls or animals for sacrifice in order that the priest could propitiate the god for the sick ones and hence taking of chemical medicines were forbidden at the thought it would incur the wrath of god, through the defilement of its intake. When so much was their ignorance and belief, the missionary gave up not in persuading the people and educating them the purpose and utility of the medicines. With no other means, helpless as when the people were, would come to the

missionary and through the application of medicines seeing quick relief of the pains and the cure of diseases, they could not help but believed in the missionary, doing away with their old traditional beliefs and practices. The morung institution, where young ones were taught of various learning of warfare and handicrafts was later taken over for religious purposes, such as, learning Christian songs, Bible stories, a place for evangelistic training for the young and most importantly as a place of worship on the Lord's Day. Earlier, it was a taboo for women to be involved in many of the religious rites, rituals and ceremonies, but with the influx of Christianity equal importance in participating in various religious activities in the church came into existence.

All in all, it was the Christian education as administered by the missionary that civilized the Nagas and improved the standard of living by educating them through the establishment of schools, translating many of the English literatures into vernacular language, enabling the natives see and read practically for themselves directing them to a higher knowledge and ennobling them to see the greater light and truth.

5.7. Contribution to Health & Living

Living in a world of ignorance, the Tangkhul Nagas in the past lived a reclusive life. They were neither touched by the outside world, nor did they have any contact with them. As conservative the people were, their customs die hard. Stringent adherence to their belief, traditions and customs was such that their minds were shrouded with their

belief and practices to the extent of not willing to give in even to the help extended by the missionary for the people's healthful living.

In the past the unhygienic living condition of the people often let to the spread of various sicknesses and diseases, such as, typhoid, malaria, cholera, leprosy, chickenpox, smallpox, pneumonia, bronchitis, dysentery, tuberculosis etc. For the remedy of the curing of these many kinds of diseases people would often consult the priestess and sorcerers through ceremonies of animal sacrifices, often ending up to the death of the sick person. Though the missionary at first tried to persuade the people for their own well being, yet being skeptical, they were not willing to rely on the missionary. Many precious lives perished at the cost of the people being ignorant and skeptical. Few turned up only when too late, and here, the very words of William Pettigrew, as compiled by Jonah & Mahangthei,

“The cholera in 1898 might have proved an opportunity to get close to the lives of the people, but they refused to have anything to do with medicine, having come to the conclusion that cholera could never be cured. A few took courage to ask, but they generally did so when the attack had been on some time, and consequently the medicine did no good” (16, 17).

As mentioned earlier, some tribes of the Nagas prohibited bathing which was thought to have washed away their wealth. Bathing was known to be done only during the festivals. In the case of the Tangkhul Nagas, washing of plates was considered as a taboo. The

author reminisces on how his father had related to him on how his grandparents had lived in regard to their eating food habit without washing plates before and after food.

“Washing off the plates before and after food was considered to be taboo among the early Tangkhul Naga community. For, in doing so the granary where the harvest of paddy was stored would be done away such as that it would not last for the whole year for the family as expected. For such reason, the plates usually as made of wood would be cleared of food with their hands and would be kept back in its place time to time without washing it” (Wunganing).

Their surroundings were not kept clean, there were no separate shed for the animals but attached to their homes. No proper bathrooms were in use and no proper toilets were maintained but had the open sky and in the bushes did they have their needs done. Clothing were of scarcity and since the people could not afford to have spares or separate clothes for home and work, their clothes would be over worn without washing for days together, discarding it only when it could not be worn any longer being torn beyond repair. Food habit was another great hindrance to the healthful living, for, the people had no idea or knowledge of keeping proper diet system. Whatever was available out of their toiling or as procurable in nature was taken by the people for their life's sustenance. People often took hot spicy chilies causing abdominal disorder, stomach ulcer and piles. Salt was considered as an important ingredient, for with it they could fill their stomach as given much appetite. So consumption of salt to a great extent caused especially ulcer and

thyroid problem on the neck. Consumption of rice beer was the order of the day. Any strangers, friends or relatives passing by one's home would first be entertained by offering of the country made rice beer which is harmful to the body. People were accustomed to the habit of smoking which caused to the infliction of heart and lungs cancer. People were thus that ignorant in their living without knowing the rudiment of healthful living.

Such was the time when the missionary, William Pettigrew, set his foot on the habitation of the Tangkhul country. It was indeed a difficult task to crack a hard-nut-shell like minded people who lived a very conservative life. At the initial stage, no matter how hard the missionary tried in persuading the people for their own benefits of welfare and well-being, the natives could not envisage the purpose of his coming, for, the very presence of the missionary was all in all the opposite of them in culture, traditions, customs, and above all in language which was the greatest barrier as the two opposites could hardly communicate with each other. Being a missionary and not well versed to treat with all sorts of ailments he had the burden of undergoing medical studies, hence, during his first furlough, before his return to Ukhrul in 1906, Mr. William Pettigrew took a two years' course to study dentistry and minor surgery at the Livingstone Medical College, London. Thus it prepared him to be well equipped for the need of the people's suffering. No matter what, William Pettigrew and his wife never backed down. Though reluctant the people were, yet the missionary couple endeavored to their best, bearing all the consequences by way of kind words and sympathy shown in action through providing food in times of famine and clothing to cover their nakedness and to keep them warm

during cold season. Though that conservative the people were, yet the call for their own welfare was not all in all rejected, but at the time when they were helpless in terms of food procurement difficulty and sickness that they would turn to the missionary. Stubbornness added much to their poverty. For not being able to afford, the people suffered to a great extent, but in times even if they could manage, the people still expected to procure the medicine free of cost. In the words of William Pettigrew as compiled by Jonah & Mahangthei, “This does not cover expenses as it is necessary to charge a very low price, 2 paise, for medicine; otherwise the sick prefer to be sick” (60).

