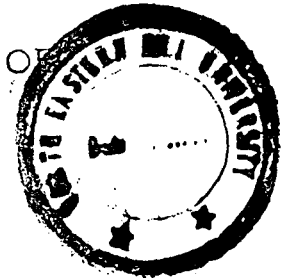


A STUDY OF THE
DEVELOPMENT OF WOMEN'S EDUCATION
IN MIZORAM

J. Liankhuma

DEPARTMENT OF EDUCATIONAL RESEARCH AND STUDIES

THESIS
SUBMITTED
IN
FULFILMENT OF THE REQUIREMENT OF THE DEGREE OF
DOCTOR OF PHILOSOPHY



To



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Certified that the thesis entitled "A Study of the Development of Women's Education in Mizoram," submitted by Mr. J.Liankhuma incorporates his bonafide researches and that these have not been submitted in support of an application for another degree of this or in any other university or institute of learning. Further, it is certified that the thesis is worthy of consideration for the degree of Doctor of Philosophy in education.

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Dated Shillong 15/12/86

J. Liankhuma
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INTRODUCTION

No sane person can deny the importance of education, the imparting or acquisition of knowledge and skill. Every human has the right to education. Accordingly this principle has been proclaimed and confirmed in a number of important declarations and international conventions. We need only mention in this connexion, Article 26 of the Universal Declaration of Human Rights and the Conventions and Recommendation against Discrimination in Education, which was adopted by the General Conference of UNESCO in 1960, which reads as follow:

Article 26:

1. Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.
2. Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.
3. Parents have the prior right to choose the kind of education that should be given to their children. ¹.

In respect of Human Right, Patricia Dering, an official in the Bureau of Human Rights and Humanitarian Affairs in the United States government, claimed that throughout the world today, in free nations and in totalitarian countries as well, there is a preoccupation with the subject of human freedom, human rights.

Certainly, human rights receive a lot of publicity today. A recent conference of lawyers from 140 nations proclaimed: "Respect for human rights is a vital security, and central to the realization of man's ultimate mission: the creation of a world peace with justice and equality for all." ² Hence these lawyers appealed to world leaders to respect the dignity of man, putting an end to any deprivations and violations of the fundamental human rights of the nation that has been entrusted to their care.

While the theme of human rights is being discussed on such a high international level, individual, individuals and groups within nations are also campaigning for what they feel are their human rights. So we read of old people claiming the right to work, others fighting for equal rights for women.

Perhaps in the flood of publicity about so-called rights, we have found ourselves wondering: 'Just what are these human rights?' 'Why are they called human rights?' 'Who decides what is a human right, and what is not?' Will human rights ever really be guaranteed?

1. UNESCO, 1970, p. 137, 139, as quoted by Chabaud J. in "Education and Advancement of Women".
2. Awake! Magazine, September 8, p.3; Watch Tower Bible and Tract Society, Phillipines, Inc. Manila.

Human rights are defined in the Encyclopedia Britannica as 'rights thought to belong to the individual under natural law as a consequence of his being human.' In other words, everyone of us has a right to expect certain standards and freedoms for no other reason than that we are born human.

Why people should possess these rights has often been argued. Some feel it is just because of tradition. Others maintain it is a part of nature, part of the humanness of man. One of the most comprehensive descriptions of what are viewed as human rights is found in the Universal Declaration of Human Rights, adopted by the United Nations in 1948. After mentioning that all men have the right to life, liberty and security of person, it goes on to specify such things as freedom from slavery, torture and degrading punishment, equality before the law; protection from interference with a person's privacy, freedom of thought, conscience and religion; and the right to a standard of living adequate for the health and well-being of a man and his family. These are only some of the rights proclaimed in the document.

Due to various reasons enjoyment of these rights is not always ensured in the case of men, and even less so in the case of women. Women, indeed, are often victims of discrimination which arises from various causes and is followed by various consequences. Discrimination of this, however, is not easy to detect because the laws of most countries recognise unreservedly the equality of men and women in every field, including education. The fact, however, shows that, in many countries, whether economically developed or not, such equality does not exist. One

of the main reasons may be that of human nature itself which lives by the code of survival of the fittest and a man being physically stronger than a woman takes the advantage of the physical human nature to the disadvantage of weaker vessel, a woman.

But things have changed from time to time including customs, traditional laws and practices, and many social changes that had been taking place in many countries were in favour of women's rights, so we can expect the enjoyment of 'equal right' for both the sexes in the near or distant future, even in the field of all kinds of education and in all levels. However, it would require, first of all, to impart right kind of education to both men and women so as to have discernment that every human has the right to education.

Yet in most countries it has been noticed that "two out of three pupils at primary level are boys and that girls drop out from school more frequently and at an earlier age than their fellow pupils of the opposite sex. Similarly, in more than half the countries of the world there is a proportionally smaller intake of females in technical education, and they very often enter sections preparing for occupations which are of only marginal importance from the point of view of economic development and the progress of science and technology. In higher education, women students constitute only one-third of the world university population and, in most countries, the existing conditions and the influence of tradition are such that they generally tend to take up arts subjects, despite the serious and urgent problems arising out of the shortage of graduates in sc-

ience and technology. Such discrimination not only prevents women from achieving complete self-fulfilment as human beings; it also impedes the progress of the society." ³

Jacqueline Chabaud (1970) mentioned also that while the nations of the world increasingly need to make the most of all the possibilities available to them for the purpose of promoting their development, the unutilised human potential represented by women is a sign of intolerable wastage.

1.2: Need of Education of Women:

The importance of education, especially a right kind of education, cannot be over emphasised. Of course, there should be a balance of education in respect of subjects or faculties according to the need of the society or country. In view of the progress of nations as a whole, education has a tremendous task to cope with, yet it is still treated like a poor relation. Jacqueline Chabaud (1970) has pointed out that "every year mankind spends on an average \$ 7,800 for each soldier, but devotes on an average only \$ 100 to each pupil." ⁴ Recently it has also been published in the Awake! magazine that the world spends \$ 19,300 (U.S.) annually per soldier but only \$ 380 per school-age child. ⁵ Yet considerable efforts are being made, especially by the developing countries, allocating about a quarter of their national budget to education, and some of them even more. But, despite the immense sacrifices that are being made, this effort must be kept up increa-

3. Chabaud J. The Education and Advancement of Women, UNESCO Paris, 1970, p.10.

4. Ibid. p.13.

5. Watch Tower Bible and Tract Society, 'Awake! magazine' of Oct. 8, 1983, p. 5, Lonavla, India.

singly and it should never be thought that the goal has been reached. Jacqueline Chabaud (1970) has also brought out that, of a total 428 million pupils in institutions of primary, secondary and higher education throughout the world in 1967/68 (with the exception of China (main land), North Korea and North Vietnam), 186 million were girls, of every hundred pupils fifty-seven were male and forty-three female.⁶

The above figures are sufficient to show that girls do not have the same opportunities for access to education as their brothers. Even so, this is a world average for the three levels of education combined. Jacqueline Chabaud (1970) further pointed out that, while in Asia and in Africa girls receiving an education in schools account for no more than 38 per cent of the total. However, in primary education the proportion is higher. But it is apparent that educational opportunities for girls and women remain distinctly below those open to boys and men. This is true not only in quantitative terms, but also in qualitative terms.

Constitutionally, in every country women have the right to education. But the question is: 'to what kind of education?' Just as education was originally often the preserve of boys, so modern technological and scientific know-how remains, in many cases, the privilege of men. There are various reasons why this is so, such as, the force of habit and prejudice, the lack of information, the innumerable difficulties that women encounter in the exercise of some occupations and in the discharge of

6. Chabaud J. The Education and Advancement of Women UNESCO, Paris, 1970, p. 16.

their domestic duties. All those things tend to limit the opportunities of girls and women. So, in order to exploit the female population for all kinds of works the society should be socially advanced, and if discrimination against women and all barriers were completely eliminated there would be an increase in the national income.

It is also obvious that, in addition to social imbalance, there is an immediate economic loss. There has been greater loss in the field of agriculture than in industries since women play a decisive part in the agriculture of their country, and if they have received neither education nor occupational training, there cannot be good progress in agriculture. There is also an industrial and commercial loss, since the development of industry and commerce requires the mobilisation of all available labour resources. Hence, the immediate need of the qualified persons, both male and female as engineers, doctors, technicians, and etc., in this world of today. It is much more imperative than ever before as we are living in a critical time hard to cope with. Thus, education is a matter for the whole of mankind for men and women alike, and not for one of the two sexes only. So, in order for women to enjoy same privileges as men do in the field of education and employment there should be real freedom for them to choose whatever they want to do.

1.3 Some Disadvantages of Women Freedom:

Even in wealthier lands, such as, Europe and America, during the last century, most men seemed to agree with the idea that women were inferior to men, and that their freedoms were

thus limited. Women received only a limited education and were not allowed to vote. Once they were married, their husbands controlled any wealth they possessed, and most trades and professions were barred to them (although poor women worked long hours in factories, for a smaller wage than men). Morally, they were expected to be innocent and pure although this was not always expected of their menfolk.

Then women rebelled. After years of struggle, they were finally allowed to vote. Following that, other barriers crumbled. They were given additional educational opportunities and were accepted into professions and trades that formerly were for men only. Today women are politicians, judges, doctors, lawyers, mechanics, athletes, soldiers and policewomen. The permissive society also allows them to be impure as men, if they wish.

However, some professions are still hard for women to penetrate, while the wages of women remain, on an average, only two-thirds those of men. Some women, too, still suffer from the cruelty of men. They are abandoned by their husbands to bring up the children alone. Or they have to work hard to hold the home together, while the husband spends his time drinking, gambling or in other vices. Countless women, too, are raped, and countless wives are severely beaten. Hence, proponents of women liberation and others continue to struggle for further changes.

Despite the ongoing struggle, it is undeniable that women now have lot of opportunities in what used to be man's world.

This is partly because, for the first time in history, married women can control, to some extent, the size of their families. Hence, they can even choose not to have children, but to devote their lives to a career.

Many appreciate these greater freedoms. But these freedoms have also brought new problems for the 20th-century women. A girl who is a fresh-student at Princeton University said: "Motherhood is important to me. A career is important too. It's not a pleasant choice." Another girl in the University also said: "It's almost harder now because you do have a choice. You want to do the right thing. You want to be happy. But what do you know what makes you happy?"⁷ Others go to the other way. They feel that the career they have in mind is worthwhile, and they sacrifice having a family. Others again try both - a family and a career. To this extent a woman president of a public relations firm answers: "You can have it all, but be prepared to be always tired."⁸ The choice is not easy. But even if a woman opts for an interesting career, her problems do not stop there.

Many women have had to pay the price. Dr. Ruth Moulton, a psychoanalyst, said: "Several of my patients have peptic ulcers, something which was formerly mostly confined to males. More of them complain about migraines. I have seen a big increase in allergies, particularly the asthmatic and bronchial kind where the coughing and wheezing are aggravated by anxiety." Also Dr. Hans Selye, an endocrinologist, said that the more women assume jobs formerly delegated to men, "the more women are subject to so-

called male diseases, such as cardiac infarctions, gastric ulcers and hypertension. They get the same satisfactions, but at a price." 9

The new freedoms also victimize women in hidden ways. The permissive society encourages them to abandon old-fashioned morality and be more lax. Modern methods of contraception have removed, to an extent, the threat of unwanted pregnancies, while modern medicine can, to a certain degree, handle venereal diseases. Yet young women have found other problems with immorality. There is an emotional toll too.

A woman columnist commented perceptively: "I don't think it is suited to women to sleep around when they are young because I think that young women are nice, idealistic, warm-hearted creatures who should be developed as people, and not exploited." She goes on: "Women need to feel valued for themselves and not just for their sexuality... Promiscuity, in the end, makes women feel nothing." 10

There are still other two more problems. The first is that when a successful woman comes to earn more money than her husband, the husband is likely to feel challenged and insecure, which can cause several strains on the marriage. The second is that 'women continue to bear the brunt of domestic and child care responsibilities, even when they are in full-time employment. In consideration to these responsibilities, even when they are in full-time employment and, despite rhetoric to the contrary, there is little difference among social classes. It can in fact be suggested that women have less freedom now than 40 years ago." 11

Many women would probably prefer to stay at home. But if they have to help with paying household expenses and then do all the house-work, too, they have a heavy burden.

Some disadvantages or demerits of women's education and freedoms shared by some women at work, home and in the society, do not belittle the importance of women's education. Almost every activity has its merits and demerits or advantages and disadvantages on some people. Knowledge itself, too, has advantages and disadvantages. But it is not knowledge itself which is wrong, but the person who misused it.

Remember, too, Alfred Nobel, after whom the Nobel prize is named. He was a man of peace, yet he invented dynamite. Why? He wrote to a friend: "I should like to invent a substance or machine with such terrible power of mass destruction that war could thereby be made impossible for ever."¹² Two world wars since Nobel's death have proved that his invention failed to have the effect he hoped for. But the blame cannot be put on Mr. Nobel nor his knowledge.

Albert Einstein also hoped that the development of atom bomb, based largely upon his theories, would eliminate for ever the danger of war. Yet bitter wars are still being fought, and civilization finds itself sitting on a nuclear powder keg, terrified that someone will light the fuse. Shortly before he died, Einstein is reported to have said: "If I had only known, I would

7,8. Watch Tower Bible Society, Awake! magazine of 8 May, 1982; p. 7,8; 25 Columbia Height, Brooklyn, N.Y. 11201, U.S.A.

9,10. Watch Tower Bible Society, Awake! magazine of May 8, 1982; G-37 South Avenue, Bombay-400054, p.8,9.

11. Ibid. May 8, 1982; p. 9; Phillipine, Inc. Manila.

12,13. Ibid. Awake! magazine, November 8, 1982, p. 9,10.

have been a locksmith."¹³ We all know that neither Albert Einstein nor his theories is to blame. So is in the case of women's education, as well as their freedom.

Who is to blame? Men, of course, share much of the blame. It is men manifesting the "works of the flesh" who harass girls at work or violently rape them. It is husbands who are lovers of themselves, having no natural affection for their wives, who selfishly take advantage of their wives or beat them. Other men are thoughtless, perhaps not realizing that house-work is hard, physical labour and that a wife would often welcome some help. Thus, while from some points of view the situation of women is better than it used to be, problems of women remain.

However, tradition and culture are often to blame too. There is a traditional idea that some jobs are 'men's work' and others 'women's work.' Hence, many men are too embarrassed to help out in the home or to do some of the 'women's work' in the field, for fear of being laughed at.

Additionally, the modern world has to take its share of the blame. It is the modern world that produces the pressures that cause businesswomen (and men) to get ulcers. The modern world produced the sexual freedom that victimizes those young girls who are afraid to say No, and winks its eye at harassment on the job. And the modern world produces the situation where a woman has to choose between two very strong desires.

Lastly, the blame also goes to women and girls themselves: "They are being drawn out and enticed by their own desires."¹⁴

¹⁴. James, 1: 14; The Holy Bible.

1.4 Images of Women in India:

Religion provides ideological and moral bases for the accorded status and institutionalised role of women in the society. Indian society consists of communities professing diverse religious faiths, such as Hindus, Muslims, Buddhists, Christians, Sikhs, Zoroastrians, Jains, and Tribals who profess somewhat different faiths other than mentioned above. The secular character of Indian constitution, however, makes no distinction on the bases of religion. But the continuation of various systems of personal law and special protection of minorities provided in the constitution, religion does receive some recognition.

The social restrictions on women, and also the people's notions about their proper roles in the domestic spheres, are largely derived from the religious conceptions of the women's basic characteristics. Each religion has a treasure of myths and legends which through descriptions of events and activities emphasise certain values. A continuity of conceptions regarding women's status and roles is assured in the process of socialization in which women play a prominent role. A comparison of the fundamental notions regarding women in the major religious traditions reveals a direct conflict between them and the idea of equality of sexes which is one of our guiding principles.

According to Hinduism a woman is generally described by a number of derogatory attributes. She is called fickle minded, sensual, seducer of men, given to falsehood, trickery, folly, greed, impurity and thoughtless action, root of all evil, inconsistent and cruel. But at the same time they are expected to be chaste and innocent. She must not study the Vedas or perform any sacrifices. Knowledge of the Shastras is forbidden to her. There is no provision for a woman to become a regular sanyasin. A woman is grouped with the Shudra and along with them is called papayoni, i.e., of sinful birth or one pre-ordained to a low status in life. There are exhortations that a woman should be kept under control. "In childhood a woman must be subject to her father, in youth to her husband, and when her lord is dead to her son. A woman must never be independent." ¹⁴ This dictum of manu along with Tulsidas well known stanza in which he grouped women with drums, marons, Shudras and cattles as objects fit to be beaten have influenced the attitude of Hindu masses. ¹⁵

In Islamism, in respect of their relationship with god or the divine, men and women are on the same footing of equality. A non-ascetic religion, Islam, does not consider woman as impediment in the path of religion, nor does it consider her as the root cause of man's down-fall. However, In spite of the fact that Islam provided a much higher status to women than was commonly recognised in earlier societies, the social standard of the time were very different from those accepted today, and therefore, the Muslim Shariat law as it has developed

over the centuries, places women in disadvantageous or an inferior position in many respects. Many of these disadvantages arise from the interpretations of the Koranic verse or the sayings of the prophet in the light of the cultural norms prevailing in mediaeval times. Sometimes traditions of the prophet were even invented to validate later cultural norms which were being adopted under various types of influences. ¹⁶

In Buddhism broad parity between men and women in matters of religion is recognised, hence both the sexes being charged alike with the duty of upholding Dharma. Women are allowed to become nuns. Nirvana is possible for both men and women. Thus Buddhism is a liberal reaction against orthodox Brahminism, so it elevated the status of women. Buddhism does not consider women as evil or one solely responsible for sensuality in the world. Yet she can be an obstruction in the path of deliverance. Woman is physically weak and dependent, but mentally as good as man. Buddhism leaves most of the areas of the worldly life to be managed by the people according to their customs and traditions, so that position of women in various areas of the world differs from one and other. ¹⁷

As regard women and Christianity in India, Christianity is represented by communities of various Christian Denominations. In each of these communities the practice of the tenets of Christianity has been influenced, in varying degree, by historical and contemporary socio-cultural factors. This has resulted in overshadowing, suppressing, reviving and bringing into

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focus the essence of the teaching of Christianity regarding the status and role of women. ¹⁸

The Bible book of Genesis creation account reveals that the woman, Eve was created after the man, Adam, to act as his companion and helpmate, accord to woman in domestic and social life. The Holy Bible lays great emphasis on the image of woman as a strong and steady influence for the good. Her notable qualities are: capacity to work with hand, kindness, wisdom, love and charity for the needy outside the home, and the capacity to run her household in a manner that children get care and affection and the husband finds relaxation and peace. In Christianity both men and women are believed to have been created by God in his own image. ¹⁹ Thus woman is as much entitled to strive for her salvation as man. She is a spiritually sovereign human being and this right vested in her may not be violated in marriage. She has an individual moral independence and responsibility. There is little wonder that in India in latter nineteenth and early twentieth century, Christian girls, not subjected to many injunctions and taboos, were in a better position to derive benefit from the educational institutions established by the government as well as by the

15,16. Lalrinliani, H. An unpublished M.A. Dissertation: A Study of the Development of Women's Education in Meghalaya," (1980), p. 4,5; quoted from Chabaud, J. on "Education and Advancement of Women Towards Equality," 1974.

17,18,19. Ibid. p. 5,6.

stian missionaries. However, some of the teachings of Christianity are found to be overshadowed and misused by the customs and values of particular converted groups to the detriment of women's status. 19

Jainism, as way of life, lays great stress on self-denial, restraint of passion of life renunciation for both men and women. As a socio-religious organization the Sangh comprises both monks and nuns as well as both male and female lay followers. A woman has a legitimate position in the congregational life. She can occupy a position of leadership in which she deals with matters of practical concern and not with instruction. Jainism also prescribes suitable patterns of moral conduct for ascetic as well as domestic life. In the patrilineal setting of Jainism boys have been claiming superiority over girls in respect of the right to inheritance and succession. 20

In respect of Sikhism, in the pursuit of religion both men and women have a place as individuals. Sikhism emphasises the householder's ideals and demands respect for woman as man's helpmate and shares in his domestic life. Man is exhorted not to condemn woman who is his companion and of whom are born great men and all men. In social life Sikhism does not concede equality for women. Her kinship and domestic roles are emphasised. She has important roles to play as wife, mother, sister and daughter. The qualities that women are asked to develop are:

20. Chabaud, J. "Education and Advancement of Women Towards Equality," UNESCO, Paris, 1974; as quoted by H. Lalrinliani in her M.A. Dissertation (1980) p.7,8

love, obedience, contentment and sweet temper. The Sikhs are governed by Hindu personal law which exists side by side with the customary law of particular groups. ²¹

Regarding Parsees, there are less than 100,000 Parsees who follow Zoroastrianism, one of the oldest religions of the world. Migrating to India from Middle East countries more than 1,300 years ago, the Parsees adopted Gujarati as their language. While retaining most of the customs and elements of their religion they could not escape some influence of the indigeneous populations. After the coming of the British they were among the first to take the western style of life and to English education.

In Zoroastrianism the women enjoy the position of honour in the family and in the society. The evil of poligamy and child marriage which had crept in under Hindu and Muslim influence were fought and removed by the Parsee Panchayat in the nineteenth century. In Zoroastrianism women are entitled to both religious and secular education. Boys as well as girls go through the investiture rites. Consent of boys and girls is essential for the marriage. Practice of remarriage has always been there. A Zoroastrian woman is an equal partner in marriage and family, and enjoys respect as mother and wife. A woman has inheritance right both in her capacity as daughter and wife. However, there is one disability which woman suffers compared to man, but it is a more functional patriarchy.

21. Ibid. p.

A Parsee boy's marriage with a non-Parsee girl is accepted with greater grace. A child of Parsee father and a non-Parsee mother in wedlock or out of it, can be initiated into Zoroastrian faith by Naojote ceremony. But neither by religion nor by law can a child of Parsee mother and a non-Parsee father be received as Zoroastrian. ²²

With regard to Indian Tribals, more than three million Indian tribals are of somewhat different faiths in respect of religion. Even converted into different faith or religion they do not completely discard their tribal customs. Majority of them still hold their beliefs, worship the tribal deities, and conduct rituals, etc., according to tradition. So tribal religions in India do not constitute a homogeneous system.

In some tribal communities women suffer from severe disabilities in the religious sphere. The Toda debar their women from having anything to do with buffaloes and their products. Their rituals are centered round buffalo, and women are completely excluded. Among the Kota also women are strictly forbidden to associate themselves in any way with the funeral and other rituals. Santhal women are not allowed to participate in the communal worship nor can they eat sacrificial meals. In fact a Santhal woman is not considered a full-fledged member of the society.

In the maintenance of the community discipline and public morality which is a function of the Panchayat or Tribal Councils, women have no role. Even the Regional Councils, set up after the independence, have resisted, in some tribal areas, the effort of a few women to obtain any position in these bodies. ²³

1.5 Changing Trends in Women's Education in India:

Social evolution is more rapid and so more apparent than biological. The traditions, attitudes, beliefs and values which we inherit may have their roots in the past, but are in a constant state of flux. This change is the outcome of social communication, and as the agencies of this communication become more numerous and comprehensive the dynamics of the change become more rapid. Further, as the world having become a smaller unit or nations become more and more interdependent now, there is a greater contact between different social groups and more communication, hence more rapid and fundamental changes are brought about in social attitudes and values.

With regard to women's education in India Mrs. Swaran Pratab (1969) pointed out that though one comes across individual names of learned females, like the mathematician Lilawati and others, there is hardly any authentic and connected record of the attitude of people towards education of females in early mediaeval period of Indian history. Education in India, as such was sadly neglected by the East India Company. From 1833 till the time of Education Despatch of 1854 East India Company allotted an annual sum of rupees one lakh on vernacular education as well as on English education.²⁴

During twenty years, 1833 to 1853 the Government of India had done very little for the diffusion of education among the people of this country. Most of the work in the field of education was left to be done by private individuals and Christian

22,23. Chabaud, J. "Education and Advancement of Women Towards Equality," UNESCO, Paris, 1974; as quoted by H. Lalrinliani in her M.A. Dissertation, p.9,10.

missionaries. Indeed, had it not been for these private agencies of education, progress in the field of education would have been retarded by another fifty years. She further pointed out Adam found four literate women as against 21,907 men in a total population of 4,96,976 in some Talukas of Bengal. Things were not much different in Bombay, though domestic instructions to girls were provided in some Muslim and high class Hindu families. Munro has, however, reported a slightly better picture of the position in Madras, where the enrolment of girls in local indigeneous schools was comparatively much higher. She also stated that the reason for this lamentable condition of female education was social and not biological, such as the apathy of the Government, whatever be the reason for it -whether political or utilization on the one hand, traditionalism, ignorance and false notions of morality of the people of India on the other hand. ²⁵

However, in this twentieth century, particularly since the Independence, female education is no longer a subject of controversy. The necessity and importance of female education is not denied even by the most orthodox Brahmin. Today nobody questions or objects the education of women. The only impediment for women's education is a shortage of money in the family.

One of the predominant features of the development of women's education in New India, which none can miss, is the rapid growth of materialism. Indian women being so thoroughly influe-

24,25. Pratap, S. (Mrs) "Development of Women's Education in New India," 1969; p.25,26.

ned by occident, that desires, wants and needs are multiplying endlessly. In this respect, as in other spheres, there has been progressive idea both in men and women to prepare themselves to meet the requirement for life at least partially and, in turn, this requires the development of human resources of both men and women which can only be acquired through proper education or training.

While acknowledging the rights and importance of women's education in general, there have been somewhat different ideas or opinions among educationists and philosophers in respect of women's career for which education is taken by women. Mahatma Gandhi himself is quoted as having said the following:

"I do not believe that woman will make her contribution to the world by mimicing or running the race with man. She can run the race but she will not rise to the great heights she is capable of by mimicing man. She has to be the complément of man." ²⁶

His (Gandhiji) idea about woman is very similar to what is written in the Christian Bible that woman was made as a helpmeet for man, and out of the ribs of the first man, Adam. ²⁷ A Rigvedic account of Manu's producing offspring seems to have borne the same meaning as in the Bible. "Early Hindu writings portray the first man as Manu, whose lack of wife impelled him to beget progeny by means of one of his ribs (parsu). A late Rigveda hymn describes the personified rib, Parsu, as the daughter of the first man, Manu, by whom he fathers children - a score of children at a birth." ²⁸ The above citation and quo-
26. Dr. Yasoda Devi, V. (Mrs.) Ibid p. 30.

tation being the sacred writings of Rigveda and the Holy Bible, Mahatma Gandhi must have been influenced by the sacred writings with regard to woman in relation to man. However, Mahatma Gandhi here did not mean that man is superior to woman. He merely identifies the difference between man and woman in nature. He regarded woman, not as a weaker sex, but as the incarnation of tolerance. Though she lacks the brute in the man she is stronger in suffering.

But woman in India is deviating from Gandhian ideal. In the modern materialistic, competitive world, even Indian woman wants to run and win the race with man; and this competition is being pursued by women in most of the countries. Thus she wants to assert her equality with man disapproving her frailty and incapability with which she had been dubbed from bygone ages. Dr. (Mrs) Yosoda Devi is of the same opinion as Mahatma Gandhi in this connection. She says that 'if diverted in other lines, the genius of woman would shine more and man would not feel jealous of her.'²⁹ She has seen also at the same time that woman in New India is no more the domestic drudge and instrument of man's pleasure. With the spread of the ideas of family planning and welfare, man and woman in case of dearth of servants, do the household work helping each other and go out for their jobs. As, however, being a conservatrix and with the same line of thought as Gandhiji's, D. (Mrs) Devi has appealed that, in New India woman should see that she is not completely lost in

27. Holy Bible book of Genesis 2:18,21,22.

28. Rigveda 10.86.23; as quoted by Watch Tower Bible Society in "The Path of Divine Truth Leading to Liberation" p.5, Lonavla.

29. Dr. (Mrs) Yasoda Devi, V. "Development of Women's Education in New India" p.32, India.

Western materialism, it is incumbent on her to protect her virtue, preserve conservatism and maintain her nobility of character, so that India's soul is preserved sacrosanct and not lost in the imitation of the West. She further said that it is the bounden duty of Indian woman to have the Gandhian ideals in view, regulate her life accordingly and take the responsibility that Free India retains her ever greenness in New India and maintain her comprehensive consummate integrity.

1.6 Misuse of Women's Education:

In view of the prevailing practices and role played by women in every sphere of activity in the present world, it will not be easy to determine as to what the misuse of women's education is. Nevertheless, Mrs. Ela Dutt (1969), on the above subject, has voiced as to what the misuse of women's education is, saying: "My objection to the present pattern of education, particularly, for women of our country is that, it has made and is still making our women most unwomanly, not only in the domestic sphere wherever they have been taking part in some of the human activities in which they had never taken part during any of the past ages or centuries. My question is Why should we take out our women from the domestic sphere and place them in the public sphere in competition with our men, only to make the unemployment problem more acute and also make our domestic relations less peaceful and unhappy as all the progressive nations of the world have made so far on the plea of improving their economy or on the absurd consideration of equality between the two sexes?" She has further argued that Nature did not make man and woman either equal or unequal but made them specially adap-

ted to special functions, special aptitudes, special duties and responsibilities. Personally I am not in favour of any kind of high education for women, because high education breeds vanity in them and makes them misfit in domestic life for which they are really born. It is absolutely wrong to think that woman is born to be an administrator or a legislator or a soldier or even an engineer or a lawyer. Woman is born to be the queen of her home ... I want my sister surely to be educated, particularly in the science and arts of living which very few of the highly educated women of any country know these days in spite of their knowledge of the various sciences and arts in colleges and universities." 30

1.7 Brief History of Women's Education in Modern India:

Although India has a tradition of women's education going back to the earliest time, there was not a single school for girls during that time. There was a great deal of home education amongst rich or educated circles. The parents either used to teach their daughters or engaged tutors for them. But except domestic instruction, a general system of girls' education was absent.

The modern institutions for girls were started either by the Christian missionaries or private individuals. The first native girls' school was opened by Rev. May in 1818. After that several schools were started by different missionary societies in different parts of the country. But respectable natives were not ready to send their daughters to missionary schools and private individuals started girls' schools at several places.

30. Ila Dutt, (Mrs) Ibid, p.51,52, on "Misuse of Women's Education"

The establishment of the Bethune School, Calcutta in May 1849, introduced a new era in the history of women's education in this country. This institution was started by the Drinkwater Bethune. It also gave an impetus to the native of this country to start similar institutions. The people also came forward and sent their daughters openly to schools.

The famous Wood's Despatch recognised women's education as the branch of the State system of education for the first time. Even then it did not declare that government should assume direct responsibility and run some schools of its own. Hence the development of women's education had been a very slow and difficult process in the country. It was partly due to the State's attitude and partly due to the indifference and hesitation of the people. It was also due to the system of purdah and child marriage, lack of women teachers and girls' schools and absence of a suitable curriculum for girls.

After the Mutiny of 1857, the State funds were spent more freely on women's education. This resulted in an expansion of education amongst girls. In 1871 there were 134 secondary schools and 1,700 primary schools for girls in the entire country.

With regard to higher education the attitude of the universities of 1857 towards women's education was that the university examinations were designed for boys alone and not in the least for girls. It was only in 1877 that the University of Calcutta opened the matriculation examination to girls. In 1883,

the University of Bombay also removed the obstacles in the way of women candidates for admission for various examinations. But in spite of all these developments the position was not ~~was~~ ~~not~~ very happy. In 1901 - 1902 , there were 12 colleges, 467 secondary schools and 5,628 primary schools for girls and the total number of girls studying in schools and colleges was 4,44,470 only.

During the period of 1902-1917 parents came to realise that education of their daughters was as much a part of their duty as the education of their sons. The demand of educated wives also developed. The Education Department took some active steps and devised new plans for spreading women's education, viz. separate schools for girls were started, inspectresses were appointed, liberal prizes were offered to girls, many schools run by local bodies were transferred to government, favourable grants were given to private girls' schools, steps were taken to attract ladies to the teaching profession and Provincial Committees with a fair proportion of lady members were set up for discussing the problems of girls' education. in 1917 there were twelve Arts Colleges, four professional colleges and 466 secondary schools for girls. But there was a general dissatisfaction with the curricula of schools and colleges, which were designed for boys and did not pay the slightest attention to the requirement of Indian girls.

The national movement with Mahatma Gandhi's appeal to the Indian mothers to give suitable education to their daughters gave great impetus to the cause of women's education. As a result

there has been a great awakening in the Indian womanhood. Thousands of ladies came out of the purdah. During this period (1917-1954) the number of girls under instruction and girls' institutions have increased nearly by three times. The total enrolment was 64,00,763. At the same time education among women has also progressed qualitatively. The curricula for girls have also been broadened. It has now been fully realised that curricula for girls and boys should not be identical. So, subjects like Home Science, Music and Fine Arts have been provided in schools and colleges.

In the post-independence period, the education of girls made an unprecedented progress and in 1940-1961 their total enrolment at all stages of education was estimated at 1,35,82,652. ³¹

1.8 Educated Women as Nation Builders:

In emphasizing the need for educated women with regard to building the nation, Mrs. Raj Chaudhary (1969) has quoted Sarojini Naidu, as having said the following: "It is me not you, who are nation builders, without our active co-operation, all your Congress are in vain. Therefore, educate your women if you want to improve the nation." Dr. S. Radhakrishnan, ex-President of India, has also stated the fact in his report, saying, "There can't be educated people without educated women. If general education had to be limited to men or women, that opportunity should be given to women, from them it would most surely be passed on to the next generation."

Mrs. Chaudhary further stated that the theory that women are inferior to men physically and mentally, are old story now. While it is true that women in general are lacking physical strength to compete men in various athletic items of sports and games, they are well competent in the more important works of nation building. In this connection she further stated the following: "Every Indian takes pride in the deeds of bravery, courage and valour of Maharani Lakshmi Bai of Jhansi. Sacrifices and notable services of Smt. Indira Gandhi, Smt. Kaur and the late Smt. Sarojini Naidu and Annie Basant are a source of inspiration to us all. Keeping in view that our educated women are the real nation builders, our Constitution has given equal status to men and women." 32

1.9 Desirable Women's Education:

An education to mean, as defined by Mahatma Gandhi and a pragmatist John Dewey as "an all-round drawing out of the best in child and man - body, mind and spirit," and "the development of all those activities in the individual which will enable him to control his environment and fulfil his possibilities," respectively, true education should give a deeper insight into the meaning and purpose of life, the development of humanism, respect for man as a man irrespective of his race, colour and religion. To this end Mahatma Gandhi revolutionalised the education system in our country and put before us a new scheme of Basic Education. This scheme of education combined the theoretical knowledge with the craft work so as to have the full development of hand, head and heart.

31. Lalithamma, K.N. (Miss) "Development of Women's Education in New India," on the subject title fo "Brief History of Wmen's Education in Modern India," p. 57-58.
32. Chaudhary, R. (Mrs) Ibid, on "Educated Women as Nation Builders" p. 65-67.

India of today demands educated women to have mutual understanding, to have a feeling that humanity of today is knit into one world in which all of us are to live together or else we might perish. In this scientific age various individual and social prejudices cannot afford to work successfully, if mankind is to survive.

A true educated woman of today is to have the capacity to accept whatever is good, not caring for the fact whether it belongs to past or present. She is to be able to share the joys and sorrows of her neighbours, to be able to have such 'inner reserve' to which she can turn from time to time when she finds herself all alone. The development of education demands of Indian women to have the capacity for self-criticism and to have the courage to admit her faults whenever she errs.

In education every subject or faculty has its own discipline. While we are quite aware of the fact that education has progressed to a great extent in our era, we, at the same time cannot forget the fact that a girl while getting education in schools, colleges and universities, follows the usual routine of passing the examinations, even up to the Master Degree, without caring for the fact why she is learning that particular subject, what impact this usual course of study has upon her individuality and how far this education goes to draw out the best of her. True education demands of her to have faith and

courage, to have the ability to serve and share. Having finished the course of studies an educated woman, as expressed by Dr. (Miss) Kaushalya Walli, (1969) is to meet the imperative demands that the economic situation makes on her. She is also to inculcate love for work, desire for efficiency, strong feeling of integrity, a sense of dignity of labour, keenness of mind and devotion to knowledge. She is to be prepared to face the challenge of time. She has to keep her heart and mind clean and conquer the narrow fanaticism and prejudices that warp her thinking. She is to care for what is noble, beautiful and gentle and thus develop integrated personality.³³

1.90 Problems of Educated Women in India:

The Constitution of India guarantees equal rights and equal opportunities to all its citizens, irrespective of sex, age, caste, race and religion. As a result women have come forward to take up the studies of various subjects in the field of education, and thereby taking up jobs, along with educated men, of all kinds for which they are capable of. It is an established fact whether some of us like it or not that women have come out of the confines of the four walls of home. But the problems of our educated women is that our traditional and conservative society has not yet adjusted itself to what has happened. "Now the nature of the problem, said Miss Khurana (1969), can easily be summed up in a few words: 'legal in law it is yet to be legalised in custom, 'Custom' that is what we lack at present." She said, "It may not sound very convincing

33. Walli, K. (Miss) Ibid, p.84.

but it is a fact that even today an office-going lady is looked upon with suspicion. Is it jealousy? Well, whatever be the reason but one thing is sure that people will relish any scandal attached with the name of the lady occupying a responsible position - may be they might cook one themselves. And immediately some old lady is likely to point to the moral of the whole thing, "look! this is a result of educating a girl." The best thing according to them should have been to marry her off before she was able to assert her personality. Those women whose sole god had been their husbands, no matter whether he was a drunkard, murderer or debauche, for them at least it is nothing less than blasphemy to see women working with men. The age-old click of people holding such view-point has been that a woman is the ornament of her home and her real job is always to bring up her children and serve her husband." 34

To add to the above assertion of Miss Khurana, even among the born-free, so-called Christians and open society of the Mizos, also among the matrilineal society of Khasis and Garos, women are object of criticism by both men and women of their own people in respect of dress and social life. While men of these communities enjoy liberty of wearing any dress or costume of other communities the women are expected to maintain the tribal identity in dress or costume, else she would be criticised. This is also true in general to all other Indian women. Broadening her outlook in social life an educated woman is to suffer from these social injustices in our country.

34. Khurana, K. (Miss) Ibid. on "Problems of Our Educated Women" p. 87.

Miss Khurana (1969) has further pointed out that one of the main problems lies in the mind and it is only there that it can be solved is that our society must change its attitude towards working women. We must not only accept the fact passively, but we must learn to respect a working woman who has been able to stand on her feet in this world of cut-throat competition. We must admit the stern fact with all the modern amenities household work cannot be and should not be a full-time job.

Still other problem of educated women, pointed out by Miss Khurana, is in the sphere of marriage. It is a dowry system which is still prevailing in most of the States in India except in two or three States. Under this system the value of educated woman is in inverse proportion to her education and rank in office while for man it is a direct proportion. If a woman is educated, naturally she, as well as her parents, will think that she should marry in high society, a man of high status and education. But such men are not only rare in the marriage-market but very costly also. This is a brutal fact of life that, barring a few States, in every other State the system of dowry is still prevalent. An educated man with high post would not only expect but also demand a few lakhs in hard cash and after all car and refrigerator and radiogram and other luxuries of life are implied therein. They would not bother much about the personal accomplishments of the girl, her intellect, her education and capability to achieve something in the tough competition, for employment, with men.

Still another problem faced by educated women is the safety and accommodation. This problem, of course, is faced by many women in other countries also. Owing to the fact that the anti-social elements and general delinquencies of all kinds, including sexual immorality and robbery, being rampant in the present world, women workers whose works entail distant journeys and staying in boardings, rented houses or hotels do not feel safe. This problem is faced, not only by the working women but also by the adolescent and adult female students. ³⁵

1.10] Tribal Women Educational Position in the North-East Region:

The North-Eastern Region comprises the States of Assam, Meghalaya, Manipur, Tripura, Nagaland, and the Union Territories of Mizoram and Arunachal Pradesh. In this region tribals and non-tribals are living. In Meghalaya, Mizoram, Nagaland and Arunachal Pradesh the tribals are in majority and in Assam, Manipur and Tripura States non-tribals are in majority. For the time being the simplest way to show the tribal women's educational position may be to point out the literacy percentage of the women against that of the men in this region. The State-wise literacy percentages of both men and women are as follows:

Nagaland:

Nagaland lies between 25° 11' 55" and 95° 17' 10" East and covers an area of 16,579 square Kms. with a population of 773,281 according to 1981 Census figure. The full-fledged Nagaland State was formed by the State of Nagaland Act, 1962 (Act No. 27 of 1962) with three districts, namely, Kohima, Mokokchung

35. Khurana, K. (Miss) Ibid, on "Problems of Our Educated Women," p. 86-88.

and Tuensang districts. By Nagaland Government Notification No. APA 15/12/71 dated 19th December, 1973, the State has further divided into seven districts namely, Kohima, Phek, Wokha, Mon, Zunheboto, Mokokchung, Tuensang districts. Density of population of the State is 47 per sq. Km. and the sex ratio is 867 females per 1000 males. The overall average literacy percentage of all the districts is 41.16 percent, of which the male literacy percentage is 49.16 and the female's 33.72, per cent.

According to the Fourth All-India Educational Survey Report the estimated child population in Nagaland in the age-group of 6 to below 11 years in 1978 is 76,000, and 11 to below 14 years is 45,000. The enrolment of students of the former age-group to the population is 70.35 per cent, in which 77.86 in boys and 62.72 in girls. The enrolment of the latter group to the population is 72.19 in boys and 53.39 in girls. The above enrolment figures indicate that the girls in both the age-groups do not enjoy same privilege for education as their brothers do.

The Naga tribes speak languages belonging to the Tibeto-Chinese family of languages. Their women are adept in the art of weaving. Their finished products show a skilful craftsmanship. The excellent patterns and contrasting colours, indeed, make their cotton and woolen textiles extremely attractive. ³⁶

Manipur:

Manipur is bounded on the north by Nagaland, on the south by Burma and Mizoram and on the east by Burma, and on the west

36. Rongenga, F. "Problems of Education in North-Eastern India", a Cyclostyled Magazine, Aizawl; p. 2.

by Assam. It covers an area of 22,401 Sq. Km. with a population of 1,433,691 according to 1981 census. It is divided into six districts namely, Manipur North, Manipur South, Manipur East, Manipur West, Tengnoupal, and Manipur Central districts. Density of the population is 64 per square Km. The sex ratio is 972 females per 1000 males.

The literacy rate, according to 1981 census, is 41.99 per cent. Of these the literacy percentage of males is 52.97, and 30.69 females.

According to the Fourth All-India Educational Survey Report 1978, the enrolment of the age-group 6 to below 11 years to the population of the age-group is 76.44 per cent, in which 87.03 in boys and 66.21 in girls. In the age-group of 11 to below 14 years the enrolment to the age-group population is 54.46, in which 69.61 in boys and 40.57 in girls. ³⁷

The above literacy percentages of both men and women and the figures of both the age-groups of boys and girls in education show that men and women or boys and girls in the State do not have an equal opportunity in education, in that girls are in less favourable position than boys.

Meghalaya:

The word Meghalaya is neither Khasi nor Garo in origin. It was coined by Mr. S.P. Chatterjee of Calcutta University. The name first appeared in the National Atlas of India published during the nineteen forties. Chatterjee chose this short name

37. Rongenga, F. Ibid, p. 3; quoted from All-India Educational Survey Report, 1978.

to describe the hill areas stretching from Garo Hills in the west to Mikir Hills and North Cachar Hills in the east. The word was later interpreted to mean the 'Abode of the Clouds.' Evidently, the Geographer had the weather condition of the blue hills in mind when he coined the word. His proposition was later picked up by Mr. O.K. Spate, a renowned Geographer. 38

The Meghalaya became a full-fledged State in the year 1972. It comprises the previous three districts namely, Khasi Hills, Jaintia Hills, and Garo Hills districts. According to 1981 census it has a population 13,27,874. Although the population of Meghalaya is predominantly tribals, there are a good number of non-tribals of different communities of Indians. The Maghalaya has now been divided into five districts namely, Jaintia Hills, East Khasi Hills, West Khasi Hills, East Garo Hills and West Garo Hills districts. A distinctive characteristic of the Khasis and Garos is their matrilineal society. Thus the modes of inheritance and succession is through the maternal lineage. Hence, the Khasi and Garo women have a high status in the society.

With regard to literature Rev. W.M. Jenkins had to say about Khasis, which reads: "There is a tradition that the Khasi once, long ages ago, possessed a book, but that he lost it. ... 'Once upon a time a Khasi and a Bengali met upon the bank of the deep river, which they were obliged to cross. Each carried a book giving the history of his land of people. Be-

38. Sten, H.W., Meghalaya Yearbook, 1976-77; Scorpio Printer Overbridge, Shillong, Meghalaya.

fore swimming across the river the Khasi put his book into his mouth, but opening his mouth in the mid stream to take breath, his book is swept away. The Bengali had tied his book on the crown of his head, and so saved it. This, they say, account for the learning of the Bengalis on the plains, and is also the reason why the Khasis were left without any written language. The Khasi lost this book, but now Calvinistic Methodists of Walse have sent them the best book of all.³⁹

The origin of the name Garo is obscure. This term is used by outsiders only and sometimes neighbouring non-Garos attached a derogatory sense to this appellation. The Garo himself wants to be called by the term A'chik, which signifies a hillmen.⁴⁰

The Garos believe that their forefathers were inhabitants of Tibet. From there they moved towards the south and initially settled in the Brahmaputra valley. But due to the oppression of the rulers of the plains they were ultimately compelled to migrate to their present habitat. However, there is no historical record or archeological evidence to support this tradition. As to the language group G.A. Grierson, in his Linguistic Survey of India, classified the Garo language as to the Bodo group of Tibeto-branch of the great Sino-Tibetan family of languages.

The literacy rate of percentages of male and female of Meghalaya, according to 1981 census, is: the overall average percentage is 33.21. Of these the literacy percentage of males is 36.98, and 29.28 females.

39. Jenkins, W.M. Missionary at Shangpoong, "Life and Work in Khasi," 1905; Newport, Mon: W.Jones Printer.

40. Rongenga, F. Problems of Education in North-East India, p.6.

Tripura:

Tripura State covers an area of 10,477 sq. Km. with a population of 2,047,351 according to 1981 census, in which 1,051,240 are males and 996,111 females. Density of population is 195 per sq. Km. and the sex ratio is 948 females per 1000 males. The State is divided into three districts namely, West Tripura, North Tripura and South Tripura districts. In Tripura State the tribals are in minority.

With regard to the percentages of girls students enrolments to the total enrolment in Classes I to V, girls constituted 41.6 per cent in 1978 as against 40.38 in 1973; in Classes VI to VIII 41.17 in 1978 as against 39.47 in 1973; and in Classes IX and upwards 43.64 in 1978 as against 35.72 in 1973.

The above percentages of girls' enrolment to the total enrolment in different stages of education in Tripura is appreciable. Hence, no special emphasis is needed for girls' education in comparison to that of boys.

Arunachal Pradesh:

The Union Territory of Arunachal Pradesh covers an area of about 83,743 sq. Km. in the North-Eastern of India, touching the international boundaries of Bhutan on the west, Tibet and China on the north and Burma on the south-east. On the south it is linked with Assam. Till 21st. January, 1972 the erstwhile North East Frontier Agency (NEFA) was centrally administered by the President of India through the Governor of

Assam, who was acting as his agent. On 21st. of January, 1972 NEFA attained the status of Union Territory under the provision of the North-Eastern Area Reorganisation Act 1971 (8) of 1971 with the new name of Arunachal Pradesh and was placed under the charge of a Chief Commissioner with its headquarters in Shillong. On the 15th day of August, 1975 the Union Territory of Arunachal Pradesh received Legislative Assembly with the Chief Minister and a Cabinet of four Ministers to assist the Lt. Governor appointed on the same day as the administrator of the Union Territory. The headquarters of the Union Territory was shifted to the capital town, Itanagar in Subansiri district in the year 1974.

Till May 1980 The Union Territory, Arunachal Pradesh, is divided into five districts namely, Kameng, Subansiri, Siang, Lohit and Tirap districts. There live in this Territory a number of different tribes who speak as many as about 50 different dialects.

Though there are differences in social customs and manners between one tribe and another, on the whole, the tribal life in Arunachal Pradesh follows a common pattern. Society is patrilineal; polygamy is common and there are traces of polyandry among the Galongs and the tribes of the far north.

The literacy rate of the region in Arunachal Pradesh was at a low level during the year 1961 when 7.13% of the population was reported as literates. This percentage of literacy was increased to 11.29% in 1971. In 1981 it has gone up to 20.09%. This upward trend of literacy percentage indicates

a bright and promising future for the people in education. Of all the divisions of the Union Territory of Arunachal Pradesh the literacy percentage of the East Kameng, 5.26% for males, 0.87% for females in 1971, and 11.15% for males, 2.48% for females in 1981, is the lowest. The highest being the Lohit Division where 25.85% for males, 8.57% for females in 1971, and 35.69% for males, 16.68% for females in 1981.⁴¹

Mizoram:

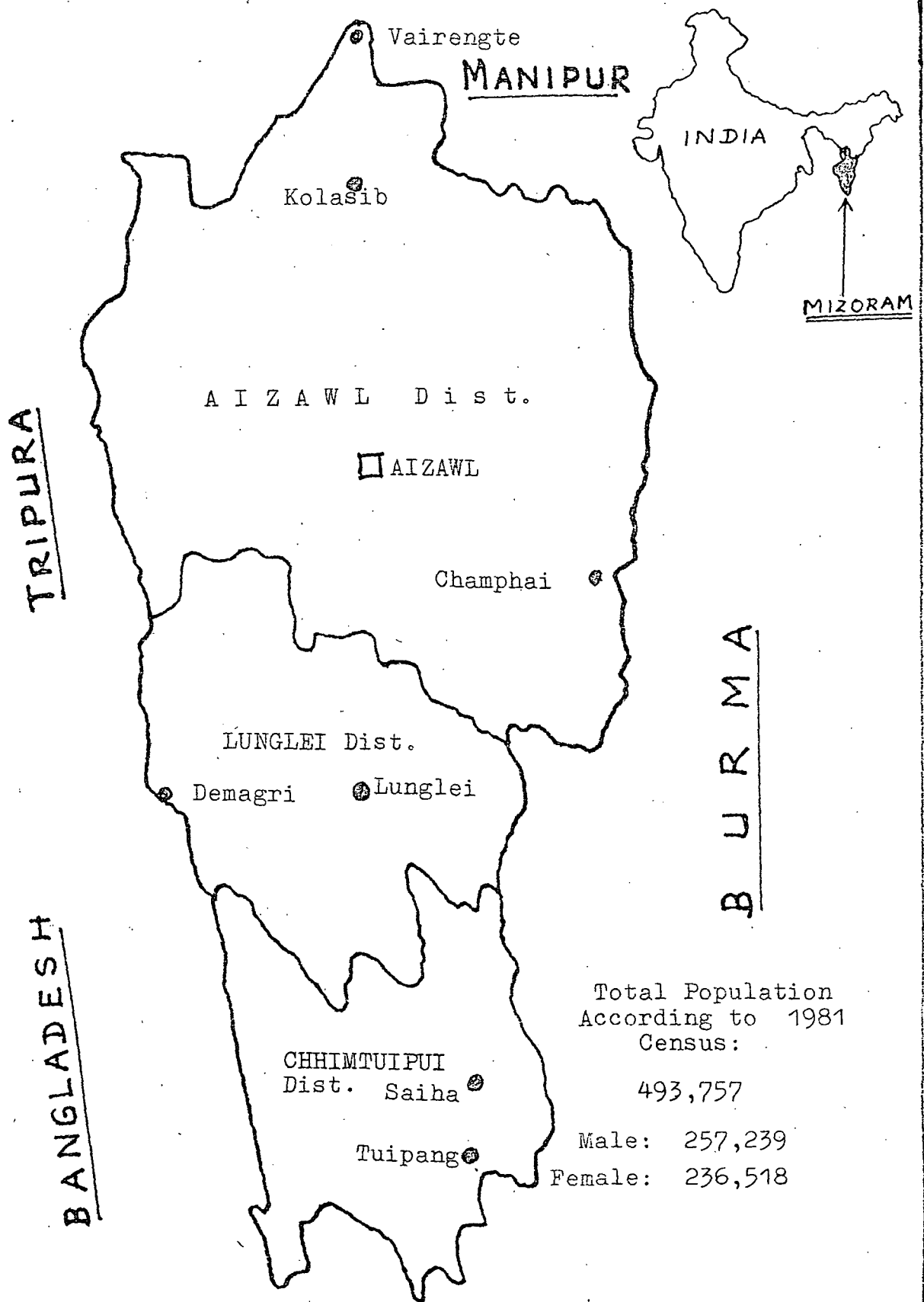
The Union Territory of Mizoram, the erstwhile Lushai Hills, covers an area of 21,087 sq. Km. It has a population of 4,93,757 according to 1981 census, of which 2,57,239 are males and 2,36,518 females. The density of population is 23 per sq. Km. The population figures in the 1981 census shows 1,61,367 over the 1971 census population figures, 3,32,390. The abnormal increase of the population of Mizoram during the last ten years, between 1971 and 1981 can be attributed to the influx of non-Mizos from other parts of India and Chakmas from Bangladesh to Mizoram.

The literacy rate of Mizoram, according to 1981 census, is 59.68%, in which 64.46% for males and 54.91% for females. The Territory is divided into three districts namely, Aizawl, Lunglei, and Chhaintuipui districts. Of these, Aizawl District has the highest literacy percentage, 65.09%, in which 68.91% for males and 61.00% for females; next comes to Lunglei District, 56.89%, in which 62.55% for males and 50.46% for females, and the lowest is Chhaintuipui District, 37.07%, in which 44.55% for males and 28.73% for females.⁴²

41. Rongenga, F. "Problems of Education in North-Eastern India" p.25
42,43. Lalnithanga, P. "Kum 1981 Chhiarpui" (Census of 1981) p.7,4.

A S S A M

FIGURE I



MAP OF MIZORAM

State-wise and sex-wise distributions of literacy rates in the different States and Union Territories of the North-Eastern Region according to 1981 census are given in the following Table 1.

TABLE 1

State-wise and Sex-wise Distributions of Literacy Rates of the North-Eastern Region

Sl.No. State/U.T.	Male	Female	Average
1. Arunachal Pradesh	35.69%	16.68%	26.18%
2. Meghalaya	36.96%	29.28%	33.21%
3. Tripura	51.27%	31.76%	41.50%
4. Manipur	52.97%	30.69%	41.99%
5. Mizoram	64.46%	54.91%	59.68%
6. Nagaland	49.16%	33.72%	41.16%

43

1.10.2 Some Characteristics of Mizos and Mizoram:

Mizoram, the erstwhile Lushai Hills District of Assam, lies between 20°21' and 24°27' North Latitude and 92°29' and 93°29' East Longitude. It has an area of 21,087 sq.Km¹. It is bounded on the east and south by Burma, on the west by Bangladesh and Tripura State and on the north by Cachar District of Assam and Manipur State. Mizoram is divided into three districts, Aizawl District, Lunglei District, and Chhimituipui District. The

1. Statistical Handbook, Mizoram (1978) p. 16.

capital of the Union Territory of Mizoram is Aizawl, which was formerly known as Aijal.²

The physiography of Mizoram comprises steep hills ranging in height from 1000 to 2000 metres. The territory is formed of a number of parallel ranges that run from north to south. They are all of tertiary origin and are separated from one another by deep and narrow valleys. Between the hills and narrow valleys, however, there are some small patches of plains with rich alluvial soils. Three such alluvial plains are the well-known Champhai, Vanlaiphai and Thenzawl.

The territory is drained by a number of parallel small rivers or streams flowing to the opposite directions - from south to north and from north to south. All the rivers are rain fed, and water fluctuates greatly from season to season. Of all the rivers, the only navigable ones are the rivers Dhaleswari, the Sonai and the Karnaphuli.

The climate of Mizoram is neither very cold nor very hot. The summer temperature generally does not rise above 29° C and the Relative Humidity does not go below 45 per cent. The high regions have cool and pleasant climate. The hills are generally covered with bamboos, and 62 per cent of the geographical area of the territory is covered with forest.³

2. Lalnithanga, P. Census of India, 1981 Series 31, Mizoram, p.4

3. Geological Survey of India, Part IV, Mizoram, p.94.

Practically, Mizoram has no mineral resources or economic importance. No major deposits have been reported so far but lime stone and sand stone occur here and there. Exploration for oil and gas is, however, in progress by the O.N.G.C. (Oil and Natural Gas Commission) Forest and agriculture are the major sources and Mizoram possesses immense industrial potential based on forest and agriculture products. ⁴

Evolution of the Present Name:

Before the British conquest and subsequent rule there was no demarcated boundary and hence no common name for the territory. A quotation of an earlier writing by T.H. Lewin reads as follows:

"Prior to 1889 the interior of the tract country known as the Chin Lushai Hills, was a terra incognita, and even now, there are probably many numbers of the gen. public included in the class of well educated to whom the title conveys but little meaning and in whom it arouses still less interest." ⁵

The Encyclopedia Britannica has some interesting description of 'Lushai or Kuki Hills'. It says:

"A wild and imperfectly known tract of country on the North-eastern frontier of India, extending along the Southern boarder of Assam district of Cachar and the Eastern boarder of Bengal district of Chittagong. On the east, Lushai Hills stretched away into the unexplored mountains of Independent Burmah." ⁶

Certainly, there is truth in the oral tradition which says that the expanding British Administration was regarded by the Mizos (then known as Kukis or Lushais) as encroachment to their hunting ground and occasional raids in the British Territory were their protest against it. S. Barkataki, the first Indian Deputy Commissioner in Mizoram, said that it was only in 1924 that the boundary between the Chin Hills and the Lushai Hills were clearly demarcated and the Lakhers living within the Lushai Hills came fully under British rule. Prof. R.N. Prasad, who has done some research on the 'Evolution of Party Politics in Mizoram' has some important dates as follows:

"The history of administration in the Mizo Hills really begins in the year 1890, when the territory was divided into two administrative wings, viz., North Lushai Hills, as part of Assam and South Lushai Hills District, as part of Bengal. The political officer was in-charge of North Lushai Hills with administration control and instructions not to interfere much with the internal affairs of the tribes. The South Lushai Hills District was under the charge of Superintendent, Alexander MacKenzie, then Chief Commissioner of Burma, opposed the unification of the Chin-Lushai Hills, and on the other hand, persuaded the Government of India not to have maximum administrative control over the Mizos. As a result, the Chin Hills Regulation was enacted 1896 which imposed restrictions on movement of outsiders in these areas. It is still in force. But the British, in 1898, decided to merge

the two areas into a District, a part of Assam under a Superintendent. The same year also marked the beginning of settled administration in the District." ⁷

S. Chaube (1973) stated that soon after the Independence the Mizo Union Party decided to start a non-cooperative movement if the District Council was not set up before the end of November 1947. It demanded the abolition of oppressive practices : (1) building of chiefs' houses by free of labour, (2) payment of Paddy Tax to the village chief, (3) bringing of the disputes to the village chiefs for trial and (4) flesh tax on the four-footed animals hunted by the people. Assam Government has hesitated to launch upon a drastic legislation as demanded by the Mizo Union and in 1948 the civil disobedient movement was launched. As a result the Lushai Hills District alone got an Advisory Council prior to the formation of District Council in 1952. So the age-long traditional chieftainship came to an end with the setting up of the Advisory Council. ⁸

In 1954, by an Act of Parliament, the name of the territory was changed from Lushai Hills District to Mizo Hills District. But it remained one of the autonomous districts of Assam with the Village Councils, member of which are elected by the people. Another major change took place when in 1972, by an Act of Parliament, Mizo Hills District became the Union Terri-

4. Ibid. Part IV, Mizoram, p. 95.

5. Reid, A.S. "Hills to the East of Bengal," quotation of an earlier writing by T.H. Lewin, 1870: 275.

6. Encyclopedia Britannica, Vol. XV:71.

7. Prasad, R.N. "Evolution of Party Politics in Mizoram" 1973, p. 193, 194.

8. Chaube, S. "Hill Politics in North-Eastern India" Orient Longman Limited: Calcutta; 1973: 163f.

tory of Mizoram. The title connotes a status just sort of a full-fledged State having its own Legislative Assembly and Council of Ministers.

That, in short, was how the present name and status of the Territory have evolved. It should be mentioned here that the Territory has always been referred to by the Mizos as 'Mizoram' which literally means Mizoland. This fact was rightly pointed out by Mr. Barkataki.⁹

1.10.2 The People:

Their Origin:

The 1971 Government Census figure show that 82.45 per cent of the total population are Mizos of which 3.50 per cent are Lakher (Mara) and 3.40 per cent are Pawis (sometimes spelled as Pois). The non-Mizos are late comers and they formed a small minority of 17.55 per cent. The biggest single non-Mizo ethnic group is the Chakmas, who had 6.99 per cent of the population. Next to the Chakmas are the Riangs who had 2.96 per cent. Smaller groups like Nepalese, Bengalees, Assamese, Santalis and others make up the rest of non-Mizos. Each of them has less than 2 per cent of the population.

The Mizos:

We shall now briefly trace the origin of the Mizo tribe who were first known as the Lushais or Kukis. The name Lushai was an Anglicised form of Lusei, the most powerful and prominent Mizo tribe against whose chiefs the British expeditions

9. Barkataki, S. "Tribes of Assam" National Book Trust, New Delhi, 1969:82.

were focussed. The Captain, T.H. Lewin, the first British officer who had friendly contact with them, and had seen them in their own homes, made the following interesting remarks about them.

"The Looshais, commonly called Kukis, are a powerful and independent people, who touched upon the border of the Chittagong Hill Tracts. They extend in numberless hordes, north and north-east until they reached Cachar on the one hand, and the frontiers of Burmah on the other. They cannot be considered as a nation, for they have no coherence of government or policy, but with slight differences, they speak one language and follow the same customs. They are known to the Bengalees by the name of Kukis, and to the Burmese as the Lankhe. ¹⁰

However, none of the Mizo tribes in Mizoram ever used the name Kuki for they knew that it was given to them by the neighbouring plains people and that it carries with it certain amount of contempt. But the section of the Mizos in Manipur have somehow accept the name and called themselves Kukis; nevertheless, there has been a difference of opinion among them that some of them preferred to be called Thados. Cunville (1975) pointed out that the most numerous among the tribals in Manipur are Kukis, numbering 47,994 in 1961 census. ¹¹

10. Lewin, T.H. "Wild Races of South-Eastern India," W.H. Allen & Co. London, 1870:246f.

11. Cunville, R.R. "A Study of Growth of the Presbyterian Church in Khasi and Jaintia Hills," An unpublished M.A. thesis; Fuller Theological Seminar School of World Mission; 1975:54.

As already mentioned the Lusei chiefs, especially the Sailo chiefs, were the target of the British expeditions, and from the beginning of their administration of the territory, the British adopted the term 'Lushai' for the official name of the people, and called the country the 'Lushai Hills.' Several people have attempted to explain the evolution of the name Lushai or Lusei but none of them were very convincing. After careful examination of the various explanations, I am in the opinion that the term 'Lusei' might well have come down from their tribal ancestors as in the case of Israel.

In the absence of a written history, we cannot trace the origin of the Mizos very far. According to a popular tale, most of the Mizo tribes claimed that the Mizos came out of the earth through a hole on the mountain in the east at a place called 'Chhinlung.' Several attempts have been made to explain this story, some of which are quite interesting. The general opinion of most writers can be summed up with the observation made by J.H. Lorrain in the introduction of his Dictionary of Lushai Language as follows:

"The ancestral home would appear to have been somewhere in the neighbourhood of south-east Tibet and western China, whence, by slow degree, through the centuries, they have pressed southward and westward to their present habitat."¹²

Col. J. Shakespear, the first Superintendent of Lushai Hills, who made careful enquiries over many years, gave the following account:

12. Lorrain, J.H. 'Dictionary of Lushai Language,' 1940:V; Royal Asiatic Society of Bengal, Calcutta.

"The existing Lushai chiefs all claim descent from a certain Thangura, who is sometimes said to have sprung from the union of a Burman with a Paite woman ... From Thangura the pedigree of all the living chiefs is fairly accurately established. The Lushais in common with the Thado and Kuki tribes, attached great importance to their geneologies and pedigrees. Given at an interval of many years, and by persons living far apart, they have been found to agree in a wonderful manner. From comparison of these geneologies and from careful enquiries lasting over many years, I estimate that Thangura must have lived early in the eighteenth century." 13

Most writers agree that from Thangura sprang six lines of Thangur chiefs the last of which, Sailo became the most prominent and held undisputed sway over many different kinds of clans, in fact, over nearly the whole of the area, which, in 1972, became officially known as Mizoram. That the Lusei and, in fact, all the Mizo tribes in what is now the Chin Hills of Burma, prior to their occupation of the present Mizoram, is beyond doubt. They moved westward for either or both of these reasons: (1) Pressure from other tribes, and (2) the desire to explore and occupy new land. The earliest date suggested was 1700 A.D. by V.L. Siama (Mizo History, 1961:16). The next was 1776 A.D. by J.H. Morris (1904:227). Barkataki suggested latter part of 18th century (1969:82). A.G. McCall suggested 1780, and the latest date was 1810, suggested in the official report of the 1901 13. Shakespear, J. "Lushai Kuki Clans" 1912:3.

Census of India. (Grace Lewis 1907:15) The fact that they visited Mr. Charles Croftes, Commandant for the English East India Company at Jaffarabad, in 1776 (T.H. Lewin 1870:281) would imply that they must have been in their present habitat by not later than the middle of the 18th. Century.

Since the Government Census has separated figures for Pawis and Maras, a separate brief consideration of them may be justified here.

The Pawis:

The 1971 Census figure shows that they form 3.40 per cent of the total population. They are concentrated in 46 villages in the Chhintuipui District of Mizoram and they have a separate Pawi District Council since Mizoram became a Union Territory in 1972, and prior to that they had Pawi-Lakher Regional Council within the Mizo District of Assam. The status was granted to them on the ground of their contention that they have distinctive cultural differences from the rest of the Mizo tribes. (This information is obtained by Dr. Lalhminga and quoted in his doctoral thesis, when he visited the Council office at Lawngtlai, on August, 21, 1975). It is true that they are more closely related to Chins and Zos in the Chin Hills of Burma than to the Lushais in Mizoram. But they have been under the same administration since the British time and were evangelised by the same Missionary society. So they have been integrated with the mainstream of the Mizo society. S. Barkataki classed them as a Mizo sub-tribe when he said, "Mizo is a generic term which includes

several sub-tribes. The more prominent among them are the Lusei, the Ralte, the Hmar and Pawi. Each sub-tribe has a different dialect with close affinity to one another." ¹⁴

In spite of the fact that they have a separate Pawi District Council for political and developmental advantages, a casual observer from outside will not find now much, if any, difference between them and the rest of the people who call themselves Mizo.

The Maras or Lakhers:

The 1971 Census assigned them 3.50 per cent of the Mizoram population. The earliest references to them were made by the British officers who called them 'Shendoos.' N.E. Parry, one time Superintendent of Lushai Hills, wrote a book about them which contains the following statement:

"A Shendu foray on Chittagong was reported in 1847, when they raided the subjects of Kalindi Rani and of the Phru, who is now known as Bahong; it appears that the Shendus in question were Tlongsais. Their chief Lengkung was Pawi who is known to the Lakhers as Laikong." ¹⁵

T.H. Lewin, in his book "Wild Races of South-Eastern India," classified them as Shendus or Lakheyr, distinct from the Lhoo-sai or Kookies and said they are tribes entirely independent (1870:190). From his scanty knowledge of them, he seemed to think that they were more of the nation than a tribe (1870:281).

14. Barkataki, S. "Tribes of Assam" National Book Trust, New Delhi; 1969: 82,83.

15. Parry, N.E. "The Lakhers" 1932: 7.

They have been known most popularly as Lakhers which was the official name for them till very recently when they started publicly using the term 'Mara', a name they had been using privately when referring to themselves.

The pioneer missionary among them Rev. R.A. Lorrain, also seemed to think that the Lakhers are quite different from the Luseis when he said:

"There was no likeness between these people and their neighbours, the Lushais. They are quite a different nation ... much darker, their manners and customs were quite different, their huts, too, were of superior size, and the front walls of their huts were ornamented with lattice work in order that they should be cooler, but the people and many of the huts themselves were certainly a great deal dirtier than their neighbours, the Lushais." ¹⁶

S. Barkataki also wrote in the same vein as follows:

"There is another major tribe called Lakher (who called themselves Mara) inhabiting the southern most part of the district. Their dialect is altogether different from those of other sub-tribes." ¹⁷

However, it is difficult to agree with the above statement as to the distinctive of the Mara or Lakhers from the rest of the Mizo tribes, even in matters of language and customs. One can be more inclined to believe with Chinzah, who said that the term Shindoo was used to refer to the groups shown as Pawis

16. Lorrain, R.A. "Five Years in Unknown Jungles" London, 1912:64
 17. Barkataki, S. "Tribes of Assam" National Book Trust, New Delhi, 1969 : 82,83.

and Lakhers, because closer look into the accounts of them by Lewin, Mackenzie and Parry definitely reveals that the Pawis are included by this term 'Shindoo.' The manners, hair-style and customs of Pawis and Lakhers are quite similar. Their dialect (Lakhers), too, though it may sound superficially quite different from those of other Mizo tribes is not altogether different. I, personally, am rather inclined to believe what B.K. Barua said in his 'Publishers Note' to R.A. Lorrain's 'Grammar and Dictionary of Lakher or Mara Language', is true, as follows:

"Lakher is a dialect of Lai that belongs to the central sub-group of Chin languages. The Lakhers are not the original habitants of the country they now live in, but one immigrants from the Chin Hills. The late Sir George Grierson, author of the Linguistic Survey of India, noticed this dialect in his survey of the languages of India, and considered Lakher to be a dialect of Lai." ¹⁸

The Chakmas:

The 1971 Census figure show that the Chakma formed 6.99 per cent of Mizoram population. T.H. Lewin had a rather interesting study of their origin. According to him the first known Raja who reigned over them, Jamaul Khan, first paid tribute of cotton to Moghul Wuzeer Fumuk Shak in about 1715, which means they were in the Chittagong Hill Tracts under a Rajah at the beginning of the 18th Century. They are late comers in Mizoram

18. Lorrain, R.A. "Grammar and Dictionary of Lakher or Mara Language" 1951: 1.

During the British rule they were not allowed to settle down in Mizoram, but a few Mizo chiefs in the western border kept them secretly to work for them. They were allowed to settle down in Mizoram after India got independence and they have increased quite rapidly during the past few years.

Some authors included Chakmas among the Mizo tribes. One the Rev. Vanchhunga (late), claimed to have interview 30 Chinese in Mandalay and also some Burmese who told him a story that there were three Chinese princes who had a dispute over their common land and subjects which resulted in one of them taking with him ten tribes and built a city in Burma which he named Aupataung. The prince's name was Chhinlung. After his death the ten tribes dispersed and migrated west and inhabited Chittagong Hill Tracts, Manipur, Tripura, Chin Hills and Lushai Hills. On the basis of this tale, Vanchhunga included the Chakmas among the ten tribes of Mizos.¹⁹ L. Chinzah is the other writer who included the Chakmas under Mizo, but he did not give any reasons for including them.

The Chakmas in Mizoram still live a semi nomadic life and are still very backward; they speak a language which can be said a broken Bengalee or Assamese. They claim to follow the Buddhist religion which can be called Animistic Buddhism. When Mizoram became a Union Territory they were given an Autonomous District Council within Mizoram. But they have not been able to manage themselves properly.

19. Vanchhunga, "Lusei leh A Vela Hnam Dangte Chanchin," 1955 : 1-4; Printed at the Zoram Printing Press, Aijal.

Taking everything into consideration, it is difficult to find any justification for including them among the Mizo tribes except that they have settled down in Mizoram during the last two or three decades and are carelessly considered Mizos. So I personally prefer to put them down as a non-Mizo tribe. The Mizos called them Takam which may be a corrupt form of Tsakma or Chakma.

The Riangs:

The 1971 census assigned them 2.96 per cent of the Mizo population. They too are new comers to Mizoram. T.H. Lewin, writing in 1870, said that Reeangs, who numbered 15,000 souls in Chittagong Hill Tracts, are the wildest of the Tipperahs, and that they live in close juxtaposition with the independent tribes of Loosais (or Kookies).²⁰ It is most probable that the Riangs in Mizoram came from the Chittagong Hill Tracts as well as from Tripura. They are called Tuikuk by the Mizos. They, too, like the Chakmas, still live a semi nomadic life and are still backward. According to the census of 1971 there were 64,722 Riangs in Tripura. They are to be classed with the Chakmas as a non-Mizo tribes who settled down in Mizoram.

1.10.4 Their Affinity with the Neighbouring Tribes:

The Mizo Tribes:

What Mr. G.A. Grierson in 1901 wrote in the Linguistic Survey of India is an interesting. The following is the quotation from Mr. L. Chinzah which reads:

20. Lewin, T.H. "Wild Races of South Eastern India," 1870:200.

"The word Kuki and Chin are synonymous and are both used for many of the Hill tribes in question. Kuki is an Assamese or Bengali term applied to various Hill tribes such as the Lushais, Rangkhols, Thados, etc. Chin is a Burmese word used to denote the various Hill tribes living in the country between Burma and the Province of Assam. ... The territory inhabited by the Kuki-Chin tribes extends from the Naga Hills in the north into Sandoway District of Burma in the south, from the Myitha river in the east, almost to the Bay of Bengal in the west This vast mountainous Region, from the Jaintia and Naga Hills in the north is the home of the Kuki-Chin tribes. We find them, besides, in the Valley of Manipur and in small settlements in Cachar Plains and Sylhet ... Their total number may be estimated at between 600,000 and 1,000,000. The total 600,000 is based on the information collected for the linguistic survey." ²¹ (L. Chinzah, 1972: 4,5)

Chinzah claimed that these so-called Kuki-Chin tribes, who have numerous sects and clans having different dialects, include Thado, Sokte, Syin, Ralte, Zahau, Lai, Pawi, Lakher, Lusei, Bomzo, Pangkua, Hallam, Langrong, Aimol, Anal, Chiru, Lamzang, Kawlren, Kom, Purum, Hmar, Chimne, Hualngo, Chinbok, Tlanglau, Khyang, Khami, Matu, etc. And the territory where Grierson found in 1901 is still the abode of these people today. ²² (L. Chinzah, 1972; 5-7)

^{21,22}. Chinzah, L. "The Case for the Mizos," published by The Pawi District Council, 1972; p. 4,5-7.

J. Shakespear (1912: 8) also had no hesitation in saying that the Kuki-Chins and Lushais are all of the same race. It is not therefore an exaggeration to say that most of the tribes in the immediate neighbourhood of Mizoram have close affinities with the Mizos in Mizoram and can be said to be Mizos.

The Non-Mizo Tribes:

The Chakmas of Mizoram have most of their kith and kin living in the Chittagong Hill Tracts of Bangladesh. According to the latest available census (1961) there were 124,762 Chakmas in Bangladesh. Tripura State had 28,000 Chakmas according to 1971 census. The Chittagong Hill Tracts has 8,313 Tongtongyas who are virtually Chakmas, and 66,000 Moghs who have quite close affinities with the Chakmas. Considerable intermarriage has been taking place between the three groups. Several thousand Chakma refugees were settled in the present Arunachal Pradesh some fifteen years back.

The Riangs have close relatives living in Tripura and Bangladesh. The total Tripuri population in Tripura, according to 1971 census was 360,654, (This includes Debborman, Ri-ang, Naotia, Jamatia and Uchoi groups) Bangladesh has some 64,000 Tripuris. Their distant relatives are the Garos and some plain tribals of Assam like Rabhas. Their affinity can be traced through their appearance, language and mode of life.

According to the latest statistics available there are 60,000 Garos in Bangladesh and 5,559 in Tripura.²³

1.10.5 Their Culture:

Culture is a term which is not easy to define as it has developed a very wide range of meaning through the science and anthropology. Yet it may be good to have a short definition here. The Encyclopedia of Religion and Ethics defines it as 'humanity's effort to assert its inner and independent being.'²⁴ Kroeber and Kluckhohn, on the basis of review of some five hundred approaches to the definition of culture tried to summarise as follows:

"Culture consists of pattern, explicit and implicit of and for behaviour acquired and transmitted by symbols, constituting the distinctive achievement of human groups, including their embodiments in artifacts; the essential core of culture consists a traditional, i.e., historically derived and selected ideas and especially their attached values; culture system may, on the one hand, be considered as products of action, on the other hand, as conditioning elements of future action."²⁵

23. Lalhminga, C. "The Life and Witness of the Churches in Mizoram," a doctoral thesis, yet unpublished, 1976:21.
24. Shaw, C.G., Culture: The Encyclopedia of Religion and Ethics, 1915, Vol. 4: 385.
25. Kroeber, A.L. and Kluckhohn, C., Culture: "A Critical Review of Concepts and Definitions," Vintage Books, New York, 1952: 357.

C.H. Kraft's definition may be the most up-to-date: "Our Culture is that in terms of which our life is organised." ²⁶ With this broader understanding of culture, I shall deal briefly with the Mizo culture before and after the British administration of their land.

1. The Mizo Culture Before 1890: The Mizo culture prior to British administration of Mizoram which began in 1890, was what some anthropologists would call 'non-literate culture' and some other anthropologists would call 'primitive culture' because the people had not developed writing. ²⁷

According to popular Mizo tradition, the Mizo claimed that they were once given a written letter by God as other races were given and it was a parchment. But they were not keeping it carefully and a dog ate it up. They were then deprived of a written language. Tegenfeldt has pointed out that this myth is found, with some variations, among the Kachins, Karens, Lahus, Was, Akhas and Lisus of Burma tribes of in northern India and the Kuki people north-east Thailand. The Kachin version is strikingly to that of the Mizos, except that they themselves - and not the dog, ate the parchment. ²⁸

2. Their Language: T.H. Lewin perhaps, may be the first who wrote about the language from first-hand knowledge or experience. Let us hear what he said:

"In comparing the Lhoosai dialect with the hill languages given by Major Maculloch on his account of Manipoor, published by the Government of India, although

many words are found to be identical, and the derivation of the tribes from a common stock seems certain, yet Lhoosai dialect is substantially different from those of Manipuri hill tribes given by Maculloch. It would seem closest affinity to those Murring and Thado Kookies of the Manipur frontier. I must needs add that my experience somewhat militates against this theory. I have found the Lhoosai language almost identical with the tongues of Pankho and Banjogee tribes. The different tribes of Lhoosai also on our frontier speak (with slight differences) the same dialect, and this, too, in spite of all these tribes being widely scattered apart over the century, and in many cases having no intercourse with each other. There is certainly not so much difference as there is between the English tongue as commonly spoken, and the blurred patois of a Somersetshire labour. ... The theory in question, therefore, appears to me to deserve more close and careful investigation before a decisive conclusion can be arrived at." 29

This first book ever written on the Lushai (Mizo) language published in 1874, was by this T.H. Lewin. He called it "Progressive Colloquial Exercises in the Lushai Dialect." Ten years later Dr. Brojo Nath Saha published his 'Grammar of the Lushai Language.' Commenting these pioneer works, the Rev. J.H. Lorrain wrote that he and his colleague found them extremely useful

26. Kraft, C.H., "Christianity and Culture," Pre-publication Draft; Fuller Theological Seminary, 1973: 28
27. Taylor, R.B., "Introduction to Cultural Anthropology," Allyn and Bacon Inc. Boston, 1953: 51.
28. Tegenfeldt, H.G., "The Kachin Baptist of Burma" 1974: 46.
29. Lewin, T.H., "Wild Races of South-Eastern India," 1870:247-9.

in their early efforts to learn words and phrases, but neither of them pretended to suggest a mode of literation which could be taught to the Lushai. The Mizo dialects are commonly grouped among the Tibeto-Burman group of languages. Lorrain, in the introduction to his Dictionary of the Lushai Language, said:

"Their speech belongs to the Assam-Burma branch of the Tibeto-Burmese family of languages." ³⁰

It is tonal and, Mendus and Lewis described it as monosyllabic, words of one sound having totally different meanings if the pitch or length of tone be varied in uttering them, and the consonant separated. Henderson of London University classified them into five tones - (i) High level, rising slightly at the end, (ii) High level in which there is a fall in pitch from a fairly high starting point, (iii) Low rising in which the pitch rises from a low level of voice to a fairly high one; (iv) Low falling, which starts on a mid or low pitch; (v) Low level found only a syllable containing a short vowel, and closed by a final stop consonant or by a glottal stop. ³¹

It is believed that the Mizo had already developed poetry before they came to the Mizoram. In fact, Pastor Vanchhunga had collected a number of old songs which he claimed were composed before the Luseis came to Mizoram. These old songs were incorporated in his book, "Lusei leh A Vela Hnam Dangte Chanchin."

30. Lorrain, J.H., "Dictionary of Lushai Language," 1940: v.

31. Lalhminga, C., "The Life and Witness of the Churches in Mizoram," 1976.

Rev. Liangkhaia mentioned three Mizo poets before the Gospel came to Mizoram and said that their names will not be forgotten. ³²

Music was not highly developed but they had invented or borrowed a stringed instrument called 'tingtang' made of gourd, bamboo, string and skin, a kind of violin we may say. Another indigeneous instrument was 'rawchhem' which Mr. Lorrain called 'a kind of bag pipe' with a gourd taking the place of bag, similar to the Chinese 'sang.' ³³ They were also in possession of metal instruments not manufactured by them, it is called 'darbu,' a set of three different sized gongs, which when not in use, fit into one another. Each has a different tone and were used in singing and dancing. They had also 'darmang' a small brass gong, and 'darkhuang' a large Burmese gong used on all occasions when plenty of noise is needed. ³⁴ They also had a 'flute' made of bamboo.

3. Their Economy: As cited earlier, the Encyclopedia Britannica, New Warner edition described their economy as follows:

"Cultivation is carried on according to the nomadic system tillage on temporary clearings in the jungle, but the main occupation of the people is hunting and warfare." (Baynese 1903: 71)

32. Hawla, V., "Mizoram Chhim leh Hmar Kohhran Missionary-te," (Introduction) Nazareth Press, Mizoram, Aizawl, 1970.

33,34. Lorrain, J.H., "Dictionary of Lushai Language," 1940: 379, 105.

Cultivation was shifting slash and burn method, the main crop being rice. Maize, millet and few vegetables, pumpkin, mustard, yam, taro, sweet potato, cucumber and melons were grown. They also grew cotton and developed the art of spinning and weaving. They used indigo for dyeing their cotton yarn. They grow their own tobacco too.

Their domestic animals consisted of fowl, pig, dog, goat and mithun, but they could kill them only for sacrificial purpose and ceremonies so that they had to do hunting and trapping to kill wild animals and birds for food. To supplement these they used to catch fish, crab and water snail from the river occasionally. They obtained their salt from salt springs by means of evaporation. They invented very ingenious traps for bird, animal, fish and crab. These traps are still in use even today, especially in the interior villages.

Inter-tribal, inter-clan or inter-village warfare was very common. Attempts to attack, plunder and take captives was the order of the day. A popular folk-tale spoke of war between the people in the south and the people in the north. They had no market or current money among them; but they were aware of its use, and employed it in purchasing articles in the frontier markets. (T.H. Lewin, 1870:272) Every family was a unit expecting to be self-supporting in everything. At the birth of a child, if it was male, the parents would say, "A! he would become a brave hunter and warrior and will kill animals and enemies." If it was a female, they would say, "Oh! she would become a beautiful maid and will bring in a handsome marriage price." 35

Even before they came to the Mizoram the Mizos had already developed bamboo and cane industry and made different kinds of baskets for carrying and storing up things. They made their pots and plates out of clay mixed with fine stone chips and baked them in the fire. Some people had already acquired brass pots. They had only a few instruments like dao, knife, small hoe and spear.

4. Their Society: Mizo society is a patriarchal one; the old sayings imply that women had no status in the society. The English version would run like this: (i) "Women and crab had no religion," which means a woman simply follows the religion of her husband or her father and could have no religion of her own. (ii) "Women and old fence can be replaced," which means a man is at liberty to replace his wife if he thinks she no longer serves his purpose. (iii) "Women's word is no word just as the crab's meat is no meat," which means women's word should not be taken seriously. They live in what anthropologists commonly called "patrilocal extended family." 36

5. The Village System: All the Mizo villages were built on hill tops most probably for health and security reasons, and each village was sovereign independent state, ruled by its 'lal' or chief, who was assisted by a cabinet of 'upas'

35. Carter, H.W., "Chhim Bial Kohhran Chanchin," (History of Mizo Church) 1945: 2.

36. Taylor, R.B., "Introduction to Cultural Anthropology," Allyn and Bacon, Inc., Boston; 1973: 256.

meaning elders appointed by the chief himself. All cases were brought to him for trial. The chief was a father to his subjects, he helped them when they were in distress and if he fell into difficulties, they, in turn helped him. A general idea of relationship between the chief and his people can be formed from the following quotations from T.H. Lewin.

"The chief directs in war, and must be the first to attack and last to retreat. Once I noticed a drunken Lushai rudely pushed the chief out of his way. The chief simply gathered his mantle more closely around him and continued his conversation with me. "What is this?" I asked, do you not punish disrespect in your followers? "Disrespect?" he exclaimed, why, the man is drunken and incapable of disrespect! But putting his condition aside, here all are equal, on the war path or in the chase, if he disobeysame he would die, but here is as his own house!

The chief's house is built for him free of cost and his his land cultivated by the unpaid labour of his followers, for public purposes, such as feast days, receptions, entertaining of guests, etc., the chief sends for anything that may be required from the person who has it. On the other hand, if any man is in want, he walks into the chief's house and takes what he needs. "He is a chief," they say, "and will receive more gifts. All we have is his, so also his goods are ours. Who should give to us if our chief does not?" 37

37. T.H. Lewin, "A Fly on the Wheel," W.H. Allen and Co. Pall Mall, 1884: 266.

All criminals could take refuge in the chief's house even the avengers of blood, pursuing a murderer absconded red-handed, were not allowed to pass beyond the threshold with weapons in his hands. But by seeking refuge under the chief's roof the fugitive becomes the chief's slave. The poor and destitute also could take refuge in the chief's house and becomes his slave. Some slaves are captives taken in war.

As common to non-literate societies, Mizo children received their primary education at home. Boys learn their trades from their fathers and girls learn theirs from their mothers. At meal time when all the family would sit in a circle on the floor, eating food from a large common wooden plate, the father who is the head of the family would give assignments of work to the family members and would speak words of advice or caution to his children.

In order to sustain the society, security was paramount. This was partly achieved by the principle of Zawlbuk, the youngmen's barrack or quarter near the chief's house, situated usually in the centre of the village, while the whole village was fenced with a stockade to prevent easy entry at night. All unmarried men slept in the Zawlbuk, and were gathered in one place ready at a moment's call in case of danger and emergency. All the boys in the village, from a time not long after they were weaned until they reached puberty, were responsible for supply of firewood for the Zawlbuk. Monitors were appointed to discipline the young from the time they join this

duty. The monitor had the right to punish any boy who failed to perform the common task. Zawlbuk would brook no interference from meddling parents and those who acted indiscretion were up against all the youngmen which was a rather dangerous situation. The chief was the only person who could throw stones on the roof of the Zawlbuk with impunity to silence annoying chatter. Zawlbuk served as a guest's house too, and married men also spent considerable time at Zawlbuk, taking their cane or basket work with them and chatting with friends and strangers. It was a place where boys and youngmen received their training in wrestling and other exercises and heard stories of brave and noble deeds from the older folks. Dr. N. Chatterjee, Senior Research Officer of the Mizoram, has recently done a research on the role of Zawlbuk and wrote a little book under the title "Zawlbuk'as a Social Institution." She came to the following conclusion.

"The Zawlbuk was indeed a superb institution of the Mizo society which succeeded in building up their unique style of life. While it prevented crude conformity and anomic Laizsezfaire on the one hand, it implanted in them a deep love of freedom and a real respect for their community-based social organisation on the other." 38

Phillip mentioned the existence of a similar situation among the Naga, the aboriginal tribe of Chota Nagpur and Madhya Pradesh in India and the tribals of Melanesia and Polinesia. 39

38. Chatterjee, N. (Mrs) "Zawlbuk as a Social Institution"1975:a.

39. Phillip, P.T., "The Growth of British Churches of Tribal Nagaland," an unpublished M.A. thesis, 1972: 184.

There were other village officials besides the chiefs and the councilors, they were the village blacksmith called 'Thir-deng,' the village priest called 'Puithiam' and the village crier called 'Tlangau.' Each of them received some remuneration, big or small, from every family in the village for their services to the community. (For fuller information about the village officials, see Parry, N.E. "A Monograph on Lushai Customs and Ceremonies," 1928: 1-8.)