In spite of all the criticism, hatred and doubt, the missionary couple, through their exemplary life as shown towards the people, the natives could not help submitting their care, especially, in times of sickness and poverty. The couple took this as an opportunity to open up their way in getting closer into the very lives of the natives in order to fulfill the very purpose of their coming. Many sick ones were cared and cured under the loving care of the couple. People began to turn away from their old belief and customs, for in breaking their belief and practices by turning in to missionary’s care, no untoward omen did occur as warned according to their belief. People felt secure in the hands of the missionary. Educating the young ones added much to the awakening of the people’s ignorant minds. Children were taught not only of school subject matter, but also of sanitation, through which having been to the missionary school, such students were regarded as better civilized. Girls’ education boosted much to the care of sanitation. For, girls in the mission school were taught various ways of sanitations. As the saying goes, ‘Cleanliness is next to godliness’, the missionary couple, especially, under the care of

Mrs. Pettigrew, emphasized much in her teaching to the girls, who latter got to learn how to keep homes and the surroundings clean, and also learnt how to prepare more nutritious and healthier food in their kitchens. Longevity of the people with better health came much under the responsibility of the womenfolk as they were and are in the care of household healthful living domain.

The struggle of the missionary couple did not go unheeded though it took decades to educate the people in order to realize their dream. People began to see the differences between the ones who heeded to the call for their own welfare and wellbeing and those who did not. Differences could obviously be seen in their lives being more tolerant, sober, understanding etc. The young educated ones could learn from the very teachers' mouth when taught at school and also through books written in English literature. The standard of healthful living among the Tangkhul community is but a reflection through what had been taught and exemplified by the missionary couple, Mr. & Mrs, William Pettigrew.

5.8. The Advantage of Adopting English as an Official Language

Prior to the establishment of the British administration and also the intervention of the missionary work in the land of the Nagas, people lived secluded life being untouched by or with the outside world. Every village came under the control of an independent chief. There was no proper set up of administrative unification. Diversity of languages as spoken by different tribes, down even to the village level, especially, in the

context of the Tanhgkhul Naga community, where every village, unto this day, have different languages, led to the segregation of people from place to place. Even if there was a common language, yet having no script of their own, could not suffice to meet the need of the people in terms of acquiring knowledge through education, science and technology. But adoption of English as an official language brought a drastic change, as an advantage, for the whole Naga community.

For the Naga community in general, the coming of the missionary under the protection of the British administration is considered as a boon. It brought enlightenment to those living in the darkness. Education brought about a drastic change in the lives of the Nagas. When the people were still in such practice of having war with one another, the missionary couple brought peace and love among the natives through their exemplary life and also by educating the people the purpose of life. In a special way, the young ones were literally taught at school, the value of one's life through doing good in order to be a blessing to others. People began to realize of what a wasteful and ignorant life they had been living in. Students having studied in the missionary school began to have a different outlook in their life. They began to divert their attention in doing something more useful and prospective for the future, rather than be engaged in a wasteful life of creating feuds and wars among themselves. Realization of one's peaceful, purposeful and meaningful life being in the care and custody of each other's existence dawned in the minds of the people. The sense of unity as brethren was felt much doing away with their old habits and practices, which had actually, without much realization, been the factor of segregating one another among themselves. Oneness in unity groped up in the minds of

the people creating the awareness of facing the world together. The outcome could only be brought about to be realized through the adoption of English language.

The adoption of English as an official language brought also the creation of modified identity. The Nagas in general have a rich traditional, cultural heritage, but this community being secluded, for not being out of one's native place, they were hardly known by the rest of the world. Should the world ever began to know of their existence, it would be but only through the missionaries, who penetrated into the dwelling places of such people, only to be recognized, being branded as brutal and savage, as unacceptable to the modernizing world. The term modified identity does not mean to demean one's identity as fake, but upgrading the social identity of the Nagas as acceptable to the modern world of today. Education through English language is found to be the instrumental factor in bringing a change such that, through education people could realize their helplessness in regard to social, political and economic condition in comparison to the rest of the world. As for the identity, many of the traditional and cultural practices are still being preserved in the form of traditional clothes in varieties, festivals of various seasons are still being celebrated, but some of the evil practices, such as, superstition, head-hunting game etc. are being done away with by the people being educated. With the inception of institutionalized education, people began to live healthier life through better diet system and better sanitary maintenance. With better education people could live a better life with more appropriate job, affording the families with more comfort leaving the hard field work. No doubt, many native people still do depend on agricultural work for their livelihood, but through education as some could find descent job, the circulation

of the economy could rise to a much better level, enabling even the farmers get the benefits. Above all, through education, having brought a change in the lives of the people in general, many scholars have been into the study of one's identity, and hence, by way of researching, books have been written to preserve it, and in that, the scholars have projected the real and acceptable identity in written form, as to who the Nagas are, unlike the fore fathers who had been handing down the identity in words from generation to generation which could go out of memory. Thus today, through education, the people in general, through their better living standard and also through many scholars the identity of the Nagas could be preserved and present it to the world not as brutal or savage kind of people, but as peaceful, loving, understanding and prospective community.