Something must be said here about 'Tlawmngaihna' a term which has no exact equivalent in English. It really represents the Mizo ethical code and good form. A person who possesses 'tlawmngaihna' must be courteous and industrious. He must always be ready to help others, even at considerable inconvenience to himself, and must try to surpass others in doing his ordinary daily tasks efficiently; in theory 'tlawmngaihna' should enter into every compartment of Mizo life, and in general a good citizen was one who was foremost in meeting calls upon his time which were really necessary for the good of the village. The elders of the village always kept their eyes open to find out those who had the greatest 'tlawmngaihna.' In recognition of their selfless, sacrificed services to the community, they were always rewarded by public acclaim and were often invited to share selected feasts held by the chief in his own house. Commenting on 'tlawmngaihna' N.E. Parry said, "It is really a very good moral code enforced solely by public opinion, unfortunately, with the growth of enlightenment, there is a tendency to neglect their 'tlawmngaihna.'" (N.E. Parry, 1928:21)

Closely connected with 'tlawmngaihna' is Mizo hospitality. Any Mizo would take in a stranger for a night and provided him, all free of charge, not only with supper, but also with breakfast next morning and a packet of lunch wrapped in two big leaves for the journey.

6. Their Marriage Customs: Marriage was purely a civil contract although a pseudo-religious ceremony was performed. If after courtship a youngman wanted to marry his girl, he would inform his parents who, in turn, would send two mediators called 'palai' to the girl's parents. Two considerations then arose, namely, the willingness of the daughter and the reasonableness of the marriage price which the boy's family were prepared to pay. If these two matters were satisfactorily settled, the wedding day was soon arranged. Feasts were prepared and on the fixed day the palai handed over the agreed marriage price on behalf of the groom to the girl's parents and the marriage contract was made. Usually the whole village was invited to the marriage feast. In the evening the bride was brought to the groom's house, and the village priest killed a fowl, provided by the groom, and pronounced certain charms. The fowl was called 'remar' meaning 'the fowl of agreement.' Just after the killing of the fowl, the couple pledged each other in 'zu' (rice beer), after which the bride and her friends retired to her father's home. She would then be presented, with her belongings, to the groom the following evening, to live with him permanently. (For more details of marriage customs, see Shakespear, 1912:50-53f, Parry, 1928: 21-49).

Polygamy was indigeneous among the Mizos, and man could have as many wives as he could afford. But experience taught them that two wives in one house is not conducive to peace, and consequently polygamy was almost entirely confined to the chiefs, since very few others could afford to keep up two or more establishments.⁴⁰

7. Local Customs: The Mizos had quite elaborate legal code concerning social offences, including offences against persons, against animals, against property, but we cannot deal with them all here. However, something has to be said about inheritance. The laws of Mizo inheritance are based on specific principles which, if mastered, can generally be applied to the satisfaction of public opinion. The youngest son is the heir to the father's property. The reason for this is that he will be the one to look after his parents in their old age, long after the others are fledged on their own. In actual practice, however, other brothers also often have a share in the property, but the youngest always inherit the major share and the eldest son would be the next to him. But there can be no inheritance without acceptance of all the responsibilities involved. In the absence of a son, the heir is the nearest male relation to the deceased. McCall, writing in 1949 had said, "Without any ambiguity, Lushai has been, and still is a country for men before it is for women."⁴¹ Let me conclude this brief consideration of the Mizo local customs with McCall's general observation:

"The customs we have just examined disclosed a very comprehensive and almost scientific code of family and social relations, a condition which would suggest an accompaniment of appropriate ceremonies and sacrifices on the extensive scale."⁴²

8. Their Religion and World View: Most writers described the Mizo religion as animism and A.G. McCall has said, "Before the occupation of their land by the British, the Lushais were wholly animists." (1949:67) According to T.C. Hodson, Mizo religion exhibits traces of mixed origin, having feature in it which recall some of the notable characteristics of the system of their cogeners, east as well as in the most distant north, all of whom speak cognate dialects. (Encyclopedia of Religion and Ethics, Vol. 8:197) One of the Mizo historians, Rev. Liangkhaia, believes that the religion of the Mizos in the consciousness of their need for deliverance from physical illness and from other misfortunes which they attributed to evil spirits.⁴³ The earliest known sacrificial charm would indicate there was a time when they did not know whom they should invoke in time of need. The charm may be rendered in English as follow: 'Oh, hear us and answer us, thou who was worshipped by our ancestors.' At a later period the sacrificial invocation was addressed to 'Sa' and 'Khua'. Liangkhaia schemes that the two objects of worship were eventually combined and became 'Sakhua'

40. Parry, N.E., "A Monograph on Lushai Customs and Ceremonies" Govt. Press, Shillong, 1928: 21-49.

41. McCall, A.G., "Lushai Crystals" London; 1949: 26, 67.

42. McCall, A.G., Ibid., 1949:118.

a term which has been used for translating the English word 'religion.' (1945: 25) According to Shakespear, 'sakhua' was the spirit who presided over each clan. All sacrifices to him had to be performed by a 'puithiam' (priest) and only members of the family could be present at the sacrifice. ⁴³

The conception or beliefs of Mizos about spirits was that they believed the existence of various kinds of spirit persons, good as well as bad ones. Belief in the existence of a Supreme Spirit or Being had already developed among them before Christianity was presented to them. J. Shakespear said that practically all divisions of the Lushai-Kuki family believe in a spirit called 'Pathian,' who is supposed to be the Creator of everything and is a beneficent being, but has, however, little concern with men. ⁴⁴ McCall also said, "Old Lushais believed in the existence of one Supreme God, a god of all humanity and goodness." ⁴⁵ This term 'Pathian' was adopted among the Mizos for the Christian God.

They also believed that there are other good spirits, such as, Khuanu, perhaps was used in pre-Christian days, sometimes as identical with Pathian and sometimes as distinct from Pathian. The term is still used as a synonym with Pathian in poetry. Pu Vana, which literally means 'Grandfather Heaven' was thought by many people to be another name for

43. Shakespear, J., "Lushai-Kuki Clans" 1912: 62.

44. Shakespear, J., Ibid. 1912: 61.

45. McCall, A.G., "Lushai Crysalis" Luzac and Company, London, 1949:68.

Pathian. Vanchung Nula, literally meaning Maiden in Heaven Above is mentioned in many folk tales. It should be noted here that sacrifices were offered only to Pathian. Khuavang is another term used sometimes as identical with Pathian. Lasi is the spirit which presides over hunting and offering of Lasikhal sacrifice before hunting was believed to bring success.

The Mizos also believed the existence of many malignant evil spirits. They believed the world in which they lived was full of evil spirits to whose malignant influence were ascribed all the diseases and sufferings which affected mankind. They believed that the hills, the rocks, the streams and the trees were inhabited by various demons known as 'ramhuai' and those in the water 'tuihuai'. They were believed to have the faculty of taking any shape, that no constancy was ever attached to their form. Shakespear has some interesting account of these 'ramhuai' as he described by those who claimed to have seen them.⁴⁶ But McCall asserted that no one had really seen a ramhuai in its supernatural setting, and that if anyone alledge he had seen, his story was usually discounted and he himself considered not too nice to know.⁴⁷ I, personally, don't think Mr. McCall's statement was true of the pre-Christian era. The Mizos were in constant fear of them, and it was to appease them that they offered all kinds of their animals for sacrifices.

46. Shakespear, J. "Lushai-Kuki Clans," 1912: 66f.

47. McCall, A.G. "Lushai Crysalis" 1949: 69.

9. Ancestor Worship: Shakespear contended that while ancestor worship could scarcely be said to the religion of the Mizos, they firmly believed that the spirits of the dead are constantly present and need to be propitiated, and one of the Thangchhuah Feasts was in honour of the dead.⁴⁸ Also another one festival called 'Mimkut' was performed in honour of the dead as well as to offer food to the needy spirits of persons who died not very long ago.⁴⁹

10. Sacrifices: J. Shakespear classified the numerous sacrifices made by the Mizos into eight classes.

- (i) Sakhua - A sacrifice to the guardian spirit of the clan of family.
- (ii) Khal - Sacrifices to spirits to frequent the village and houses.
- (iii) Daibawl - Sacrifices to propitiate the spirits in the jungle, streams and mountains.
- (iv) Various sacrifices in case of sickness.
- (v) Sacrifices to cure barrenness in women.
- (vi) Nauhri - A series of sacrifices to be performed in one's life time in a particular order.
- (vii) Sacrifices connected with hunting and killing animals.
- (viii) Sacrifices connected with agriculture (jhuming).⁵⁰

48. Shakespear, J., "Lushai-Kuki Clan," 1912: 65.

49. Hrangthiauva and Lal Chungnunga, "Mizo Chanchin," (History and Culture of the Mizos) 1978: 68,69. Aizawl.

50. Shakespear, J., "Lushai-Kuki Clan," 1912: 70.

10. Festivals and Feasts: The Mizos had three annual festivals called 'Kut' marking three different stages of the agricultural process.

(i). Chapchar Kut: This could be called 'Spring Festival.'

It is held after completion of the heavy work of cutting down the forest for jhum and is the most elaborate of all the festivals. It always lasted three or four days, during which drinking, feasting and dancing continued. Mr. Lloyd, referring to this festival, said that the first missionaries often saw whole villages drunk for several days.⁵¹

(ii). Mim Kut: We may call this 'Autumn Festival.' It is held after the harvest of maize crop and completion of weeding work in the rice field. It is held in honour of the deads and the first fruit of the crops are offered to them. It is a rather solemn occasion and no animal is killed.

(iii). Pawl Kut: We may call this 'Harvest Festival'. It is held immediately after the rice harvest. Duration of drinking and feasting depends on the amount of liquor available for the occasion. It was partly because of the excessive drinking during the festivals of both Pawl Kut and Chapchar Kut which often resulted in shameful drunkenness that the early Mizo Christians insisted on total abstinence from drinking liquor.

51. Lloyd, J.M., "On Every High Hill," 1957: 20.

12. Life After Death: The Mizos believe in life after death. The soul of a man leaves his body at death, lingers for about three months in or around the house of the dead person, and then leaves the world for the spirit world. The spirit world is believed to have two compartments separated by a river called 'Pial.' One compartment is called 'Pialral' where only those who earned the Thangchhuah title during their lifetime could go. Life in the Pialral is luxurious. Plenty to eat and no work to do. The other compartment is called 'Mitthikhua,' the compound word literally meaning 'village of the dead,' All dead, excepting those who can go to Pialral go to Mitthikhua, where life is dull and colourless.

According to T.C. Hodson, those, who go to Pialral live there for ever, but those who go to Mitthikhua die again to be born as butterflies, then they die a third time and re-appear as dew on the ground. As dew entered the loins of a man and are reborn as human children. 52

Something must be said here about Thangchhuah title which is a passport to Pialral or Paradise. There are two ways of earning the title, both of which are really difficult.

Thangchhuah itself is a compound word, 'thang' meaning fame and 'chhuah' meaning accomplished. Hence, Thangchhuah means 'accomplishment of all that is required for fame.' The two ways of earning the title are: (i) In Lama Thangchhuah' and (ii) Ram Lama Thangchhuah' which means Thangchhuah in domestic life and Thangchhuah in wild games, respectively.

13. In Lama Thangchhuah: Mr. Hrangthiauva said that, to earn the title of Thangchhuah in domestic life requires of a person to give a series of special and expensive feasts to the entire village at least six consecutive times. These ceremonial feasts are called (1) Chawnfang, (2) Sedawi Chhun, (3) Zankhuang, (in which the Lusei clan performed Mitthirawp Lam) and (4) Khuangchawi, and the repetitions of the No.(2) namely, Sedawi Chhun after each performance of items No. (3) and No. (4) as supplementary. ⁵³

(1) Chawnfang: To perform this ceremonial feast a man has to slaughter two full grown pigs and two piglings for the feast. He also has to prepare about 40 pots of Mizo beer for the occasion. (One such pot was equivalent to a measure of one kerosene oil tin of about 18 litres) The whole village, in exception of the children, then enjoyed the feast.

(2) Sedawi Chhun: This ceremonial feast required slaughtering of one grown up mithun, one full grown pig and two piglings. The same amount of Mizo rice beer as in the case of Chawnfang has to be prepared for the occasion. In the same manner as Chawnfang the whole village was entertained with the big feast.

(3) Zankhuang: This is the third in the series of the ceremonial feasts. The requirements for this feast are same

52. Hodson, T.C., Lushais: "Encyclopedia Religion and Ethics," Vol. 8: 198.

53. Hrangthiauva, "Mizo Chanchin" 1978: 48; also Challiana, Rev. "Pi-Pu Nun," Reprinted in 1972: 33-37.

as Sedawi Chhun. In addition a raft-like platform which can be lifted up was constructed, and in the night the relatives performed the ceremonial lifting up of the platform outside the house.

When this ceremonial feast is performed by the chief or by a Lusei clan one more item called "Mitthirawp Lam" was added. Effigies or images of dead members of the family, as many as those that were clearly remembered, were constructed in a life size and were decorated as though they were alive, and were fastened on the platform. The family members and the close relatives would wail and weep over them as if they are just dead at the moment, and that was the reason the ceremony was called by the Lusei clans as "Mitthirawp Lam" which literally means 'Ceremony of Dead Ones.'

(4) Khuangchawi: The fourth and the last ceremony in series is called Khuangchawi. This ceremonial feast is the most elaborate and biggest one. It requires slaughterings of three male full grown mithuns, one female full grown mithun, a full grown pig and two piglings, and one grown up he-goat. A good amount of Mizo rice beer, about 300 or more pots, were prepared before hand. A platform on which the performer's family, particularly the man and his grown up daughter/daughters, if any, should stand, would be constructed. On the day of the feast they would then stand on it and the close relatives would lift up the platform with the family on it. The man (performer) would then

throw down gun, gong, money, and other valuable things from the platform to the ground, and anyone who could snatch these valuable things for themselves could retain them for themselves. However, the real gun and gong were not used at that time but symbolic materials, and obtaining of which the person would get the actual gun and gong.

As already mentioned before, the item No. (2) has to be repeated after each ceremony of the items No. (3) and No. (4) as supplementary.

14. Ram Lama Thangchhuah: This is another way of earning a Thangchhuah title. While a title of Thangchhuah in domestic life could be earned by only those who were really well-to-do and prosperous persons in Mizo life, Ram Lama Thangchhuah (Wild Games Thangchhuah) could be earned by a man who is an exceptionally good hunter, healthy enough to endure many hardships and having had someone else to work for livelihood of the family. It is really a difficult title to win. It required of a person to kill a small kind of male deer, a big kind of full grown male deer, a grown up bear, a wild boar of big tusks, a full grown up wild male mithun and in time past included also a wild elephant. In addition to these, to kill an eagle, a big flying squirrel and a big venomous snake called 'rulngan' was preferable, though it was not compulsory for earning the title.

Killing these animals alone was not enough for winning the title. Each of the killing of them should be celebrated by slaughtering of either pig or mithun for feast, accompanied with 'zu' the Mizo rice beer.

One would be aware of the fact that the Mizos, in the far distant past, did not even possess guns but merely used spears for hunting animals. How dangerous it would have been for a person to hunt wild boars and bears with spear alone! Many a time the hunter had to go in the jungle at night and would remain there for a night or nights in search of the animal. Killing a good number of wild animals alone would not do to earn the title unless he successfully hunted down those particular animals, only then could he earn the title. (For detail information, see "Mizo Chanchin" by Hrangthiauva and Lalchungnunga, 1978: 46-66; "Mizo Pipute leh An Thlahte Chanchin," by K. Zawla, 1964: 23-39, and "Pi-Pu Nun," by Rev. Challiana, 1973: 33-40.)

1.10.5 Their Contact With Other Cultures:

We begin this section with a quotation from A.G. McCall:

"Moreover, it is almost sure that the Lushais deeply influenced by varied contacts with predominantly stronger civilizations through the earlier ages for, even in such a desert of culture superficialities, indigeneous society produced some of those traits of nobility, bravery, and hospitality which are common to the most cultured perceptions of human relationship." ⁵⁴

However, it is not known to the Mizos what McCall implied by the 'earlier ages,' if he meant the pre-British contacts we do not have any data. All we possibly can do here is to look at the contacts from available data.

54. McCall A.G., "Lushai Chrysalis," 1949: 34f.

(a) Head-hunting Expedition Period, (1760-1890): Middleton has made a rather sweeping statement that Hinduism pervades practically every tribal religion.⁵⁵ The statement is questionable, and it seemed that the statement was not true of the Mizo tribes. According to T.H. Lewin the Mizos were taught by Bengali captives the arts of iron work, like repairing the lock of gun, making spear-head and fishhooks (1870+ 271),⁵⁶ and he said that when Mary Winchester was rescued by the British from the Mizos, over a hundred captives from British India were released.⁵⁷ These were most probably Bengali Hindus and it must have been from those captives they learned the story of Sita and Ram in the Hindu religious writings. But they did not regard them as deities. The belief in rebirth after death, mentioned before, may perhaps be taken as a possible influence of Hinduism, but I personally am more inclined to believe, with Rev. Liangkhaia, that this belief was borrowed from the Burmese Buddhists at an early date.⁵⁸

Woodthorpe made mention of a broken Burmese idol placed inside the tomb of a Lushai (Mizo) chief.⁵⁹ He also mentioned that they found at the foot of the Lushai Hills rudely curved figure of a god and goddess about three feet high. The god was sitting cross-legged on some broken stones and goddess was standing in a small low-walled enclosure. But he was unable to find out when and how the figures came to the place and whom they represented.

55. Middleton, V.J., "A Pattern of Church Growth for Tribal India" an unpublished M.A. Thesis, 1974: 14.

56. Lewin, T.H., "Wild Races of South-Eastern India," 1970:271.

The idol mentioned and the pagoda-like buildings found in Mizoram towards the close of 19th Century suggest the beginning of Buddhist or Hindu influence. Had the Mizo been left alone they might have been claimed by the great religions of the neighbourhood, viz., Hinduism and Buddhism before they were claimed for Christ. Their near neighbours, the Meiteis of Manipur and the Chakmas of Chittagong Hill Tracts, were absorbed by Hinduism and Buddhism, respectively, before they were claimed for Christ.

(b) Contact With the British: (1776-1947) From available data the first recorded meeting between the Mizos (then known as Kukis) and the British official took place in 1776. This seemed to be a casual and friendly meeting.⁶⁰ In 1850 Col. Lister managed to penetrate the North Mizo Hills jungles and found the Mizos to a race, capable of endless troubles at any time anywhere along the British India settlement bordering their land, unless subjugated once and for all time. A few years later Captain Lewin, then Deputy Commissioner of Chittagong Hill Tracts took a bold and unofficial march into the country and made peace with a powerful chief in south Mizo, named Rothangpuia, who remained a faithful friend even during the British expedition in 1871.⁶¹

57. T.H. Lewin, "A Fly on the Wheel," 1884: 383.

58. Rev. Liangkhaia, "History of Lushai," 1945: 2.

59. Woodthorpe, R.G., "Lushai Expedition," London, Hurst & Blockett, 1873: 282, 62f.

60. Lewin, T.H., "Wild Races of South-Eastern India," 1870: 281.

61. Lewin T.H., "A Fly on the Wheel," 1884: 383-432.

The second military expedition known as 'Chin Lushai expedition' was launched in 1889-1890. Most of the Mizo chiefs were subdued in 1893 which marked the beginning of a new era, viz., the British rule and the work of Christian missionaries in the country. McCall described the impact of this new era on the people as follow:

"The advent of the British form of government and control for a time certainly paralysed the people; and the British occupation of Lushai marked the present of a power hitherto unforeseen and imagined. The world of Lushai staggered and bewildered." ⁶²

During the rule of some 50 years, there was a succession of about 20 officers in-charge of the country's administration. They were helped by a few military officers in keeping law and order. These selected few officers made, on the whole, a good impression of the British in the minds of the people. The entire educational work was delegated to the Christian missionaries whose achievement no one can fail to recognise. During the period between 1894 and 1968, fiftyfive British missionaries served in Mizoram, some for a long period of over thirty years, while some others remained only for a short period. They were instrumental for the rapid change of the Mizo culture as McCall has said, "It has been left to the mission to impose culture and political influence upon the people." ⁶³ He pointed out also that the salaried jobs created

62. McCall, A.G., "Lushai Chrysalis," 1949: 196.

63. Ibid. 1949: 235, 216.

by the Government and the Mission inevitably brought about formation of an indigeneous oligarchy which stimulate individualism. Nair, on the other hand maintained that the Mizo society always been egalitarian and the average Mizo is no respecter of person.⁶⁴

(c) Contact with Wider World: Before the British occupation of the country, T.H. Lewin persuaded seven chiefs of south Mizo to accompany him to Calcutta to see the Governor General of Bengal. He took the chiefs and their selected followers, a party of 27 men to Calcutta in 1873. The chiefs after paying their homage to the Lieut. Governor, did not want to see the Governor General and returned to their domain without seeing him. They remained at Calcutta a fortnight and were shown many wonderful things. Mr. Lewin records, however, that neither the magnificent of the city nor the palatial residence of the Lieut. Governor did impress them.⁶⁵

The first opportunity of overseas service for the Mizos opened during the First World War. About 2,100 youngmen marched out from their country in April, 1917 as the 27th Indian Labour Corps. After the year's adventure unto the unknown world, 2,029 out of 2,100 came back home in 1918, after the war was over. They could not accept the offer of a sightseeing visit to London because they were anxious to get back home early. Mr. Savidge remarked that they learned many useful lessons during their stay in France.⁶⁶

64. Nair, C.N.S., "Mizoram" The Illustrated Weekly of India , Annual, 1973: 184.

65. Lewin, T.H., "A Fly on the Wheel" 1884: 460.

During the Second World War some four thousand Mizo youngmen enrolled in the Indian Army, Navy and Air Force. A number of them served as Commissioned Officers and many of them served in overseas countries. A number of youngwomen also served in the Women's Auxiliary Corps and the Auxiliary Nursing Service. Towards the end of the war, when the Japanese were advancing on the border, Mizoram (then Lushai Hills) was full of the British and Indian soldiers. Thus the Mizos had large scale contacts with more civilized races in their own land and in other lands because of the wars.⁶⁶

Besides the wartime contacts the number of young people going outside their country for higher education and jobs has been increasing, and more rapidly after the Indian independence. During the last two decades a number of them had the opportunity to go abroad for higher studies and for service in the Indian Foreign Service.

These various contacts have in one way or another influenced the cultural change of the Mizo people, and we shall see that the cultural change of the people enhanced their progress and advancement in the education, even of the women.

(d) Culture in 1971: The vast political, constitutional and administrative changes that have taken place in Mizoram in the discussion of the evolution of the present

66. Liangkhaia, "History of Lushai, Part Two," 1947: 44-47.

name and status of the country. So let me repeat again Mr. C.N.S. Nair, who served in Mizoram as administrative officer in different capacities during 1969-71, made the following observations which I think is a good summary statement of the cultural change.

"The transition in the Mizo Hills from a primitive to a fairly modern society occurred at an incredibly swift pace. At the dawn of the present century, the British administration put an end to inter-tribal wars and brought about peace in the Lushai Hills. Missionary activity and the consolidation of administration ran concurrently. The earliest missionaries reduced the Lushai dialect into writing and translation of the Bible followed closely. Schools and dispensaries sprang up and within a few decades the entire population embraced Christianity. There are no practitioners of the traditional in Mizoram today. A community accepting a new religion 'en masse' has few parallels in the tribal areas of North-Eastern India ... No other part of the country can boast so many primary schools, middle schools and high schools in relation to the size of its population. And Mizoram has a literacy of over 50 per cent, second only to Kerala." ⁶⁷

With the introduction of popular education in Mizoram, the good old Zawlbuk institution gradually disappeared before

67. Nair, C.N.S., The Illustrated Weekly of India Annual; 1973: 184.

the Second World War. The old customs, festivals, ceremonies and feasts which were always marked with drunken orgies have been replaced by Christian festivals and ceremonies which are marked with a very different atmosphere of feasting and a new dimension of singing praises to the Christian God.

Semi-nomadic tribes, whose occupation was said to be hunting and warfare, and who were once described by Calcutta newspaper as 'irreclaimable savages' could now become among the most enlightened citizens in the whole of India.

Due to slow development of roads and other communications in Mizoram, development in the field of agriculture and industry has not been significant. Nair's conclusion of his article on Mizoram expresses the fact as seen by a non-Mizo as follow:

"From inter-tribal wars and spirit worship, the Mizo has come a long way in a short span of time. Today he is very westernised, ambitious and restless. The search for an equilibrium between tradition and modernity, spirit and materialism, ambition and realism is still going on." ⁶⁸

From a cultural and educational point of view, we would say that from head-hunting, sacrificing to demons, and with many taboos and useless superstitions, the Mizo has come a long way in a short span of time to modern civilization. For this the credit should go to God, the zealous Christian Missionaries who pioneered the education in the country and the Government of free India.

68. Nair, C.N.S., The Illustrated Weekly of India, Annual, 1973:185.

1.10.7 Raising the Status of Women:

We have seen that Mizo society is patriarchal. In pre-Christian days the place of women in the society was very low indeed. When girls' education was introduced, public opinion was against it. As many Mizos then embraced Christianity within about three decades of time Mizo women have been liberated by Christianity itself. They have been allowed all educational facilities open to boys. Many are now in professions, business and some in political administration. One woman is among the first 33 members of Mizoram Legislative Assembly. Miss G.R. Roberts, one of the full-time lady missionaries who remained in Mizoram for well over 20 years, has rightly said:

"Had church and community life developed unilaterally and had women not been allowed this greater freedom it would have been a bad thing for the church. The highly organised women's work - rice collection, conferences, stress on the Christian home, etc." (Answer to the questionnaire sent out by C. Lalhminga, 1975).

1.10.8 Statement of the Problem of the Present Investigation:

The problem of the present study has been stated as below;

"A STUDY OF THE DEVELOPMENT OF WOMEN'S EDUCATION IN MIZORAM."

1.10.9 Terms Defined:

For the purpose of the present study the following definitions have been accepted.

(a) "Development": In the present investigation the term

'development' means a system of progress through successive stages to a higher or more full grown state, particularly a historical progress.

- (b) "Education": The term 'education' in this study refers to 'Western Education' introduced by the Christian Missionaries among the Mizos.
- (c) "Lushai Hills" and "Mizoram": These two terms are one and the same which refers to the present abode of the Mizos.
- (d) "Lusei"(Lushai) and "Mizo": The terms 'Lusei' (Lushai) and 'Mizo' in the present investigation are synonym. They refer to the same people, the natives of Mizoram. Strictly speaking, however, Lusei is a chief clan of the Mizo tribes.
- (e) "Aijal" and "Aizawl": These two terms are one and the same in different spelling, just like Gauhati and Guwahati. It is the name of the capital of Mizoram.
- (f) "Lungleh" and "Lunglei": These are also one and the same, the name of the headquarters town of Lunglei District of Mizoram.

1.10.9 Objectives of the Present Study:

The major objectives of the present investigation are as follow:

- (1) to trace the history of Women's Education in Mizoram from inception (1900) to the present time (1982).

- (2) to study the status of women in Mizoram with regard to opportunities in education.
- (3) to examine the contributions of the Christian missionaries and the Government towards women's education in Mizoram.

1.11.1 Scope and Delimitations of the Study:

- (a) For the purpose of the present investigation only formal education with a few training institutions were included.
- (b) In view of the fact that sex-wise split up records of the enrolments and the examinations results of the students for much longer period under study were not available, only few available statistical data have been used in the present study.
- (c) For the purpose of the present study the investigator limited the period under study from 1900 to 1982. Since only few statistical data for the investigation being available, the historical data were mainly used in the study.
- (d) The work was mainly confined within the Union Territory of the Mizoram while some valuable information were obtained from outside, even from the United Kingdom.

Review of Related Literature:

This chapter mainly deals with a brief review of the available research studies related to the development of women's education which have been conducted by different researchers from time to time in different places of India and abroad. As every different kind of knowledge is stored and can be seen in books and libraries, before conducting any study it is necessary to review all the available related literature for obtaining essential information. Man, with a power of reasoning and ability to think of what had been, what are going on and what may be taking place, accumulated and recorded the knowledge of the past and present, even predicting the trend of things for the future, and this knowledge is studied and used by younger generations for application in their lives and to expand the boundary of the existing knowledge. His constant adding to the tremendous store of knowledge makes possible progress in all areas of human endeavour.

A good number of studies have been conducted in the area of development of both men's and women's education. The present review primarily focuses on what work have already been done in the field of the development of women's education and in which direction the future research should be geared with a view to understand the need of women's education in the present world in a better and meaningful way.

This chapter has been divided into two sections, viz., (a) A Studies Conducted in India, and (b) A Studies Done Abroad.

2.1 Studies on Women's Education in India:

Basu, U. conducted the study of "Female Education in Bihar from 1904 to the Present Day," in 1975. His objectives of the study were: to find out the causes of backwardness of education of women in Bihar and to suggest solutions to problems regarding illiteracy, expansion of girls' education, standardisation of primary education, science teaching in secondary schools and so on.

The study revealed that prior to 1904, girls used to attend only the special schools, except for the small girls who studied along with the boys. Though there was some progress in girls' education between 1904 and 1919, it was not as much as could be expected. It was mainly due to noncooperation movement and economic stress. In high school the expenditure on girls' education was almost twice as that of boys. During the period of 1919-1927 the progress still slowed down because of (i) the prevalent customs like purdah and child marriage systems, (ii) the scarcity of trained women teachers and (iii) general unwillingness on the part of the parents to spend money for the daughters' education. The investigator mentioned that, in 1929-1930 the government resolved that priority should be given to girls' education.

He also found out that during the 1937 to 1947 the number of high schools for girls rose from eleven to twelve, middle schools to forty and primary schools to 2,067, and the same period the medium of instruction also changed from English to Mother Tongue. The special grant for girls' education was estimated at 30,000 rupees and twenty scholarships were created for collegiate study. Further, education in independent India has passed from apathetic indifference to eager activity, but women's education did not progress satisfactorily. The progress of girls' education was slow during the First Five Year Plan period. The Second Five Year Plan took note of backwardness of girls' education in Bihar and considered it as one of the urgent problems in the field of education. Special measures were taken to increase the enrolment of girls at the elementary and secondary stages. In comparison to Bihar, other States like Andhra Pradesh, Assam, Gujarat, Maharashtra, Mysore, Punjab, West Bengal and Union Territories had much progress. The major handicaps for progress of girls' education in Bihar were inadequate fund, dearth of trained teachers and attitude of parents of middle and lower classes to girls' education.¹

Das, L. (1973) conducted the study on Development of Secondary Education in Assam from 1874-1947 and its impact on the Social Development. With regard to girls' education he noticed that the Christian missionaries were responsible

1. Basu, U. "Female Education in Bihar from 1904 A.D. to the Present Day," edited by M.B. Buch; Second Survey of Research in Education, p.43.

for the spread of education among girls. They started a network of female schools all over the State and maintained a high standard of efficiency in their institutions and they were pioneers in organizing the training of female teachers. He also found out that the percentage of success in government schools for boys in 1932 was 88.2, in aided schools 78.8, and the girls schools 71.4.²

A study of "Girls' Access to School Education in Gujarat State" was conducted by Desai, C.D. in 1976. The study revealed that in ancient India girls had equal right to undergo the Upanayana Sanskar, and hence they had eligibility to study the sacred Vedic literature and participated in sacrificial ceremony. Around the Third Century B.C. the Aryans' married to non-Aryan women restricted the girls' eligibility to study Vedic literature. The Muslim invasion and rule in India as well as in Gujarat curtailed girls' access to education more, up to the end of thirteenth century. He pointed out that the next period up to 1818 A.D. was a history of woes and struggle due to Maratha supremacy. The overall sense of security and social unsafe condition put the girls within the four walls of home. The advent of the Britishers, as stated by the investigator, in the early nineteenth century was an important exogenous factor which set in a change in Gujarati society. It was in the thirties of the nineteenth century when girls' primary education of modern type began, and that at the second-

2. Das, L. "Development of Secondary Education in Assam from 1874 to 1947." Ibid. p. 45.

dary level began as late as 1880's. At the end of the nineteenth century 23,816 girls out of 1,980,005 of school-going age had access to primary education. The study also revealed that, although the dogmatism was slightly loosened, the general religious and social conservatism acted as obstacles to the education of Hindu and Muslim girls. But the Christians and Zoroastrians did push forward girls' education at least for their community. The investigator pointed out also that the State government's passing on the responsibility of promoting girls' education to private enterprises acted as another obstacle, although it worked very well for boys' education. The detachment of economic value of women's education was another factor strongly affecting the fate of girls' education in the State. The study revealed that the Gujarati society changed much more rapidly in the present century. In 1950-51 thirtysix girls against every sixtyfour boys in the age-group 6 to 11 years, two girls against every ten boys in the age-group 11 to 14 had access to institutionalised education. The study also shows that the expansion of girls' education was, however, much more in the post-independence period .³

Gandhi, Y.R. (1977) conducted a study on "Development of Women's Education in Greater Bombay (1961-1974). The major findings of the study were: (i) 55.7 percent women and 69.7 percent men were literate in 1973-74 in Greater Bombay. (ii) Primary education had achieved the target of 99.6 percent of

3. Desai, C.D. "Girls' Access to School Education in Gujarat State." Ibid. p.45,46.

boys and 70.1 percent of girls to be enrolled during the Fourth Five Year Plan. But the wastage in case of girls had increased from fifty percent to seventy percent in the said period. (iii) Percentage of pupils enrolled in the classes VIII to IX/XII was very low, i.e., 50.2 percent boys and 47.4 percent girls. The percentage of wastage at this level was twentyseven percent in boys and thirtyfour percent in girls. (iv) In Greater Bombay the percent proportion of girls to total enrolment of pre-primary, primary and secondary stages of education in 1973-74 were 45.6 percent, 46.0 percent and 42.0 percent respectively and percent of girls to total enrolment in Arts, Science and Commerce faculties were sixtytwo percent, thirtyone percent and fourteen percent respectively. (v) 'Selfincentive' was the main factor for seeking higher education. (vi) Equality of men's and women's status was yet to be achieved.⁴

"A Comparative Study of the Development of Education in the New Conquests and the Old Conquests of Goa between 1910 and 1961" was conducted by R. P. Karmali in 1975. The study revealed that during the period 1910 to 1961 education in Goa was not universal at primary stage. Goa was the most backward with respect to primary education, when compared with all the other Indian states in 1950-51, 1955-56 and 1960-61. The new conquests were more backward

4. Gandhi, Y.R. (1977) "Girls' Access to School Education in Gujarat State." Ibid. p.48.

in primary, secondary and women's education as compared to the old conquests. Republic did not bring in any phenomenal change in facilities or in expansion but for a relief in the oppressed Hindu community. Missionary contribution in the field of secondary education in English medium and in women's education was significant. Religious instruction was a part of curriculum at all levels. The Portuguese constitution made it compulsory to impart instruction in State religion to all except Hindus. The elementary education was made compulsory, on principle, in 1869 but was firmly enforced in 1956 only.⁵

P.N. Thakkar (1976) also conducted a study on "Development of Female Education in Gujarat after Independence" and has brought out major observations: that the problem of wastage and stagnation in the case of girls students both at primary and secondary stages was persistently typical in Gujarat. In spite of the advancement in numbers, the value of woman and her education was yet to be recognised. He also observed that the economic factor had played a tremendous role in the progress of female education. The study revealed that the society at large and the social customs, values, and beliefs played an effective role in either expanding or hampering the education of females. The study also showed that among the different States of India, with respect to female education, Gujarat held the third position in 1961,

5. Karmali, R.P. "Development of Education in the New Conquests and the Old Conquests of Goa between 1910 and 1961" (A Comparative Study) Ibid. p.51.

while it dropped to the fifth position in 1971, and the progress of female education in figures was doubled in 1971 as against in 1951, while that of boys was raised only by one and a half times. The percentage of female literacy in Gujarat was higher in the year 1971 as compared to that in 1951.⁶

Another study on the Development of Secondary Education in Madhya Pradesh was conducted in 1968 by S.K. Upadhyay. The study traces out that the progress of elementary education, collegiate and university education, teacher education and women education was very limited during the nineteenth century. The progress of girls' education was slow till 1930, but with the advent of nationalist movement, atmosphere was created for a demand of furthering girls' education.

Girls have had more problems than boys in pursuance of higher level of education and one of their main problems that hampered the higher level of education for girls was that of their opinion and behaviour relating to family life.⁷

A study on "A Sample Survey of Women's Opinion and Behaviour relating to Family Life as Correlates of Educational Status" was conducted by S. Sakhare in 1977. In the study comparisons were made between the two groups, namely, having upper level of education and having lower level of education.

6. Thakkar, P. N. (1976) "Development of Female Education in Gujarat after Independence." Ibid. p. 65.

7. Upadhyay, S.K. "A Study of Development of Secondary Education in Madhya Pradesh (1900 to 1961)." Ibid. p.66,67.

As a result of the study he has come to the conclusion that:

(i) a large majority of women held marriage as a matter of obligation; (ii) majority of them considered marriage to be a religious bond, but this support fell with the change of levels of education; (iii) 21-25 was the age range preferred for girls' marriage in opinion and behaviour, (iv) education greatly contributed to minimise the age difference of the life partners both in opinion and behaviour, (v) the sample largely supported intra-caste marriages, which happened to be a matter of social and religious obligation in India in opinion and behaviour.⁸

As equally intelligent to that of men, women's attitudes, too, play an important role in the development of women's education in the light of the present civilization. In this respect V. Mehta (1974) investigated in his study on "Women's Attitude towards Social Issues Concerning Women and Associated Factors." The major objectives of the study were: (i) to find out women's attitude towards social issues like, education, marriage, different professions, participation in political life, social, religious and cultural life, (ii) to verify the conviction that the attitude of women was rarely specific, and (iii) to find out the relationship between some of the demographic variables of the women and their attitudes.

8. Sakhare, S. "A Sample Survey of Women's Opinion and Behaviour relating to Family Life as Correlates of Educational Status." Ibid. p. 124.



The major findings of the study includes: (i) adequate induction was considered as an essential prerequisite for economic independence; (ii) women were in favour of professional education, (iii) marriage and jobs were considered equally important, and (iv) women are less agreeable to such traditional institutions as sect, caste and community and were not afraid of breaking with the socio-religious obligations; (v) women showed a highly favourable attitude towards politics, and (vi) women coming from science group, younger age group, less religious group, and group with more progressive family background were modern and progressive in their attitudes.⁹

J.K. Dave (1971) conducted a study on "Evolution of Female Education in Gujarat till Independence," and observed the following points: (i) The girls were considered a burden on their parents until they were married. (ii) In a family the girl or a woman had no right to property. (iii) Custom of child-marriage was deeply rooted in the society, so that the question of their education was hardly thought of. (iv) The family system was paternal where the eldest male member was the final authority. (v) The role of women was limited and restricted to home life. (vi) It was also found that the British rulers after the Sepoy Mutiny of 1857, did not take any kind of interest in the process of social reform, neither did they recognise any educational reform demanded by the society. For example, S.N.D.T. Women's University was not recognised till independence. (vii) Recommendation of Wood's Despatch,

9. Mehta, V. "Women's Attitude towards Social Issues concerning Women and Associated Factors." Ibid. p. 110.

Indian Education Commission of 1882 and other Commissions and Committees were not implemented wholeheartedly by the government. The investigator observed also that (viii) in the Indian agricultural society, women's work was very heavy as she had to look after the various aspects of agriculture right from early morning to night. (ix) As the children had to care for their younger siblings, the parents, working in the field, were unwilling to send their children to school. (x) Religious doctrines in Gujarat did not have direct control over any educational system during the period under study and they never influenced female education directly in Gujarat.

The study further revealed that factors playing an active part in promoting female education were small institutions like, Buddhi Vardhak Sabha and Gujarat Vernacular Society were instituted. Reformists were enthusiastically throwing away the customary evils, as a result of Social Reforms, public opinion was created gradually and the people began to assign the value to the education of their daughters. The condemned age of consent was gradually relaxing and girls were able to complete their primary education. Public opinion was preparing to give up prejudices against female education. ¹⁰

10. Dave, J.K. (1971) "A Study of Evolution of Female Education in Gujarat till Independence."

An interesting study on "Socio-Economic Background of Married Women Students of the University and Their Educational Problems" was conducted by N. Desai in 1969. The study revealed that sixtyone percent respondents had started their higher education after marriage. The restrictive impact of the marriage was found in the case of sixtyeight percent students who had to become external students after marriage. Some respondents reported unadequacy of time to pursue studies. The students predominantly belonged to upper castes and there was a total absence of scheduled caste students. The respondents belonged to either middle or upper income groups. Forty percent of the students belonged to teacher training colleges. The academic performance of the married women students was good as 56.37 percent never failed and 29.27 percent secured more than 50 percent marks. Economic need was found to be the motivational factor or force where husbands were educated and more particularly whose husbands belonged to managerial or professional positions. A good number of the students were found to be well adjusted to their two roles which many of them exhibited a feeling ranging from acute strain to acceptance of challenge. The majority of husband had the consent for their wives' educational pursuits and a few of them were willing to share the family tasks. The administrators expressed that the married students were irre-

gular in their studies but they were sympathetic toward their problems. Certain basic changes were occurring in Indian social structure with regard to husband-wife relationships; and a new image of married women, who wished to develop her personality, was emerging and there was a growing difference to the criticisms against married women's role as a student.¹¹

"A Critical Study of the Development of Secondary Education for Girls in Gujarat" also was conducted by S.H. Desai in 1972. He observed from the available records of the studies on women's education that had been done in different parts of India that more studies on women's education were carried out in Gujarat than in any other single State of India. The study revealed that, since the formation of separate State of Gujarat in 1960, women's education has begun to receive greater weightage than before in terms of financial allocation. During 1960-70 the State has made rapid progress in the development of secondary education for girls. The investigator pointed out that in 1960 the expenditure on girls' secondary education was only Rs. 45.90 lakhs in the total budget of 3.531 crores for secondary education. Problems regarding girls' education include establishment of more high schools in rural areas, increasing the enrolment of girls by providing more economic incentive and improving social climate for the entry of girls in high schools, and plugging the various holes from which a number of girls dropped out maturely before completing their high school education.¹²

L. Misra (1961), in his study of "Education of Women in India from 1921 to 1955" observed the following results. That there has been a rapid progress in women's education in all the spheres along with the existing evils of wastage and stagnation. There has been a quantitative growth in the number of institutions for women and their enrolment therein. To promote proper planning, a National Committee for women's education has been appointed with State Council in different States. Education for women at the primary and higher stages was still an imitation of boys' education. The enrolment of girls for vocational and special education was still not impressive. Some facilities were being provided to educational institutions but were inadequate. Special courses for women like Home Science, Drawing, Painting, Music, Nursing, etc., still needed improvement. Much emphasis has then being laid on physical education of women. Funds for women's education were available but proper utilization was needed.¹³

A similar study on "Education of Women in Province of Bombay" was conducted by C. Naik in 1949. Through his study he observed that both the social status of Indian women and their educational position were at the lowest ebb in the beginning of the nineteenth century. Women of India have benefited most from the liberalising influence of modern

11. Desai, N. "Socio-Economic Background of Married Women Students of the University and their Educational Problems."

12. Desai, S.H. "A Critical Study of the Development of Secondary Education for Girls in Gujarat"

13. Misra, L. "Education of Women in India from 1921 to 1955."

education and western contact brought about through the British rule. Social position and education of women under Facism and Communism in different countries show that none of them has given perfect equality to women. Hence Democracy is the best form of organisation in the interest of women. The argument of separatists were that they cannot be educated with men in a common system. The problems of educated women arise from the lack of harmony between their developed individuality and aspiration on the one hand and conservative and backward state of the society on the other hand. Education of women lags behind the education of men in almost every branch of educational activity. It is absolutely essential to educate and emancipate the women in order to create a happier society with a higher standard of life.¹⁴

S.B. Rai (1955) conducted a study on "Society and Education (Female) in India (1813-57)" and probed into the problems of caste, religion and social system prevalent in India that obstructed girls' education. He pointed out that May established a girls' school before 1815 and the Baptist Mission established Calcutta Female Juvenile Society in 1920. There were also several organizations and institutions for female education, but no respectable Hindu sent his daughter to school without proper protection. Three kinds of institutions were started by the missionaries, girls' day school, orphanage and domestic teaching. Bethune started a girls' school avoiding

14. Naik, G. "Education of Women in Province of Bombay (1918-1947)."

Christian religious instruction as the Hindu disliked, and on his suggestion the government decided to take effective steps in female education from 1850. In 1854, Wood's Despatch openly advocated for female education. The local Committees in Dacca and Calcutta started female schools when grant-in-aid was sanctioned by the government. In North-West Province, Gopal Singh, Deputy Inspector of Schools, Agra, started movement in 1855, all the communities including Brahmins started sending girls in these schools. A girls' school was opened in Rawalpindi in 1866 and soon after that seven more schools for girls were started. The first war of independence in 1857 caused a set-back to the movement but the enthusiasm of the people made it possible to spread girls' education afterwards. In Bombay and other parts the prejudice against female education began disappearing and the new race of men started regarding women as equal partners in the task of social and national reconstruction. Thus female education started spreading.¹⁵

The North-Eastern Region of India has been considered as one of the most backward areas in the country almost in every aspect of development, including education. However, the social status of women in the region, particularly those tribals belonging to a matrilineal society, is much more favourable when compared to other Indian women. K.S. Lyngdoh (Mrs), in "All India Women Conference, (1979) stated that women in the North-Eastern Region are treated as individuals. They have a

15. Rai, S.B. "Society and Education (Female) in India (1813-57)."

right to ancestral property and have a greater role in decision making on the social and domestic front. Girls are given preferential treatment over boys in almost all spheres, including education. This high status of women is being enjoyed particularly by those girls or women belonging to the matrilineal society. Yet, as pointed out by Dr. (Mrs) Lyngdoh, the percentage of female literacy is low though little higher than the all-India average.¹⁶

Other tribal women of the same region, though belonging to patrilineal society, have also been enjoying social freedom almost equal to that of men in the society, including in education.

There were, as a whole, many stumbling blocks in the way of women's education in India until the independence, such as, the social customs like child marriage and purdah system, the paucity of girls' schools and lady teachers, the absence of suitable curricula and the general belief that educated women do not make good house-wives. Moreover danger to protect the character of women, distrust for the use of education in practical life, economic condition of people, etc., hindered the progress of women's education in India. But after the achievement of independence, the circumstances have changed. The Government of India as well as the State Governments contributed a lot in the fast development of women's education. For example, the Government of India appointed

16. Lyngdoh, K.S. (Mrs) A report on "All India Women Conference, (1979)."

a National Committee for Women's Education under the chairmanship of Smt. Durgabai Deshmukh; the committee made certain suggestions which have been carried on. Then in 1959 a National Council for the Education of Women was set up. Most of the State Governments have established State Councils for Women's Education. A number of States have appointed women as the Deputy Directors of Education in charge of the departments of girls' education. The Central Social Welfare Board has also contributed to the adult women's education. The following girls students enrolment figures will support the upward trends of the progress of girls students in classes XIII-X and XI-XII.

TABLE 2

Enrolment of Girls Students in Classes VIII-X and XI-XII during the Period of 1950 to 1966.

<u>Year</u>	<u>Class</u>	<u>No. of Girls Enrolled.</u>
1950-51	VIII-X	2,04,000
1960-61	„	7,41,000
1965-66	„	14,20,000
1950-51	XI-XII	37,000
1960-61	„	1,32,000
1965-66	„	2,26,000

S.N. Kinkhawala (Mrs) has pointed out that it was expected that the number of girls attending schools in 1986-86 will be 78,42,000 in Standard XIII-X, and 18,69,000 in Standard XI-XII. She further mentioned that, even at the higher level of education

of education the proportion of girls to boys going to colleges was 21% in the year 1965-66. It was 17% in the year 1960-61 and 13% in the year 1955-56.¹⁷

Mrs. Raksha Saran, Patron, All India Women Conference, has also pointed out that in the Fourth Five Year Plan (1969-74) a total outlay of Rs.802 crores was provided for education. However, since this figure, as mentioned by Mrs. Saran, was only about 3% of the gross national product, it was an alarmingly inadequate to cope with the formidable task of education of a nation which multiplies itself so rapidly. In contrast per capita expenditure on education for the U.S.A.; as she pointed out, was \$ 213 as against \$ 2 for India. But if the country depends on its meagre funds the educational targets are bound to recede. Hence the mobilisation of efforts of individual volunteers and voluntary organisation.¹⁸

2.2 Studies Done Abroad:

"The Education of Women, Trends in Education, in Britain", as observed by David Wardle (1978), Dean of Teacher Education, Tadgate College of Higher Education, Cheshire, shows that there was a good increase of women students at universities. In 1921 there were 19,889 women students in universities and increased to 92,483 in 1976/77. He also observed that this expansion had been almost entirely a feature of the post-nineteenfortyfive (1945) period, and, in fact, much of the incre-

17. Kinkhawala, S.N. (Mrs) Development of Women's Education in New India, "Rapid Progress in Women's Education in India after Independence," 1969, p.109.

has occurred in the past ten years. In 1976/77 13,663 women were following post-graduate courses. Again, a large addition must be made to the latter figures for non-university degree courses - a recent innovation on any large scale. In 1975, as many as 27,190 women were in full time attendance in polytechnics. He also mentioned that a final development that deserves attention was the rapid disappearance of single-sex schools and colleges. Whatever the academic merits or demerits of single-sex education be, Wardle said that it could hardly be disputed that its removal was a step towards reducing discrimination on ground of sex.¹⁹

According to Aubrey Eaves (1978) on the subject of "Equal Opportunities for Men and Women, Trends in Education," the home students admitted to first courses at British universities in October, 1973 were 35.7 percent female, or 35.0 percent female if oversea students are included. Eaves observed that, by the end of 1976, percentages of women in first degree were First class honours 25.0, a Second class honours (upper division) 39.5, Second class honours (lower division) 40.1, Second class honours (undivided) 22.8, Other honours 24.4, and Pass or ordinary 33.8. Thus, all First degrees of women is 35.8 percent. He said that it could be seen that in terms of general performance there was only little difference between men and women; hence no evidence of inequality.²⁰

18. Saran, R. (Mrs), A report on "All India Women Conference," (1979)

19. Wardle, D., "The Education of Women, Trends in Education," Winter Issue, 1978, published by the Department of Education and Science, Her Majesty Stationary Office.

20. Eaves, A. "Equal Opportunities for Men and Women, Trends in Education," Ibid.

METHODOLOGY AND PROCEDURE

The kind of methodology applied and followed is mainly what makes any research meaningful and effective. An well organised, sound methodology includes the appropriate strategy in systematic execution of the investigation. It directs and leads the investigator to the target where he desires to reach. This chapter is primarily devoted to describe the methodology and procedure followed for the conduct of the present study. It mainly deals with the following few major aspects, namely,

- (i) Population.
- (ii) Selection of the Sample.
- (iii) Procedure of data collection, and
- (iv) Treatment of the data.

3.1 Population:

"A population may refer to all cases of any specified group of human beings or non-human entities such as, objects, geographical areas, time units, methods, tests or schools. Conclusion cannot be drawn concerning the population until the nature of the units that comprise it is clearly identified," said Van Dalen (1937).¹

1. Van Dalen, D.B. Understanding Educational Research: An Introduction." McGraw - Hill, Inc., 1973,322.

The population of the present investigation comprised all of the educational institutions and girls students therein in Mizoram. In fact, at present in Mizoram there is not a single educational institution to which girls cannot have access as students.

3.2 Selection of the Sample:

After defining the population the next step was to select a representative sample from the population.

There are two basic requirements for sampling procedure to be fulfilled. They are:

- (i) a sample must be representative, and
- (ii) it must be adequate.

It is obvious that drawing a sample from a homogeneous population is very easy since each and every portion of the population reflects the characteristics of the entire population. But for a heterogeneous population it is very difficult to draw a representative sample which would reflect all the characteristics of the population. Different methods are usually used for selecting a representative sample from a heterogeneous population. Great care has always been taken by the researcher in selecting an appropriate sampling technique so as to avoid every possibility to give undue weightage for a particular group or sub-group so that the result might not be biased and inadequate sample.

After consulting the available literature and thorough discussion with the experts, it was found that the sample could only be taken from all available resources to fulfil the need of the present study. Also, in view of an ever increasing educational institutions year after year in Mizoram and almost all the schools and colleges were co-educational institutions and in fact, there was not a single school or college exclusively for boys in Mizoram, and that sex-wise split up records were not maintained for much longer period under study, the investigator did not attempt to draw any sample for the study but worked on whatever available resources which were relevant for the study.

3.3 Objectives of the Present Study:

The major objectives of the present investigation are as follow:

- (1) to trace the history of Women's Education in Mizoram from inception (1900) to the present time (1982).
- (2) to study the the status of women in Mizoram with regard to opportunities for education.
- (3) to examine the contributions of the Missionaries and the Government towards education in general and women's education in particular.
- (4) to examine factors, if any, for and against women's education in Mizoram.

3.4 Procedure Followed for Collection of Data:

Every available literature, books, booklets, magazines and journals, files and documents, etc., both in English and Lushai (Mizo) were consulted for needed information about education in Mizoram. various offices and libraries in North and South Mizoram were

visited and a good number of Mizo educationists and other persons concerned were consulted and interviewed for the purpose.

When it has been learnt that most of the school records and reports, made by the respective Honorary Inspector of Schools of the North and South Lushai Hills, were taken down to U.K. by the last missionaries at the time of their departure, without leaving the copies behind, the needed available information were then obtained from the National Library and Archives in U.K. through the kind and sympathetic surviving missionaries and a Mizo gentleman who personally went to the place in U.K. for his research work.

Since the school administration in the North and South Lushai Hills were run independently till 1952 by the two different Missions, the Welsh Presbyterian Mission in the North and the English Baptist Mission in the South Lushai Hills the collected data from each source were also arranged in two sections, one section for the South and the other for the North. At the same time the Government Administrative Reports, which combined the account of education of the North and South Lushai Hills, had run concurrently, and this has been incorporated in the account of education of the North Lushai.

3.5 Treatment of the Data:

In the absence of sex-wise split up records of the enrolments and various examinations results of the students for much longer period under study, the available historical data of the education with a very few numerical figures thus obtained were subjected to analysis and interpretation with a view to derive certain conclusions regarding the development of women's education in Mizoram.

The available, scanty statistical data thus obtained were analysed in terms of percentage only.

The procedure followed in analysing the data and the obtained results along with some interpretations have been reported in the forthcoming chapter VI.

The Chapter IV mainly deals with the historical account of women's education in the North and South Lushai Hills. As the entire system and administration of education in Lushai Hills were delegated to the two Missions, the Welsh Presbyterian Mission in the North and the English Baptist Mission in the South Lushai Hills, which were independent of one and the other in their missionary fields, including in education, till the time of the Independence, the Chapter IV has been divided into two Sections, Section 1 and Section 2. The Section 1 deals with education in the South Lushai and the Section 2 the North Lushai. After the Independence, particularly since 1952, education in Mizoram was taken by the District Council and then by the U.T. Government of Mizoram, combining the North and South Mizoram as one. Accordingly, the Section 2 of Chapter IV continues dealing with the whole education in Mizoram, including a few different Training Institutions. To introduce, the followings are the brief account of the early Mizo education.

Indigeneous Education: During the non-literate society of Mizos the early years of Mizo children were spent in the house of their parents where there was no proper discipline. As non-literate society, all forms of education were done through training, and the kind of training received by the boys and girls were according to the roles they had to play in the future.

(1) Zawlbuk Education:

The Zawlbuk was a bachelors' hall or barrack in which both married and unmarried adult men lived, especially all the unmarried young men slept there. Boys of ten years upwards

till they attained adulthood were called 'Thingnawifawm' which means suppliers of Zawlbuk firewood. This group of boys (Thingnawifawm) were under the direct control of the unmarried young men. Every evening each of the boys would as a duty bring his quota of firewood bunches to the Zawlbuk. The young men would spy or inspect at will the boys whether they really brought their quota of firewood. Any boy who failed to do his duty would be punished with a fine of two or three times as much of the normal quota of firewood, which he must bring immediately. These boys (Thingnawifawm), however, were not compelled to sleep in the Zawlbuk but could be called for or summoned at any time by the young men to Zawlbuk. This was done usually after dusk when unmarried and married young men would come to Zawlbuk after supper. The boys were then trained in every kind of Mizo game and sport as well as other Mizo life's experiences. Any punishment meted out by the young men on the boys the boys' parents must not say anything. Hence, a Zawlbuk discipline taught the boys to respect anyone who were elders, and to obey them without question. The Zawlbuk system was continuing to exist till the later part of 1940's.

(2) Training of Girls:

Since Zawlbuk was exclusively for men and boys girls training took place at home and places other than Zawlbuk. Dealing with the training for Mizo girls, Rev. Carter, the then Honorary Inspector of Schools, South Lushai Hills, had

to say the following:

"There is nothing corresponding to the Zawlbuk system for the girls who got much more of their training in the home. Very early in life the little girl, who as a tiny mite carried about on her back an imaginary baby in the form of a chunk of wood or a puppy, had to help her mother by carrying in the same fashion a real baby brother or sister. She accompanies her mother down the steep mountain side to the spring and brings back in hollow bamboo tubes as much water as she can manage. She helps to collect firewood, for in the ordinary Lushai home this work too is done by the women. A tiny loom is made for her, and she gradually learns from her mother or older sisters the art of weaving clothing for the household."

In early Mizo life, boys were not useful at all at home. They were simply burdens to the parents and other adult members of the family. They were useful merely for the public as the collectors of Zawlbuk firewood. Towards the later part of their adolescence they became very useful as they could do the hard work of jhum cultivation which was the main occupation of almost all the Mizos. On the other hand the Mizo girls from the age of 4 were useful at home for many things. In the absence of the grandmother or grandfather the little Mizo girl in the family had to mind at least a baby brother or sister, as the parents themselves

were away to jhum in the day time. All day long with the baby tied on her back she would wander round the house or the village, perhaps trying to play with her friends, but always with the baby to attend to. Whenever the baby cried, she would give it a good deal of rocking or swaying to stop it crying and putting it to sleep against her back, patting her from behind while singing a lullaby at the same time. The art of singing the lullaby songs were taught to the children by their mothers or grandmothers through practical uses of it. One of such lullaby songs is:

Ka nauvi hi mu hle hle se, bei hle hle.
 A mut loh chuan keima'n ka beng mu ang e.
 Kan kawmcharah tuihawk a luang dem dem e,
 A fim hmasa Lalngovin thal zo zel e.
 A khi-an khian meikhu a zam chichiai e,
 Laltean sai a kap, an sai lu lam e.
 A khi-an khian rammu an kal dial dial e,
 Ka nauvi pa tel ve maw, ral that ve maw?
 A khi tlang sangpuian tian dar a ri e.
 Tumpang sialin a vawr e, Lalhmingliana.
 An lal fanu Chhingi zathum an chhian e,
 Zathum man chu keini lei rual em ni le!
 A khi-an khian lungpui a lo lum dawn e,
 Ka nauvi kha a delh ang e, suan rawh u;
 Suan li, suan nga suan rawh u, suan zel rawh u.

The meaning:

Sleep my baby, sleep or I will pat you to sleep.

Behind our house flows a gentle streamlet,

Of the clean and pure that be,

Lalngovi had always drawn off.

Up there on the hill thin smokes are spreading,

Laltea has killed an elephant and celebrates it.

I wonder if my child's father be there or killed a foe?

Up yonder high mountain the bell is ringing,

An wild buffalo is tossing Lalhmingliana.

The chief's daughter, Chhingi is priced three-hundred,

Three-hundred is too much for people like us.

A big stone will roll down from the mountain;

Remove my child, lest he'll be crushed,

Remove him four times, five times, and so on.

Besides a good number of lullaby songs the Mizos had various kinds of Nursery Rhymes and Folk Tales which were handed down orally from generation to generation until the language was reduced to writing by the first Christian missionaries toward the close of nineteenth century of our common era. Folk-tales were told to young children of both boys and girls by their parents or grandparents but the nursery rhymes, most of which were used by the girls in games and plays, were learnt by the smaller girls from their peer groups of the bigger girls in plays and games.

Weaving was one of the most important and essential works customarily assigned to women in Mizo life. Before the British rule in the country, the Mizos did not have a healthy and proper racial intercourse with the neighbouring plain peoples, and as such they had to depend on themselves for almost every necessity of life, including clothing. The long process of making garments, from cotton harvest work to the finishing as garments, merely with handlooms was entirely the Mizo women's job. It required of them a great deal of training from childhood till they were really capable of doing the work themselves. Such training was undertaken by a girl from childhood till she could do the work properly.

EDUCATION IN SOUTH LUSHAI:

The Arthington missionaries, J.H. Lorrain and F.W. Savidge, the first missionaries who set their feet on the land of Mizos on 11.1.1894, left Aizawl for the Abor Hills of Upper Assam in 1897. When they left Lushai Hills their minds remained with the Mizos (Lushais) and they longed for a return to this wonderful land to take up again the unfinished task they had left behind. The English Baptist Mission then invited them to return to the Lushai Hills to resume their work which they eagerly accepted it. This time they were sent to the southern part of the Lushai Hills for their work. They went from Calcutta to Chittagong and from Chittagong they proceeded toward South Lushai Hills by a country boat along the Karnaphuli river for about a week and reached Demagiri, a small riverside town. Here they left the boat and walked for four days through the forest up and down the hills till they reached Lunglei, the Government headquarters town of the South Division of Lushai Hills. They set up the local headquarters of the Baptist Missionary Society at Serkawn, two miles to the north of Lunglei town in 1903.¹

1. Lorrain, J.H. "Dictionary of Lushai Language." Royal Asiatic Society of Bengal, Calcutta, 1940, ppVii-Viii.

4.1 Beginning of Women's Education in the South:

The two English Baptist missionaries who were now stationed at Serkawn, South Lushai were at first at Aijal (Aizawl) for four years and started education there. While in Aijal they had done the literary work by translating the Gospels of Luke and John, and the Acts of the Apostles, into the Lushai language, and had also prepared a Lushai Grammar and Dictionary. When they reached Lunglei in 1903 they resumed their missionary activities in the South Lushai Hills and began to do educational work which was essential and indispensable for spreading the gospel of Christianity. Girls' boarding school was then experimented but failed for the time being.

4.2 Annual Reports:

(1) Report for 1907: The first Annual Report, written by J.H. Lorrain, included the followings:

"The Girls' Boarding School is a new venture and shows every sign of success. The experiment was tried some three years ago, but failed, probably because the work then was only in its infancy, and the girls had not such a desire as some of them have now. Our seven girls and their teacher have their house on a wooded hill facing our bungalows, and are under the supervision of our senior evangelist and his wife who live with them. They have a separate school room adjoining our bungalow,

and their teacher is a youngwoman who passed the Lower Primary examination at Aijal before we came here."

Since the report did not make any mention of the strength of the girls students the number of enrolment then must have been insignificant. However, it is noteworthy that one lady teacher was available at the start of women's education in the South Lushai Hills.

(2) Report for 1908: The missionaries were well aware of the fact that the Mizos needed not only to know how to read and write of the language in order to be instructed or taught of the Christian message but also needed other skills for their culture. By way of imparting knowledge through school education the missionaries also rendered a humanitarian service to the people in respect of motherless infants. The report for the year, written by J.H. Lorrain, includes the following:

"The experimental Girls' Boarding School, which was started last year, has continued with satisfactory results, and will now, we hope, be a permanent institution. Mrs Lorrain conducted a sewing class twice a week, when not out on tour with me, and has been pleased with the progress made ... All the girls are learning singing along with the boys, and their voices add much to the musical part of the services."

He also said:

"Before the British rule was firmly established in Lushailand it was customary, if a woman died and left an infant son or daughter, for a little one to be smothered and buried along with his mother; for the people had no notion how to bring a child up by hand, and by promptly despatching it the little creature was saved a lingering death from a starvation. Now that such measures are forbidden, it is generally known that we are willing to supply milk daily to such motherless infants if their friends will come and live somewhere near the Mission station. Mrs Lorrain has charge of this work, and always has one or two children to care for in this way."

There was another undesirable practice by the Mizos in their traditional way of jhuming which hampered the progress of education in the interior villages. Mr. Savidge, in his report for 1908, mentioned the following, which reads:

"Although some of the village schools have to be changed on account of new sites, the work has been encouraging. It is difficult to establish schools in villages, for as soon as teaching has just begun to pass the elementary stage, the people move to a new spot more profitable for their cultivations. There is a strong desire among the lads to learn, but the parents often oppose that desire because they lose their children's help at weeding and sowing time. They understand the advantages of education, but they are not yet prepared to make any

sacrifice for the sake of their offspring. The boarding school has been eminently successful."

(3) Report for 1909: The twofold purposes of the Christian missionaries, namely, the work for proselytising and the work for enlightenment, was seen in the report of the missionary of the B.M.S. Mission, South Lushai, as follows:

"As we look back on the past years our hearts are gladdened and filled with hope for the future. These primitive hill tribes, so long left untouched by Christian missionaries, give promise of being among the brightest gems in the Saviour's diadem. The Lushais, although they were, not many years ago, described in the Calcutta press as "irreclaimable savages," are responding to the master's call, and are finding salvation and happiness in Him."

(4) Report for 1910: In the absence of Mr. Lorrain on furlough the whole report for the year was made by Mr. Saviège. The report, along with other things, indicates a disparity between boys and girls students in the level of education that one boy was already in the college and another boy passed Middle English examination and 18 boys also passed Lower Primary examination, while no girl so far passed even Lower Primary examination. The report includes the following, which reads:

"The year has been a fairly satisfactory one from the educational standpoint. There has been a noticeable keenness on the part of the boys to learn, and a marked diligence all round. This has made teaching easy. Since our last report 18

boys have passed Lower Primary and one boy the Middle English examinations. Three boys have already joined Government scholarships, one boy has been at Serampore College since January last, and another has gone to the Government High School at Shillong."

"The Government Inspector of Schools paid a visit to Lushai this year. He expressed his delight at the orderliness and neatness he observed everywhere. He said he was struck with what he called the 'gentlemanliness' of the Lushai students. He saw youngmen educated above their fellows, yet entirely without the 'swollen headedness' or 'snobery' that is so often met with in other places."

The reporter, Mr. Savidge, also pointed out the students' ignorance of the most elementary laws of health that prompted him to recommend a regular course of hygiene in the school curriculum from the following year, saying:

"There has been a good deal of illness among our boys this year. The reason has been an abnormal one, which may be accountable for much. We have lost by death two of our boarders and one master. These are the first that have been removed by death from our school boy fold. Probably, this might have been averted if the boys have known a little more about the most elementary laws of health. Next year we hope to include a regular course of hygiene in the school curriculum."

With regard to the girls students, he adds:

"Owing to the dismantling of the temporary hostel for girls to make room for the new building the school girls have to be sent home to their villages. The new hostel is now completed and also the school room for girls. After the autumn holidays we hope to have the regular number of girls attendance."

(5) Report for 1911: By the year 1911 the educational work in the South Lushai had penetrated a few villages of the rural areas and there was only one M.E. school and one Boarding school accomodated with two hostels, one for boys and the other for girls at Serkawn. However, there were more Sunday Schools than there were Primary Schools in the villages. In fact, Sunday Schools were very important and as such could not be left out in dealing with education in the erstwhile Lushai Hills, especially in many villages where primary schools could not yet be established, for by means of such Sunday Schools instructions more people of the natives, both children and adults were made literate at time than through the primary schools. The importance of Sunday Schools will be seen in the later reports.

The report for 1911 includes co-curricular activities of both boys and girls students. The report says:

"It hardly seems possible that the whole year has passed away since the last report was written. It has been a

busy time. The central boarding and day school on the Mission Compound has shown satisfactory progress during the past twelve months. Four pupils have successfully passed the Upper Primary examinations. Three others have joined Government scholarships. Most of the pupils have been diligent in their work, and discipline has been well maintained. Boys and girls read together in the same classes, and both sexes have made equal progress. In our two hostels now we have 55 boarders. The girls do all the work connected with their establishment, and the boys look after theirs. Certain pupils, in turn, are set apart for cooks, others for water carriers and wood-collectors, each one take a share of household duties as well as school work. Saturday is ever a busy time, for that is washing day. Before mid-day the ground is covered with garments of every description waiting for the sun to dry them. The boys and girls, too, enjoy sitting in the warm sunshine, combing their long hair after a cold bath. Gardening has been added to our school curriculum and under the guidance of the masters this has turned out satisfactory. Each pupil has a plot 18 ft. square for which he is responsible. By this mean they have obtained several luxuries in the way of vegetables and flowers, which would not otherwise be received by them. Owing to

this outdoor work we attribute a remarkable health that has been enjoyed by the scholars this year. Even during the rain, which is the most unhealthy season, the sick ones have not averaged two percent per month. Other physical exercise has taken the form of cleaning jungle and cutting rocks on the compound for an hour in the early morning. This has visibly strengthened their muscles and visibly increased their appetites. There has been no lack of interest in the series conducted by the boys themselves." (J.H. Lorrain, 1911).

(6) Report for 1912: Almost a hundred percent of the Mizos depend on cultivation by means of shifting jhumming. Flowering of bamboos which resulted a tremendous increase of rats which, in turn, destroyed all the crops, including paddy, occurred at about 49 years intervals and the different species of bamboos flowered at different intervals. Hence, a severe famine in Mizoram a year after each different kind of bamboos flowered. The year 1912 saw an extremely severe famine due to the bamboos flowering the previous year, which hampered the education very much. Mr. Savidge, in his Report for 1912, includes the account of tedious hardships experienced by the students, saying:

"The past year has been a very crowded and at the same time a very eventful year. Owing to the famine there has been more difficulty in procuring sustenance for

the body than in providing food for the mind. The scarcity and the price of rice has affected us all round. Our school boys have often had to leave their lessons to go and search for something to eat in the jungle. For several weeks we had to arrange for a party of them to go every morning to hunt for supply for a day, and when they are fortunate enough to return with laden edible roots and leaves their companions greeted them with very smiling faces. So many people were always out on the same errand that they often returned with only a handful or two between them all. They never complained but tried to hide their discomfort; but their eager faces at the sight of food often made this very difficult. In the month of May, owing to the difficulty of transport it became evident that rice would soon not be obtainable at Lungleh for love of money. An occasional supply kept arriving by river at Demagiri, a village at the foot of the Hills, and four days journey away from us, but it had to remain there for want of men and bullocks to bring it nearer. As the rice could not come to us we determined to go to the rice. So the schoolmasters and schoolboys soon put their books and clothes together, and in a short time we started on the march to Demagiri to get food. There were over 50 of us. We had arranged to the journey in the four days, but when we set out, we found we could get only rice

enough to last for three days, so we had to do two marches in one day or remain hungry. We preferred the former, and reached the place of plenty for a meal. By the next morning everything is in a working order. A Government store-room was placed at our disposal, and the classes and lessons went on as usual. It was a sudden change from the climate of Lungleh, and I felt apprehensive at first as to what might be the result. But for nearly two months we remained there, suffering nothing more than malarial fever, and the torture of sunflies and mosquitoes. The morning I gave them the news that we might return to Lungleh, most of the boys danced with delight at the thought of it. Notwithstanding these interruptions the boys have done well in their examinations. 11 have passed the Lower Primary and 9 Upper Primary examinations, and out of these, 3 boys have obtained Government Scholarships for two years."

(7) Report for 1913: After ten years of the establishment of the first primary school at Serkawn, South Lushai Hills, the Report for 1913, written by Mr. Lorrain, has brought out the importance of the Sunday Schools in the region. Due to various factors primary schools could not be started in many rural villages. However, conversion of the Mizos into Christian religion in many such villages made it possible to have Sunday Schools wherever enough

members of the converts were found in the villages. The Sunday Schools were opened to both Christians and non-Christians. Although the primary purpose of Sunday School instruction was to win the people for Christ, literating the people was one of the most effective means to win the person for Christianity. Thus by means of the Sunday School instructions many Mizo villagers were made literates.

The following is the portion of the report which touched learning how to read Christian literature in a form of Sunday School instructions.

Mr. Lorrain writes:

"In Lushai our Sunday Schools exist for the purpose of instructing both Christians and non-Christians in the truth of the Bible, and teaching as many as possible to read the scripture for themselves. We believe in winning the boys and girls for Jesus. ... But our Sunday Schools are not for boys and girls alone. We try to get as many of the Christian adults as possible to attend and, as a rule, we succeed in getting the majority of them. Small rewards of soap and safety pins are distributed every quarter for attendance. The teaching is voluntary and honorary. The following shows how these schools have increased of late years.

TABLE 3

Number of Sunday Schools and the Scholars Average Attendance:

Year	No. of Schools	Scholars on Rolls	Average Attendance	Increase of Schools	Increase of Scholars
1905	1	59	51		
1910	13	472	398	12	413
1911	29	1019	875	16	547
1912	55	1395	1236	26	376
1913	76	2190	1939	21	795

TABLE 4

Number of Scholars Able to Read and Unable to Read in 1913
Sunday Schools:

	Christians			Non-Christians		Total
	Boys	Girls		Boys	Girls	
Learning to read	336	286		311	74	1007
Able to read	391	59		78	-	528
Unable to read and not learning	148	325		133	49	655
Total scholars	875	670		522	123	2190

Our aim is to have Sunday School in every village where there are converts or people anxious to be instructed in the truth of the Christianity, but it is not always possible to find anyone among them able and willing to act as teacher. For this reason it will probably be some years before we shall reach our ideal. There are

now 76 Sunday Schools scattered all over the Hills, but we have Christians in 103 different villages, in 27 of which there is no such instruction as yet."

In his report Mr. Lorrain mentioned also the departure of the other couple with their kid on furlough, taking along with them one Lushai helper, named Rohmingliana. During the absence of the missionary couple Mrs. Lorrain has taken over Mrs. Savidge's work among the girls and women around the mission station. During Mr. Savidge's absence the educational and medical work, of which he was in-charge, has been carried on by youngmen whom he has specially educated and trained for the different departments. The report said that everything has gone on without a hitch of any kind just as though Mr. Savidge were himself present, and that without any need for active supervision from the remaining missionary, Mr. Lorrain.

The report included that it was very difficult to establish day schools in the villages of South Lushai on account of the small number of boys willing to attend regularly. However, there were signs that the people were beginning to value education more than has been the case hitherto. Mr. Lorrain states:

"In course of time we shall be able to have a number of such schools at points of vantage all over the Hills. Up to the present the educational work has been largely concentrated upon the mission station where we have a boarding school for boys with 57 pupils, and a smaller one for

girls with 3 pupils, making the total of 60 boarders. Besides these 60 boarders we have some 24 boys coming daily from neighbouring villages to attend the classes, making a total of 84 pupils in all attending the Mission Station school. Within a radius of about 7 miles we have 3 village schools which we hope will be the forerunners of a much larger number before long. These schools have 17, 20 and 34 pupils respectively."

The reporter, Mr. Lorrain adds:

"Female education in South Lushai Hills is a problem which has yet to be solved. A Lushai girl from the time she is about 4 years of age begins to help her mother. This she does by minding the baby, and later on by also carrying small loads of firewood, or bamboos tube of water from the spring. While her brothers of twice and thrice her age are spending their days playing in the village street or snarling birds in the jungle, she is constantly busy and is so useful to her poor hardworked mother that she cannot possibly be spared to come to school. This is the chief reason why we have been able to get so few girls boarders. We have a girls' hostel capable of accomodating a matron and some 12 to 15 pupils, but up to the present that good woman has only 3 girls under her care. We hope for better success than this in the near future."

Mr. Lorrain further adds:

"Several women and girls living on or near the Mission station have been coming to Mrs. Savidge (and none totally to Mrs. Lorrain) for lessons in reading and sewing. Although they have not always been able to attain regularly on account of domestic duties and arduous field work, they have made good progress. Some of them succeeded in mastering the art of reading and have been rewarded by the gift of a bound volume of scripture portion."

(8) Report for 1914: The year 1914 experienced the increase of village schools. Despite many hardships on the part of the parents, appreciation of education was shown by the parents themselves by doing what they possibly could in order to buy school books. Many girls, along with some adults, had learned how to read and write at homes and in Sunday Schools. The report for the year includes also the opening of Middle English class for boys in the central boarding school. The Report for the year (1914), written by J.H. Lorrain, includes the following:

"The new village schools have been started during the year and have shown very satisfactory work. There seems a greater desire on the part of the many children to learn to read and write. This has been shown in several instances by the parents coming with vegetables to sell in order to buy school books. A large number than

ever before have attended the schools. In five different villages there are fully established schools now, and these are regularly inspected every month by a man appointed for the purpose. We have the names of 175 pupils on the registers. Of these only six are girls. Although girls cannot be persuaded to attend school regularly in the day-time, many have learnt to read and write in their own homes and in Sunday Schools. Girls are too useful for their parents to spare them yet for school work. Out of our boys 8 have passed the Upper Primary and 21 the Lower Primary examinations. Three have obtained Government Scholarships of Rs 3/- a month for two years. A class for Middle English boys has been commenced in the central boarding school and in addition to the ordinary subjects for the examinations we have added Elementary Physiology. There are 72 boarders, including 6 girls in the hostels. The prefects report that the tone of the schools was never higher than now. A breach of discipline is of the rarest of occurrence. During play or work a spirit of unselfishness seems to pervade them all. If singing is a sign of happiness they must be very happy indeed."

(9) Report for 1915: The report for the year, written by J.H. Lorrain, shows that there were 7 primary schools with 132 pupils on the rolls and 1 boarding school with 70 residents, making the total strength of 202 students in all.

Besides the above there were 78 Sunday Schools with 85 teachers and 55 pupils teachers, and 1980 scholars on the rolls. Mr. Lorrain, in his report, includes the following:

"Sunday Schools in this field are organised on an adaptation of the Welsh model. The boys and girls are of any age from 6 to 60. During the first hour or so the scripture and catechism are taught and during the rest of the afternoon all who are not too aged or otherwise incapacitated apply themselves with commendable diligence to master the art of reading in their own language. Those who have finished the primer form a more advanced class where the Gospels are read, or help the superintendent of the school by taking small classes of beginners. We are able to report 78 Sunday Schools this year. 67 of which have been opened all the time. The total number of the scholars on the rolls is 1980 with an average attendance of 1883. The number of teachers is 85, assisted by 55 pupils teachers. The following is an analysis of the attendance rolls:"

TABLE 5

Number of Scholars Able to Read and Unable to Read in 1915
Sunday Schools:

	<u>Christians</u>			<u>Non-Christians</u>		<u>Total</u>
	Boys	Girls		Boys	Girls	
Learning to read	330	421	243	61	1055	
Able to read	497	130	70	2	699	
Unable to read not learning	42	160	-	24	226	
Total scholars on rolls	869	711	313	87	1980	

"Those unable to read and not learning to do so are for the most part men and women who are too old to master the mysteries of the Lushai Primer, or mothers with young children who make study quite impossible."

"It seems but yesterday that we have the privilege of having the first book in Lushai language printed, but upon looking up the little publication we find that it bears the date 1897, so it appears that 18 years have slipped by since the catechism on the substance of the Bible made its first appearance. Since then, thanks very largely to the labours and co-operation of the Welsh Missionaries who followed in the North Lushai, our people have now quite an assortment of useful literature in their language. The following list of the principal books, etc., may be of interest:"

"New Testament:

(1) Matthew, (2) Mark, (3) Luke, (4) John, (5) Acts, (6) Romans, (7) I & II Corrinthians, (8) Galatians, (9) Ephesians, (10) Phillippians, (11) Colossians, (12) I & II Timothy, (13) Titus, (14) Philemon, (15) Hebrews, (tentative), (16) James, (17) I & II Peter, (18) I,II & III John, (19) Jude, (20) Revelation (tentative)."

"Old Testament:

(1) Proverbs, (2) Daniel, (3) Jonah, (all three tentative)."

"General Literature (Religious):

(1) Hymn Book (450 hymns), (2) Catechism, on the substance of the Bible, (3) Children's Catechism, (4) Catechism on baptism and the Lord's Supper, (5) The Story of the Bible, (6) The story of Jesus, (7) How to Pray, (Torrey) (8) Life of Charles Finney, (9) A Pilgrim's Progress, (10) Rules of Discipline and Confession of Faith, (11) The Christian Instructor, (12) Comes to Jesus, (Newman Hall) (13) Notes on the miracles of Jesus, (14) Notes on the parables of Jesus, (15) The Christian Helper (published quarterly) (16) The Christian Herald (published monthly)."

"General Literature (School Books, etc.):

(1) Grammar and Dictionary of Lushai Language, (2) Book for Beginners, (3) Lushai Primer, (4) First Reader, (5) Second Reader, (6) The Treasury (an advanced Reader), (7-10)

Arithmetics (Parts I,II,III,IV) (11) Geography of Assam, (12) History of India, (13) Geography of Asia, (14) Geography of the World, (15) Hygiene, (16) Grammar Notes, (17) Tonic Solfa Instructor, (18) Introduction to the Study of the English Language, (19) Explanatory Notes to the English Primer, and the first, second and third English Readers, (20) Monthly Newspaper (published by the Government)."

The reporter for the year, Mr. Lorrain, also stated that he found it difficult to close his report without a word about the Great War, the influence of which was felt even in the out-of-the-way corner of the British Empire, even in the Lushai Hills. When the news of the hostilities of the European Christian nations reached them the Mizos were utterly at loss to understand the situation. It seemed incredible to them that professed followers of the Prince of Peace should go to war with one another. For a short time some of them felt as though the very foundation of their new found faith was being shattered. It looked almost as though Christianity has proved itself to be a failure. There were dismay and bewilderment in not a few hearts of the people. Another missionary in the same place, Mr. Savidge wrote about the progress of the boys students. The following is a portion of the report, which reads:

"Sometimes it seems difficult to realise that less than 20 years ago Lushai boys first began to grapple with

A B C. At other times it seems that it must be even longer than that. A few weeks ago as I sat conducting examinations and listened to the scratching of pens of 60 boys and heard the deep drawn sighs as they gave up their finished papers, I asked myself, could it be true that not two decades had yet passed since we were trying with the utmost persuasion to induce Lushai youths to attempt to learn to read and write. In those days their greatest delight was to lie on their stomachs, with mouth agape, idle and with minds and heads as vacuous as empty space. ... Now times are changed and morals too. Their interest in other persons and things is as extensive as it was limited before, Subjects, theological, political, scientific, all find a place in their thoughts now for discussion. Years ago we longed for the time when these people would show interest enough in anything to ask questions. That day has also come. So much so that Dictionaries and Encyclopedias have but little leisure now. God be praised for the change. If, instead of human beings as senseless as wooden logs, we have now a cultivated community, with whom it is a pleasure to associate, we cannot but rejoice. There is a keen desire among many of the Lushais now to acquire knowledge, and knowledge of the right kind."

(10) Report for 1916: The Report, written by Mr. Savage, includes some of the interesting features in the education. As the school, particularly at Serkawn, was progressing something fresh has had to be added to the instructions for the advancement in knowledge. The top class wanted to go higher in pursuance of learning, thus an arrangement was made to satisfy its ambition by opening another class called 'Upper English,' with an idea that it would be more advantageous to teach the class all in English than to use translation method. Small increase of the village schools was also mentioned in the report. The following is the missionary report on the aspect of education the portion of which reads:

"The duties of school work seem to increase in the same proportion as school-boys grow. Every year something fresh has to be added to the curriculum. The top class wants to go higher and so something must be arranged to satisfy its ambition. Until this year we had to content with what is known here as Middle English Standard, but we have had to make another advance which we now called the Upper English. All subjects are in English in this form. We hope by this means to enable these boys to read English books easily. It is impossible to keep pace with them in translations. 20 men continuously translating could not fulfil the requirements of their reading propensities. It seems more advantageous to teach them English."

Mr. Savidge adds:

"We have now 9 village schools and the schoolmaster usually conducts the Sunday and week-day services. There have been 54 boarders in the boarding school this year and 42 boys have also attended regularly ... Since the last Report 15 pupils have passed the Lower Primary, and 15 pupils the Upper Primary and 7 pupils the Middle English examinations. Three boys also gained Government Scholarships. Some of our old boys are now in France and some Mesopotamia, helping with the wounded soldiers in the war. This suggested to us that we might train some big boys to do this work more efficiently, so we arrange for a course of St. John's Ambulance Lectures during the rains, and now have 30 pupils to sit for the examination as soon as the date can be fixed."

(11) Report for 1917: It should be remembered that even when the report for the year has not mentioned about girls students the schools, being co-education, have always included a few girls so far. But it has been noticed that, while some boys from the South Lushai have already joined high schools and college in places outside Mizoram, there has not been made mention of any one girl having finished the Middle English school examination till the year 1917. The main reason for this was already mentioned before. As it was war time, the Report for the year included also a few account of voluntary services rendered by some of the big schoolboys in France. The Report, written by Mr. Savidge, reads:

"As soon as the invitation was given to Lushai young-men to volunteer for service in France, our big schoolboys were among the first to respond. Their absence now seems to intensify the smallness of the small boys. Their Commanding Officers sent excellent reports of them, and encouraged us greatly by the way they praise their training and their conduct. Hundreds of letters come from them by every mail. At present by far the greatest interesting map in the world is the map of France. Although they do not know the exact whereabouts of their friends in France, they quickly fix a place for them on the map in their minds. Probably as I am writing this, Mr. Lorrain is ministering to the Lushais in France, and I can imagine their pleasure when they see him."

The Report adds:

"Thirteen pupils have passed the Upper Primary and 16 Lower Primary examinations. Three boys have gained Government Scholarships, and three others have been presented by the Government with War Loan Certificates, value 20 rupees each."

(12) Report for 1918: The Report, written by Mr. Savidge, mentioned that during 1918 there were 11 Primary Schools with 291 pupils on the rolls, and 1 Boarding School with 47 residents. Besides these there were 73 Sunday Schools reported during the year with 1945 scholars on the rolls.

It was the year the Mizo youngmen returned from France. The Report includes the happy occasion when friends and relatives welcomed them in their arrivals. It also mentioned the closing down of one of the village schools due to the scattering and migrating of the villagers to other places. However, there existed 10 village schools in that year with the average attendance of 18 pupils each. The number of successful candidates in the different examinations were given. A portion of the Report reads:

"It was an exciting time in South Lushai when the exact date was fixed for the arrival of the Lushai Labour Corps from France. Among them were so many of our old boys and other friends and schoolmasters as well, that everone here almost was longing to go along the road a few miles to welcome them back. They were refreshed with mugs of tea at different stages of their journey. The schoolmaster who had been with them as overseer, brought back an excellent report of the conduct and behaviour of all of them. They have learnt many useful lessons during their stay in France. Not the least of these is the value of the education they have received at the Mission Schools in their own country."

With regard to schools he adds:

"One of our village schools has been closed during the year as the whole village has become scattered and migrated to other districts. This happens to many villages every three years or so. It is a hindrance to regular

systematic education. But it is the custom of the people and cannot be helped."

Mr. Savidge further states:

"We have now 10 village schools with an average attendance of 18 pupils each, but the boarding and day school located at Serkawn on the Mission Compound, where there are 47 boarders and 55 day boys, is the most important centre of educational interest. It gives us great satisfaction to know that so many of the old boys look back with great pleasure to the happy days they spent with us as boarders. Not long since, I met an old pupil and remonstrated with him for coming so seldom to see us at Serkawn. "It is not that I do not want to come," he replied with tears ready to run down his cheeks, "but it makes me so unhappy to have to leave again, even when I come only for a day." We can forgive him for that reason."

"Four pupils have passed the Middle English, eleven the Upper Primary and twentyfour the Lower Primary examinations. Eleven of the latter were boys from the village schools. One boy has gained a Government Middle English Scholarship and has proceeded to the Shillong high school to continue his studies to a higher standard than we can arrange for here. Three others obtained Upper Primary Scholarships, and another has commenced his training a doctor hoping eventually to take a full course at the Medical College at Dibrugarh."

(13) Report for 1919: Despite various factors, mainly on the part of the Mizo parents that hampered the progress of girls' education in South Lushai, some of them came to realise the need of girls' education among the Mizos. They tried to find out ways and means for encouragement for the progress of girls' education and very often urged the missionaries to do the needful things for it. They also requested the missionaries to make arrangement for the coming of full-time Lady Missionary for the work. The missionaries themselves knew very well of the need and accordingly they complied with the request of the Mizo parents by making an arrangement for the coming of the full-time lady missionary to the place. A portion of the Report for 1919 mentioned the following few facts:

"The year 1919 will be an ever memorable one in the history of the South Lushai Mission, for in that spring, Mrs Lorrain brought out with her from England the first two missionaries designated for work among the women and the children of these Hills. Miss O.E. Dicks of Cheltenham who is a trained nurse and midwife, and Miss E.M. Chapman of Catford who is a trained teacher. They received a most hearty welcome, and we are looking forward to the day when their hospital and school work will be in full swing. They are progressing splendidly with the language and are already to make themselves understood quite well. The offerings of orchids and other flowers which

they received from the little children show that they have quickly succeeded in winning their young hearts. The work which lies before them is full of hope, and we trust that they have many years of happy service in store for them. During the building of their house Mrs. Lorrain and I are enjoying their company in our home. Their companionship is a great boon to my wife who in the past has often felt the loneliness of being the only white woman in the place; and even I feel myself well on the way towards renewing my youth, inspite of the fact that I now sometimes hear myself spoken of as 'the senior missionay'."

During 1919 the educational work was very much interrupted. It was owing chiefly to famine and illness. The Spanish flu that swept all over the world during 1919 was also visited Lushai Hills. So many children died of the influenza and famine was also very severe the same year. Mr. Savidge said that at the beginning of the year, the number of the boarders had to be decreased to 34 because of the scarcity of food. He further stated that the students had to go to the distant villages to get rice. In the spring of the year the Headmaster went to the Plains, and by visitting the bazaar in the Chit-tagong district, he was able to buy 4 tons of rice for the boarders of the school. The rice had to be brought in by boats to the foot of the Lushai Hills and from there the masters and the students collected and brought it home. "Each journey took 9 or 10 days," said Mr. Savidge. In this manner the boarders

were supplied with certain amount of food. He also said that the allowance of rice for each boy was 60 pounds a month, but it had to be reduced to 40 pounds each for a long time. Roots and leaves from the jungle have had to be supplemented the rice to a very large extent. Each boy cultivated a piece of land and planted maize, but when it was ready to eat, a herd of monkeys who were also feeling the effect of the famine devoured it up nearly one morning. But the students accepted the position most cheerfully, as that difficulties were nearly over they only smiled at the hardship that they had to endure.