What has English language done to the Naga community can be appreciated better through the support of A. Nshoga's statement,

“The English language did a herculean task as a medium of communication among the multi-lingual Nagas to exchange their views on the national issue on different aspects of their political aspirations. The English language began to serve as lingua-franca among the diverse Nagas and proved to be valuable medium of expression at various levels of conferences and information of political importance” (298).

Creation of political awareness comes through the introduction of modern education, as initially brought forth by the missionary, giving access to modern English literature. The

renaissance of the Naga political stance is but through the inspirational English literature which led to the cause for the liberation of the Nagas. All in all, many of the differences within the Naga community were done away with. The political game of head-hunting through isolation of various villages from each other was supplanted by political unity and integration.

Chapter 6: Conclusion

In the context of ‘The impact of English Language on Tangkhul Literacy’, praise and honour be to the missionary, William Pettigrew, who relentlessly and with perseverance sacrificed his life for the Tangkhul community, that they might have a worthier life with the rest of the world. The sacrificial work done by the missionary is beyond compare, and words don’t come easy for worthy praise of him.

6.1. The Tangible and Intangible Impact

The work done by William Pettigrew can be broad appreciated in two angles as *tangible* and *intangible*. Of the *former*, the fruit of the work done by him can be seen in the awakening of the community through having educated them, because of which the people can come in contact with the rest of the world and be better identified of themselves. The development brought through education to the people has changed the life in every domain as socially, politically and economically. In that, the social life of the people, regarding the living standard within the community has been raised to the level as accepted to the world at large. Many of the wasteful ignorant ways of life, such as, rituals and ceremonies, bad habits of drinking and eating unhealthy food, has been done away with. Politically, people are united for greater cause and in peaceful environment with each other. And economically, people now could enjoy life with better earning, and that

through education. Practically, it has bound the community for greater cause, bringing them together at a common platform to be united as one, it has given rise to intellectuals, causing as a source in finding better jobs. Hence, one can see the development taking place tangibly in every home and the community as a whole.

Of the *intangible*, it deals with spirituality which is actually the driving force in bringing changes and development among the native people. We are to understand that the sole purpose of the missionary's coming was to propagate Christianity, but in order to put it into effect the people had to be educated, so as that they could see for themselves the truth through written materials. In the process of promulgating for the cause, the people got refinement through spirituality, for it served them better in bringing higher standard and development. The savage-like people were turned into more sensible and tolerable group of people that they had to do away with many of their useless and unproductive ways of rituals, sacrifices and ceremonies which had in reality no place in a competitive world. Spirituality, as brought forth by the missionary through education has enlightened the people so much to the extent that, it has brought the light to the sense of who God really is. Having received the real foundation of their faith in God, the realms of their spirituality remain no more the same. For in the past, their belief in life after death was but of the darkness where evil forces reigns, but through the enlightenment of the gospel, the people learnt of what life awaits after death for those who believe in it, where the dominion is not of the evil force but God himself. Spirituality, within the Tangkhul community has made all the difference, in that, the people not only become sensitive to the cause of other, like being good to each other, but further more following the faith and teachings of the Bible, people are convicted to the saving of others life physically and

moreover so spiritually. While doing so, it has let the people come closer to God with better refinement of one's life resulting to the contribution of the community at large. Realizing all these truth people learn to strife living good and sensible practical life while on earth doing good to each other, and in return resulting to the promotion of peaceful co-existence, furthering the progress and development among themselves.

The life and the work of William Pettigrew can be compared to sowing of seed in order to let it germinate and bear fruit. In that, of the seed, it must be sown in the soil to be completely laid bare and that it has to give up its life to germinate into plant and yield its fruit. Likewise William Pettigrew gave up his life, to give more meaningful life to the native people. Due to his sacrificial life for the cause of the people, the seed has germinated into a plant bearing much fruit. Intangibly, the spiritual work of the missionary has brought the people to a much greater light, in that, it has drawn people to God making them understand and realize who their real creator and sustainer of life is. Through the introduction and promulgation of Christianity, it has let the people become more sensible, understanding and to tolerate with one another.