Notwithstanding these drawbacks the reporter, Mr. Savidge, added that they had a record number of attendances. Two new village schools had been opened and several chiefs were asking for more. On the Mission Compound a new school was started for children over 4, and under 8 years of age. About 20 had regularly attended. The number of pupils on the rolls was 330, and they were scattered over 12 villages. Among them were 11 girls, 13 boys passed the Upper Primary and 10 Lower Primary examinations. Besides these 3 boys obtained Government Scholarships. (Mr. Savidge, B.M.S., South Lushai).

(14) Report for 1920: According to the report for the year, written by Mr. Savidge, there were 13 primary day schools with 346 pupils on the rolls and 2 boarding schools with 59 residents students.

Besides the above there were 74 Sunday Schools reported the same year with 3,521 scholars on the rolls.

During the year 3 new village schools were opened. But owing to the migratory habits of the people two had been closed and the remaining ones were 13 schools of primary stage. The total strength of the pupils was then 346 on the rolls. Out of these pupils 18 passed Lower Primary, 14 Upper Primary, and 4 the Middle English examinations.

The report includes the interesting event of the visit of the Chief Commissioner of Assam to Lungleh (Lunglei). He inspected the schools and examined the pupils in several subjects and expressed great satisfaction with the progress of education there. He wrote an encouraging report and expressed his satisfaction with the method of education pursued in South Lushai, said Mr. Savidge.

The famine was still continuing and the students had to undergo hardships. Concerning this Mr. Savidge had to note the following facts in his report:

"At the beginning of the year we had 50 residents in the boarding school, but owing to the scarcity and the dearness of rice, after about seven months, we had to reduce the number to 30 only. Even for this it was sometimes very difficult to procure food. At the beginning of each month these boys have been to distant villages and generally have been able to buy enough rice to last them to the end of the month.

This arrangement has naturally disorganised the regular educational work somewhat, especially the class work, but altogether these boys, by making up the time in their otherwise leisure hours, have progressed satisfactorily as others who have been able to read all the time. It meant a week's absence from school every month. In the boarding and day school on the Mission Compound there are 140 pupils."

The Report also includes the General Information class which instructions were given on the following subjects: The history of Lushai, collected orally from the oldest living inhabitants. Incidents from the Children's newspaper, The Life of Nessima, the first Japanese Christian Missionary and Sadhu Sunder Singh, and several other subjects. Question box in which anyone may put a written question to be answered at the appointed time, has caused a good deal of interest and amusement during the rainy weather. (The monsoon weather of the South Lushai is different from the weather of the North Lushai in that the South is much windy and the clouds much bavier than it is in the North Lushai.)

The satisfactory conduct of the boarders, both the boys and the girls, was found in the report of the Prefects of the hostels which reads:

"The conduct of the boarders, both in and out of the school, has been good. They do their evening lessons diligently. They also are very interested in the Bible and have attended the prayer meetings in large numbers than ever before."

Mr. Rohmingliana, the head Lushai schoolmaster was designated to inspect the village schools. He spent 42 days inspecting the village schools and encouraging the schoolmasters and Christians. He reports:

"I found every school in a good condition and I was pleased with the conduct of the teachers, both in their school work and among the Christians of the villages. Our schoolmasters are the most important persons in the villages. They are teachers and pastors. I was very pleased to find cleanliness and good conduct among all the boys." (Mr. Rohmingliana, the head Lushai schoolmaster.)

One of the village schoolmasters also reported about the people of the village he was in, which had been quoted by Mr. Savidge in his report for 1920, saying:

"Before I came as a schoolmaster here, there were only 30 Christians, now there are over 60. Before the school was opened the boys and girls had no idea of respect for their parents or anyone else. Those who were not Christian laughed at those who were, and tried to oppress them. But now that is all changed. The dirty ones have learnt to become clean and the disobedient ones are now delight in obeying their parents and the latter now encourage their children to learn." (Report of a schoolmaster, as quoted by Mr. Savidge, B.M.S., South Lushai.)

(15) Report for 1921: Mr. Savidge's report for the year mentioned that there were 15 day schools with 421 pupils on

the rolls. 7 boys had passed the Middle English, 17 the Upper Primary and 16 Lower Primary examinations. One boy obtained a Scholarship of Rs. 10/- a month tenable at the high school, Shillong. Three others also obtained Scholarships of Rs.3/- each month for three years.

He also mentioned in his report that in the boarding, a Day School in the Mission Compound, there were 118 boys. Of these 50 were boarders. For several years the Government has supported five chiefs' sons as boarders here, and that year the number was increased to 8. Quite a number of the old boys of the school became chiefs of the villages then. He was also proud of his old boys occupying in all positions in their country. Among them were pastors, evangelists, schoolmasters, Sub-Assistant Surgeon, dispensers, clerks, surveyors, soldiers and many others.

Practically, girls' education started with the activities of the lady missionaries, Miss Chapman and Miss Dicks, a trained teacher and a trained nurse and midwife, respectively. After about two years experience with Mizo women and girls she wrote the following reports on what she observed during the year 1921 in South Mizoram, as follows:

"While language exam the 2nd still loom ahead I went for a very enjoyable fortnight's tour, visiting some 9 or 10 villages and attending our annual "Great Gathering" for the first time. Christmas was a time of pure delight, when through the generosity of friends at home, we were

not only able to have, as last year a wonderful "Tree" for children and grannies, but were able also to introduce Santaclause to our Lushai girls' school and our family are eagerly participating a second visit from him the year."

"On our return from Calcutta in March this year, work began in real earnest and in spite of difficulties we have made a start in several directions. In the girls' school and Kg there are 18 boarders and 44 day scholars."

"We have of course, practically all raw material now to deal with and cannot yet expect to talk about examination successes. We want our girls' education practical. They are learning under Miss Burton something about household duties, gardening and the keeping of goats. Miss Dicks takes a weekly bandaging class and teaching the older girls the care of babies."

"Mrs. Lorrain has kindly undertaking the teaching of needlework in the school, and one afternoon a week we devote to weaving and spinning. Then we were amongst the pupils and the older girls become the teachers. Two of the boarders are wanting to specialise - one as a teacher and one as a nurse and are now on probation."

"Three of the boarders and one day scholar are asking for baptism and we have a weekly preparation class

for them. My one teacher in training has passed her first examination and is giving great satisfaction as a student, as a teacher, and as "mother" of the hostel. The training she is receiving under nurse Dicks helps her greatly in care for the health of the children. She also teaches regularly in Sunday School. For four months the women evangelists have been with us for training and for them, and the nurse and Chhumi, we have arranged as many extra Bible classes as possible. I have again attempted to give some hints on teaching, with demonstration lessons, to the village Sunday School teachers during their annual three weeks training."

"We have Mothers' school once a week for the women of the Compound and I still conduct their class Sunday afternoon. We shall work in much greater comfort when our new school and second hostel, both now in progress of building, are available for use. There does not seem very much to report but the girls are very eager to come and so we hope for bigger things next year." (Miss Chapman, Report for 1921, B.M.S., South Lushai.)

(16) Report for 1922: The report for the year, written by Miss Chapman, includes the following:

She mentioned that there were 67 girls students in all in Girls' boarding school during the year. 29 of them were boarders and 38 day scholars. Of these 34 were in the Kg and 33

in the Upper Department. Two girls were from outside the border of the Lushai Hills, and had been sent by the Thado Kuki Mission which was supporting them. One girl was specialising in teaching, three in nursing, one in housewifery and one in goat-keeping.

The report stated that in addition to Miss Chapman who was the in-charge of the work there was only Chhumi who had just passed her Second Teacher's Examination. Special help was rendered in different departments by Mrs. Lorrain, Miss Dicks, Miss Burton, Mrs. Wenger and Lalsiami, the senior nurse.

The report further mentioned that the curriculum of the school was thoroughly practical from the standpoint of what would be valuable in the Lushai village. It included the spinning and weaving of cotton, needle-work, housewifery, baby welfare, hygiene and bandaging, gardening and goat-keeping.

(17) Report for 1923: As seen from the report by Mr. Savidge for the year there were 20 primary day schools with 37 girls and 460 boys on the rolls, 1 Kg with 22 girls and 6 boys, and 2 boarding schools with 31 girls and 75 boys in residence.

Besides the above there were 87 Sunday Schools reporting that year with 3,375 scholars on the rolls.

Among the pupils, 34 passed Lower Primary, 10 Upper Primary and 5 Middle English examinations. Three boys obtained Government scholarships of Rs 3/- a month tenable for three years. The report mentioned also that the old students of two boys passed Matriculation examination of Calcutta University and were given special scholarships to enable them to continue their studies until they obtain a degree at the university. Another boy also received that year a special allowance from the Government to enable him to qualify as Assistant Surgeon at the Medical School.

Mr. Savidge further mentioned that there was a peak in boys residential numbers at the hostel that year which reached 75 boarders. This was the largest number so far in the boys' hostel. Among them were 14 sons of chiefs. The Government supported 8 of these. According to the reports of the masters and prefects the conduct of these boys was exemplary.

Miss Chapman also writes:

"The year 1922-1823 will be remembered as eventful one in the history of women's work of South Lushai Hills. It has been a truly great year during which our God has worked many miracles amongst us, for above all that we could ask or think, and it is with heart overflowing that we set to the task of writing a report of something of what He has accomplished."

"The school reopened in January and we are glad to be able to report it has been full of the year and we

have already many applications for the next year. There are 31 boarders and 31 day scholars, of these 28 are in Kg and 34 in upper school. We have still only one Lushai teacher, Chhumi, but as we are sending 5 girls in for the Lower Primary examination in November, we are hopeful of bigger staff in the future. We are only two and a half years old; the fact some seem to be ready so soon for this examination makes the prospect of the future of girls' education in South Lushai a very promising one. Chhumi is a true mother to all the boarders as well as a real genuine with Kg, of which she has charge. This year we have greatly missed the services of Mrs. Lorrain especially as we are still understaffed, and we are indebted to the medical workers for their continual assistance. Lalsiami and Chhingteii, the two Lushai nurses have taken regular classes, including Bible lessons, baby welfare and hygiene lessons, and nurse Oliver has taken the bandaging class."

"The work of the school as I personally am concerned, has been greatly lightened since Miss Clark's arrival. She at once took complete charge of many things including singing, English, needle-work, drawing and weaving, and whatever she attempts is done with a thoroughness, it is difficult to equal."

"The great event of the year on the medical side was the completion of the Women's Ward in February. Mrs. Scott, wife of the Superintendent of Lushai Hills at Aijal, very

kindly consented to open it and it was a joyful company which met for the ceremony, for we had waited long and eagerly for a place in which the sick women of Lushai could be nursed back to health and where Lushai girls could be trained to help in the more distant villages. Some of the most useful work the nurses have done this year has been in attending women in villages one or two days' journey away, and the good report we hear of their work are an excellent testimony to the efficiency of their training. There have been 18 patients nursed in the ward, 7,265 attendance in the dispensary, 207 visits have been paid, and Rs 208/- has been received in payment for medicine."

"It has also been our privilege to come into closer contact with the boys' school this year. The girls have again joined the boys' singing and general information classes, and as a new venture the masters from the boys' school have come to us twice a week for the Teachers' Training class. This has formed a real bond between the two schools." (Miss Chapman, Report for 1923, B.M.S., South Lushai Hills.)

(18) Report for 1924: The report written by Mr. Savidge for the year includes, along with other things, a retrospect-ion of his experience in the work of education in South Lushai. Gradually the Mizo people as well as the parents of many children in South Lushai had come to realise the value of educa-

tion, even the education of their daughters. The report showed that there were 23 Primary Schools with 568 boys and 54 girls on the rolls. There was 1 Kg School with 40 girls and 16 boys, and 2 Boarding Schools with 53 girls and 62 boys in residence.

Besides the above there were 85 Sunday Schools with 4138 scholars on the rolls.

In his report Mr. Savidge recalled the past twenty and one years when they started the education and wrestled without books with a,b,c, and wrote pot-hooks and hangers on slates. He says:

"We commence our molding on six plastic young hopefuls. It seems a long distance between that first milestone and the present one. Then the fathers of the boys would come after six months so to ask if their sons had not learnt all there was to learn. It took a good deal of argument to dispel the idea they had, that we were feeding and teaching their sons with a view to sending them down to the plains and selling them as slaves. When vaccination was introduced among them they were perfectly certain that that was our object. They were just being stamped with a mark on their arms so as to be recognised." And he continued, saying:

"The time have changed, Lushai had passed from being the lowest tribes in the literacy to become then the highest in the Province of Assam. In the census of 1911, only one tribe could beat Lushai, but in 1921 Lushai had risen to the top."

Mr. Savidge related also his conversation with his old student who was studying for B.A. degree at the Calcutta university two years ago. When he asked which subject he liked most 'Mental and Moral philosophy,' the boy answered without a moment "Pot-hooks and Hanger!" "I ejaculated, almost unconsciously, for my mind went back quicker than wireless to the earliest days. He has now packed some of his philosophy upon the utmost shelf of his mind, and is engaged in trying to convince boys that a,b, really spells ab. He is a schoolmaster of promise," said Mr. Savidge.

The report also has included that the first batch of girls students appeared and six of them passed Lower Primary examination that year. "To begin with mundane things, in November 1923 six of our girls passed the Lower Primary examination, the first from our girls' school. The importance of this is that it has established confidence in the school and resulted in a considerable increase in members," said Mr. Savidge.

The report added that out of the 112 students in the school 8 of them were Pawis for which the reporter, Mr. Savidge was delighted. He says: "The Pawis have been more backward than the Lushais, but judged by these girls, they are an exceedingly promising people." He also mentioned that the year 1924 saw the making of their beautiful playground where they frequently enjoyed basket ball and badminton, many English singing games and dances, and many Lushai games. Some of the school boys and their masters went once a week to play badminton with the girls, which was another innovation that year.

The report for the year also included that Mr. Parry, the Superintendent of Lushai Hills, and his wife visited the school. Mrs. Parry was very pleased with the domestic training given to the school girls, and she offered generously a valuable prize for domestic economy, under which they included theoretical and practical work in gardening, goat-keeping, first aid, weaving, needle-work, cookery, laundry and household management. The report also mentioned that they were still suffering from lack of proper housing accommodation for the girls. In one of the storms the women's compound chapel was blown down and they marvelled that it was not one of both hostels.

The education Committee for South Lushai was formed at the suggestion of the local church leaders. The committee consisted of four Europeans and five Lushais. It was thought to be of great help to the missionaries, as it would enable them to share all their burdens with their Lushai colleagues, and to secure their advice in all matters connected with the school. Three women evangelists attended the three months Bible training school and one was taking the larger course including some specialised training in nursing and teaching.

The Mothers' School held on Thursday afternoon had never seemed to be better appreciated than that year (1924). They had studied sex-hygiene, baby welfare, and people of other lands.

The report also mentioned that during the year the two girls, who attended the school coming from beyond the borders of Lushai, had gone back to their homes, and excellent reports of their usefulness was heard by the school. The Thado Kuki Mission which sent the first two girls asked again for the training of other five girls. The school had also one girl from the Welsh Mission at Aijal, North Lushai, as well as two girls from their own district who had not yet completed their training. (Mr. Savidge, B.M.S., Report for 1924.)

(19) Report for 1925: The report for the year stated that during the year there were 23 Primary Day schools with 629 boys and 64 girls on the rolls, 1 Kg with 31 girls and 25 boys, and 2 Boarding Schools with 54 girls and 55 boys in residence. Besides these there were 88 Sunday Schools with 5,191 scholars on the rolls.

As Mr. and Mrs. Lorrain came back from their furlough, the departure of Miss Chapman and Mr. Wenger on furlough followed, and shortly afterwards Mr. Savidge also left for his homeland to take furlough pending his retirement from active missionary service. The absence of these missionaries from the field and the continued inability of Nurse Dicks to return to India, made the remaining missionaries and their assistants very shorthanded, so they had to share one another's burdens. Mr. Lorrain says: "It has thus been a year of happy fellowship and cooperation, albeit one of STRAINED labour, sometimes almost to breaking point. Our Lushai colleagues have been very helpful, and we owe much to their faithfulness and devotion."

During the year, to the many subjects on the syllabus was added that of Lushai cane and bamboo work. Throughout the rainy season, whenever the weather was too wet for the boys to do their daily hour's manual labour outdoors, Zakhama, one of the old masters who was then the warden of the hostel had been giving their lessons in the art of weaving split bamboo into various kinds of baskets, chicken coops, winnowing trays, rat traps and many other useful household articles. On exhibition day all these things were displayed and prizes awarded to those who had done the best work. It was hoped that this would lead to instruction in other branches of technical knowledge as time would go on.

The singing, under the patient instruction of Miss Clark and Lalmama, was steadily improving, and some of the most difficult part pieces which the boys and girls had sung together were really beautifully rendered and were most inspiring. Sacred songs played an important part in the church and social life of the Lushai Hills. (Mr. Lorrain, Report for 1925).

One of the important humanitarian services rendered by the lady missionaries in South Lushai was the caring for and bringing up of the orphan babies or small children, and usually baby girls. A good number of such babies, when they became big enough, were sent back to their respective fathers or next of kins, and a few of such ones were brought up by the lady missionaries as their own daughters.

Miss Clark writes:

"Miss Chapman has taken 5 years old Lalziki on furlough with her, and we mentioned the fact here because we are hoping and expecting that this visit to England will be the means of great blessing to all Lushai. We hope that Ziki will not only perfect herself in the English language, but will also imbibe something of the glad free, full spirit and abundant life which is the favoured Englishman's inheritance, and thus in years to come give her people good literature and wider vision, both of which the present sorely lack."

Miss Clark continued her report, saying that the school reopened at the end of February with record numbers 54 boarders and 105 day scholars.

Her notes also included that it was the year 1925 that the students bade farewell to Mr. Savidge, one of the first missionaries in the Lushai Hills, who was retiring after a long period of active service in the Hills. (Miss Clark, Report for 1925).

(20) Report for 1926: The year 1926 was noteworthy regarding the increase number of village primary schools, good performance of the students in the examinations, and the industriousness of girls students in co-curricular activities. To that extent Miss Clark and Miss Chapman wrote the followings:

"We are developing our various industrial schemes - spinning and weaving, needle-work, knitting and crotchet, laundry work and gardening, fowls and goat keeping, and for

the first time are beginning to establish some of them as a sounder financial basis. The initial outlays are being repaid and we hope that before long, as a result of these schemes, our school will be partly self-supporting. Each girl takes turn in each branch of industrial works, giving her time in lieu of fees for her education, and at the same time learning things that will be of great value to her in her own village. The girls are constantly too busy to have time for mischief or grievances, and their happiness throughout the year has been a joy to behold."

Mr. Wenger writes:

"There are 30 Primary Day Schools with 542 boys and 103 girls, 1 Kg with 20 girls and 34 boys, and 2 Boarding Schools with 56 girls and 29 boys in residence. The boys boarding school is part of the M.E. school, which has a total of 111 pupils. There are also 93 Sunday Schools with 5,541 scholars on the rolls."

"The boys' boarding school has been doing well all through the year. The results at the examinations held last November were exceptionally good. In the M.E. only one boy out of 17 failed, in the Upper Primary 9 failed out of 37. In the Lower Primary examinations many boys from the villages sat. They came in to Lungleh for three weeks extra coaching just before the examination, and out of a total of 88 only 6 failed."

"In the course of the year several new village schools were started, especially on the western side of the district, which have been previously neglected. These schools have all been satisfactory, but no boys are sufficiently advanced in their reading to take examination this year. It has been again found that the value of a school is far more than the work done in school hours, and its influence is felt by more than the score of small boys in the school."

Miss Chapman writes:

"We have also with us women training for evangelistic work. The N.E.I.G. Mission have again sent us from beyond the borders of Lushai. The 5 girls who have entered for the Upper Primary examination last November all passed and have become our first student teachers. This is one of the big developments in 1926. They are taking a three years course, working for the Middle English examination and the South Lushai Teachers' Certificate. The course includes daily practical work in teaching which is a real help to us in school. These girls were our first prefects, so that their promotion has meant the selection of other prefects, which makes us feel that our school is grown up. 7 girls also passed the Lower Primary examination, and there were no failures."

(21) Report for 1927: According to the report written by Mr. Wenger, there were 22 day primary schools with 76 girls and 379 boys on the rolls. 1 Kg with 26 girls and 24

boys, and 2 boarding schools with 60 girls and 29 boys in residence. Below is the reproduction of the missionaries' reports about the problems faced by the school administration during the year.

Mr. Wenger writes:

"Unaccustomed duties, unexpected difficulties and accompanying providences. Mental arithmetics for missionaries is becoming more and more difficult."

"The problems of finance which are debated at Furnival St. reached the Mission Station in this form: 'Deduct Rs. 400; save 5%, run the show, keep the workers smiling, smile yourself, and double the items in the Annual Statistical Return.' "

"Humanly speaking, this year has been the most unsuitable time for making reductions in expenditure on schools, nevertheless it had to be done."

"When warning came of the cut that were to be made, we tried to get the villages to shoulder more burden of education. The replies we received were all refusals. Some of the chiefs said that if they were to attempt to get any contributions of rice from their villages those who did not want to have school and those who had no children to send to school as well as some who had children, would at once leave the village and go to live where there were no education rate."

"A second plan was suggested, namely that, following an old Lushai custom by which new comers to have the village provided with rice at a low rate until their own harvest was ready, the schoolmaster should be provided with rice on the same terms. But the fear of famine and the failure of the crop in some districts have prevented this plan being worked. Those who are fortunate enough to have stocks of rice are saving it up, and are reluctant to sell."

"Another matter which, in ordinary circumstances, would have been looked upon as a sufficient reason for the increasing the grant rather than reducing it, is the attempt of the Roman Catholics to establish themselves in the country. We are afraid if some chiefs who want to have schools fail to get them from us they may approach the Roman Catholics, and the latter will undoubtedly be willing to step in, and by promises and money make grave confusion."

Contrary to the unfavourable circumstance that befell the educational work that year namely, the deduction of Rs 400 from the existing amount of finance for education, the report included that an encouraging accomplishment of the new hostel for girls took place.

Recalling the past eight years since 1920 till 1927, Miss Chapman wrote how, in the year 1920, they moved into the partly finished women's bungalow, and later in the same year the

school girls and nurse-in-training were accomodated in a temporary hostel near by. Later still a separated hostel for nurse was built. She continued, saying:

"But still the piper lured us on, and in 1922 the school was removed from the bungalow to a beautiful new building on a much higher hill farther in the jungle, and another temporary hostel was erected. In 1923 the Ward was opened another dream thus had come true. Yet the piper was not satisfied; ever and anon he called us farther into the fascinating jungle around. Thanks to the generosity of Arthington Trustees and the Home Churches, and to the Mr. Wenger's genuine and hard work, we have been able to respond to the call, and 1927 will be remembered as the year we move into our wonderful new hostel. As far as the school is concerned this might comprise our whole report for this year, for it has involved a great deal of reorganisation and the giving of considerably longer holidays, so that the regular work has suffered much disturbance."

"The actual move took place in June before the building was finished, but we did not hold the official opening and dedication service until July 22nd. We now have a Senior and Junior house. The Junior house numbers 26 boarders, of whom Ziki (nearly 8 years) is one of the eldest and Zawna (five months) is at present the youngest. This house we consider our most important work in Lushai as it is undoubtedly our greatest and best understood message; some of the children are ordinary boarders; but

many of these little ones are motherless, fatherless or both, and remain with us during holidays also. Surely we could not have greater opportunity or responsibility."

"The Senior house is overfull with 35 boarders who demand an equal amount of time and energy, give rather more anxiety, but contribute their share to the work and play of the house. We have this year reached the high water mark in the number of boarders from South Lushai, we have none at all from other district. In addition we have about 60 days scholars, - less than usual." (Miss Chapman, Report for 1927, B.M.S., South Lushai.)

(22) Report for 1928: The report for 1928 showed the number of educational institutions and the strength of the pupils therein. There was 1 Middle English school with 107 boys on the rolls, 25 Primary schools with 82 girls and 375 boys, and 1 Kg with 35 girls and 30 boys. This includes 2 boarding schools with 70 girls and 35 boys in residence.

Besides the above, there were 81 Sunday Schools reported during the year with 4,963 scholars on the rolls. Since many of the villages did not yet have even primary schools the Sunday Schools served the purpose of literating both children and adults in the villages.

Miss Chapman writes:

"This year has been the finest complete year in our hostel bungalow, and it is impossible to express the difference it is making to our lives here. Every day we realised afresh

its conveniences and its suitability for the work, and we bless those who gave it. It has been filled to overflowing with 65 boarders, 5 student teachers, Chhumi and Tuail who is the special helper with the Junior house, there are 30 in this house of whom 10 are in the nursery. These are our greatest joy, and are of inestimable value in the lives and training of our older girls ... We have had also 60 day scholars, chiefly in the Kg and Transition."

"The home-farm is prospering and quite apart of its utilitarian value it is a great asset to our school. The girls continued their cookery, laundry, baby welfare, first aid and home nursing; and in addition to our industrial work (preparation of cotton from seed, spinning, dyeing, weaving, needle work, crochet and knitting) we have started Lushai pottery and basket work. The girls are very proud of these new accomplishments. To the usual hand-work has been added clay-modelling to intense delight of the young children. The school exhibition sports and prize day were held as usual, and we are very grateful to Mrs. Wenger for her help."

"For the first time the girls of the South Lushai have entered for the Middle English examination, and all passed well; the two Upper Primary candidates also passed, and have gone to Miss Oliver to train as nurse, of the five Lower Primary entrants one failed."

"The school has suffered greatly through Miss Clark's absence on furlough, and it would have been impossible to carry on had not Chhumi, and the student teachers rallied round splendidly." (Miss Chapman, B.M.S., South Lushai).

(23) Report for 1929: The Report mentioned that during the year there were 2 Middle English schools at Serkawn Mission Compound, one for boys and one for girls, with 126 boys and 62 girls on the rolls. There were also 25 Primary schools in the whole South Lushai with 38 girls and 442 boys, 1 Kg with 28 girls and 36 boys. These include 2 boarding schools with 71 girls and 35 boys in residence.

Besides the above there were 90 Sunday Schools reported that year with 5,997 scholars on the rolls.

Miss Chapman and Miss Clark looked back the past ten years since their arrival at the South Lushai and reviewed their activities during those years, criticising the past and considering the future. First of all, they had given all the credits to God for all accomplishments in their work in the past, and they looked forward to the future as to how they would continue their activity in the educational work. Miss Chapman says:

"Even had it not been for the past ten years of women's work here, it was necessary to look around for fresh worlds to conquer, for in October our first student teachers completed their three years training, and our girls' school is now fully staffed with six trained Lushai women teachers, who have all received evangelistic training. This means far more than words can convey. It is the beginning of a new era in Lushai."

Miss Chapman stated that, since Mizo villages were scattered every hill and in many of these villages had there been established Primary schools, while in many other villages no schools were yet opened, it required to put great effort to tour by herself and the other European missionaries with their trained women teachers of Lushai to visit all these schools very often. However, 7 separate villages were visited some several times, and Chhumi spent two months in a distant village doing appreciated evangelistic, educational and nursing work. She further stated that it was fortunate that the almost unprecedented event of visit from the Government Inspector of Schools coincided with the conference of teachers of the girls and boys schools, for the Inspector was able to see, and conferred with all the Serkawn and village teachers. He gave them a very good report, and they hoped that more practical help on the financial side would be an outcome of the visit so that more primary schools might be opened in many villages where they were continually asking for a teacher.

The report also brought out that the second set of student teachers, four in numbers, began their training which was an indication that the girls' school was firmly established, and another encouraging note that in some of the village schools there were more girls than ever before, learning with the boys, and that the whole attitude towards women's education seemed changing. Still other interesting things were that the Lushai girls were becoming interested in the social

home farm, and in practical work, and hand work which was included in the school curriculum, and in the school farm pigs were also added. In her report Miss Chapman added also the following:

"Much touring this year was among the Pawis- a less advanced tribe in our district. There were many requests for schools and teachers, and we felt a great work might be done there if only we could grant these requests."

"The usual school Exhibition and Sport Day were held and was very encouraging, especially for little ones. Keeping and caring for motherless or fatherless little ones was another noteworthy service of the missionaries (Ladies). Our nursery folk are as big a joy as ever, and as fast as they are promoted to the Junior house other motherless little ones come to take their places. On our tour we were presented by the roadside with a baby and her big sister of five, motherless with hardly a relative in the world. Old Girls' Association was also developed. They held a very successful Old Girls' week end when several 'grandchildren' of the school were also with them. They had had several meetings for Old Girls and kept in touch with them throughout the year by means of letters."

(24) Report for 1930: During the year 1930 there were 2 M.E. schools with 56 girls and 120 boys on the rolls, 26 Primary schools with 55 girls and 500 boys, 1 Kg with 35

girls and 32 boys. These inclusive of 2 boarding schools with 73 girls and 42 boys in residence, the latter for only half the year.

Besides the above there were 95 Sunday Schools reported that year with 6,199 scholars on the rolls.

The natural calamity of 'Thingtam' the previous year (1929) resulted a famine in various parts of the Lushai Hills during 1930. The particular kind of bamboos that flowered then was called 'rawthing' and as such, it was named 'Thingtam,' instead of 'Mautam.'

Despite the famine there was enough supply of rice procured by the Government, but at the higher rate. There were something good to remember during the year but also somewhat untoward happening which required a suitable action to be taken. Miss Chapman writes:

"Two new village schools have been opened (one amongst the Pawis) bringing the total of village schools to 26. Most of the teachers are doing really good work, not only in the schools, but also as leaders in the village churches. Serkawn school has numbered 35 boarders and 90 day scholars. The staff consists of the Principal, the Headmaster, and 6 Assistant masters."

"Some good work has been done, but because of the repeated insubordination of some of the boys in the

hostel, the Station Committee regretfully decided at the end of July that the hostel must be closed for a time, and that when it is re-opened it shall be on entirely new lines."

"The girls' school has 65 boarders, and about 60 day scholars, 8 student teachers, and 4 teachers. In spite of the famine there has been an abundant supply of rice, but the price has been nearly double that of normal time."

(25) Report for 1931: During 1931 Miss Chapman and Miss Clark went home on furlough. Miss Manson then took charge of the responsibility for the educational work during their absence.

During 1931 there was a decrease in the enrolment of boys and girls in M.E. schools, and the number of village primary schools was also less by 1 than the previous year. However, there was an increase in the number of Sunday Schools as well as its scholars.

The reports include that there were 2 M.E. schools with 35 girls and 105 boys on the rolls, 25 Primary schools with 48 girls and 486 boys, 1 Kg with 30 girls and 34 boys on the rolls.

Besides the above there were 100 Sunday Schools reported that year with 7,192 scholars on the rolls.

Miss Manson writes:

"The year 1931 is really an abnormal and trialsome year,

a testing one to the Lushai staff because of the absence of their two leaders, the feeling that persisted was a desire to steal that little group of teachers before their rightful leaders could return to claim them - a tribute that might be but little appreciated by those to whom those same teachers owed so much of what they were. They have proved themselves equal - more than equal to an exacting situation, and the many unusual demands made upon them. Much for which the missionary in-charge of the school normally responsible they have had to share amongst themselves. Their capacity for work is unlimited, their cheerfulness and enthusiasm the same. In themselves they provide sufficient - though not by any means the only evidence of the value of what has been done, and the possibilities that lie before the women's work in Lushai."

She continued saying that the Teachers Training class had to be suspended for the year, and the number of boarders in the hostel reduced to a minimum, but the day school was carried on, with regular attendance of between 60 and 70. In appreciation of the Lushai children's perseverance Miss Manson adds:

"Rain has no terror for the children of Lushai - above the Kg stage, at least an all through the five months term girls from Lungleh and beyond, two or three miles away, have turned up smiling in time for prayer at half past eight each morning."

She further mentioned that little ones as young as 3 were happy in the Kg from the day they began, and the absorbed expressions on the small faces during the story hours, or when individual work was in progress, showed that school to them was no place of weary tasks or forced discipline. The same atmosphere of cheerful activity and interest prevailed in the senior school. (Miss Manson, B.M.S., South Lushai).

(26) Report for 1932: There were 2 M.E. Schools with 118 boys and 132 girls on the rolls, 26 Primary Schools with 521 boys and 94 girls, besides these 106 Sunday Schools reported with 8350 scholars on the rolls.

The Report for 1932 mentioned the arrivals of a couple of new missionaries, the departure of Mr. and Mrs. Lorrain on retirement, the transfer of Mr. and Mrs. Wenger to Bengal, and the formation of a Scout Troop. The detail informations are as follow:

Mr. Raper writes:

"I came as stranger to these hills about half way through the year and it is somewhat difficult, therefore, to write the report on the whole year's work. Nevertheless, during the later part of 1932, many changes and interesting events vital to the future of South Lushai, have taken place and there is much about which one can write."

"In the first place we have to record the retirement of Mr. and Mrs. Lorrain. The occasion of their departure from the land in which they had spent so many years must have been a time of deep feeling for all. Mrs. Raper and I

I had not then arrived in Lushai, but we are on the way, and at Rangamati we had the great pleasure of meeting Mr. and Mrs. Lorrain. We are impressed by their unassuming manner and their deep love for the Lushai people. That their love was returned by the people of Lushai is clear to all. We had not been in the country long before we began to see Lushai."

"We take up the work laid up by our senior, and we pray that grace may be given to us to carry it on to a future even more glorious in the interest of Christ and his kingdom."

"South Lushai has also lost another staunch friend and worker through the transfer of Mr. Wenger to Bengal. Mr. Lorrain, during the last twelve years or so of his ministry, spent most of his time on literary and translation work. During this period Mr. Wenger travelled extensively through the country and encouraged the Christians by his preaching. It will not be easy in the future to maintain this twofold ministry, although we are glad to hear that Mr. Lorrain hopes to continue some of his literary work from England. Mr. Carter has the Boys' School and Village education in hand, and together we shall do our best to serve the 150 villages in our district."

"We missionaries feel the need, particularly at present time, for special work among the young people, the

the children of the Christian parents. The year we started a children's service, and it proved most successful. The teachers and student teachers in the girls' and boys' schools prepare the addresses and conducted the services. The children themselves took part and had learnt a number of new hymns."

"Mr. Carter and I introduced Scouting for the boys. The first Scout Lushai Troop was formed in May last. Many happy hours have been spent at games, hobbies and instructions. When the weather was good, we spent Saturday morning in the jungle on a hill top near by. Woodcraft and jungle lore are natural to the Lushai boys and the other aspect of scouting they quickly absorb."

Mr. Carter writes:

"During 1932 the Serkawn Boys' M.E. School has resumed normally after a year which the hostel for the boarders have been closed. There have been 118 scholars, of whom 29 were boarders. The closing of the hostel during 1931 has enabled a fresh beginning in several ways, and a year of happy cooperation between missionaries, masters and boys has resulted."

"Punctuality, cleanliness and good conduct have been encouraged by a system of marks and prizes, and unpunctuality and irregularity of attendance have been punished by fines. Consequently the average monthly attendance

has usually approached 85% in spite of the fact that many boys come distances of two or three miles to school, even during the rains when heavy falls are daily occurrence for five months of the year. Fines during 1932 have been only 10% of what they were in 1931. Fees and innovation this year owing to the financial stringency have exceeded expectations."

"The staff continued to be somewhat of a problem, consisting as it does almost entirely of men trained for other work, who for varied reasons, have had to give up their own work, and who have taken refuge in the Boys' School. With a pastor, a compounder, a clerk and a translator as crew and an engineer as captain, one cannot expect the ship to capture the ship any blue ribands. However, satisfactory progress have been made, as after all, the art of teaching consists largely of commonsense, combined with a love of children. The one acquisition of the year has been Darchhunga, formerly one of Mr. Lorrain's translation workers, whose artistic bent is being put to many uses in the school work. He also work as hostel Warden."

"In the 26 schools open this year, 615 scholars, of whom 94 are girls, are being taught. There is an increasing demand for schools in spite of the new arrangement whereby in addition to building the school house and the teachers' house, the village now provides certain amount

of rice towards the teachers' pay, thus relieving the Mission of Rs 2/- a month in the case of each teacher, Present grants do not allow of any increase in the number of schools, but it is hoped to introduce a system of schools managed by probationary teachers, as a result of which new schools will be opened without any additional expenditure to the Mission or the local Government. The new Superintendent of Lushai Hills is taking a keen interest in education, when he visited Serkawn he was impressed by our work, and we are assured of his backing in any steps we may wish to take to make improvement."

"With Mr. Raper's help a Scout Troop was formed during the year and scouting, together with other interesting occupations out of school hours, has helped the boarders and others to spend their leisure hours profitably. Mr. Raper, too, held Carpentry classes for the student teachers; and it is hoped next year to extend the teaching of this useful type of handwork to the top classes of the school."

Miss Chapman writes:

"When we returned from furlough in November, it was with the expectation that, while single handed, concentration must be on the school, but we were very soon shown quite clearly that this was not God's will for us."

"During our absence the teachers, with Miss Manson's help had shown themselves very capable indeed. We reopen

the hostel in February and from then all through the year it has been increasingly evident that the school and hostel need much less supervision than formerly; and if we can get two or three more equally capable on the staff, it should need still less in the future. It is a very great joy to pass on one's work and see it well done by those who were but ignorant school girls from jungle villages such a short time ago."

"Owing to the lack of funds we have had to decrease our number of boarders. We expected to have only 50, but we succeeded in getting more school fees, and rice has been cheap all the year, so that at the time of writing we number 62. This includes our 6 student teachers. Of these 2 are now taking their final examination and we hope will come back to us next year as teachers."

"We have about 70 day scholars who are very regular except when epidemic rage around us. We had two of such this year. We closed the first term with an outbreak of measles. This had its good side, we turned the Kindergarten school into an isolated sick room. Our teachers showed their spirit of Christian service by taking turns on night duty nursing the 25 children who were all ill at once, and carrying on their duties in teaching all day in the usual way. Only the younger ones had measles, so practically only the Kg was affected. The students followed the teachers' example and spent their spare time nursing in the day. It gave a good practical experience

in home nursing. Mrs. Raper was a great help in taking turns in the day time when the teachers and students were at other work."

"We have as usual, a number of tiny-tots in our nursery, some motherless and some fatherless too. They provide opportunity for excellent training in mothercraft for our girls and are also our great joy."

Miss Oliver inserted a few notes on her report as follow:

"This has been a year of which is difficult to write a report that will give any adequate idea of what it has held for us. Twice during the year it has been proposed to close the medical work here as part of the retrenchment called for in order to reduce expenditure to meet our present reduced allocation. This has meant much questioning and uncertainty, and has made the year most difficult one for all of us."

(27) Report for 1933: A portion of the year's report written by Mr. Raper mentioned with a few words how it was difficult to make a sex-wise split up record and report in the history of education in Lushai Hills.

Mr. Raper writes:

"Tracing the history of girls' education in Lushai Hills is just as tracing the history of a family with children both boys and girls under the same parents, and as such the Annual Reports included and, sometimes mixed boys and girls without separating."

"During 1933 there were 2 M.E. schools with 62 girls and 110 boys on the rolls, 1 Kg with 91 children, 29 village schools with 65 girls and 622 boys on the rolls."

"Besides the above there were 111 Sunday Schools reported during the year with 9,110 scholars on the rolls."

"Boy Scout movement which was started the previous year met with some amount of criticism among the elder pastors, etc. In spite of the criticism there had been a great response from the boys and youngmen. We feel sure that in time the boys themselves will prove the worth of their movement and break down any prejudices that may remain."

Miss Chapman writes:

"The school has been full of the year - in fact too full with 70 boarders and 80 day scholars. It is difficult to refuse admission when so few Lushai girls received any education."

"Even a short time at school is valuable, since all who come learn something of hygiene, the care of babies and small children, the milking of goats and cows, and many other practical things, as well as at least something of the ordinary school subjects. They learn, too, a good deal of Bible and what it means to be a Christian, and nearly always a girl who have had a little schooling is more use in the village than who has never been to school at all. All the school activities have been well maintained as our school Exhibition Day clearly showed."

"8 girls passed the Lower Primary, 2 Upper, and 4 M.E. examinations, 4 students completed their seconds, and 2 others their 3rd teachers examination. These last two were received as teachers at our teachers' education service in January and appointed to the Serkawn Girls' school, so that we are now more adequately staffed."

"This has enabled us to do more work in the villages. Six times during the year we have been able to go out on tour, leaving the whole school entirely in charge of the Lushai Girl Teachers. This is a very definitely progressive step, and it has filled us with joy and encouragement to come back after periods of absence, varying from three to eleven days, to find everything running smoothly, and everyone working well and happy."

"It points towards the day to which we have always looked forward, when the school may be passed over entirely to the Lushais. All the teaching in the school is now done by the Lushai Girl Teachers, only the Teacher Training class is taught at all by Europeans. The daily School Prayers both morning and evening, the scripture classes, and the special services held from time to time are entirely conducted by the teachers and students and their very thorough preparation beforehand shows very clear that they realise the great responsibility of this essential part of our work. All the teachers have undertaken definite work for the church on Sunday."

"Three of them go out all day every Sunday, on to Zotlang village one to Rabsiveng two and half miles away. They worked in the Sunday Schools, organised women's meetings and teach the women and girls and the small children. Their teaching includes simple hygiene, reading and singing as well as the Bible lessons. One has been instrumental in getting a church built in Melkhat, for the first time in this village."

"If space allowed, much might be written of our nurse folk especially our baby Kaphnuni, who from a sickly whinny little creature, whom no one really wanted, has developed into a happy sturdy independent little toddler, and is now the pet of the school. We cannot adequately express our appreciation of all Mrs. Raper's service to the school. She has been a great help when during the tours referred to above the school has been left entirely to the Lushai Girl Teachers. They have had her appeal to in any emergencies, and her constant sympathy and interest in all the women's work means very much to all."

"When our tour in many villages we met our old girls and get an especially warm welcome, and as the chief now often chose an educated girls for their wives, the influence of the schools is being more and more felt everywhere."

"In closing we must speak of what is to us, perhaps

the most important of the year, the opening of the school chapel. This has been thought of, and planned for about eight years, and slowly by the generosity of friends the money has come so that we were able to complete it in April. As much of the money came from friends of Miss Clark we were glad that she was here to see it in May. Mr. Raper performed the opening ceremony which was well attended by Old Girls and by the mothers of our school children. We spoke of why we needed a school chapel; that we might have a place in which to meet together for all the school prayers and services, that we might learn to worship God, and even more important still, perhaps, that we might have a place for our own Quiet Times. In a crowded Lushai hostel where there is absolutely no privacy it is essential if our girls are to learn to know God that they should have a quiet place for prayer and Bible reading, and the teachers and students need quiet for their preparations for conducting school prayers, meetings, Sunday school, etc."

"Our school chapel fulfils the purpose. It is open all day for anyone to enter who likes. A few began to use it so at once, and as the years advanced more and more used it, until during September nearly the whole school was using it, and when we were out at the lantern services the younger ones met there on their own to pray for us. The result has been a wonderful spirit of prayer in the school, especially amongst the intermediate children."

"It is built in between the hostel and the school so that we pass it very frequently, and see it at all times. It reminds us that God is in our midst supplying our very need, and calling us ever to a fuller surrender to him. Please join us in thanking Him that He has met our needs throughout another year, and in praying that our response to His call may be ever more and more wholehearted."

Miss Chapman has inserted the following few lines about Mothers' School in the report for the year. She writes:

"It is good to be able to report that the Mothers' School has passed on into Mrs. Raper's charge. It has met very regular at her house. The women are learning to knit and are greatly enjoying it. Some talks have been given on some of the women of the Bible, and during the month of September a Prayer Meeting was held at the close of each week and a very successful effort was made to get the women to attend the Communion Service, and also to give more liberally to the women's fund for the church."

(28) Report for 1934: The Report for the year includes - 2 M.E. schools with 83 girls and 151 boys on the rolls, 1 Kg with 84 children of boys and girls, 27 village Primary schools with 152 girls and 633 boys on the register.

Besides the above there were 117 Sunday Schools reported with 9,526 scholars on the rolls.

Among other things in his report Mr. Raper mentioned his visit to Aijal, that he walked 8 days to reach it while only three days may be taken to reach Australia from England, he said. The distance from Lungleh to Aijal that time was only 103 miles but through ups and downs the hills and mountains.