6.2. Overall Impact of Teaching English to Tangkhul Literacy

Having mentioned earlier that the sole purpose of the missionary's coming to Tangkhul habitation was to spread the faith of Christianity. But to do so, the missionary

had to undergo through grass-root level, for in that, the Tangkhul community having no script of their own was thus deficient even the rudiment of education. In the process of promulgating Christian faith, the missionary had to first learn foreign language, and that was Tangkhul language. No doubt, as a gifted linguist, William Pettigrew and his wife Alice Goreham Pettigrew could master Tangkhul language in a short span of time. Through the learning of foreign language the missionary could communicate with the natives. Though the interaction could take place in their pursuit of propagating their Christian faith, yet they could not be left satisfied only to that extent. The desire of the missionary was that, the native people were not to be only spoken to, but that they were trained to see and read for themselves in order to explore for greater truth to be more effective. For the given reason, the missionary took the hands of the children to enable them to read and write. The road undertaken by the missionary was no doubt very rough. In doing so the missionary had to win the confidence of the people for the purpose of his coming. He had to face a lot of opposition, especially because parents were not willing to send their children to the missionary school. However, with all the struggles through perseverance the missionary was able to convince them through his sympathetic nature of love and care for the people.

Educational Aspect

Having won the hearts of the Tangkhul natives, the missionary selflessly sacrificed his life to the teaching toward the children's education, and that, from the very beginning in English. The impact of teaching English to Tangkhul literacy has profoundly resulted to a great extent. **Firstly**, since the children from the very beginning have been taught in English, they are quite familiar and are acquainted with English

knowledge, be it, in reading and writing. They find not much difficulty as other children do in schools taught in vernacular languages. **Secondly**, the children being from English medium school could with no difficulty access to literatures, story books, comics etc. They could find the pleasure out of the reading in English. Even before they get to read they could choose for themselves the books they would like to, through seeing the cover page and the titles. **Thirdly**, the children could enjoy seeing television programs such as, for examples, cartoons, animated movies and various other programs which entertain at the same time learn knowledge out of it. They can make use of advanced form of education through computer and internet study. **Fourthly**, with the inception of English as taught from primary stage, to participate in any educational competition, such as writing essay, speech contest and debate become an opportunity not to be hesitated. **Fifthly**, having had the foundation of education in English, the students go out of one's place in pursuance of higher education. To be in another place or institutions for their learning, they could easily adapt the environment as it is obvious that any school they go to would have the atmosphere in English. **Sixthly**, in the pursuit of advanced higher studies, the students have great advantage having good command of English. In their research work they can be successful with greater ease as they had had their foundation in English. **Lastly**, since the Tangkhul community received education and that in English as the first among the other communities of Manipur, it is found out that the literacy rate, when compared with others, Tangkhuls faired much better. Moreover, even having taken all together as the whole Manipur state, the literacy rate of the Tangkhul is found to be higher. In that, Tangkhul community (Ukhrul District) today's literacy rate is 86.4%, which is higher than the whole state of Manipur 76.94%. This and the rest of the points

as mentioned above clearly indicate that the said community educationally stands ahead of the other communities as a result of the impact of teaching English to Tangkhul literacy.

Social Aspect

Socially speaking, the Tangkhuls are no doubt peaceful, loving and generous in their behavior and manner but not without negative aspects in their social life. But with the persistent endeavor of William Pettigrew, the mindset of the native people was drastically changed socially for the better. Profound impact on the social life of the Tangkhul community through the presence of the missionary are:

1. Having not been in contact with the outside world, and hence, having no friendly ties with the outsiders, people aside from them were considered as enemy. This, with can clearly understand through the struggles meted by the missionary, who risked even his life unto death. Such attitude and mentality of the people were turned upside down through the life as exemplified by the missionary. More sensibility of life as inculcated among the people, the purpose of life could be focused better on their social development.
2. Many *evil social practices*, such as, bravery deeds of head hunting to prove of one's manhood was put to a halt. Smoking and drinking of local beer, which was the order of the day, as kept in hand, to be provided to any visitors and friend was shunned through educating the people of its harmful effects. Sacrificing of fowls and animals to their deity was no longer put to practice. Superstition, which was one of the worst social practices, was put to an end.

3. Through education people began to move out of their places. Seeing the civilization of the outside world the natives learnt to wear presentable clothes from being semi-clad. Realization of preparing healthier food in various homes boosted their health. Better income could be generated through education enabling them to afford decent home, other amenities and luxuries in their life, raising the standard of living within the community.
4. It is through education that brought social identity to the Tangkhul Naga community. For, in the past the people lived secluded life unknown to the world, but through education people began to have contact with the outside world, presenting themselves through their traditional clothes, lifestyle and most importantly through the publications of books, enabling themselves be revealed as dignified identity to the rest of the people.

Political Aspect

Untouched and unknown to the rest of the world, the Tangkhul past lived secluded life till the middle part of the 19th century. No doubt, the people had their own way in governing their political life, but however, with the awakening through education their came changes for the better. They are:

1. Customary laws were strictly abided as their final binding in the political life of the Tangkhuls, in which all the decisions were made and undertaken under the village chief supported by the village authorities. But with the coming of the British rule and Christianity, its course took a change. In that, the power of the village chief became as subordination to the British government. Legalized form

of law of the government replaced the village court enabling the people get along with the rest of the world.

2. In the past, the Tangkhuls lived independent life, village to village under the authority of the village chief. Head hunting game caused disunity among the people, but through education, people having gone out into the world and especially through the participation during the 1st & 2nd World War, seeing the united force of the other nations brought home the sense of brother-hood among the Tangkhuls and Nagas in general. It thus brought a platform where the Nagas have come together to be free from foreign yoke bringing unity among them.
3. In the past, known as head-hunting community, due to frequent occurrence of wars many women and children were made widows and orphans, but having enlightened the minds of the people through education has put an end to wasteful warring among them. Also, with the inception of legalized form of government people now could live secured life in peace.

Economic Aspect

Truly speaking, the Tangkhuls in the past lived barbarous way of life. Their only toil and struggle in life was but to have enough food in-stored for the whole year till the next harvest. All their earning was but through laborious and strenuous work physically from dawn to dusk. Under such condition, they could not think or realize to have comforts in life. It was then that the introduction of education for the promulgation of

Christianity and the British brought positive change in the economic life of the Tangkhuls. They are, as mentioned below:

1. The introduction of currency, as brought by the British government did away the barter system that existed in the past. But it is to be noted that without education the effectiveness of the introduction of currency would be of not much as valued. With the flow of currency, the people could realize to earn better for their struggles as they would get the reward in cash.
2. The improvement to the lot of the Tangkhuls' economic life is but to the credit of the missionary who brought the light through education. It was worth spending on education of the children. For, after the completion of their courses they could get rewarding job which will ease the lot of the family. Economically being better off, the people could afford to have more decent homes, clothing and other necessities of life.
3. Through education, setting up of institutions, schools and technical lines become the source of creating jobs which benefitted not only to the educated ones, but also to the workers even as caretakers and sweepers.
4. Tangkhuls, being an agrarian society, should one be still involved in field work, yet due to the advancement in technology in various fields has enabled the people to harvest more abundantly and with greater ease.
5. With the advancement of education, the future of the coming up generation can be prepared to decide what he/she would like, as for their career.

Thus, through the inception of education as initiated by the missionary, the economic life of the Tangkhuls today has been drastically changed to a much higher level. The people

should strive to work harder for the benefit of oneself which in turn will translate to the development of the community, especially for the future generation.

Spiritual Aspect

Tangk Hul in the past were spiritually very staunch in their beliefs and practices incorporated through many evil practices in their own rights. But with the introduction of Christianity and education the concept of religion and the spirituality of the people took a turn impacting upon the lives of the natives for the cause of change and development. The impacts of spiritual aspect upon the people are as under:

1. The enlightenment of the people through education and Christianity put an end to various raids and especially the head-hunting game.
2. Having converted into Christianity, various traditions and customs, social obligation and religious sanctions were done away with. Animal sacrifices, which was a burden to many was no longer put into practice.
3. Superstition was the order of the day which controlled most of the everyday life of the people, in that, the sick ones would call for the magicians to do away with the evil spirit through rituals and sacrifices. But from the time of the inception of education and Christianity the mindset of the people being superstitious was done away and instead turned to God in prayer along with the modern-scientific medicine for the healing.

4. The concept of traditionalism which was dearly and reverently upheld by the Tangkhuls has been transformed into Christianity bringing more meaningful life to the Tangkhul Naga community.
5. Spirituality has transformed the lives of the people so much so that, the natives have learnt more meaningful ways of life. People have learnt to be more sober, kind, loving and understanding in relation with each other. They have found the purpose of life through the knowledge of who God is. The sense of being a blessing to others has made them to be more of service without expecting in return.

Hence, spirituality has been the greatest working force, shaping the life of the people in their day to day life, enhancing the growth in their development.

6.3. Responsibility and Challenges

The present state of affair in line with the development in the context of the Tangkhul Naga community of Manipur is but to the credit of the missionary couple, Mr. & Mrs. William Pettigrew, who graciously set practical example of sacrificial love extended to the native people educating them for the cause of their advancement. With the conviction of being responsible, unlike the many, the missionary couple chose for a place where they had to undergo uncertainties of life while toiling their hard labor among the Tangkhul natives. What they earned in the end was but joy and happiness for having

lifted up the fallen race rather than having gained all the riches and fame of the world.
What an example set!

Today, though William Pettigrew and his wife are no more with us, yet through their selfless sacrificial challenges as made by them for the benefit of the people, their spirit lingers within the Tangkhul community. For this, the Tangkhuls should never forget to be grateful to these missionaries for what they have done for the benefit of the community. The act of love, sympathy, sharing and caring for humanity, especially to the Tangkhul community by the missionary in the form of enlightening them by educating the people through English, enabling the natives to be awakened from their ignorance, further enabling them to view and explore out into the world, to be in touch with the rest of the world, should be learnt as a lesson from the immortal spirit of the past pioneers. Hence should you lack behind, learn to strive for the better, for the light has been brought to all equally, and should you have reached your goal, be not contented alone in being successful, but be ye convicted to the cause for the light you have received, that you are responsible in uplifting the community to a higher level. Heroes of the faith had laid down their armors and had passed on their torch to this generation. Now it is your turn to pass on the torch to the next generation. In doing so, the next generation will learn to move on in imparting the *immortal spirit* of love and care for the humanity.

Hence, reflecting upon the example as set by the missionary couple, it's high time for the community to contemplate upon what has become of them out of the missionary's

hard labor. Yes, the responsibility lies on all in general in the upkeep for the betterment of the community, but in particular the responsibility is placed much on *parents, teachers, educators and leaders*.