Mr. Raper said that there had been a marked increase in the desire for education among the Lushais. The number of applications for admittance to the Middle English Boys' school was exceptionally high. There a total of 151 boys on the register, of whom 41 were boarders. He also said that there was a good spirit among the boys, and the masters were doing their work very well. With Mr. Carter on furlough it was meant greater responsibility for the Headmaster and his staff. In order to ease the situation during one part of the year Mr. and Mrs. Raper took English with the top classes. He said that among the older boys there were some who not only paid the monthly school fees but also boarded themselves, so eager were they to continue their studies as far as possible. Mr. Raper expected that some of the boys would be the pastors and teachers of the future.

Along with other interesting things Miss Chapman in her report made a good comment on one of the senior most Lushai lady teachers with the following words:

"This year will be remembered as the year that Chhumi left us, because with her leaving the first chapter in the history of Serkawn Girls' School closes. Most of you will be

familiar with her name, and some at least will know that she came to us soon after our arrival in 1919, and has been with us ever since. She has given the fifteen best years of her life, from 18 to 33 in a singular wholehearted service to the work of God here, and it is impossible to express that the school and the women's work in general owes to her, as it is to put into words what the inspiration of her friendship has meant to us personally. She was understandably called of God for the building up of the women's work here in its early years, and she has stayed with us until, as she herself put it, she was no longer necessary, and when her leaving would mean that younger ones who were now quite ready for it would take more responsibility which they would not while she was here, so that her leaving would help the work."

"A third teacher who had not been with us so long left to be married at the close of 1933, and a fourth, one who has been with us from the beginning and passed from the nursery through the school and Training Class to the staff, is to be married shortly. We feel we are answering effectively one of the earliest objections to Girls' Education here that an educated girl would not secure a husband."

Miss Chapman further expressed that they were greatly encouraged to notice a very decided change in the attitude of the people towards girls' education, which was still more

evident on school opening day at the beginning of the year, when they were, as she put it, inundated as never before with applications in addition to those already on the list. Many girls went to the school carrying their beddings, etc. hoping to be taken in, and it was with very mixed feelings that they had to send them away. Miss Chapman continued, "Joy that they desire to come was sufficiently great to make them willing to walk one or two days journey in the hope of securing a place, and sorrow that in spite of much overcrowding we would not take them all in. God wonderfully guided us in the matter of filling our school this year."

Regarding the 'Mothers' School Mrs. Raper mentioned that the mothers attended the school more regularly than the previous year. It was partly because they liked doing the knitting and wanted to get it done before the Girls' School Exhibition Day. The women were very pleased about this and it was indeed an achievement considering that some of them had never knitted before. Those who had finished their knitting were doing some sewing.

Mrs. Raper further mentioned that during the year Miss Chapman was giving a series of talks on hygiene. From the discussion which followed we gathered that some of the mothers still think that the old ways are best!

She also said that a series of special services was held during September, the meetings being conducted by four of the women, they were pleased to see how well these four women led their respective meetings.

Miss Oliver writes:

"Last week our annual Baby Show took place. This is becoming the most popular event, and 104 babies from 18 villages were entered. The class of babies under six months was excellent, and the babies were clean, well cared for and in good condition. This was our fourth Baby Show and the improvement was marked. The older children were disappointing, and no first prize was awarded to those over six months. The deterioration over this age is not entirely due to carelessness on the part of the mothers, but largely attributed to the lack of sufficient nourishing food for the little ones."

"We have sent three of our motherless babies home to their fathers during the year and we have two wee babes with us now - one 5½ months old and one 3½ months. The elder is named Malsawmi which means Blessing, and the name is not misplaced for she is a dear baby, contented and happy. Both our little ones are a joy to us."

(29) Report for 1935: According to the report for the year there were 2 Middle English schools with 153 girls and 178 boys on the rolls, 1 Kg with 86 children, 35 village schools with 338 girls and 961 boys on the rolls.

There were 114 Sunday Schools reported with 9,774 scholars on the rolls.

Mr. Raper mentioned that the boy, Khuala who lived at Serkawn nearly all his life, was arranged to teach in village

school for the year 1936 for having experience of ordinary village life. Also Sawiluaia was elected and appointed to go to Theological Training College at Cherapunjee for a year's course.

He further mentioned that at the Annual Meeting of the Presbytery that year, it was decided to unite with North Lushai in the matter of Sunday School, and to adopt the graded school system. Miss Chapman was then asked to take over that Sunday School work. Presbytery also asked that Miss Chapman should be set apart for work among the women and girls in the Pawi district. Station Committee agreed to the proposal and Miss Chapman went out to the village of Darzo in May to commence the work.

Mr. Carter writes:

"The year has been one of planning rather than achievement. On my return on furlough, I found that in two years the number of scholars have jumped from 115 to 180 in the Serkawn school, and from 700 to 1,200 in the 28 village Lower Primary schools. This was only one indication of a rapidly increasing desire to education in South Lushai Hills. Some village chiefs, becoming restive under repeated refusals on the ground of lack of funds, to provide them with schools, hinted at applying to other missionary bodies for educational facilities. This would have created many difficulties as well have indicated the failure of the B.M.S. to fulfil the responsibility of its special fa-

voured position as the only missionary society allowed to work in the South Lushai Hills. The difficulty was to meet the increased educational needs of the country with a grant of which the mission contribution was reduced a few years ago by nearly 20%."

"A slight movement in the situation was made possible by a system of probationary teachers. These are youngmen who, after passing M.E. examination, give their services for 2 years as teachers without pay to villages which up till now, have had no schools. The villagers give them their food. At the end of 2 years the best of the probationary teachers are chosen to take a two years course of training. In this way not only is the number of schools increased without any additional expenditure, but an opportunity is offered of selecting the most suitable candidates for training. This year the number of village primary schools has, by this means, risen from 28 to 35."

"This, however, is only a partial solution of the problem. The immediate need in South Lushai is for at least 50 primary schools. An unexpected call to Shillong to attend a Government Conference on Hill Education gave me an opportunity of placing before the D.P.I. a scheme by which, with mission and Government help, this total of 50 schools would be reached within the next eight years - a most modest scheme which will be out of date before it is realised! By 1943, I feel sure, more than 60 schools will be needed

and so the class will continue, "what we have" never overtaking "what we need." For a number of years, it has been obvious that in boys primary education in Lushai emphasis have been on the wrong subjects. The Middle English course have been chiefly a stepping stone to the high school, whence boys have returned eminently fitted for a salaried post, but totally unsuited for a return to village life if salaried posts were not forthcoming. How few such posts are in the hill districts of Assam I myself did not realise until I heard at Shillong the Deputy Commissioner of the Garo Hills says that the Government offices in his district could absorb only one Matriculate in 5 years! Openings for boys with High School training are probably no more plentiful in Lushai, yet at this moment more than 50 Lushais are studying in High Schools. The danger we in Lushai have so far avoided, of having a disgruntled, unemployed matriculate class, is now at the door. The remedy is to remove the emphasis from the M.E. to M.V. (Middle Vocational) course, which will aim at teaching only those subjects which will help Lushai boys to live a normal, yet enlightened village life. The 'eight year plan', therefore, provide for the setting up of 4 M.V. in addition to new primary schools to bring the total 50."

"The most pleasing feature of the years groping towards progress has been conversations held with the Rev. D. Edwards, B.A., of the Welsh Mission in North Lushai, and Maj. McCall, the Superintendent of Lushai Hills, with a view to

unifying the educational work throughout the whole country. Several lines of cooperation are being worked out, and from 1936, we hope to have curricula and examinations common to both North and South Lushai."

"The duty of Honorary Inspector of Schools involves a considerable amount of touring. This year, in an attempt to visit every school once, I have toured for 56 days tramping upon hill and down dale for more than 600 miles in all kinds of weather, and still did not manage to visit all the schools."

Miss Chapman writes:

"The second new call to service enable us to begin the fulfilment of our 16 years dream. We were invited to go in the eastern district of South Lushai field amongst the more backward Pawl tribe, to teach the women and girls, and help in the building of the church. The village of Darzo was chosen for the beginning of the work. In May the chief and his elders came in with 50 men to fetch us, and the villagers built us a very nice Lushai house big enough to accomodate us with 60 or 70 girls. All this was done gratuitously. They have also helped us very considerably all the time with gifts of rice and vegetables for the school. Our second Girls' School has been opened at the request of the Lushai themselves; the accomodation has been provided by themselves and it is in a Lushai village. Thus is our dream coming true. This district is at least three

days journey from the Mission station and is often cut off by swollen rivers, so that it has been difficult to get the girls from these villages to come to Serkawn for education. That they welcomed a more accessible school was shown by the fact that soon after we open there, we had over 60 boarders and 40 day scholars."

Miss Chapman concluded her report saying that although they had walked about 750 miles in their various itinerations that year, they had not visited as many of the villages in the district as they had hoped. She, however, said that they had visitors almost daily from them, and that made constant contact with them.

(30) Report for 1938: The report for the year showed that there were 2 M.E. schools with 177 girls and 223 boys on the rolls, 1 Kg with 82 children, 32 village Primary schools with 193 girls and 897 boys on the rolls.

Besides the above there were 116 Sunday Schools reported with 10,820 scholars on the rolls.

Along with other things Mr. Carter, in his educational report for the year, has highlighted one kind of the Mizo dances called 'Cheraw', which has usually been performed by the girls. Mr. Carter writes:

"There is a Lushai game called CHERAW KAN which no visitor to Lushai fails to see. The girls are especially skilled at it, and the boys, too, on occasion can give

Note: Reports for the years 1936 and 1937 were not available.

a very creditable performance. It is as difficult to describe verbally as it is to perform. Readers of this report are advised to look for it in the Lushai film, or else to ask Mr. Harold Angus to show them a photograph of himself caught in the act, the game consists of agile dancing through a narrow of parallel bamboos, raised on supported ankle high from the ground and banged first twice down, then twice together in pairs, then twice down again and so on. This description is quite inadequate, but it will at least serve to convey the degree of skill required. As Solomon might have said "The foot of the expert findeth safety, but the ankle of the novice received many nip."

"But before even the expert embarks on her clever passage from one end of the set to the other, she indulges in a moment of preliminary practice. Balance on one foot, she tentatively taps the other into the space offered by the first two bamboos as they separate, and withdraws it as they clank together again. She repeats this two or three times-in, out, in, out- and then, having caught the rhythm, off she goes hopping and twirling down the row and back again, nor does a considerable speeding up of tempo succeed in bringing about her down fall."

"In seeking for a simile to describe the recent effort for educational progress in Lushai my mind at once jumped to this picture of girl poised in readiness for Cheraw Kan

making her preliminary venture into the noisy formation of restless bamboos, and then withdrawing again until she is satisfied that she can go right through to the end without a hitch." (Mr. Carter, B.M.S.)

4.3 Memorandum on Girls' Education in South Lushai Hills.

History:

By Miss Chapman, B.M.S.

Girls' education in the South Lushai Hills began in 1919, when a girl of 18, Thanchhumi by name, braved the opposition of her people, and came to learn, and to train as a teacher.

The Serkawn Girls' M.E. School Boarding and Day school was opened in 1921. There was then much prejudice against girls' education, but this has so far been overcome that in 1935 a second boarding and day school for girls was opened at the request of the people themselves. The school was opened in the eastern district, three days journey away from Serkawn at the village of Darzo, especially to cater for girls from Pawi tribe. These two schools are staffed with Lushai women trained in the Teachers' Training class. No untrained teachers have ever been employed.

Type of Education:

Before girls' education in Serkawn was opened, a good deal of time was spent in touring the villages to discover the background of the girls who would attend, what it was necessary for the Lushai woman to know to be a good wife and mother, and what there was in the indigeneous culture of the people to pre-

serve and to build on. At that time there were few books in the language, and even fewer in the villages. Many of the girls had never handle a book - some had not even seen one. It was hardly to be expected that an ability to read would be regarded as an asset, nor could the desire to learn to read attract girls to school. The same applied even more perhaps to writing and arithmetics.

The Lushai women's life and work is the production care of children, the care of the domestic animals, the cooking of food for the family; the weaving of all cloth in use in the household, and, of course, field work. The education offered to our girls must be based on these things - every educated girl must be able to do these things better than an uneducated girl - so will the real uplift of the country begin. So a nursery was started in which our girls learn to look after babies and small children; a small school farm was begun, and the girls learn proper care of animals, and to value and use the farm products, especially milk. Cookery is taught using a Lushai fire, and only such apparatus and ingredients as can be procured in the country. Hygiene, First Aid, Home Nursing as suitable for the Lushai home and villages are also taught. The indigeneous weaving has been developed, and the girls learn basket work, and simple local pottery. They learn food values, and to grow English and Lushai vegetables.

Old girls in the student teachers' class learn simple maternity care.

It soon became evident that all these things could not be remembered without text books or note books for reference. So the need for reading and writing arose, and also the necessity for calculation. The girls' own note books became their text books and are read in the villages. From these things has also come the need to learn geography, history, English, etc.

The weaving is perhaps the most integral part of the women's indigeneous culture, and through it the girl's whole personality is developed. It is a beautiful and valuable medium for creative self expression. The type of Girls' Education has come to be much appreciated.

The aim has been from the beginning to train Lushai wives and mothers, and to ensure that their school life shall not alienate the girls from their indigeneous village life and culture. They must be more useful in the home and village because they have been to school, no less so, and they are proving to be this. In the Serkawn school, which is in the Mission Compound, every effort has been made to fulfil this aim, but it will be better achieved in Darzo school. There the school is part of the village - the actual buildings were provided free of cost by the chief and his villagers, and are purely Lushai buildings. The girls take part in all the activities of the village life whilst receiving their education, and have very practical experience in village uplift.

The Present Needs:

The school are now always overcrowded, and very many girls have to be refused admission solely owing to lack of accomodation. A number of other villages have asked for Girls' schools, and offered to help with building and equipment. There is an urgent need for at least five or six such village boarding and day schools, with the type of education mentioned above. The buildings and equipment being Lushai, such schools could be entirely managed by Lushai women teachers, visited at intervals by European supervisor to advice and encourage.

Girls trained in these schools would make an invaluable contribution to the uplift and development of the whole country along indigeneous cultural lines.

It is not possible this type of education in village Boys' Schools. Most Lushai girls are put in-charge of babies and small children when at a very young age, so it is important that Baby Welfare work be included in the curriculum for the Primary Classes. As few girls will stay at school beyond Primary stage it is necessary that Girls' education should be along these lines from its beginnings in the lowest classes.

To secure this we should like to see either girls' classes in village boys' school with a separate curriculum, and under trained women teachers, or separate girls' day schools for those unable to attend Boarding Schools. (Sd/ E.M. Chapman, 8/2/38.)

4.4 Women's Missionary Association Report, 1941-1942,

South Lushai Hills.

October 1941 found us as usual engaged in examinations of end-of-school-year activities after which we closed the school for the long vacation.

During 1941 it had become more and more evident that our girls' educational work needed extensions, but it is not easy to decide what form these should take. More opportunities for girls to be educated must be provided, but whether this should be by enlarging the Serkawn Boarding School, opening other boarding schools in different districts, or concentrating on village day schools is the problem which has exercised much thought for some few years now. We want whatever developments we initiate to be such can be carried on for the Lushai women themselves when the time comes for them to take control of girls' education in that hills.

Therefore, in seeking to plan extensions the sound and economic life of the people must be carefully considered, as well as the position of women in all sphere of life here.

We have made one or two experiments in recent years, and to continue experimenting we had several minor alterations made in the Serkawn during that long holidays, and also built a temporary overflow dormitory. The staff assembled for conference at the end of December and the school reopened about the middle of January. It was a joyful reopening, for we were more than full, and our new arrangements every promise of making life eas-

ier and pleasanter for us all. But the shadow of war drew ever nearer, and with the occupation of Burmah by Japanese soldiers war came to our very borders. Blackout, A.R.P. (Anti-Air Raid Precaution), Evacuation, Refugees became not merely words heard over the radio or read in the paper, but things which touched the every day life of us all. Uncertainty was our constant companion, and it was difficult to know what plans to make over the immediate future.

When the school broke up for the May holidays we could only tell the children to return on the appointed day unless otherwise informed. With so much uncertainty and so many rumours we wondered whether parents would allow any to return. By the end of the holidays, too, the Lushai Labour Corps was in building, and the boys' holidays had to be extended.

There was every prospect of rice being so scarce that we wondered if we were being very foolish to attempt to carry on normally. But before the reopening day rice began to come in, and we purchased a month's supply, and decided to carry on at least for the month. We were delighted when, in spite of all difficulties, between 70 and 80 percent of our children returned to school on May 28th. We felt that this was a definite sign that some, at least, are beginning to appreciate girls' education.

Never have we had a happier term than the second one this year. Staff and children have worked and played together in an atmosphere of close friendship which is probably the result of

the fear of separation and evacuation which occupy our thought so much towards the close of the first term. It has been indeed a good year in every way and we are filled with thankfulness.

Owing to the blackout restrictions on lighting and also the arrangements whereby this year the girls' and boys' school holidays are not coincided and various changes had to be made in the weekly routine. The girls have been entirely responsible for their Sunday School and for the weekly children's meeting. This has given opportunities for service to many who would not have taken part in the ordinary way, and they have all greatly engaged the charge.

Instead of game every Friday night each school 'family' has been given rest and entertainment prepared by the children without aid from any of staff, and it has been very interesting to see how much hidden and unsuspected talent has come to light.

Oil from Burmah being unavailable something had to be done to restrict the use of this precious commodity. So we decided even earlier than usual, change our school hours and let the girls retire at dark without lights. We have found the new hours much more satisfactory than the old, and should continue them even if we had plenty of oil.

Our nursery has been full all the year, and as usual has added greatly to our joy in life. We can never thank God enough that we always have tiny children with us. They were a very spe-

cial help when it became necessary to have air-raid alert practises. The student prefects and older school girls were made responsible for one nurseryte each. At the air-raid alert signal each girl of the olders went at once to the nursery and carried her charge to the narrow gulf which runs down behind the hostel, and forms a natural trench, which would afford a measure of protection in case of raid. The girls were told that the nursery children must be got away as quickly as possible and that under no circumstances were they to be frightened or alarmed at all cost. They must be kept and entertained, if necessary with songs and stories. So well did they carry out their duties that it became delightful games

Besides the central boarding school we have teachers carrying on girls' education in five other villages. In addition to their school work they are doing much for village welfare. (Sd/- Miss E.M. Chapman, B.M.S., South Lushai).

The level of education in the whole Lushai Hills till then was Middle English school, with the medium of instruction in Lushai, the native language; but the standard was comparatively good. The following letter, written by one of the M.E. girls students, to the Baptist Union of Scotland Sunday School Committee, testifies the ability and standard of the girl in expressing her knowledge and thought, even in the foreign language she has studied. The native girl writes:

"I think you know our Girls' School here, but I don't think you know clearly our school story. Now I will tell you about our school as much as I can.

In 1921 our Girls' School was begun, in those days there were no Lushai Girl Teachers, there was only Miss Chapman. Our school standard has grown higher and higher by God's help. From 1929 we have had six good Teachers, from those days there are Lower Primary, Upper Primary and Middle English examinations every year, and we have a School Examination, too, the highest in every subject received a nice prize, and we are very glad.

Now I will tell you something about this year. We have five Teachers and five Student Teachers and five prefects, with lot of Boarders and day Scholars, we are quite please with our work with the help of all these staff. We do emphasise hand-work, that is weaving and basket work, and needle work as well as other subjects, we are proud of and appreciate our hand-work, and wish you too could see all our work, even the smallest children can weave some cloth, it is very nice to see them all weaving their own cloth. We do appreciate our new chapel which we never had before this year, we generally use it for prayer meeting every day at six O'clock in the morning, and at half past eight, that is our school prayer.

Many of the Boarders are Orphans, some of them have no home, so even in the holidays they stay in the Hostel just

like their own houses. I should like to tell you that although we are getting such improvement in our work there is yet more to be done, and not only in our school, but in the distant villages, if we go out on tour we find many girls who don't go to School and without any chance to learn anything.

Please, pray for our School.

Good bye,
Your Lushai friend,
Haubuangi.

4.5 Quinquennial Report on Girls' Education, 1942-1947;
South Lushai Hills.

The years of 1942-1947 have been unusually difficult for Girls' Educational work in the South Lushai Hills. This area joins Burma, and as a consequence of the war disturbed the social and economic life of the people very considerably, this made it more difficult for girls to be spared to come to school. As no increased grants were available the exceptionally high cost of living, resulting from the war, hampered the schools with a heavy deficit annually.

The problem of transport, always a difficult one in this roadless mountainous country, became in the extreme. It was very difficult indeed to procure food and other necessities

for the schools. Another very serious difficulty was created in May 1943 when the military authorities requisitioned all the Girls' M.E. School buildings and hostels. Only 14 days notice was given for the complete evacuation, and as there are never any spare buildings in the district it seems at first that Girls' Secondary Education would have to close down.

But various groups came to the aid of the school, and it was enabled to carry on, but with reduced numbers. For a few months part was evacuated to a village, which generously and gratuitously erected a temporary kucha building for it, and for part accommodation was kindly provided by the Boys' School authorities and others. In the cold season although labour scarcity was at its heights temporary buildings were erected as by a miracle. The Mission generously supplied the funds for these at considerable sacrifice. Some of these buildings were completely destroyed in the cyclone of October 1947, and others were rendered unusable. The rest are still being used for the school as sufficient funds for repairing and rebuilding are not yet available.

These are only some of the difficulties with which Girls' Education has to contend, but in spite of all good progress has been made in the five years under review.

The rapidly growing desire for Girls' Education is one of the most encouraging features to report. This is reflected in the increase of number of girls attending boys' schools. As the girls show more willingness to attend boys' school and

were more warmly welcomed there, the need for girls' primary school is less urgent.

The Serkawn Girls' M.E. Boarding and Day School has carried on, and in addition three other M.E. schools have been opened in the villages in different districts. Plans are completed for a fourth to be opened in 1948.

Girls' education in all schools is based on Domestic Science. The girls from the lowest Primary classes upwards take a very thorough course both theoretical and practical in all branches of Domestic Science suitable for the country in which they live.

The growth of the Girls' Auxiliary during these five years is amazing. There are now branches in over 100 villages, with a membership of over 2,000. It has spread beyond the borders of our district, there are one or two branches among the Lakhers, two branches in the Chin Hills and one branch in the Tipperah district. Only the first branch in the Mission Compound was started by the missionary, every other branch has been suggested and started by the girls themselves. (Sd/- Miss Chapman, B.M.S., South Lushai).

4.6 Quinquennial Report on Progress of Education in the South Lushai Hills, 1947-1952.

Chapter I. General Summary:

(ii) Institutions: It is gratifying to report that there has been no decrease in any type of school, but in general an increase. Under the reorganisation

of the schools undertaken in 1950-51, Boys M.V. School mixed M.E. School; at the same time all girls' M.E. Schools except one were discontinued and more mixed Middle Schools started. With the exception of this one Girls' M.E. School and the Teachers Training Schools, all schools in the Sub-Division from Nursery Schools to the High Schools are mixed, admitting both boys and girls. It is intended soon to amalgamate the women's and men's Training Schools into one co-educational institution.

(iii) Scholars: In general a steady increase is shown throughout the five years. The apparent reduction in the number of scholars at the middle stage in 1950-51 gives a wrong impression, as it is caused by the closing of Girls' M.E. Schools, a large proportion of whose scholars were at the Primary stage. Of the 621 scholars in the M.E. Schools in 1947-48, 359 were in Primary classes in the Girls' M.E. Schools. 262 were therefore in the Middle classes of the M.E. Schools, making with the M.V. scholars a total of 622. There is therefore an actual increase of 245 in number of scholars at the Middle stage.

Chapter III. Primary Education:

(iv) Scholars: There has been an increase from 2603 boys and 851 girls in 1947 to 3005 boys and 1651 girls in 1952. There is a gratifying increase, in fact almost doubling, of the number of girls attending Primary schools. The average daily attendance has improved, from 2191 boys (84.2%) and 709 girls (83.3%) in 1947 to 2823 boys (93.9%) and 1536 girls (93.0%) in 1952.

TABLE 6

The Table 6 shows the number of boys and girls students during the Years.

Year	Boys	Girls	Total	Remarks
1923	541	90	631	
1924	676	147	823	
1925	709	149	848	
1926	605	179	884	
1927	432	162	594 Reason for decrease was reduction of the Mission Funds.
1928	512	187	699	
1929	639	199	838	
1930	696	215	911	
1931	625	113	738 Excluding Girls' Boarding School.
1932	639	226	865	
1933	732	215	947 Excluding Kg
1934	784	235	1019
1935	1159	491	1650
1936, 1937	-	-	-	No reports for the years.
1938	1120	370	1490 Excluding Kg
1939-1946	-	-	- No reports were available
1947	2603	851	3454	
1948-1951	-	-	- Records not available.
1952	3005	1651	4656	

Note: The above students enrolment figures were of South Lushai Hills under the English Baptist Mission only.

WOMEN'S EDUCATION IN NORTH LUSHAI

This Section 2 of Chapter IV mainly deals with Women's Education in North Lushai Hills but the available records namely, the Government Administrative Reports on the education always combined both North and South Lushai in respect of women's education, and as such the information presented in this Section has often included the South Lushai.

In December 1893 two missionaries of the Indian Aborigines Mission, who for some time had been in Silchar awaiting the permission of the Government to proceed to Lushai, entered the land and reached Aizawl on 11.1.1894. They were J.H. Lorrain and F.W. Savidge. No sooner than they reached Aizawl they began to learn the native language, and one of them, Mr. Lorrain (Pu Buanga as called by the Mizos) being a very good linguist, could master Mizo language in no time and reduced it into writing. Hence a formal education began with a few men and women of Mizos for the first time.

Messrs Lorrain and Savidge remained in Lushai Hills till the close of 1897 and then left Aizawl for Abor of Upper Assam. Before leaving Aizawl they had translated the Gospel of St. Luke and St. John, and the book of Acts of the Apostles into Lushai language, and had also prepared a Lushai Grammar and Dictionary.

A small school was opened in Aizawl by the Government, and a second was opened by J.H. Lorrain and F.W. Savidge before

they left the place for Abor of Upper Assam. The latter school was discontinued for some time due to the departure of the two missionaries.

On the last day of August, 1897 Rev. D.E. Jones of Welsh Calvinistic Methodist for North Lushai Hills reached Aijal. He was accompanied by Rai Bahajur, who voluntarily relinquished his post as Sub-Inspector of Schools on the Khasi Hills in order to become an evangelist to Lushai. Mr Lorrain and Mr Savidge remained in Lushai for a couple of months after the arrival of the next missionary, Rev. D.E. Jones at Aijal, to acquaint with him as to the work they had already done in the place. Afterward, Mr. Jones took over the work from the first two missionaries who were leaving for the Upper Assam. He then reopened the school which was closed for some time and at its reopening Mr. Jones had 30 students. By the end of 1904 12 primary schools were in existence, attended by 450 pupils, and these included a handful of girls pupils. ¹

For the first few years elementary education in Lushai Hills was participated by the adults mostly, and in course of time when a raft school building was erected in Aijal, a few children began to attend the classes. Although there was no social discrimination among the Mizos against girls' education from the beginning, there was, however, some idea among

(1) Hughes, J. "The Story of Our Foreign Mission," (Presbyterian Church of Walse), Liverpool; Hugh Evans & Sons, Ltd. 1930, p. 80, 81.

menfolk that an educated girl would merely use her knowledge for communicating with her boy friend through letter writings. But this prejudice was overcome within a couple of decades.

The names of the successful candidates with their marks in the first Lower Primary examination in Lushai Hills in 1903 were as below:

<u>Name</u>	<u>Sex</u>	<u>Full marks</u>	<u>Marks obtained</u>	
1. Raldoleta	Male	500	418½	
2. Thanga	„	500	415½	
3. Dala	„	500	410	
4. Nui	Female	500	398½	
5. Thuama	Male	500	396	
6. Saii	Female	500	385½	
7. Suaka	Male	500	366	
8. Chawhtea	„	500	362	
9. Chawnga	„	500	351½	
10. Hmara	„	500	327½	
11. Chunruma	„	500	320	
12. Tawka	„	500	304	
13. Chhinga	„	500	209½	
14. Chhuahkhama	„	500	267½	
15. Makthanga	„	500	256½	
16. Dohnuna	„	500	237½	
17. Sekaithanga	„	500	193½	
18. Challiana	„	500	188½	
19. Lalchhunga	„	500	178½	2

(2) Zatluanga, "Mizo Chanchin," Aizawl, November, 1966, p.146,147.

Another capable Welsh missionary, Rev. Edwin Rowlands, who had had teaching experience in Texas, U.S.A., arrived at Aijal on December, 1898, worked with Rev. D.E. Jones. He took charge of education work and after a few years' time he was appointed as Honorary Inspector of Schools for Lushai Hills, including South Lushai. His first School Reports, recorded in Presbyterian Church of Walse Calvinistic Methodist Foreign Mission Report, includes the following:

"To attract girls to come to their school the missionaries gave presents clothes to the girls who attended the school. Babu Rhai Bahajur's wife used to teach girls at her house. The most regular and progressive girl students in the earliest stage were Nui and Sai." ³

Rev. Edwin Rowlands, in his report for 1901, writes:

"We endeavour to get both boys and girls to do ordinary work, such as securing and carrying firewood in the case of girls, and digging, and etc., in the case of boys, besides teaching others. During the year Major Shakespear, the Superintendent of the Hills, set an examination in Lushai reading, composition and arithmetics. We sent up seven for the examination, and on the whole, they did fairly well, although not one of them did well as we expected. We had also a prize distribution, when through the kindness of friends, substantial gifts and prizes - umbrellas, clothes, slates, and etc., were given. Most of the Europeans attended and Major Shakespear presiding. Earlier in

(3) Presbyterian Church of Walse Calvinistic Methodist Foreign Mission Report, 1903.

the day some 65 sat to a feast of rice, goat's meat, and etc. Towards the end of the year the Government made the school a grant of Rs. 50/- (£ 3.6s.8d) monthly, together with Rs.200/- for building."

Government Administrative Report: 1902-1903.

The report includes the following:

"The Demagri School has been moved to Khambak. Otherwise there have been no change. The Rev. Mr. Rowlands of the Welsh Mission has been appointed Honorary Inspector of Schools in the Lushai Hills. Eight Lower Primary Scholarships of the value of Rs 3/- each have been sanctioned."

Govt. Adm. Report: 1904-1905.

It reads:

"Progress has been satisfactory. Twenty Lushais passed the Lower Primary standard at the examination held during the year. Altogether there are 15 schools in the district which covers an area somewhat less than Walse. These include three unaided girls' schools. There are one Upper Primary school at Aijal and three Lower Primary Government schools. Five village schools were opened during the year raising the total to 11, of these 9 are in Aijal Sub-Division and 2 in Lungleh."

"402 boys are shown in the Aijal school rolls and 66 in the school rolls of the Lungleh Sub-Division. 38 girls attended the three female schools. The educational staff attached to the Superintendent's office has been discharged with effect from 1st. April last, and the Missions at Aijal and Lungleh now receive an

annual grants of Rs.2,030 and 1,440 respectively under the order of the Honourable Chief Commissioner of Assam. A sum of Rs. 1,500 was sanctioned for the construction of Mission School house at Lungleh. An annual grant of Rs.615 has been made for the education of Lushai chiefs' sons at Aijal and Lungleh, and Rs. 150 has been sanctioned for the residential quarter."

Govt. Adm. Report: 1905-1906.

The Government Administrative Report for the year has reproduced part of the reports written by the Honorary Inspector of Schools, Mr. Savidge of South Lushai Hills as follows:

"There are now five Lower Primary and one Upper Primary Schools in South Lushai, and the number of boys able to read and write has substantially increased during the year. 12 pupils have passed the Lower Primary examination and 4 the Upper Primary. The attendance at the schools has been for the most part very irregular, and until the education in this hills is made compulsory for a period this will continue to be so. The children are often willing to attend school but are prevented by their parents for no reason at all. The latter cannot see any advantage in having their children educated and will consequently make no effort to do so. The villages in which Lower Primary schools are situated are attended only by the boys who live in these villages, for no one is sufficiently enthusiastic to be willing to walk a distance of few miles daily for the mere purpose of learning to read and write. If the inhabitants of the village in which there are no schools were compelled to

send, say one boy for every twenty houses to one of the village schools, education would proceed more rapidly and much more efficiently. That could easily be done and, at the same time, the villages could supply food for the boys they send without feeling it any burden to themselves. Until something of this is done much real progress cannot be made. A good deal of teaching is often done by the pupils when they leave school, but that only results in producing bad writers and worse readers."

"Mr. Gibs agrees in the main with his conclusions but suggests more frequent inspection. Compulsory education is of course impracticable. Every effort is, however, being made to persuade parents to let their children attend school. As regards the work at Aijal the Rev. Mr. Rowlands has favoured me with the following remarks:-

Lower Primary Schools:

"These have increased to 15 excepting those near Aijal, very well distributed although the number of Lushais on the rolls reached well over 400 too much stress should not be placed on members. The attendance fluctuates considerably, still not a few Lushais reach the upper classes. This year an experiment is being made by granting an increased capitation grant to teachers for those rising the upper classes. A few pupils have reached the Lower Primary standard."

School Visitors:

"Two advanced Lushais have been appointed mainly to visit schools. The experiment is being tried of making them stay

for a few days in the villages, instruct and encourage the teachers and take part in instructing the upper boys."

Teachers:

"The teachers at the village schools are not on the whole very advanced, but for the present stage of education they are quite serviceable. They are mostly young Lushais, many from far who have worked their way through school at Aijal and been sent out. I am inclined to think that they do better than younger and more advanced boys."

Aijal:

"The heart of the village schools and the centre of education in the Aijal Sub-Division is at Aijal where Upper Primary is situated and a well attended Lower Primary, both numbering about a hundred Lushais, excluding the Hindi School numbering some 30. A large number of the scholars at Aijal are from distant villages who reside at Aijal, cleaning sepoys' pots, etc. The school is beginning to bear fruit in those giving out to take part in the life of the country teachers, Government employees, etc. There are also a number of girls included. It is interesting to note that, including a few from South Lushai, before it was placed under a separate control and excluding the Hindi scholars, some 80 Lushais have passed the Lower Primary examination."

English:

"It would seem to be good policy to teach English rather in advance of other subjects while securing a working knowledge of others."

Text Books:

"There are being gradually prepared. A History of India in Lushai with English text books, which are in press, has been prepared and the Government approached with the object of printing the same. The existence of text books facilitates teaching considerably, and a section of Lushais are keen to secure them. A Geography is also well in hand and a Third Part Arithmetics is in the printers' hand with others in prospect."

"For a Lushai simply to learn to read is an easy matter and many of the olders learn independently in the villages, but those learning to write so are generally slovenly and often lack the ambition to improve, they are easily satisfied."

"The want of Lushai text books is much felt, and it is proposed to ask assistance of the Government in printing these already prepared and in course of preparation. I concur in Mr. Rowlands' view as to teaching English in advance of other subjects at any rate for the present and until the majority of the Government posts in the Hills are filled by Lushais."

Govt. Adm. Report: 1907-1908.

The Report reads:

"In the Northern Hills the Upper Primary school at Aijal was raised to the status of a Middle School. Although some of the village schools are useful institutions, it cannot be said that they are altogether a success. The main obstacles are difficulties of inspection, paucity of suitable teachers,

the migratory habits of the people and the dirt of noice, which are common to all Lushai villages. The Honorary Inspector of Schools at Lungleh has favoured me with his views as to remedy which, in his position, should be the establishment of permanent central schools with boarding houses. In this I altogether agree."

"The moral and physical training of our students is even more important than purely educational work. It is especially called for in the case of chiefs' sons who will one day be chiefs themselves, and who are now in danger of coming under undesirable influences. In view of these considerations I made certain proposals which have been submitted to the missionary gentlemen at Aijal and Lungleh, and accepted by them. These have been forwarded to Government and they provide for an initial expenditure of Rs. 10,000 as a contribution to the cost of providing hostel and additional school accomodation and a recurring expenditure of Rs. 8,720 as against a present yearly charge of Rs. 5,477, the grants to the Missions at Aijal and Lungleh being raised from Rs. 2,860 and Rs. 1,897 to Rs. 5,000 and Rs. 5,000 respectively. In consideration of these increases it is proposed that the Government should have the right of nominating 40 pupils at Aijal and 20 at Lungleh, who should be boarded in the Mission hostels and receive free education."

Govt. Adm. Report: 1908-1909.

The report for the year showed that there were 1 M.E. school, 1 Upper Primary school, and 12 Lower Primary schools with 666 scholars in all on the rolls in Aijal Sub-Division, 1 Upper Primary school, 3 Lower Primary schools with 133 scholars in all on the rolls in Lungleh Sub-Division.

Part of the Reports reads as follow:

"We shall be most unwise to educate the Lushais in advance of their status, which in 99 of 100 cases must be that of primitive agriculturists. When sufficient of them are educated to fill the various government and educational posts in the district, Government assistance, except in the cases of selected chiefs, should be confined solely to primary education in the language of the country or to the technical or industrial branches. The proposal outlined in last year's report for the establishment of hostels and increases to the grants to the two Missions are still under preparation in accordance with certain suggestions made by Mr. Sharp. The delay is due to my absence on furlough and ~~and~~ to references to the Mission authorities being necessary. It is hoped they will be submitted at an early date, and if accepted by the Government they should go far to improve the system of education in these hills. The six Lushai youths at the Shillong High School continue to make progress."

"I think, too, that some of the village schools in the Aijal Sub-Division show improvement. There is no abat-

ement in the appreciation of education in Aijal Sub-Division. As regard Lungleh, Mr. Savidge, the Honorary Inspector of Schools, writes as follow: "There is still a desire among many of the children to be educated but so many are prevented by their parents. The latter prefer the excuse that they need their children to help in their cultivation and other works and so keep them at home. Persuasion is almost useless and unless the parents are compelled to send their children there is not much likelihood of getting better attendance at the village schools. The best results were obtained at the Mission Boarding School where the pupils are away from the influence of their parents. Any means that could be adopted to increase the number of pupils in the boarding school would be a considerable advantage."

"With the concluding remarks I entirely agree, but as regards village schools the condition in the two Sub-Divisions, which originally existed, is giving way, and the village schools are, for the most part, numerously attended. I am entirely opposed to the compulsory primary education. Education generally is progressing quite fast enough in these hills without any such drastic measures. But I think that by increasing the pay of village school teacher and proper inspection much improvement is attainable and by adding to the numbers of free boardership at Aijal and Lungleh, any boys showing unusual ability will get their opportunities."

Govt. Adm. Report: 1910-1911.

The report includes the following:

"The pupils on the rolls in the district number 1,060 against 947 last year. 77 boys passed various standards in both Sub-Divisions against 81 last year. Mr. Savidge, the Honorary Inspector of Schools at Lungleh makes the following remarks: "There has been no increase in the number of village schools during the year. This is partly due to the scarcity of efficient teachers and to the difficulty of ensuring regular attendance when schools are commenced. The parents do not yet see the need of education, and the smallest excuse is sufficient for them to keep the children away. Rev. D.E. Jones, the Honorary Inspector of Schools, Aijal Sub-Division remarks as follow:-

"Great encouragement has been given to chiefs' sons and it would, I think, be well to educate more chiefs' daughters, as they are allowed to rule over villages when they become widow or are separated from their husbands."

"The villagers build their own school rooms and houses for teachers and they keep them in repairs. This year their labour was valued at Rs 480/-"

"The villagers contributed nothing towards the salaries of the teachers. This year, however, one village intends doing so. This point will be encouraged in other villages especially in those which require a higher class of teacher."

"The schools will be better equipped and the teachers better paid in the ensuing year. It may also be noted that for two years no boys have been allowed any scholarships. One has had this year. It is to be hoped that common people will be encouraged as well as the chiefs' sons."

"Private persons and the Mission support about three dozen pupils who attended schools more or less regularly, some of these are to become teachers or evangelists."

"The Shillong students are doing well, another pupil Thanga appeared at the Matriculation Examination this year and passed in the Second Division."

"Two Shillong pupils have been admitted into the Berry White Medical School, Dibrugarh where I am informed they are doing well."

"The scheme for the improvement of education in these hills which I submitted three years ago, has been sanctioned in a modified form. The school building, which formerly belonged to the Mission, has been taken over by Government by refund of Rs. 2,500, the Government contribution to the original cost. The construction of a new hostel has been sanctioned at the cost of Rs. 10,000 and the Mission Grant at Aijal and Lungleh have been increased by Rs. 1,500 and 1,000 respectively for three years. During his recent inspection in March last Mr. Arbuthnott recorded the following remarks:-

"For some years past Technical Education has been going on in these hills on lines which are less costly and possibly as efficient than those adopted at Kohima. Progress may, I think,

continue on these lines, i.e., paying small allowances to enable Lushai youths to learn carpentry and blacksmith works in the Public Works Department workshop at Aijal. The Mission will also do what is possible, but very little can be demanded in return for the small additional grants now given, which amount in the case of Aijal to little more than half the cost of the Fuller Technical School of 15 pupils."

"The scheme for educating Lushais to fill the Government posts in their own district is now in the following stages: 1 Lushai has passed the Entrance and is now holding a clerkship at Aijal; 1 youth is just about to go up the Entrance and will probably succeed; 2 Lushais have joined the Berry White Medical School and have just finished their first year there; 10 boys are at the Shillong High School. Major Cole calculates that about 40 Lushai can receive higher education in order to fill the district posts of various kinds. Beyond this we should not attempt anything more than Primary Education, which so far does not seem to interfere with Lushais following their ordinary vocation. For the rest I agree that Technical Education can follow their lines already laid down and that every effort should be made to import instruction in improved methods of cultivation which are at present very primitive."

"Colonel Loch and myself are both agreed that the future development of education will require very careful watching in these hills and the continuance of the system under which youths are sent to Shillong to be trained to fill the

posts in their own district will be dependent on its success. The Lushai is doubtless extremely intelligent, it remains to be seen whether the successful candidates possess the necessary moral backbone to withstand the temptation of utilising their new found knowledge to their own ends rather than for the benefit of their fellows."

Govt. Adm. Report: 1915-1916.

The administrative report for the year includes the emphasis of the importance of teaching English in the Aijal School and also, as far as possible, in the village schools and into all the classes of the Aijal school. The report also mentioned that in the teaching of English a direct method was being introduced.

The report further mentioned that a Primary School was opened for the education of Bengali children. On 31st. March, 1916 the following was the number of pupils on the school rolls:

TABLE 7

Distributions of the Bengali boys and girls students in various classes during 1916.

<u>Class</u>	<u>Boys</u>	<u>Girls</u>	<u>Total</u>
VI	2	-	2
V	1	-	1
IV	1	-	1
III	1	1	2
II	3	-	3
I (B)	3	2	5
I (A)	6	2	8
Total	17	5	22

Govt. Adm. Report: 1920-1921.

As regard girls' education the administrative report for the year has not mentioned anything but quoted a small portion of the Rev. Savidge's, Honorary Inspector of Schools of South Lushai, remarks which reads:

"There are 147 more pupils this year than last year. This is partly owing to the increase in number of schools and partly a keener desire on the part of the people to educate their children. The latter is quite a new phase here."

The report, however, mentioned that female education as a whole was very much neglected in the hills.

Govt. Adm. Report: 1921-1922.

The report for the year includes that there were then plenty of orange trees bearing fruits and pineapple all over the district and the Lushai were taking a keen interest in fruit cultivation. The report also mentioned that there was a good increase in number of pupils during the year, and giving the reasons for the increase as follow:

- (a) "A pleasing desire among the people for the education of their girls. This was almost non-existence before. The opening of the Mission Girls' School under Miss Chapman at Lungleh."
- (b) "The opening of two new village schools."
- (c) "A large number of boys boarders being supported."
- (d) "The opening of Government Bengali Primary School."

The report also quoted from Mr. Savidge as having said the

following:

"There seems sometimes to be keener desire on the part of the Lushais for education. This is more noticeable among those belonging to the new generation. Several chiefs also asked that school may be started in their villages."

Govt. Adm. Report: 1925-1926.

The report for the year included only a little bit of the women's education concerned but rather very important. It says:

"The Welsh Mission have enlisted a Teachers' Training Department under Miss Hughes, a trained certificate teacher with eight years experience in England assisted by a Lushai who has had a year's training in the Goldsmith College, London."

Govt. Adm. Report: 1926-1927.

There was hardly anything worthwhile to mention from the report for the year in respect of women's education. Part of the report reads:

"At Aijal there has been a slight decrease in the number of students attending school. The Honorary Inspector of Schools, Aijal ascribes this partly to the realisation by the people of the extreme paucity of salaried posts available for educated people and partly to the fact that the people expect a famine in the near future and want their children for work at home."

Govt. Adm. Report: 1928-1929.