Family is the basic unit in the formation of society, community and nation. Well being of the family contributes to the making up of the later whole round development, for manpower in various work places, in executing in all the work springs from the basic unit as family. In the contribution of work force which is behind successes, lies the responsibility on parents. As often quoted of the saying '*parent are the first teachers to their children*', exemplary life need be set that children be made in tune with the outdoor environment, especially in schools as they get along with their peers and teachers. It's high time for parent to take it seriously in educating their children at the right time and in the right way, as many parents are in tune with, where as many might not be so. While many parents might not have been educated enough to direct their children in the right directions, yet it is high time for them to take the matter seriously into their hands through timely consulting the elders, experts and teachers so that they will be able to discern of what and how to do to bring up their children to be more resourceful citizens which will in turn be directly profitable to themselves, procuring meaningful life and also be indirectly contributing to the welfare of the community in general. Ignorance has been much done away, but regarding about the education of the children, due to economic condition, providing education to all the children in a family becomes cumbersome on the parts of the parents, due to which, though the practice of availing education which was meant only for the boys as practiced in the past is no longer felt as such, yet still for the

reason of financial difficulties, sons are often given first preference to be educated in the family while daughters are often persuaded in the care of the younger siblings and the household work. Though having seen much progress in society with the inception of girls' education, yet still many parents cannot help stopping their daughters from going to school which is but out of financial matter. At the same time being short sighted, to have educated their daughters seemed a burden as they felt she would soon be moving into another family, thus, having no direct access to her success in terms of her earnings. This is to be realized as ignoring one's own child's welfare. Though parents, without much realization might not have bias in mind, yet in the long run it could become gender-related-biased question. Realization is needed on the parts of parents that educating their daughters is an investment in the long run as a role of women in society. Educating the girls is through conviction in preparing daughters be better mothers to their upcoming future children which would shape a better society. As a remark given by Lawrence,

“There are those who say that educating girls is a strategy that pays only in the long run. I am reminded of a story that John F. Kennedy used to tell a man asking his gardener how long it would take for a certain seed to grow into a tree. That gardener said it would take 100 years, to which the man replied, then, plant the seed this morning. There is no time to lose” (20).

The role of *teachers* in the field of education is of great significance, shaping the lives of the novices into responsible citizens, yet to the dismay of the teachers many a times they felt disheartened as paid in terms of low remuneration and label in the

hierarchy of the society of not being well paid job, to which as of the practice, when alternatives run out, people would come into the stream of teaching job. But one is to be reminded that the *teachers are the building block of the nation*, for all the working force - in terms of the bread winners in families, intelligentsia and the leaders of the nation took their birth under the diligent custodian of the teachers. Teachers need to be more dedicated to their assigned job. Realizing of such a place the teachers hold in society, they should rid off the mentality of being low self esteemed. As teachers you are to be reminded of how important your contribution to the society is through nurturing the young inquisitive minds. You are no more there by chance but on purpose, with all the young ones in your hands either to be doomed or successful. Responsibility of the teachers is great, and thus, one should be presentable in the sight of the students, in terms of your physical presence through which young ones will learn to absorb through your actions and gestures; in the way you dress; in the way you plan the lessons to be taught to the students. Teachers! It's no time for idleness. You are responsible!

Responsibility on the part of the *educators* is of great importance in shaping the course of the society. It is to help the general population prepare for the flexible and knowledge-based career which is increasingly dominating the upper tier of the modern labour force domain. It is also to help students equip with the ability to manage and assimilate all the required information. To do so the *educators need to look into the economic, social, political and institutional environment through which common unifying themes can be implemented that will pull together a curriculum in a meaningful way*. In

this way educators will be able to meet satisfying demands from students in their different respective goal pursuance, to train the people equipping them to the need of running a modern society furthering their advancement, to set an environment in which the culture and values of the society can be studied and developed.

Leaders at various levels might not directly be in touch with the young ones in inculcating the knowledge, but in their respective levels *as they execute their powers in decision making will very much affect impacting upon the physical and mental growth of the young students*. As being them in the chair is meant for the welfare of the people, the way the leaders execute or manage their powers will greatly impact the lives of the people. Decisions should be wisely taken up for the benefit of the mass and not for any selfish gain or practice partiality in order to sustain the power. Particularly, as the students are the pillars of the nation, special attention should be directed toward the welfare of them by way of proper and regular inspection to schools, providing timely curriculum, checking the irregularity of the teachers, holding meetings and seminars which will enrich the student body in a particular way, providing required materials for the schools, looking into the needs of the institutions so as that the students have salubrious environment in their learning.

6.4. Model of English language teaching for best result:

In the process of children/students' education, learning takes place most preferably at school. It is because being out of home, one gets to adapt to new

environment, get to know more of others and make friendship, inculcate the rules and regulations as emphasized by the school for the betterment of the students. But today, as we observe, in the context of the Tangkhul community, the way schools are run seems too much of traditional pedagogy. Aside of the teachers' faithful work of teaching, which is usually text oriented method, no other ways and means are thought to be implemented. Some of the suggestions/ propositions that the researcher would like to bring to the realization of the administrators and teachers as a *model of English language teaching for best results* are:

- i) Time to time students should be given the task to learn through *team work*, be it through group discussion, finding answers to questions, and not only be taught monotonously by teachers. In this way, more of interactions will create an environment in which the students will be more inquisitive and expressive in their process of learning, boosting the mental growth of the students through confidence.
- ii) Aside of the school text, students should be encouraged to read other children related literatures in order to improve in learning more of vocabularies. Thus, students will be ready with an ample source of information, opening and widening up their learning ability.
- iii) Word game can be exercised where all the students will have the same opportunity in taking the part. It will be one of the best ways in sharpening their mental ability to explore in picturing their minds in quest for the required answer.

iv) Movies related to English literature can be shown to the students in order to create more of interest and inculcate deeper understanding. In this way, students through the characters they can also learn the way how words are spoken/pronounced.

v) Giving tasks in the form of story-telling, summarizing, paraphrasing will be good way of effective learning among the students. In that, the students are given the privilege to face practicality through imitating the role of teacher by facing their classmate. Thus, in the process the students will inculcate better confidence, which will prepare them to face greater challenges in life.

vi) Teachers are the role models in the class rooms, and so, how the teachers present themselves before the students is of great importance. Perseverance on the part of the teachers for the better growth of the students in their pursuance of education, and not only for earning-oriented-mentality should be conceived in one's mind from the very start in being a teacher to the students. To this, as a role model, we can take the examples with the life of the missionaries who sacrificed their life for the cause of other's gain. In doing so, when teachers determine to follow the footsteps of the past pioneers, their experience will grow sweeter and the wisdom of which will continue to expand, never to be snatched away by any others, and through persistent effort the fruit is bound to bear plentifully. Setting such examples, the future generation will learn lesson out of you. Legacy of such spirited value will be thus passed on and also to be followed by future generation. Thus, even when you are gone, your immortal spirit will still be remembered and remain to be a role model.

6.5. Conclusion

In *conclusion*, initially, people had hardly realized of what would become of the future generations. As a humble beginning, the work of sowing the seed of Christianizing the Tangkhul native was initiated through educating the people, in which the missionary faced all the hardships in order to let seed sprout. Having convinced the people after much persuasion through gestures of sympathetic nature of love and care shown to the native people, William Pettigrew and his wife began the work of schooling the natives' children with a handful number of 20 students on February 19, 1897, under the very roof constructed by the missionary himself, made of mud as for wall and floor, and thatches as for the roof. Much had been done and gone are the days where lots of changes have been brought about by the pioneers. Removed as we are by century of years from the ancient generation, it's hard for the present generation to fully comprehend all that was going on in the times of our forefathers. So now here we are, at the present generation, getting a glimpse of what is like of the past, and the struggles the people had gone through with. Sacrificial challenges did yield its fruit. For, the people were then cut off from the rest of the world through ignorance. Literacy, through the incorporation of English language as the medium for instruction as initiated and through challenges as made by the missionary in educating the Tangkhul Naga community has enlightened the people with broader outlook with the rest of the world.

The discussion, so far, has brought the people to the light with the concept of how literacy had had its humble beginning under the initiation of William Pettigrew and

his wife Alice Goreham Pettigrew among the said community and the impact it has created upon the natives of the now-generation. It has brought tremendous change in the lives of the Tangkhul Naga community in their social, political, economic and spiritual aspects of life. The immortal spirit of the missionary always lingers as an ever abiding spirit among the people like a light house for the ships in an open sea upholding the true spirit of love, care and sacrifice for the humanity. The missionary had cared and nurture the Tangkhuls, as the eaglet, and now have grown to its fullness, spreading its wing, could now soar high up in the sky as the eagle. As an ambassador, the missionary came to Tangkhul habitation to be the vessel of God in spreading the good news of God's love and salvation. The spirit of such, as convicted to the right cause of saving humanity from darkness, William Pettigrew did all he could to enlightened the lives of the once lost in darkness of ignorance. Having learnt the sacrifices of the missionary, William Pettigrew, we the present generation should put the effort in our various given assigned work places as response in thankfulness to the great example as set by him. We should not forget that the responsibility in preparing and making the future generation worthier of living is in our hands. It is also to bring to the attention of the future generation of what the pioneers along with the forefathers have done for their benefit and development. Sacrificial challenges made by the missionary and the earliest converts, who had set examples of giving and sharing of their faith and knowledge should in no wise be ignored and forgotten. The present generation should press forward in striving to do their best in every way as possible. Every individual is to realize to take up their own responsibility and challenges. Especially, parents and elders should see that their children are trained up in the right way and at the right time. Teachers and administrators should see to it that the

students get the right education teaching them with no reservation, but following the example of the missionary who had set perfect example. Doing so, as the fruit did yield as sowed by the pioneers, following the footstep, we are assured of its fruitfulness too. Thus, as it has been done considerably well to a great extent, it is to bring more of the realization to appreciate the past and also of what can be done more to improve it in the future through diligent work. There is no excuse, but every individual is involved in this great mission of furthering the cause of development of the now and the future generation to come.

Bibliography

Primary Source:

A.S. Shamphang. Personal Interview. 10 April 2014.

Riphung, Alungleng. Personal Interview. 24 June 2015.