The report for the year brought out the remarks on the progress of education in South Lushai Hills, by Miss E.M. Chapman, the Honorary Inspector of Schools in the South Lushai, as below:

"The Teachers Training Class for girls attached to the Girls' School is now in its fourth year. Five student teachers completed their training in November, 1928, passing the teachers' examination with very high percentages. They are all employed now on the staff of Girls' School. There are now five student teachers in training. The visit of the Inspector of Schools in November has greatly stimulated the cause of education. Frequent visits would be a great help."

It has been stated previously that the charges of educational work in the then Lushai Hills were put in the hands of the two sets of Missions namely, the Welsh Mission in the North Lushai and the English Baptist Mission in the South Lushai, which Missions were independent of one another as far as educational administrations were concerned. The then Lushai Hills, however, was one of the districts of Assam Province, thus the education in Lushai Hills was ultimately under the D.P.I. of the Assam Government to whom the reports on education were sent by the Honorary Inspector of Schools of the Lushai Hills. On the bases of such reports and the inspection notes the Government Administrative Reports, the relevances of which have been quoted in this present study, were mainly written. But the Government Administrative Reports and the reports written by the missionaries were much inadequate and scanty, lacking also connective coherence for the purpose of present investigation. Moreover, the primary sources of information written by the respective missionaries during their time had been taken to U.K. by the last missionaries

at the time of their departure from Mizoram. A single copy of such reports of primary source of information on education was not left behind. Hence, the annual reports, memorandum, memoirs, etc., in this present investigation were obtained from U.K. through the surviving missionaries and a Mizo gentleman, Dr. Lalhminga. In tracing the history of women's education in Mizoram some of the secondary sources of information, written by some educationists in Mizoram, have also been embodied in the study.

The First Girls' School:

The first girls' school was started by Mrs. Jones at Aizawl in 1904.⁴ The school building was constructed with the help of G.H. Loch, Commandant of the army and Superintendent of Lushai Hills. Mrs. Jones not only started the Girls' school but also single handed in nursing this school for several years. She made a special effort towards increasing the attendance of girls at the Girls' School in Aizawl and village schools in other places where boys and girls went together.

It was gratifying to observe that the girls scholars had increased from 46 in 1915 to 95 in 1916 in North Lushai Hills alone. Although a slow and steady progress was going on in women's education till then, great need was felt for the presence of full time lady missionary to look after the work of girls' education in North Lushai. In 1914 Rev. and Mrs. Jones were joined by Rev. and Mrs. F.J. Sandy, and Mrs. Sandy worked with Mrs. Jones in the school and, in course of time, owing to ill-health of Mrs. Jones the responsibility of girls' education was in the hand of Mrs. Sandy. She took charge of the Girls'

School at Aizawl till the arrival of the full-time lady missionary, Miss Kitty Lewis to relieve her from the school work.⁵

The Need for Full-time Lady Teacher Answered:

In the year 1922 Mrs. D.E. Jones returned from furlough to the mission field, accompanied by Miss Kitty Lewis, B.A. The expenses connected with Miss Lewis' departure, and her entire support while on the field, were generously undertaken by her parents, the Right Hon. Sir J. Herbert Lewis and Lady Lewis. With the arrival of the full-time lady missionary, Miss Kitty Lewis the Girls' School and the Hostel in Aizawl were placed under her care. She then turned the Girls' School as Primary and Middle English School, and this was the first M.E. School for girls in North Lushai. She shifted and reconstructed the existing Girls' School in her own expence. She was a graduate, trained teacher, and the first full-time lady missionary in North Lushai Hills. No sooner than she arrived at Aizawl and settled down there, she toured throughout the territory, even up to the borders of Burma and Manipur in the north and east, and Chittagong and Tripura in the west and south, on foot. Everywhere she went she convened some sort of meetings for the purpose of women's education, and also taught them cleanliness, stitching, etc., etc. Miss Lewis, said Malsawmi, notified that she would support all those girls willing to go to school and she really did so. She constructed a big Girls' Hostel at Aizawl where she supported many village girls students.³

Rev. D.E. Jones, the second Honorary Inspector of Schools, Lushai Hills, stated in his reports the problems of women's edu-

cation in Lushai Hills with the following few lines:

"The people of Lushai did not have ardent desire for their daughters to be educated. Women were the drudge and the burden carriers. The converts were also on a long way from recognizing in practical life the dignity that belongs to every human soul."

He further stated that there was a strong tendency to keep the girls ignorant and degraded. He, however, expressed his hope for the time to come when the people will come to realise the essential dignity of human life according to Christ's teaching, and the girls in increasing number will avail themselves of the opportunities for education that have been brought within their reach.

Real Women's Education:

The real women's education in North Lushai Hills was started with the presence of Miss Kitty Lewis in the year 1922, for there was no full-time lady missionary to take care of women's education prior to that time. Further addition was made to the staff in Aizawl by the arrival of Miss Katie Hughes at the end of 1924. However, towards the middle of 1925 the Mission was deprived of the valued service of Miss Kitty Lewis, who, in consequence of

- (4) Lalhmuaka, "The Records of Zoram Education." Tribal Research Institute, Aizawl, 1981; p. 27.
- (5) "Mizo Kohhran Hmeichhe Chanchin." Synod Printing Press, 1931, pp.4.
- (6) "Mizo Kohhran Hmeichhe Chanchin." Synod Printing Press, 1973, p.5
- (7) "Welsh Presbyterian Foreign Mission Report for 1916".

a distressing accident to her father, was obliged to return home. During her stay on the field Miss Lewis worked wholehearted devotion and energy, superintending the Girls' School and Hostel, travelling widely to the remotest villages and giving a much needed stimulus to female education on the Hills.⁸ Hence, real women's education began in North Lushai Hills.

First Three Girls Passed M.E.:

Before the establishment of Girls' M.E. School by Miss Lewis and during the time of Mrs. Jones and Mrs. Sandy, slow and steady progress of women's education was made, especially at Aizawl. The Welsh Presbyterian Foreign Mission Report included that there were three girls, Chawngthuami, Rosiami, and Kaithuami passed the Middle English examination in 1919, and the first two, Chawngthuami and Rosiami were awarded Government Scholarships tenable at the high school in Shillong. They were the first girls in Lushai Hills to pass M.E., and their departure for Shillong high school was a landmark in the history of women's education in Mizoram. Two other girls were also sent to Shillong to train as nurse.⁹ Three years before, in 1916, five women were appointed as 'Bible Women' and they were given some sort of training in sick nursing. They were Bualthluaii, Thangluaii, Chhingtei of Aizawl, Chhingtei of Durtlang, and Dochhungi. These Bible Women toured village to village

(8) Morris, J.H., "The Story of Our Foreign Mission," Liverpool, Hugh Evans & Sons, Ltd., 1930, p.85.

(9) The Welsh Presbyterian Foreign Mission Report for 1919.

and worked mostly among the women. They taught simple reading of Bible and singing of Christian hymns to Lushai women. They also taught cleanliness and child care. ¹⁰

Miss Kitty Lewis, in her report for 1924, included that a hostel and kitchen for 20 girls was built in 1924. She said that some of the parents were able to pay a little towards their children's food, but most of them had no money, and their villages were too far away for them to bring rice to Aizawl, thus she would maintain all those girls instead of sending them back to their villages due to lack of fund from the Mission grant for the maintenance. ¹¹

Miss Katie Hughes also remarked that in 1925 the teachers required a good deal of training. In the Aizawl Girls' School there was a spirit of friendship and comradeship. The children addressed their teachers as "My big sister." It was just like one large family. Three girls went in for the Middle English examination, and five for the Lower Primary. They all passed the examinations successfully, said Miss Hughes. ¹²

Miss Katie Hughes' report for 1926 mentioned that the first Girl Guide Company was formed in which 18 girls joined. To encourage the girls to make their own clothes it was decided to adapt the usual Lushai dress for the Girl Guide uniform. The report also mentioned that Mrs. Parry, the Superintendent's wife, offered a prize of rupees twenty (Rs.20/-) for the best costume. ¹³

(10) Saiaithanga, Rev. "Mizo Kohhran Chanchin" Aizawl, 1976, p.33.

(11) Welsh Presbyterian Foreign Mission Report for 1924.

(12,13) Ibid. for 1925 and 1926 respectively.

Annual Report for 1924 (Welsh Mission):

Missionaries: Miss Kitty Lewis, B.A. and Miss Katie Hughes.

Miss Lewis writes:

"The last year has been full of promise. The work has been blessed to a greater extent than I had dared to anticipate, and looking back on the year I feel full of hope for the future."

"In the spring five of the teachers in the Girls' School and I went on a visit to Lungleh in South Lushai where the Baptist Mission has a most excellent school. Lungleh is a week's journey from Aijal, but the welcome which the missionaries gave us and the things we have learnt there amply repaid us for our long march. We stayed there for ten days, and every day there was something to see and some new problem of the work to discuss. Although South Lushai is a smaller district than North Lushai, they have four lady missionaries in Lungleh - two in-charge of the Medical work and two in-charge of education. One, however, is on furlough. They have delightful school and hospital buildings, and are lucky in having plenty of room to expand and a big playground which we envy very much. Aijal is so hilly that the children have no flat ground to play or drill on. We returned to Aijal in May and the long summer term began. I was living in the dispensary, and as there was no hostel, the girls had to sleep in the extra ward. So I was only able to take eight of them, which was a pity, as several girls from distant villages wanted to come in, and at present, the boa-

rding school is the only means of helping the girls living far from Aijal. The people in the villages have not as yet realised the value of women's education, and do not see the point of sending their daughters to school. I should like to thank all the kind friends whose gifts have made it possible to keep several girls in school last year. This year we hope to have about 20 boarders. A hostel and kitchen have been built. Some of the parents are able to pay a little towards their children's food, but most of them have no money, and their villages are too far away for them to bring rice in to Aijal. So this year we are walking in faith hoping that, with the Mission grant for maintenance of some of the children, and gifts from home we shall be able to keep all the children and not have to send any of them back to their villages for lack of funds."

"The school itself has developed along several lines this year. The lowest class has been transformed into a Kindergarten, with the result that by the end of the year the attendance has been doubled and there are over sixty names on the register. The children attend very regularly considering how small some of them are. Two or three of them can hardly walk, and come to school in a shawl on their sisters' back! We hope to open a new Kindergarten in another part of Aijal before long."

"Last year we paid a great deal of attention to sewing, but it is important that Lushai girls should be able to weave as well as to sew, so we have begun to teach weaving. This next year, we hope to have a school 'jhum' where the girls can grow rice, vegetables and fruit."

"But it is on the spiritual side that I feel the school has developed most strongly, and this is largely because of the spirit of fellowship among the teachers, and of loyalty to the school and to Christ. The teachers, especially the older ones, are true Christians and genuinely anxious to do their best for the good of the school and of the community. We made one experiment in community work, in a class after school hours for girls and women who wanted to learn to read and write or to sew, but we began at rather a busy time of the year, and only a few were able to come regularly."

"The spirit among the teachers has reacted far more quickly than I could have believed possible on the tone of the whole school. When one sees the power that even a little faith and prayer has in this country one realises the tremendous things of which much faith and prayer are capable."

"The advent of Miss Hughes is a great event for us all. In many directions, especially in the teaching of singing, Sunday School work, her experience and training will be invaluable."

Annual Report for 1925:

Missionaries: Miss Kitty Lewis, B.A., and Miss Katie Hughes.

Aijal Girls' School and Dispensary: Miss Katie Hughes writes:

"In July, Miss Kitty Lewis was called home to see her father, and I was asked to take charge of the Girls' School. The teachers did not know much English and I did not know much Lushai, but in spite of this we were able to understand each

other pretty well. The teachers require a good deal of training. They are very anxious to improve and most willing to help in every way. Three girls went in for the Middle English examination, and five for the Lower Primary. They all passed successfully. There is a spirit of friendship and comradeship in the school which is very fine. The children address the teachers as "My big sister," and it is just like one large family. We spend an hour every morning, teaching Scripture and find them very responsive to the Gospel. They never get tired or uneasy during the lesson, and I think they would like to continue all day. It is a great pleasure to teach them. They are so reverent."

"Through Miss Lewis kindness twenty girls were supported at the hostel this year. They come from far away villages. They wept bitterly when they left, and begged to come back again, but I could not promise to take them all as it takes a lot of money to keep twenty girls even in Lushai."

"As I have to go to school there is not much time to devote to medical work. Our compounder is very reliable, and the people have great faith in him."

Annual Report for 1926:

Miss Katie Hughes writes:

"There were 70 girls in the school last year. Twelve of them lived in the hostel - their homes were too far away for them to return every night. As part payment for their food they carry fire-wood every Saturday, and also after school. In

March we commenced school at 7 a.m. The girls were very pleased with this arrangement, as it enables them to gather wood and draw water or help their parents in some other way when school was over. Nine sat for the Lower Primary examination, and were successful - two of them gaining first places. Three sat for the Middle English - one gaining second place. Her father is the minister of a neighbouring village, and the girl has been living here for years. A Girl Guide Company has been formed, and 18 girls have joined. The first consideration was a uniform. It was decided to adopt the usual Lushai dress. In order to encourage the girls to make their own clothes, Mrs. Parry (the Superintendent's wife) offered a prize of Rs. 20/- for the best costume."

"We feel very proud of Kaithuami, the nurse who went to Shillong for training. She is in great demand in Aijal and the surrounding district. The people here are very grateful to the Mission allowing them to have a trained nurse. The dispensary, too, is flourishing. People come from great distances for medicine, in spite of the fact that they can obtain it free from the Government. The general outlook is distinctly encouraging, even though we had such heavy losses during the year. We have the sympathy of the people, and they do all in their power to help us. We feel deeply grateful to the friends at home for their kind gifts and their prayers on our behalf at this critical time."

The Memoirs:

Early in the year 1927 another full-time lady missionary, Miss Morfydd Davies arrived at Aizawl to join Miss Katie Hughes in the work of women's education in North Lushai Hills. She worked for four years with Miss Hughes in Girls' School at Aizawl. She is one of the oldest surviving missionaries who worked in Lushai Hills. In response to my earnest request to help me in the present investigation she has written her memoirs and sent it to me which, in turn, has been incorporated in the present study as follows:

Miss Davies writes:

"Mizoram was annexed to the British Empire in 1897. Our first missionary in North Lushai was the Reverend D.E. Jones. He went out in 1898, and although it was three years before he baptised his first convert, he worked hard and never gave up faith.

"When I arrived there 37,000 were Christians (about half the population then) and there were 10 pastors and evangelists. He encouraged them to establish day schools in the villages and they taught in those schools. In 1927 there were 100 schools but only one girls school (this refers to North Lushai only). This was established by Miss Kitty Lewis who went out in 1922. She had plans for extending the project and improving girls' education. But she was on her way home when I was going out to India to take her place. (The two ships passed in the Red Sea and I was called to the rails

by the Captain to wave across to the Reverend and Mrs. D.E. Jones and Mrs. Sandy (Rev. Sandy's widow) and Miss Kitty Lewis.)"

"Mr. D.E. Jones and Mr. Sandy had cooperated with the two Baptist missionaries to put the language into writing, using the simple Roman Script - a very creditable achievement because there were at least 30,000 words in common use. Mr. Jones also started a printing press in the Mission Compound, and by the time I went out the Boys' School in Aijal was flourishing and four ex-pupils had graduated in Calcutta University."

"The Girls' Infant and Junior School in Aijal was in its early stages but women's education was extended (in Aizawl) in the Sunday School and Women's Meeting held every Sunday and in the Infant Welfare Clinic and classes which we held every Tuesday (after the Durtlang Hospital was opened) Miss Winifred Jones, a Nursing Sister and another Nurse from the Hospital were in-charge, and I was privileged to help by persuading mothers to bring their children and babies to the Welfare Centre, and to conduct the opening service and to give talks on health and the upbringing of children. It was so successful that they were invited to start a similar Welfare Centre in Durtlang and Muthi. In the Centre they were taught how to bathe the babies. They were all weighed in turn, and given medical aid. Many suffered from sores, ear-ache, weak chests and breathing and bowel troubles."

"The school building was the old chapel and the heat was very oppressive in the hot weather. It was of corrugated iron outside and panelled inside, which made it very humid. So then we started school about 7 or 7.30 in the morning and carried on until 2. p.m. There was no need for a break. They only had two meals a day. We accepted and respected their way of life and though some of my old pupils went on to the Middle English School in Silchar or to Shillong to train as nurses our object was not to revolutionise their way of life and to encourage them to go for careers outside their homeland. We wanted to gain their confidence and to help them to gain confidence. (At that time even the wife had no status in her home until she had become a grandmother of her son's children.)"

"In school our aim was to teach (1) the three Rs -Reading, Writing and Arithmetic (often pronounced Reading Writing and 'Rithmetic). Teaching and learning to read was difficult. You had to get the right pronunciation, inflection and pitch. A slight difference in tone gave a word a different meaning. Another common error of mine, at the beginning, was to aspire a hard c, k, p and t. That, too, changed the meaning of a word. The British Foreign Bible Society had printed the copies of the New Testament in Lushai language. And even older men and women were keen to read and write. We were very short of equipment. (2) Give some Religious Instruction and encourage them to memorise some verses and hymns, and show them that Christianity is not merely accepting the creed, but it is also a way of life:

(a) to raise their moral standards,

(b) to improve the standard of living,

(c) to widen their horizon.

(3) To do this at different levels in school they were

(a) taught personal hygiene and simple first aid. They had a proverb which says, "Where there is no sore, flies do not gather." So it was important to teach them how to deal with slight accidents, sores and simple illness. (There was a small dispensary on the Mission Compound but no doctor or nurse until the Durtlang Hospital was built) The missionaries had some water from a small reservoir but there was no water system nor any sanitation for the villagers. They had to be sparing with water at all times, because river beds were miles away through the jungle and, they were entirely dependent on surface springs on the edge of the jungle. Girls of six or seven years of age could be seen carrying bamboo water bottles in baskets on their backs. These were suspended from a strap across their foreheads. There was a severe shortage during the dry season. It was not easy to practice personal cleanliness. To take a bath children squatted on their heels, poured a little on their heads and let it trickle over their bodies. During the monsoon they enjoyed it, and also shampooing their hair with little 'nuts' that grew at the base (or roots) of a certain tree. And there would be plenty of water to wash their clothes as they should, but they could not dry their clothes then."

(b) Guided in nature study and observing the weather, there would be an outbreak of thunderstorms before the real monsoon and it was interesting to follow their pattern for about seven

days they would occur at about the same time every day and then change to another time of day. We had severe landslides one year (1929), which cut off all communications and we were without letters by 'dak' postmen (runners) for three weeks because we had 12 inches of rain one day and 14 inches the next; and there were ducks floating and paddling in water surrounding the school, hostel and bungalow. There were also earthquake tremors."

(c) "All the native crafts were included in the school curriculum. And the small number of girls in the hostel were encouraged to spin and weave in their spare time. (Before her marriage every girl had to weave all the material necessary for clothing and for bedding, etc. The one thing that made me sad was the fact that in her trousseau she had to have a shroud made for her husband's corpse. Even at school age they were women with responsibilities rather than carefree children)"

" In the hostel I would sometimes join in with their dancing (stepping in and out between two long poles to their tapping rhythm.) And I learnt to play a simple musical instrument made of bamboo with five slits in it and I can remember the first tune I learnt on it. A melody of three notes only. Incredible but very appealing to me because it was of the same pattern as many of our hymn tunes."

(d) "The vernacular was the medium of instruction. We

did not want to make education a foreign element in their lives but they were taught some English."

"Discipline was never a problem. They had a natural respect for learning. They were friendly and outspoken but not defiant. Occasionally I had to admonish the girls in the hostel about being lax in their work or personal cleanliness, and on one occasion, one of them beamed innocently at me and said, "I ang thiam em mai," or whatever the proper words should be for - "You are good at telling us off." However, because I had done it quite impromptu the remark gave me self-confidence and I ventured to speak more in their native language. Working with children helped because they insisted and kept at me until they got the right word and the right pronunciation."

"I picked up a lot of their idioms too, and those reflected their way of life, e.g. It was considered rude to break in on a family at meal time, and you would be greeted with 'Why come now when my face is ugly?' (There was a lot of facial contortion to wriggle the rice into their mouths with their hands without leaving a grain of rice on their hands nor on their chin.) Another of their sayings regarding meals was - 'Even a pig loiters awhile at his trough.' They would not rush out."

"It was a girls' only school so we were not bothered with boy-girl attraction and provocation. In any case there was no courtship before marriage. The father bought his son a wife (a girl who had been recommended to him and family approved

of before he paid the price. The price at that time was about the value of four steers plus extras) But girls grew up very quickly and from the age of seven became very conscious of their femininity. From about that age they became more adult, and grow their hair so that it could be twisted into a kind of pony tail on the nape of the neck."

"Long straight hair was considered beautiful and they would pull at it and comb it and put grease on it to give it a rich gloss. The smell in school was abnoxious at times, in that great heat, because it was pig's grease, and they thought it enhanced their chance of making a good marriage. So what could I do? Nothing. It was a disgrace not to get married and their family would be deprived of the marriage price."

"As they grew more coy, you would hear a swish as they went along and they would pull up the cloth slightly higher over their shoulders to show their ankles. There it was thick ankles that were considered beautiful. (Here it's a slim ankles) They would also start wearing a string of amber beads (thihna), if the family could afford them. They were all made in the same pattern but varied in length and quality and could increase the marriage price."

Miss Morfydd Davies,
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In summing up of his discussion about women's education in North Lushai Hills Mr. J.H. Morris had to include his appraisal of the valuable services rendered by the two lady missionaries, Miss Katie Hughes and Miss Morfydd Davies.

He writes:

"The Girls' School in Aijal, now under the charge of Miss Davies, has done excellent work. A number of pupils from this school have proceeded to Shillong for higher education, others to Shillong Hospital for training as nurses. Child Welfare Centres have been established by Miss Katie Hughes, which are proving of incalculable value in teaching cleanliness, and the care of the children and of the home. A Training Class for village school teachers has also been carried on. An outstanding feature of the work in recent years has been the successful effort made by Miss Hughes in the Lushais to sing. A marked improvement in congregational singing is already found in scores of churches. A choir of young people from Aijal and around has advanced sufficiently to master some of the most difficult Choruses from the great Oratorios. Their visit to the Sylhet Assembly in 1928, where they sang the Hallelujah Chorus, Worthy is the Lamb, Unto us a Child is born, and other Choruses, produced a remarkable impression upon Indians and Europeans alike."¹⁴

(14) Morris, J.H., "The Story of Our Foreign Mission," (Presbyterian Church of Walse) Liverpool, Hugh Evans & Sons, Ltd. 1930 p. 87.

In his remarks Mr. Morris included that, according to the Statistics for 1929, the Day Schools numbered only 100, and the pupils 2,354 boys and 306 girls in all, in North Lushai Hills. He also mentioned that the outstanding needs of Lushai at that time were - more and better equipped schools, teachers, and leaders, and also the raising of the status of the women.¹⁵

Annual Report for 1931:

Missionaries: Rev. E.L. Mendus, B.A., Rev. John Williams, L.R. C.P., M.R.C.S., and Mrs. Williams, Rev. W.H. Williams, B.A. and Mrs. Williams, Miss Katie Hughes, and Miss Winifred Jones.

Miss Hughes writes:

"After spending such a happy furlough at home, and having such a warm welcome from the churches, I was afraid that I should feel the loneliness of Aijal after my return, and that I should be unsettled. This has not been the case. The work has been most absorbing, and I feel happier than ever."

"As soon as I return to Aijal I found a difference in the women's meeting. Before I went home they were rather shy to sing without my help, and very often it would be a semi solo by me; but now they sing with fervour long before I arrive. I used to prepare a short address for every meeting, but now there is no time for me to speak at all. Two or three women are on their feet as soon as the opening service has finished. They long to tell their sisters of their spiritual

(15) Ibid. p.86.

experience and the wonderful way that God has come to their hearts. Their favourite hymn is, "There is room in my heart for Thee." Sometimes I let them go on for another half an hour, and they are very grateful. Throughout the year they have prayed earnestly for the Holy Spirit, and their prayers have been answered, and they are very happy. Their meeting is held on Friday afternoon, and the most enlightened mothers of the church attend it. On Thursday mornings they help me to bathe and weigh babies of other Christian and non-Christian mothers. Sometimes Mrs. Mendus or the Pastor will come and give these mothers an address, and invites those that are not members to join the church. We also teach these mothers to sew. At the beginning of the year they could not hold their needles properly; now they can hem and stitch and cut out small frocks for their babies. We also teach them to keep their homes tidy and to cook. They learnt how to make chicken broth and egg flip during the year. At the end we had a competition day, and it was a great fun to hear twelve eggs being beaten all at the same time. We hope to teach reading and singing next year, and also have a Bible Class."

"We have started a Graded Sunday School in Aijal this year. Six departments have been formed and a training class is held for the teachers on Mondays. They are very keen and appreciate the classes very much. When on tour I told the village churches about our new effort in Aijal. They were very interested. Some of them attended the Assembly and came to tell me that they had started grading already."

Annual Report for 1932:

Miss Katie Hughes writes:

"To my surprise the girls' school has increased during the year. In February we adopted a new plan to teach the younger children to read. By November 22, of them could read very nicely and they were promoted to the big school. One of the girls was first on the list in the Middle English examination. Lushai parents, at last, are awakening to the value of education for their girls, and are determined to send them to school however difficult it may be to spare them from their homes. Girls also headed the list in the Sunday School examination. One man said to me very seriously, 'This is the women's year.' "

"I mentioned last year that we had started a graded school in Aijal. A Sunday School Conference was held here in March and several workers from the various villages came together. They were shown how the Aijal School was carried on, and many of them have tried to follow the same method in their villages. The Assembly has now decided to divide the children into two classes - under nine years and over nine. Special lessons are prepared for each class, and we are looking forward to seeing a flourishing Sunday School in Lushai. The statistics show an increase of 16 in the number of Sunday Schools, 437 in the number of teachers and 3866 in the number of members."

"At their request, we held a class with the women to read the Psalms. By the end of the year we had reached the 22nd. Psalm. Some of them cannot read, but they have good memories, and a member of the family will read the Psalm to them the night before. One woman said: "I could not understand these Psalms at all before coming here, but after getting a little explanation, I can go home and give my husband a lesson!" It was delightful to think that she knew more than her husband!"

"Besides these meetings on Fridays, many of the mothers came together on Thursday mornings to have their babies weighed. Until recently we had to wash and dress the babies, but now that is done by the mothers before they leave home. They have learnt how to cut out, and sew and knit. All the mothers who came were not Christians, but to our joy they all gave their names as enquirers during the campaign in September. We hope to persuade them to join the women's Bible Class before long, and to seek the Lord in His Word and in His House."

The annual Reports for the following 12 consecutive years, from 1933 to 1944, were not available.

Annual Report for 1945:

Miss G.R. Roberts writes:

"At the beginning of 1945 I took over the work at the M.E. School from Miss Hughes. Fortunately for me Miss Hughes has always been at hand to advise and help me throughout the year. In many ways it was a very opportune time for taking over the work. Owing to military requisitioning of buildings, the school was closed for a period of time, and the children were sent to the school at the home of the schoolmistress, Miss Hughes, who was very kind to receive them and to continue their education during the absence of the school buildings."

ings the Girls' School had been used for the boys, and the girls were crowded into the Hostel and other buildings. In January 1945 their own building became available once more. The boys left their Kindergarten department behind in the Girls' School as they considered (and quite rightly so) that the small boys were better taught by the women teachers. Consequently the number have risen considerably, the total from the Kindergarten to M.E. being over 260."

"In many ways it has been a difficult year for the school: (a) They had to re-adjust themselves to using the proper school buildings. (b) They had a new Headmistress with no knowledge of the language. (c) Three experienced married teachers left for family reasons, and were replaced by young and inexperienced High School girls. Despite these difficulties the school has flourished quite well, 10 out of 14 girls passing the M.E. examination. The Primary passes were also very creditable."

"Examinations have not been the best and end of all the school life however. There have been weaving, sewing, and a very large number of knitted garments have been made for the Red Cross - socks, scarves, and pullovers and the girls have received letters of thanks from many thankful soldiers. Class VI girls have been doing Domestic Science and some gardening. It is unnecessary to say that they have continued to sing under the able guidance of Miss Hughes, for it is a part of tradition of the school. I am very grateful that she has been able to spare time out of her busy life to teach music in the school."

"The two Girl Guide Companies and the two Bluebird Flocks have had a successful year, meeting regularly each week. In October they produced a concert for Guide funds and a charity. It was well attended and a great success. Throughout the year we have tried to keep ever before the girls' minds that ours is a Christian school. This has been emphasised in morning prayers in turn, and during September a special 'Beirual' month the pastor, elders and other friends of the school came over to take prayers."

"There have been 9 village girls in the Hostel. All of them have passed their exams successfully and will return for 1946. They have been a very happy family, working, playing and doing the chores with complete harmony. There have been many visitors during the year - missionaries, I.C.S. and military folk. All seem impressed by the work being done."

Annual Report for 1946:

Miss G.R. Roberts writes:

"Last year unfortunately my account of the work in the Girls' School and elsewhere failed to arrive in time for publication. This year I hope we shall be more fortunate."

"Up to May 1946 my work has been confined to the Girls' School and the High School. After Miss Hughes left for furlough, however, I took over the supervision of the Lushai Sunday School Union during her absence. Then from January 1947 I also began to teach in the Teachers' Training School, so that this year together with the Girl Guides my work has been fivefold."

"Firstly the Girls' School: In January I felt exactly like 'The old woman who lived in a shoe,' for I certainly had so many children that I didn't know what to do with them. They literally overflowed every room, so that the weaving and sewing room had to be turned into a classroom and the tiny office became a room for handwork classes when it rained - otherwise they were held out of doors. Altogether from the Kindergarten to Class VI there were just about three hundred children, all girls except for the little boys who are in the Kindergarten."

"I wrote last year of the Cotton Project (no doubt it will appear in one of the magazines sometimes) so I will not repeat that, but I would like to tell you that each girl in Class VI wove a cloth (puan) for herself and Class V cooperated to weave tablecloths for the school. The Class VI girls worked on a Health Project and found out all kinds of valuable information about the Health Services that exist in Lushai."

(Annual Report for 1947 was not available).

Annual Report for 1948:

Miss G.R. Roberts writes:

"The Welsh Mission Girls' School, Aijal, consists of three departments namely, Kindergarten, Primary, and Middle English. Although it is styled Girls' School there are boys as well in the Kindergarten department. In the whole school during 1948 there were just over 300 children. As has been

the case for many years now our biggest problem has been how to find room for all the children who want to enter the school. Last year we had overflowed from the main school building into the Weaving Shed and the School office. This year we had to have a Kindergarten class in the Hostel sitting room as well. That was far from satisfactory, but at least they had somewhere to sit down."

"Early in the year we were honoured by a visit from H.E. Sir Akbar Hydari and his wife. Lady Hydari and her daughters spent an afternoon in our school and showed great interest in all the work, especially in the weaving and other work being done by the girls. As practical evidence of her real interest Lady Hydari presented the school with a Silver Cup, which we are using as a House Cup."

"Academically the school has done well again. Thirty girls gained the Middle English Certificate at the end of the year, nine of them being placed in the First Division. In the Primary examination all were successful."

"During the year we have been fortunate in that only one member of Staff has left, and also in that we have been able to recruit one Matriculate on to the Middle English section. She is young and untrained, but should do well when she has gained experience."

"On the social side, School Sports, Girl Guides and Bluebirds have as usual found their place in school life. At

Whitsun I took the teachers who worked as Guiders for a weekend Camp to Durtlang, where they had a very busy and interesting time learning some practical nursing at the Hospital, as well as learning new songs and games to pass on to the children later. The children connected with these two movements have taken it upon themselves to clean the chapel thoroughly before special meetings, and this year again the school was the scene of a very successful Jumble Sale."

"You will have read of the Revival which has shaken our Church here this year. Its effect has been felt in the school too of course. The teachers and I felt strongly that the girls who were affected by it needed help with Bible study, so I started a voluntary Bible Class, held for half an hour before morning school each Thursday. We have been reading St. Mark, and have had attendances of up to fifty girls, which is encouraging. The teachers and I also started a Prayer meeting and study class for ourselves on Friday mornings before school. There we have been reading a book on the Teaching of Jesus. Many of our older girls have been greatly helped by the Revival, and we rejoice in their new experience. Blessings, however, never come without their attendant difficulties, and the Revival has made some of the younger and less stable girls very difficult to discipline."

"The school year came to an end with a very happy Prize Giving Day, when in addition to the usual choirs, speeches

and Exhibition of Handwork, the older girls gave a Physical Training and Folk Dancing Exhibition out in the open air."

"We are introducing and increasing amount of Physical Training in the school. This is based on the British P.T. Syllabus so far as it is suitable for these girls. They are very enthusiastic about it and some show signs of developing into quite good athletes, given the opportunity."

"The Domestic Science class has also been flourishing and we hope to expand it to include simple cooking next year, so far as we have been confined to cleaning, washing and ironing. We look forward to the day when we shall be able to have a special room for modelled on a Lushai house where the girls can study this subject."

"At the end of the year an exhibition of knitting, weaving, sewing, drawing, etc., was held on Prize Giving Day. Although we seek to keep before us always a high standard of academic achievement and up to now succeeded quite well, we feel that education which includes at least an introduction to the crafts which they will need to use later as wives and mothers and to the music and drawing which help to bring harmony and colour into their rather restricted lives, is vital important."

"Closely connected with the Girls' School is the Girl Guide movement. The School Companies and Bluebird Flocks gave a concert early in the year and we made enough money to buy a door in the new Girl Guide Headquarters for India. They were

proud to be the first Guides in Assam to have done so. Not only have our school companies and flocks picniced, hiked, but also had a rally and done some cooperative good turns, e.g., spring cleaning some of the Aijal chapels, and companies have sprung up in many villages. It has been a red letter year for the Movement and has seen the first Training Camp for Guiders started a Guide and Bluebird magazine produced, and a Camp held in Silchar where they fraternized with the Bengali Guides under the leadership of Miss Lloyd and Miss Nyak."

Annual Report for 1951: (Reports for 1949 and 1950 not available)

Miss Roberts writes:

"During 1950 a Conference of North and South Lushai educationalists was held to renew the curriculum, and make that of North and South identical. New subjects, e.g., Hindi and Hygiene were added to the curriculum, and Music and Domestic Science, which had not previously been examination subject were now put into the examination category."

"The present curriculum for older girls is as follows:- English, Lushai language and literature, Hindi, Arithmetic, P.T. (Physical Training) and Games, Geography of the World and of India in particular, an Outline of World History, and the History of India and Lushai in some detail; Religious Instruction, including the main teachings of the Old and New Testaments, Handwork - weaving their own cloths, sewing a blouse and knitting, Music including Tonic Solfa and Old Notation, Domestic Science including simple cookery, laundry and

home-nursing, Arts, Gardening. During 1951, 103 girls in the Middle section pursued this course and did reasonably well in their examinations. In the Primary section there were 83 girls, and in the Kindergarten 110 girls and 54 boys. Their curriculum remained unchanged, except that the teaching of English was dropped in Classes I and II. There were no changes of the staff which was a great blessing in a year when we were tackling so many new things, and in many cases without the necessary textbooks."

"On the non-academic side the Girl Guides and the Bluebirds had a profitable year culminating in a week of training for the Guiders, led by the All-India Trainer, an Indian lady from Bombay. The girls helped to collect money in various ways to help Famine Relief funds and the local Red Cross, as well as carrying wood and water for bereaved families, and also spring cleaning the chapel. Several impromptu concerts were held at their Camp Fires also."

"On Republic Day in January the school spent most of the day with the other schools and people of Aijal, with pick and shovel widening a path to make it into a jeepable road. At the end of the year the Girls' School competed with the Boys' School against all the other Middle schools in Lushai in Sports and an 'Eisteddfod.' They managed to top the list for the second year in succession in competitions including choirs, drama, solos, badminton, bandaging, cotton carding and various races, as well as contributing towards an exhibition of Handwork. "

"The school wishes to express its thanks to the friends at home for granting money to make a new water tank and extending the Hostel for boarders."

"In 1951 there were 20 boarders. In the past the boarders have been mostly Middle School girls who came from villages having no Middle School. Now that there are more village Middle Schools fewer girls come into the Hostel in order to follow the Middle School course. There is, however, an increasing number of High School girls coming into the Hostel, although it means a two mile walk to school for them from the Mission Compound. We are particularly glad of this as it is our only close contact with these young people since the Government has taken the school over."

"Now with better facilities than ever before, and a new and very full curriculum we hope to continue to send girls out of our school who will be fitted in every way to be the future Christian wives and mothers of Lushai."

Annual Report for 1952:

Miss Roberts writes:

"The school which hitherto been known as the Welsh Mission Girls' School has now become the Presbyterian Church Girls' School. This marks the beginning of a new era in its history, for it now truly a school belonging to the Synod of the Lushai Church. It is now the only Middle School belonging to the Church in the North Lushai Hills. In view of this it is now more than ever before a strategic centre for Christian education."

"During Holy Week 1952 the pastor led special services each morning at school, and during the September, the Campaign month, some of the Church elders, and prominent women in the church came to lead the morning devotions. In this way the special message of those seasons has been brought to the notice of the pupils. All the evangelists who are working among the Tuikuk, in the Home Mission of the Lushai Church have visited the school and spoken about their work. The girls themselves in their prayer meeting on Friday morning pray regularly for the work of their own Mission and are keenly interested in the Tuikuk. They presented them with Bibles, old hymn books and other things for the work of the Mission. Two members of the staff went on tour to the Tuikuk at the end of the year, with Miss Gwladys Evans. If the way opens for them they are anxious to go missionaries themselves to work among the Tuikuk women and children."

"On the academic side the school work went on much as usual, and the examination results were satisfactory. Two members of the staff left during the year. One get married, and the other a married woman found it necessary to stay at home to look after her two small children."

"The staff met every Friday morning to study, "Mission in the Old and New Testament," and to have a prayer meeting together."

Annual Report for 1953:

Miss Roberts writes:

"Soon after the school opened in January the General Secretary, Rev. Llewelyn Jones visited the school and it was a source of encouragement for both pupils and staff to meet the representative of the Church at Home."

"In April, the Prime Minister, Mr. Nehru visited Aijal, and the pupils of the Girls' School were invited to take part in a concert held in his honour. They were also invited to form a part of the groups who were greeting and garlanding him on various occasions. The District Council invited Mr. Nehru's daughter, Mrs. Indira Gandhi, to visit the school, but unfortunately she did not have time to do so. It is, however, gratifying to know that the District Council thought sufficiently highly of the school to ask her to visit it. During the year the school was inspected Deputy Inspector of Schools for the first time, and he gave a good report of the work being done there."

"The Government has now introduced Compulsory Social Service in schools. This means that the children attend school on Saturdays and do various kinds of manual work to help the community. Whilst this is a very good thing in many ways it presents real difficulties for girls. On Saturday they buy and sell in the bazaar to help the family, carry wood, water, help with the family washing and look after their numerous younger brothers and sisters. We did not feel it possible to conform with the rule of doing it on Saturday, so we have com-

promised by having half the school working for an hour or more after school one day every week."

"The school took part in special meetings and processions on Independence and Republic Days, and at the end of the session a very successful Parents' Day was held when prizes were distributed, handwork exhibited, and demonstrations of P.T. given."

"The annual examinations were conducted rather differently this year; all the schools of the North and South Lushai Hills competing as a unit and not as two separate sections. Twentyfour girls sat the Primary Scholarship Examination, and twentyfour were successful. The Middle Scholarship results were not as good, but one girl stood seventh out of the 793 candidates. We were fortunate to have the help of Mrs. O.W. Owen for part of the year at school."

Annual Report for 1954:

Miss Roberts writes:

"During 1954 the schoolgirls took a lively interest in the building of the new chapel in Mission Veng. After school and on Saturdays they went down into the jungle to collect stones or sat, hammer in hand, breaking up stones for the foundations. For two months or more they practised plays, songs and dances for a concert in aid of the chapel funds, and were thrilled to have realised the sum of Rs. 280. They also help with public concerts in aid of the Assam Flood Relief Fund and the Red Cross Society."

"The girls still take a great interest in the mission work among the Tuikuk and Takam. This year two classes in the school made a special collections to help them. The children made a missionary box each out of bamboo, and into it were dropped quarter anna pieces as they sold a few sticks of wood or some vegetables. At the end of the year they had collected enough to buy a number of Bibles and hymn books to send to Tuikuk villages."

"There were 264 pupils in the school this year. All pupils sitting in the Primary Scholarship examination were successful, and although all did not pass the Middle Scholarship examination the results were quite good and one girl gained one of the three scholarships offered for girls proceeding to High School."

"The Staff Bible Study Group and Prayer meeting has been held after school every Wednesday and has been a great help. One member of staff left at the end of the year. She was the sole supporter of her family and could not keep them on the salary we were able to pay her. She is now in a Government post."

"With a view to my impending furlough one member of staff, Lianthangpuii has been made temporary Assistant Headmistress and will probably take charge of the school during my absence. This is the first time that a Lushai has been put in charge of the school and it is a real step forward. We should ask your prayers for her in this responsible position."

(Annual Reports for 1955 and 1956 not available)

Annual Report for 1957:

Miss Roberts writes:

"Returning to school in January 1957 after a years absence I found all had gone well and my confidence in the ability of the Lushai Assistant Headmestress to run the school in my absence was justified."

"On the academic side it has been a difficult year because of frequent changes in the syllabus made by the Government Education Department. That and the increasing number of forms to be filled up almost monthly for Government has made the administrative work of the school heavier than ever."

"Among extra-curricular activities mention must be made of our attempt to grow ginger and 'bal' (an edible arum) in the school garden, as well as flowers. The ginger has not yet been dug up, but the bal has been successful and a little money was made from the sale of it. This will be used to buy seeds and improve the garden in 1958."

"For the school as part of the community it is encouraging to find the parents taking an increasing interest in the school. At Parents' Day this year for the first time there was not enough seating accomodation for those who came to see an exhibition of school handicrafts and to enjoy an outdoor concert of songs, a play, P.T. and dancing."

" Again the school, as part of the life of the Church, has helped on occasions with the building of the new Mission Veng chapel, has had the Pastor and other Church leaders in

taking morning prayers during Holy Week and during September (Campaign Month) as well as continuing to take an active interest in the mission work of the Church amongst the Tuikuk and Takam tribes."

Annual Report for 1958:

Miss Roberts writes:

"During the year 1958 the students of the Presbyterian Church Girls' School were increased again."

Examinations:

Middle English: "The school had 88 % passes, being the highest percentage of passes of all the Aijal schools. One girl was awarded scholarship, being second out of all the girls in North Mizo District."

Primary: "100 % passes were gained in this examination and one girl gained a scholarship. In both these external examinations only three scholarships are awarded for the whole district."

Social Activities: "Manual work on the building of the new chapel was done regularly - stone breaking, cement mixing, carrying of wood and water, cleaning of the school and compound was done regularly by the 'Houses'."

Special Events: "Sports Day was held in conjunction with the Government M.E. School. Inter-School Sports were also held and the girls gained several prizes."

"The programme of Parents' Day included choral singing, miming, physical education display and a comprehensive exhibi-

bition of Arts and Crafts. The Girl Guide Company ran a one day camp and provided tea for the large number of visitors attending the function."

National Days: "The school paraded on Independence Day, Republic Day, Children's Day and World Health Day. The highest award for an original poster for Children's Day was awarded to the school. The school worked well during Red Cross month, selling flags and taking part in a charity concert. At Sports arranged on some of these days pupil gained several prizes."

Religious Education: "Besides the teaching of Scripture and morning prayers special emphasis was laid on personal daily Bible reading and the foreign mission work of the Mizo Church. Mizo missionaries visited the school and special collections were made."

Annual Report for 1959:

Miss Roberts writes:

"As the arrival of the complete Bible has been the great event in the life of the Church this year so interest in the work of the Bible Society has been a new feature of the life of the Girls' School. About 150 girls became Junior members of the Society during the year, saving the money for membership from their own scant pocket money."

"Examination results were not as good as the previous year, but on the other hand the school distinguished itself on Parents' Day with the exhibition of Handwork and Arts of various kinds as well as in the open air concert given them."

"The school choir had the privilege of singing in the new chapel on Good Friday and their rendering of "Were you there when they crucified my Lord?" will long be remembered. They also sang at the special service when the complete Bible was handed over to the Mizo Church for the first time. In such ways close contact is maintained between the school and the Church."

Annual Report for 1960:

Miss Roberts writes:

Girls' School and Hostel: "The enrolment increased again in 1960 and many children had to be turned away for lack of room in the hostel. Due to famine condition prevailing in the villages, many families moved to live in Aijal, where it was possible to get a reasonably regular ration of rice. Other parents sent their girls to hostel for the same reason, but as we only have accomodation for 20 in hostel, a large number had to be turned away."