Shimray, Wunganing. Personal Interview. 14 April 2014.

U-DISE 2014-15 School Statistical Report. Zonal Education Officer, Ukhrul,
Government of Manipur.

Secondary Source:

A S Hornby. *Oxford Advanced Learner's Dictionary*. 8th ed. New Delhi: Oxford
University Press, 2010. Print.

Albert, Edward. *History of English Literature*. 5th ed. New Delhi: Oxford University
Press, 1979. Print.

A, Nshoga. *Traditional Naga Village System and its Transformation*. Delhi: Anshah Publishing House, 2009. Print.

B.C. Allen. *Gazetteer of Naga Hills and Manipur*. New Delhi: Mittal Publications, 1905. Print.

Butler, Ian. *Integrating Language and Literature in English Studies: A Case Study of the English100 Course*. English thesis. The University of North West, 2006. South Africa, Ont.: Faculty of Graduate Studies, The University of North West, 2006. Web. 24 Jan. 2014

Chandola, Harish. *The Naga Story: First Armed Struggle in India*. New Delhi: Chicken Neck, 2013. Print.

Crystal, David. *English as a Global Language*. 2nd ed. USA: Cambridge University Press, 2003. Web. 12 July 2015.

Fairclough, Norman. *Language and Power*. USA: Longman Inc., New York, 1989. Web. 7 Aug. 2014.

Fromkin, Victoria, Robert Rodman, and Nina Hyams. *An Introduction to language*. 9th ed. Canada: Lyn Uhl, Michael Rosenberg, 2011. Web. 10 Aug. 2015.

Gumperz, John J. *Language and Society*. UK: Cambridge University Press, 1982. Web.

14 Aug. 2014.

Haksar, Nandita. *ABC of Naga Culture & Civilization: A Resource Book*. New Delhi:

Chicken Neck, 2011. Print.

Herz, Barbara, and Gene B. Sperling. *What Works in Girls' Education: Evidence and*

Policies From the Developing World. USA: Council on Foreign Relations,

2004. Web. 7 April 2015.

Horam, M. *Naga Old Ways New Trends*. Delhi: Cosmo Publication, 1988. Print.

---. *North East India A Profile*. Delhi: Cosmo Publication, 1988. Print.

---. *Social and Cultural Life of Nagas*. Delhi: B.R. Publishing Corporation, 1977. Print.

Jaware, Aniket. *Simplification: An Introduction to Structuralism and Post*

Structuralism. New Delhi: Oriental Longman Limited, 2001. Print.

Johnstone, James. *Manipur and the Naga Hills*. New Delhi: Gyan Publishing House,

2002. Print.

Kisan, Thingnam. *Look East Policy and India's Northeast*. New Delhi: Concept Publishing Company, 2009. Print.

Luikham T. *A Short History of the Manipur Baptist Christian Golden Jubilee*. Manipur: N.E. Christian Association, 1948. Print.

McCandish, Sue. *Taking a "Slice" of the Oral Language in Schools*. Australia: N.p., 2012. Web. Feb. 14 2014.

Nutbrown, Cathy and Peter Hannon. *Language for Literacy*. 1.11. Real-online.group.shef.ac.uk. 2011. Web 14 Feb. 2014.

Pemberton R.B. *The Eastern Frontier of India*. New Delhi: Mital Publication, 1835.

Print Plonski, Patrick, Asratie Teferra, and Rachel Brady. *Why Are More African Countries Adopting English as an Official Language?* Presented at African Studies Association Annual Conference, November 23, 2013. Web. 12 July 2015.

Seargeant, Philip and Elizabeth J. Erling. *The Discourse of 'English as a Language for International Development': Policy Assumptions and Practical Challenges*. UK: British Council, 2011. Web. 12 July 2015.

Singh, Prakash. *Nagaland*. 4th ed. New Delhi: National Book Trust, India, 1995. Print.

Rizvi S.H.M., Shibani Roy. *Naga Tribes of North East India*. Delhi: B.R. Publishing Corporation, 2006. Print.

Ruivah, Khashim. *Social Changes Among the Nagas (Tangkhul)*. New Delhi: Cosmo Publications, 1993. Print.

Shimray A.S.W. *History of the Tangkhul Nagas*. New Delhi: Akansha Publishing House, 2001. Print.

Shimray, Sothing W.A. *The Tangkhuls*. Manipur: Author, 2000. Print.

Singh, Chandrika. *The Naga Society*. New Delhi: Manas Publications, 2008. Print.

Solo, Jonah M, and K Mahangthei, comps. *Forty Years Mission in Manipur: Mission Reports of Rev. William Pettigrew*. Manipur: Christian Literature Centre, 2006. Print.

Summers, Lawrence H. "Investing in All the People." *Educating Women in Developing Countries* 45 (1994): Web. 7 April 2015.

The Holy Bible, King James Version. Nashville: Thomas Nelson Publishers, 1972.

Print.

Tangkhul Officers: Yesterday and Today. 1st. ed. The Tangkhul Naga Gazetted Officers

Welfare Association: Manipur, 2000. Print.

UNESCO. EFA Global Monitoring Report. *The Importance of Good Quality: What*

Research Tells Us. 2005. Web. 26 Feb. 2015.