"Conditions were generally very unsettled in Aijal during part of the year and there were processions protesting against one thing and another. This feeling of unrest affected discipline in school and hostel and it was a difficult year. However, the staff were united in their effort to run the school as usual, and despite many difficulties, the school year ended with quite good results in the Primary and Middle public examinations. All schools functions, Parents' Day, Sports, etc., were held as usual, which under the circumstances, was quite a triumph."

"Two members of staff left to take up more lucrative clerical posts under the Government and although they were soon fairly replaced, they were greatly missed."

"Another difficulty the school experienced in 1960 was a very acute shortage of water. Water is always rationed from October until the rains break in the spring. The children get a maximum of one cup per day for drinking purposes. Despite all precautions, the water tanks had dried up by April and there had been no showers for months. So the school had to be closed for a week. Then storm broke and some little water was collected and the children returned to school."

Annual Report for 1961:

The missionary, Miss Roberts writes:

"1960 was the year of the great famine when many families moved in to Aijal to live and the question of accomodating children in the school became acute. With the coming of 1961 we hope the situation would ease, but far from it, the numbers increased again and numbers of children had to be refused admission due to lack of room. The Education Committee has sent a request through the Assembly for financial help for building a new class-room. So far we have not heard whether or not we are likely to get any help. Therefore, for 1962 we have had to put out notices that no girls can be admitted except into the Kindergarten Class and two or three into the top class. Had we enough building and enough money to pay staff we could run a school of double the size. In 1961 we had 400 girls in the school in ten classes, with 11

staff members. For the first two terms we were very pleased to have the expert help of Mrs. Alwyn Roberts in the school and we look forward to her continued help in the future. The other members of staff remained unchanged."

"An innovation this year was having a Parents-Teachers meeting once a term. These proved most successful and we hope they will become a permanent feature of the life of the school. Another innovation was to have uniforms for the senior girls to wear to school daily. Previously this has been too difficult and we have restricted ourselves to white frocks for special occasions. This year the girls had dark green hand woven skirts with three white bands on them, and white blouses. There was a little grumbling to start with about our insistence on the hand woven cloth, but by the end of the year the grumblers even had to agree that it had been a success, so much so that many parents asked us to introduce uniforms for the Juniors in 1962 and we expect to do so."

"Academically it has been a most successful year, the Seniors all passing the Middle English examination. Most of them had good grades and one was within the first twenty in the whole Mizo District, including boys and girls."

Annual Report for 1963: (Report for the year 1962 not available)

Miss Roberts writes:

Girls School: "I returned to Aijal in February and in no time was back in harness. In 1963 we had about fourhundred girls in 10

classes with twelve members of staff for the first 6 months, then we managed with eleven staff whilst one of our members went off to study for the last year of her B.A. course. Two other teachers attend night college and have done well. We had a great deal of sickness among the staff and were badly understaffed for most part of the year. However, we were very glad to have the services of Mrs. Alwyn Roberts for a few hours every week."

"Despite staff difficulties the year was highly a successful one academically. 83 % of the Primary girls passed their external exam, over one-third of them being in the First Division. Of the senior class sitting the Middle examination 93 % passed, and two girls gained scholarships, one being the top girl in the whole Mizo District and that out of several hundred candidates."

"Having got the senior girls into uniform skirts and blouses in 1961 and the juniors in 1962 this year whole got both seniors and juniors into uniform "blazers" made of the same home woven cloth as their skirts and they all look very smart."

"The school Girl Guide Company has had a most flourishing year and the Bulbuls have kept going happily too. The Guides organised a Jumble sale to help the Church building fund and their own funds, collected flower seeds to send out to all the village Primary schools and the local hospital and made scrap books for sick children."

"Morning prayers with special speakers during September and Holy Week, the weekly staff Bible study and prayer meeting, the continued interest in the Bible Society and in the Mission work of the Church has kept staff and the children awake to spiritual things. We thank God for the feeling of oneness and cooperation in the school which we know has its roots in our devotional life."

"The highlight of the year is Parents' Day and this year was no exception. I have written of it for the "Cenhadr" already so will not enlarge on it here except to say that on this day by means of our open air concert, and exhibition of handwork we were able to show the parents something of our work during the year and it was greatly appreciated. We had a parents-teachers' meeting earlier in the year also. By means of these two occasions we were able to get the parents to cooperate with us in the running of the school."

"We are grateful to the Home Committee for sending us the money for a new class-room. So far we have not been able to proceed with the building because corrugated iron for roofing is not available owing to the state of emergency."

Annual Report for 1964:

Miss Roberts writes:

"The rapid increase in the population of Aijal town means that the number of pupils in the school rises each year. In 1964 there were 393 girls on the rolls, and many were refused admission due to lack of accomodation."

"At the end of the year the Synod Education Committee decided that during the coming three or four years it would be necessary to have sections in the three Middle School classes namely, Classes IV, V, and VI. It was decided, however, that the Kindergarten and Primary sections of the school should not be enlarged."

"During the year there was a great deal of sickness among the staff, and a number of them were off on leave for trying college examinations so that we were understaffed for most part of the year. This undoubtedly had its effect on the school, for the public examination results of the senior girls were not as good as the previous year. The Primary section however had 90 % passes in the public examinations, and 50% were in the First Division."

"The Minister of Education for Assam visited the school during the year, and although we have no written report of what he thought of us, we have heard that he has mentioned our school favourably in many places. Towards the end of the year the Inspectress of Schools for the Hills also visited us and seemed pleased with the standard of the school."

"Throughout the year we have as always tried to keep the ideal of Christian service before the girls and they had a special opportunity during 1964 of helping others when the Chakma refugees were passing through the district. The collected old clothes for children, washed, ironed and repaired them for distribution to refugee children. They also gathered

woods for the fires at the reception centres, and tins which could be used for cups. The school Girl Guide company also gave money from their funds for buying biscuits for refugee children, and the staff were able to help by visiting the reception centres."

"Staff and pupils were sorry to see Mrs. Alwyn Roberts leaves for furlough and look forward to her return as part time staff during 1965."

Annual Report for 1965:

Miss Roberts writes:

"The number of pupils in the school rose again, being over 400 for the first time ever, a second section was opened in Class IV and for want of class-room accomodation the Practical room had to be utilised as a class-room. This step we regretted but there was no other way of accomodating the children."

"Examination results were reasonably good, the senior class having 79 % passes and the Primary section 71 % with 9 in the First Division, one girl being amongst the first three girls in the District and so gaining a scholarship."

"As in the previous two years we had some considerable staffing problems due to the sickness among the staff and some having leave to sit college examinations. Our only graduate member of staff left us in March. As she had been on the staff for 8 years we missed her greatly but were fortunate to get a very suitable non-graduate replacement for her. Another member

of staff passed her B.A. this year and in 1966 she will be sent on deputation to study her B.T. degree course after which we hope she will return to the school better equipped for her work."

"In April we were delighted when the permit came through for Miss Angharad Roberts to come to Aijal. She was able to take some classes in the school at once and soon made herself one of the school family. In 1966 she will take over the Headship from me and will undoubtedly bring new life and vigour to the school."

"We had most successful parents-teachers meeting early in the year and towards the end of the school year came Parents' Day. The increasing number of parents who come to these two events is evidence of the ever increasing cooperation between school and home. So many children from other schools want to see our open air concert on Parents' Day that this year we invited all the nearby Primary schools to come to watch the dress rehearsal on the day before Parents' Day."

"One of the school staff went to Shillong early in the year to attend Guiders' Training Camp and returned with freshed enthusiasm to the school Company. This was a great help as we had lost one of the most experienced Guiders we had when our graduate member of the staff left. Bulbuls too kept going although they too were short of Guiders to lead them."

"As in previous years the weekly staff Bible study group and prayer meeting made for oneness amongst us. At morning prayers during Holy Week and September (Campaign month) spe-

cial speakers, ministers, elders, ex-teachers and other leaders of the church were invited to school so making closer still the link between church and school. The girls also attended the World Women's Day of Prayer service and the school choir sang at Good Friday and Easter services."

"As I left the school in November after 21 years there as Headmistress I felt with a thankful heart for all the progress I had seen there, for all the friendship extended to me by staff and girls, for fun and sorrow, for setbacks and achievements shared by us together as a school family."

By the end of the school session in November, 1965 Miss Gwen Rees Roberts, B.Sc., after 21 years of active service for the Girls' School as Headmistress, left the school and was replaced by another lady missionary, Miss A. Roberts. Unfortunately however, an uprising took place in Mizoram by the end of February 1966 and many difficulties and hardships befell the people, including education and the missionaries. Consequently, within a couple of years' time all the foreign missionaries had to leave the country of Mizoram. Since then the only Girls' School in the whole Mizoram at that time had been taken care of by the Mizo lady as Headmistress. The missionary tradition of writing the Annual Reports on the School activities had not been maintained at least as it used to be during the missionary period, but till the present time the School remains as the 'Presbyterian Church Girls' School' and not been taken by the Government.

In kind response to an earnest request by the present investigator she, Miss Gwen Rees Roberts, along with the copies of the Annual Reports, has sent him the copy of a Memorandum on the School which, accordingly, has been incorporated into the present investigation as follows:-

A
MEMORANDUM ON
THE
WELSH MISSION GIRLS' SCHOOL
AIJAL
NORTH LUSHAI HILLS
ASSAM
1949.

THE WELSH MISSION GIRLS' SCHOOL, AIJAL, NORTH LUSHAI HILLS.

1. Origin of the School and past History.

Education has followed in the wake of evangelization in Lushai, as it has done in other parts of the Mission Field.

At first it was the concern of men and boys only, but before long it was obvious that the womenfolk too were interested. The first Lower Primary examination was held as far back as 1903, and amongst the 27 candidates who sat the names of two girls appear. This examination is of a standard somewhat similar to the Standard 3 work in a Primary school in Britain. On passing this examination the pupil is then allowed to proceed to the Middle English stage. This course lasts three years, at the end of which they take the Middle English examination. This is roughly parallel with the Scholarship examination in Britain in that it is necess-

ary to pass it in order to enter a High School. The subjects for examination however are greater in number than in the British Scholarship exam. They include English, Arithmetic, Vernacular, History, Geography, Scripture and Handwork for girls, and the boys add Geometry and Hindi to the list. More than 25 years have elapsed since the first girl sat the Middle English examination, and it is at least 20 years since the first Matriculation certificate was gained by a girl.

In the early days the missionaries' wives taught the girls, and did magnificent pioneer work. Later Miss Kitty Lewis and Miss Morfydd Davies came out for short periods to help with this work, building up on the firm foundation already laid. The continued building up of the school as an educational institution though has been in the capable hands of Miss Katie Hughes, who has been in charge of the school for over 20 years. In 1945 she was able to give her time to Sunday School and District work, and the school was taken over by Miss Gwen Rees Roberts.

This is the only school exclusively for girls in the North Lushai Hills, the others all being co-educational.

2. Buildings:

In the early days when the numbers were small the school was housed in various Mission buildings.

The present building stands within the lady missionaries' compound. Work began on it in 1939, and the main building was completed in 1940, a wing being added in 1941. The cost of the building, together with a water tank, and a septic tank for the

latrine amounted to Rs. 22,000. Of this sum Rs. 8,000 was given by the Mission and the rest by Government.

As can be seen from the plan the school building consists of 5 main class-rooms, a small office, and a large room intended for Assembly Hall.

Since this building was opened the increase in the number of pupils has been very great. By 1948 the numbers had become so great that the office and Assembly Hall had to be used as class-rooms. Even that did not suffice, so the handwork room (a separate building near the Hostel) had to be used as a class-room, as well as the Hostel sitting room. This arrangement was a most unsatisfactory one.

In January 1949 it was decided that the only way to relieve the congestion was to send the Upper Kindergarten boys (Class B) back to the Boys' School. In pre-war days they formed a part of the Boys' School. During the years 1942 to 1944 the Girls' School building was partly occupied by the boys, their own building having been taken over by the military. When the boys returned to their own building in January 1945, the Kindergarten boys were left behind in the Girls' School, as it was thought better for them to be taught by women teachers. In January 1949 it was found possible to send them back to the Boys' School in charge of a woman teacher. This has released the Hostel sitting-room, but the office (18'x9½') still has to serve as a class-room for 26 small children. The Assembly Hall and Handwork room are still used as class-rooms, and there is overcrowding in almost every room.

The present condition of the main building shows the adverse

effects of the lack of an adequate grant for the repairs. Originally a fine wire mesh, coated with a kind of size was put in the windows instead of glass. Due to the extremely exposed position of the school this has not proved satisfactory as was hoped. It has now become mere wire netting. The price of glass is still prohibitive, so that the windows can only be repaired slowly. During 1949 it has been possible to put the glass in 16 out of the 44 windows. The condition of a class-room without glass in the windows during the rainy season has to be seen to be believed! In a very short time several inches of water collect on the floor and the driving force of the monsoon wind sweeps the rain in until it is impossible to use the room.

The damage done by white ants is very small as yet, but there is need of constant supervision of the building to prevent more damage being done. More than this money ready to hand is needed for the repair in time that will save heavier expense later.

The water tank with a capacity of 5484 gallons is in excellent condition after 9 years use. The water from this tank is the only source of supply for:-

- (a) Washing and cooking purposes for about 30 boarders.
- (b) Water for the school latrines.
- (c) Drinking water for day scholars.
- (d) General school purposes.

With no rain falling for almost 6 months, this water has to be strictly rationed when the cold weather sets in. Even so it only allows about 30 gallons a day for all purposes. Taking the ave-

rage number of children as 350 that comes to less than a pint per day per child for all purposes. Even with strict rationing if the rain breaks late, there is not enough water for the boarders. They have to carry water from a spring a mile or more away. By that time a spring is but a trickle and so fetching water takes a very long time. Not only does water carrying waste a lot of time in the early morning and in the evening, but also it is not very desirable that girls of their age should be out in the jungle late in the evening. During the rainy season thousands of gallons of water flow down from the school roof to be lost to us for ever, for the mere lack of another tank into which they could run.

3. Statistics:

The graphs attached give some indication of the growth of the school during the last 20 years.

(a) Number of candidates sitting the Primary Examination.

This graph shows a rise from 17 candidates in 1929 to 47 in 1949. It is an unsteady graph due to the proportion of girls to boys in any one age group. The general trend however is an upward one. The rise after the war years is noticeable.

(b) Number of candidates sitting the Middle English Examination.

This graph is a very interesting one, showing a steady increase in the numbers from 1929 to 1940. Then there is a marked decrease until the end of the war in 1945. From then onwards there is a sharp rise up to the peak in 1948. The marked decrease again in 1949 is due to the fact that another Middle English class was

opened in the Bazaar end of Aijal in January 1949, so that all girls from that part of Aijal now attend school in their own Veng or Ward.

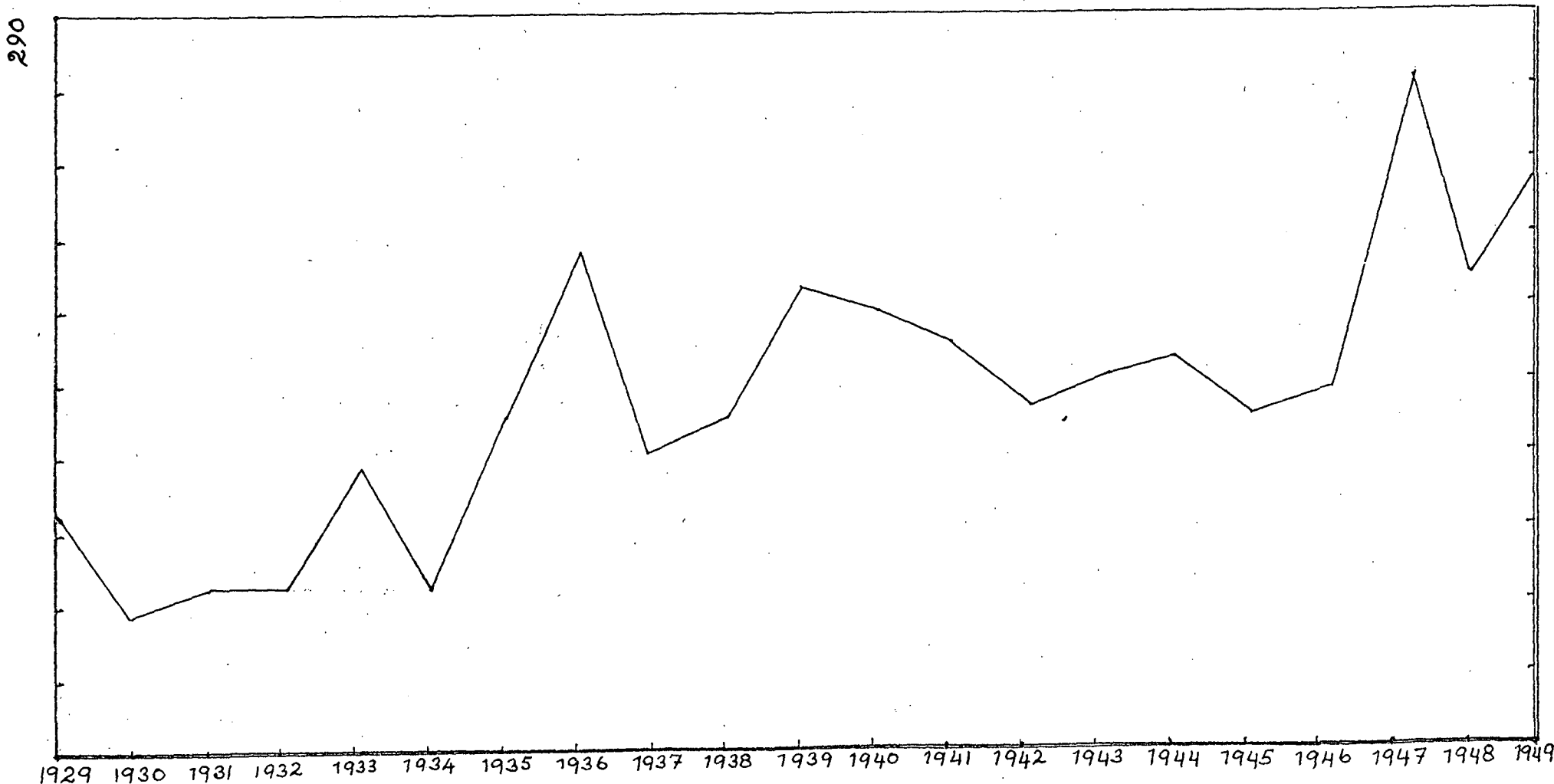
Middle Anglo-Vernacular Examination.

The Anglo-Vernacular Middle Schools were started in 1944, working on a syllabus similar to the Aijal Middle English schools, but have a less academic bias. They are situated in the bigger villages, and by now there are 9 of them. All these schools are co-educational, and are not directly connected with the Aijal Girls' Middle English school, but the number of girls students sitting the examinations also shows a steady upward trend.

Candidates sitting the Primary Examination in the Welsh Mission
Girls' School, N. Lushai Hills, Aijal, 1929-1949.

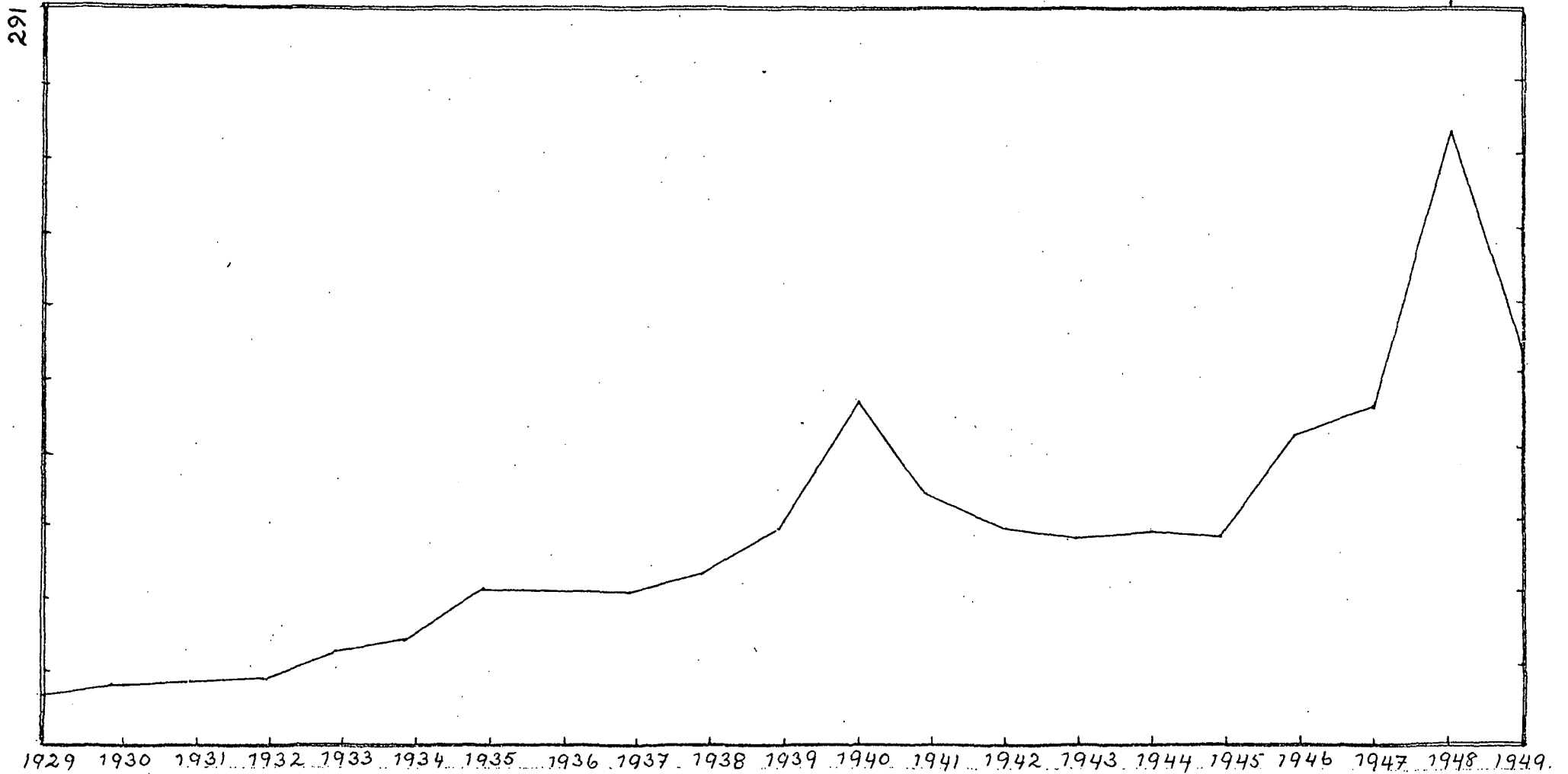
Vertical scale 1" to 10 children. Horizontal scale $\frac{1}{2}$ " to 1 year.

FIGURE II



Number of Candidates sitting Middle English Examination in the
Welsh Mission Girls' School, Aizal, 1929 - 1949.

FIGURE III.



Vertical Scale 1" to 10 children. Horizontal Scale 1/2" to 1 year.

4. Organisation and Staff of the Girls' School, Aijal.

At the present time the school consists of three departments viz. (i) The Kindergarten - Children from about 5-7 years old. (ii) The Primary department - Children from about 8-10 years. (iii) The Middle English department - Children from about 11-13 years old.

As education is not compulsory there are the odd cases of children who join school at a later age than average but the present tendency is to want to send the children to school long before they are even 5 years old.

The present Staff consists of the following members:-

(1) Kindergarten Teachers.

One teacher who has passed Middle English.

One teacher who has passed Class VII in the High School.

One teacher who has passed Class VIII in the High School.

(2) The Primary Teachers.

Two teachers who have passed Middle English.

One teacher who has passed Class VII in the High School.

(3) Middle English Teachers.

Two teachers who have passed Matriculation.

One teacher who have passed Class IX in the High School.

Two teachers who have passed Class VII in the High School.

There is also a part time Handwork teacher. None of these teachers have been trained, so that for the first year or two they need a great deal of help and supervision. The aim of the Education Management Committee is to have all Matriculate teachers

in time. As far as the supply of teachers is concerned this should be possible in a few years time. Our difficulty is that we cannot afford to give salaries which can in any way compare with those of clerks in Government Department, nor with those of Government teachers. The starting salary for the Matriculate woman teacher in the Girls' School is Rs. 22/- per month (about £ 1-10-0). This rises by Re. 1/- per year up to Rs. 25/-. In addition they receive a Dearness Allowance of Rs. 20/- a month. Salary, Dearness Allowance and Ration Compensation Allowance for a girl of the same qualification working in a Government department is about double. With rice at a premium and with the desire of the younger generation for better clothes, better houses, and more books to read, it is no wonder that Government service is so attractive to them.

The School is divided into four Houses, named after famous Lushai women. These Houses compete against each other in sports, academic work and Handwork, the winning House holding the Lady Hydari Cup for a year. In addition to this the Houses are responsible in turns for keeping the compound clean and tidy. They also sweep out the class-rooms each day, as no caretaker is kept.

5. Academic and Cultural side of the Work.

The three departments work as one school, the classes being named A and B in the Kindergarten; I, II and III in the Primary and IV, V and VI in the Middle English section.

The following subjects are taught in the school:

(a) In the Kindergarten:

The three R's, Singing, Drawing, Recitation, Games, Nature Study, Scripture, Story telling, Clay modelling and Health teaching.

(b) In the Primary department:

Vernacular, English, Arithmetic, Geography of Lushai and Assam, Scripture, Hygiene, Nature Study, Music, Drawing, Physical Training, Sewing and Knitting.

(c) In the Middle English department:

Vernacular, English, Arithmetic, Geography, History of India, Scripture, Hygiene, Music, Drawing and Painting, Physical Training, Sewing, Knitting and Weaving, together with Domestic Science in Class VI.

The general conception of "Education" in Lushai, if not in the whole India, is book-learning. In the Aijal Girls' School an attempt is being made to give the girls something a good deal wider than that through teaching the more cultural subjects as well as the purely academic ones. From time to time there are complaints from the general public because the girls are taught to weave or to do Domestic Science rather than Geometry. We believe however that if we stick to our ideal we shall be doing more for the future women and mothers of Lushai than we could in any other way.

The girls compete openly with the boys in both the Primary and Middle English examinations, and on the whole have not shown themselves of inferior stuff. There have been years when the girls have definitely outshone the boys, and many are able to outstrip the boys even at the High School and College stages.

From these results we feel that the emphasis put on the wider cultural aspects of education has no adverse effect on their academic attainments.

6. Teaching Apparatus:

- (1) Map and Pictures. The school has a reasonably adequate supply wall maps for the teaching of Geography, History and Scripture. Through the years the large collection of pictures of Geographical and general interest has been collected. These are all carefully numbered and filed.
The school possesses but few really good framed pictures. On the whole we rely on ones which we can make from magazine covers and old Christmas cards.
- (2) Flannel Board: In conjunction with the Sunday School the school has a collection of pictures for use with the Flannel Board. These cover almost every story in the Old and New Testaments, and are used regularly by the teachers in the Scripture lessons.
- (3) Sand Trays: Each class has a sand tray. The Kindergarten children use them for illustrating their stories, and the older girls for map-making, building model villages, etc.
- (4) Library: One small cupboard is able to contain all the library books, both fictions and references.
- (5) School Furniture: There are no individual nor dual desks. All are long ones at which from 3 to 6 children sit. All the benches for sitting are without backs. Desks and benches are made locally, and are unvarnished. There is a blackboard, teacher's desk and cupboard in each room.

7. Teaching Methods:

- (1) Music: With the aid of graded books the children are introduced to the Tonic Solfa Notation from the Kindergarten upwards. In the Middle section they sit the Tonic Solfa examinations of the Curwen College of Music, London. The school possesses no musical instruments, but two of the teachers are learning to play piano, under Miss Hughes tuition.
- (2) Domestic Science: The Education Department of the Government of Assam is stressing the teaching of Domestic Science these days. The only way in which the subject can be taught at present is in the lady missionaries' bungalow. This gives the girls some idea of cleanliness and order, but is far from suitable, being too Western.
- (3) The Story Method of teaching Reading: Literacy is one of India's greatest problems. Lushai however stands very high in this respect.

The Story Method of teaching Reading was introduced into the Girls' School in 1928 and has proved outstandingly successful. Whereas in the past some children took two or three years to learn to read, now after six months they can read a simple story with ease.

The principle is that the children learn the story first, through hearing it repeated and acting it. Then they proceed to sentences, then single word, and lastly single letters. All this is done through play and the children never find it dull. They learn to read almost unconsciously. Dramatization, drawing, singing, games, the use of 'Flash

cards' and other apparatus makes reading time a joy for the children.

It will be appreciated that such a method needs a good deal of apparatus as well as specially trained teachers. They have to be trained in the school after they start to teach.

- (4) The Project Method: In the Middle section this method has been tried with some success too. The principle here is learning by doing. The following projects have been worked from time to time:- Cotton Project, Health Project, Garden Project, together with ones on the Printing Press, the Aijal Bazaar, etc.

The girls are encouraged to choose their project, mutual exchange of ideas creates an interest in the Project and determination to carry it out.

Taking the Cotton Project as an example, the girls decide to make doormats for sale. In working out this Project they touch on almost every subject in the syllabus, thus:-
Vernacular: They have to write to the Manager of the Cottage Industries to ask if there will be a sale for their mats. Thus they learn Writing and Composition.

English: It is sometimes necessary to write to a non-Lushai and so English composition is learnt.

Arithmetic: Working out the area of the mats, and the amount of raw cotton necessary to make them, as well as measuring the site on which their cotton could be grown.

Geography: How a mat from Lushai gets to Britain introduces them to World Geography. They also want to find out where else in the world cotton grows.

History: The Project can lead to the first makers of cotton cloth, the Industrial Revolution in England and so on.

Not only are theoretical subjects touched, but the girls go through all the processes in preparing the cotton and making it up into mats.

This is an excellent way of working, but has two great difficulties attached to it, i.e., it needs teachers who are convinced of the value of the method and who have a wide general knowledge; to carry it through successfully it needs a large library of reference books, preferably in the Vernacular.

- (5) Physical Training and Games: As there is literally no flat land in Lushai the problem of a playing field is always a difficult one. A hilltop has been flattened out for the use of the Girls' and Boys' Schools, but as it takes 15 to 20 minutes to get there it is not feasible to use it on all occasions. P.T. is taught in the open space in front of the school, but it is difficult to arrange games in such a small space. Equipment at the moment is negligible, but gradually we hope to collect some.

7. Hostels:

Girls from outlying villages who wish to pursue their studies up to the Middle English standard have two courses open to them, (i) they can attend a Middle Anglo Vernacular School if

there is one in their district, (ii) they can apply for places in the Mission Hostel in Aijal, in order to attend the Girls' School.

Girls who wish to study in the High School must have Hostel accomodation in Aijal unless they have relatives with whom they can stay. Girls from the South Lushai Hills too have to come to Aijal if they wish to enter the High School, it being the only High School in these Hills. In 1949 there were 6 girls from the South in Hostel.

Present Hostel Buildings.

- (1) Main Hostel: A building consisting of two rooms, the bigger one being 20 ft. by 30 ft., and the smaller one 19 ft. by 16 ft.
- (2) Main Hostel Cookhouse: Here food is cooked and eaten, and a corner of the building forms a combined scullery and bath place. This building is in great need of repair. The earth floor is sinking badly on the downhill side.
- (3) Sleeping quarters for the High School girls: The place where the High School girls sleep is merely a lean-to 19'x7', together with an old go-down 11'x7'. They have no real cook-house, only a bamboo shelter which threatens to fall down any day and is most unsatisfactory. They have no study or sitting room at all.
- (4) Pit Latrine: This type of latrine has proved reasonable satisfactory in the past. The difficulty about it is that the site has to be moved every 18 months or so. Now the people whose houses adjoining the Hostel compound are having bigger gardens, and also more houses are being built each year. This

is making it difficult to find room for the latrine when it become necessary to move it. The present position is too near the Cookhouse to be pleasant.

Organisation of the Hostel.

One of the Middle English teachers is also Hostel Guardian. She receives her rice as a remuneration for her work. The girls do all their own cooking, cleaning, and all the carrying of wood and water. They bring their own rice and buy their own vegetables. The present Mission Grant (roughly £ 1 a week) is used as follows:-

- (a) To buy rice for the Hostel Guardian.
- (b) To buy kerosene oil for lighting both the Middle English and the High School Hostels.
- (c) Replacements of lanterns, cooking vessels, mosquito nets, curtains, jugs, bowls, etc.
- (d) To buy tea, sugar and milk for the girls in the Middle English Hostel.

It is only since 1945 that there have been High School girls in Hostel. Really it is more difficult for them financially than for the Middle English girls as their fees are higher. While the grant remains what it is nothing more can be done for them.

It should be remembered that in Lushai before before the coming of Christianity the position of women was very lowly, and even though today that is not so true, if there has to be any choice between educating a boy or a girl, it

is always the boy who is given the opportunity. For this reason it is still necessary to give the girls some help. In the early days it was necessary to provide rice and everything else for a girl in order that she might be able to stay in the Hostel. We have progressed from that stage, and in years to come we hope that they will be even more independent, and need no help other than the opportunity of being able to enter the Hostel.

With the present high price of rice it is difficult to manage on the grant, and if we are to enlarge the Hostel in order to provide proper quarters for the High School girls we shall need more beds, cupboards, etc.

There are two factors which we must bear in mind when considering the Hostels:-

- (i) The Government is likely in time to take over the whole educational system. When that time comes the only way in which we can have any direct Christian influence over the girls will be through the Hostels.
- (ii) A number of Catholic missionaries are now stationed in Aijal, and although up to now they have no institutions, it would be unlike their general policy if in time they do not proceed in that direction.

Health and Sickness in Hostel:

The Middle English girls during the past five years have had a reasonably clean bill of health. Of infectious diseases there has been only one case of measles.

Now that the Durtlang Hospital staff run a weekly Clinic in Aijal, we are able to send girls there when they are in need of medical attention. If there are cases of scabies or any disease which needs proper nursing they are sent up to Durtlang Hospital.

The High School girls have been much more unhealthy, and we have had one bad case of pneumonia in 1949. It would seem that the poor condition of their sleeping quarters is partly responsible for this.

We have no sickroom where girls suffering from colds or slight fever may have a quiet place apart. However if the necessary extensions can be made to the Hostel this difficulty can be overcome.

8. Other School Activities of the Girls:

Out of school activities of the school girls we have always tried to keep before the eyes of the girls the ideals of Christian service. This has been done in part through the Girl Guide and Bluebird Movement. The girls meet for voluntary meetings of these organisations after school. They are led by their teachers, and have done many kinds of service to the community in this way, e.g., cleaning the chapel, and carrying wood and water for old people or for the sick.

In these movements too they have the opportunity to get up concerts for charities, and so learn to express themselves in Music and Drama. Camping too has had some place in their lives, and in the future we hope that all who wish to may share the joys of such outdoor life.

9. Financial Position of the School.

The salaries of the staff are paid from the general Education Grant.

Towards equipment, i.e., ink, chalk, books, prizes, etc. the school has been receiving Rs.15/- (£1) per month from Government. From April 1949 this was increased to Rs.21/-. In addition the school receives Rs.10/- from the Mission Education Grant for the same purpose. It will be seen then that all equipment necessary for the school has to be bought out of the sum of £ 24 a year.

10. Extensions and Improvements needed for the Future Expansion of the School and Hostel.

The greatest need of the School is for more class-rooms. The following suggestions are put forward for the kind consideration of the Director:-

(a) That the main wing of the school be extended some 40-50 feet to enable three new class-rooms to be built.

(b) That the main Hostel building be extended some 10 feet. This will enable a study room for the High School girls, a go-down for storing rice, and a bathroom to be built. This does not solve the problem of their sleeping accommodation. After careful consideration it has been decided that the best solution to this problem is to have double-decker beds made, similar to the type in use in Youth Hostels in Britain. In this way all the girls could sleep in the present bedroom.

(c) That a new cookhouse be built, big enough for the M.E. and the High School girls.

(d) That a new septic tank be built. This will avoid the use of the pit latrine. It can be used both by the Hostel girls and by the day girls. The present three pan tank is not really adequate for 350 children.

(e) In order to meet the water shortage that a new tank be built. This would have the school roof for its catchment area.

(f) That a Lushai house for the teaching of Domestic Science be built. This would be a place where the girls could learn not only sewing, knitting and weaving, but also cooking, laundry work and Infant Welfare. There is room for the erection of such a house on the downhill side of the lady missionaries' compound. There would be enough land for them to have a garden too and keep hens and may be in time even some pigs and cows.

This type of thing is very much in line with the Basic Education scheme which seems to be the thing in the mind of the Government of India.

Government's contribution towards the building of the present school was made after the good report of the work of the school presented to the Government by the Director of Public Instruction after his visit to the school in 1938.

Another Inspection was made in 1945 by the Assistant Inspector of Schools for Assam (Hills people). She also recommended that we be given a bigger Equipment Grant and be helped with money towards building a Domestic Science room. Nothing came of these suggestions other than the raising of the Equipment Grant from Rs.15/- to Rs.21/-, and that took four years to come about.

Estimates for Extensions and Improvements.

The following are the estimates for the necessary extensions and improvements. These are presented to the Directors for their kind considerations and approval. It might be noted that all the plans and estimates have been made by Rev. Samuel Davies. This has meant that several hundred rupees have been saved. Had the Public Works Department been asked to do this work the charges would have been heavy. As it is they have cost us nothing.

(1) School Extension.

South wing - 32'x18'	Rs. 5760
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North wing - 18'x18'	Rs. 3240
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(2) Repairs to School- doors, windows, etc. Rs. 800(3) Hostel Extensions.

Extra room - south end - 10'x21'	Rs. 2100
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Extra beds, almirans, etc.	Rs. 1800
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(4) Rain water storage tank 10'x10'x8' Rs. 1600

(5) Septic tank Rs. 1200

Total expenditure	Rs. 16500
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Sd/- Miss Roberts,
 Presbyterian Church
 Girls' School,
 Aizawl.

Mamawii Girls' High School, Aizawl.

The Mamawii Girls' High School was established as a monumental dedication to the loving memory of the late Hmingthanmawii, daughter of the late Pachhunga of 'Pachhunga and Sons' fame, and wife of Mr. K. Thangzuala, an Engineer. Born on September 30, 1939, she died prematurely on September 24, 1965, of childbirth. Being the youngest girl in the family, her father left her a certain sum of money. On her death, a part of this amount, about Rs. 10,000/- was donated by her husband towards the founding of a school in her name.

Thus the school was started in remembrance of Hmingthanmawii, daughter of Pachhunga and Chawngthluai. It was inaugurated in 1972, when the teaching staff comprised of only three members and the students barely numbered 50. The school was headed by Zaithanchhungi (Mrs), wife of Mr. L.N. Tluanga of Electric Veng, Aizawl. The students were segregated into two classes namely, Classes VII and VIII. A private building was hired at its present location in Mission Veng, some two km. away from the hub of Aizawl town. Though the ground and the courtyard were quite adequate, the single ramshakle building was a different story. In November of the same year the school was provincialised and with this, steps to improve the available facilities were made. By 1974, besides other governmental changes, Classes up to X were created and a new Headmistress appointed namely, Zokhumi (Mrs) who heads the institution till date. In 1975 the first batch of 15 students was presented in the H.S. L.C. Examination conducted by the Secondary Education Board of

Assam at Aizawl. The pass percentage was 60. In 1976 and 1977 with 23 and 22 candidates the pass percentages were 78.2 and 70.06 respectively.

One wonders why such an infant and comparatively unknown school was provincialised in 1972. The reason is not far to seek. The school boasted of being the only high school exclusively for girls in the whole Mizoram those days. And, the authorities must indeed be complimented on their impassable judgement, for in the few years of its existence, this institution has carved an indelible name for itself among the educational institutions in the Territory. The school has consistently excelled in general discipline, academic performance, and extra curricular activities, such as drama, recitation, and sports and games.

In 1976, in the State level Recitation Competition, the school's three girls bagged the first three prizes in the High School English Section. One of the three girls won the coveted L.G. Trophy for securing the highest mark in the English Section.

In 1977, the school performance was equally satisfactory. In the English Section, both the first and second prizes were snatched away by two girls from the school; in Hindi Section the fourth prize went to a girl from the school in the State level competition; in Mizo Section, in the District level Competition, the second and fourth prizes were captured by two girls of the school.

In the Sports and Games front, as early as 1974, the school made its debut by sending a girl to participate in Khokho in the XX National School Games (Autumn Meet). The next year 1975, four players from the school were selected to play basket ball in the XXI National School Games (Autumn Meet) held at Patna.

At home in the State level games, the school walked off with the Volley Ball trophy in the first Inter-High School Sports Meet in 1975. In the same Meet the school's team became the runners-up in the Khokho competition. The following year 1976, the school retained the Volley Ball championship as well as the Khokho runners-up cup. The school also won the Basket Ball championship. In the third Inter-High School Sports Meet 1977, the school remained the Volley Ball and Basket Ball champion.

In addition to the foregoing achievements, the school also bagged the Teachers' Day Basket Ball trophy and the Teachers' Day Khokho runners-up cup in 1975.

It should be noted that the brief historical account of the Mamawii Girls' High School, as stated above, were collected from the diary and memoirs of the then Assistant Headmaster of the school, Shri Budhi Raja, B.Sc. M.Ed. who, at present, is a Senior Academic Officer in the office of the Board of Secondary Education, Mizoram. The entire building of the school, with all the records and files, etc. was burnt down, reducing it to mere ashes during the students' agitation in Mizoram.

The H.S.L.C. examination results of the school, from 1975 to 1982, collected from the office of the Mizoram Board of Secondary Education (M.B.S.E.) are shown by the following TABLE 8.

TABLE 8

Results of H.S.L.C. Examinations of Mamawii Girls' High School.

<u>Year</u>	<u>Division</u>				<u>Percentage.</u>
	<u>I</u>	<u>II</u>	<u>III</u>	<u>Sup.</u>	
1975	Nil	3	6	Nil	60
1976	2	5	11	Nil	78.2
1977	Nil	5	10	Nil	70.6
1978	3	6	1	4	85.5
1979	Nil	11	12	4	65.3
1980	3	17	5	2	92.9
1981	4	15	1	1	90.9
1982	7	17	5	1	100

Source: Office of the Mizoram Board of Secondary Education.

Girls' High School, Lunglei.

There had been only one high school exclusively for girls in Mizoram till the end of 1980. However, another one, Girls' High School, Lunglei, was started in the heart of Lunglei town itself in 1980. The following is a brief account of the infant Girls' High School, Lunglei as to how it started and has been functioning for the past consecutive two years.

The Headmistress writes:

"Girls' High School, Lunglei was established by joint efforts of the public and the Government on 1.2.1981 to meet the long felt need of the growing demand of the local Student Community, especially the girls section. The school as such had to function initially as a private institution managed by a Managing Board, consisting mainly of Government officials and a few prominent public figures such as M.L.As. Realising the urgent need of having a fully developed, separated high school for girls in Lunglei town the Government also promises to take over the institution as early as its convenience.

From its very inception the Girls' High School, Lunglei has attracted large numbers of students much more than it can accommodate in its present buildings. The enrolments of students and pass percentages of the promotion examinations are as below: Total enrolment in all classes in 1981 was 98, and 96 of them sat for promotion examinations, and 82 % passed the examinations. Total enrolment in all classes in 1982 was 103, 100 of them sat for the promotion examinations, and 78 % passed the examinations.

In both curricular and co-curricular activities the school has been performing quite well. It is one of the best high schools in Lunglei District, as well as in the whole Mizoram. The students competed in Science Seminars and Recitation Competition organised on a State level since 1981, and their achievements are recorded for reference:

1981 - 2nd position in Lunglei District and 3rd position in State level Competition at Aizawl.

1982 - 2nd position in Lunglei District.

In the field of Games and Sports, the school has been taking part in Zonal and State High School Sports organised by the Sports and Youth Welfare Wing of the Educational Department. In the District Zonal High School Sports held in 1982 the school could bag only 53 points out of a total 200 points reserved for Girls' section.

The school has been maintained financially out of the annual grants received from the Government. Apart from this, donations for the school were collected at the initial stage from prominent public figures of Lunglei town. In 1981, a grand Carnival was organised in aid of the nascent Girls' High School, and more than rupees tenthousand (Rs 10,000) were collected for the school. The Government of Mizoram, from time to time, sanctioned building grants for the school. At present the school does not have adequate buildings of its own, classes and general office are being held in the buildings nearby which belong to Education Department of Mizoram Government. There is, however, a separate site already earmarked and allotted to Girls'

High School in the heart of Lunglei town and it is proposed that construction of the new building will start when the school is taken over by the Government.

The curricula of the school are same as of other Government high schools in the State which may be briefly mentioned as follows:

1. First Language Mizo
2. Second Language English
3. Mathematics Paper I and II
4. Science Physics, Chemistry, Biology
5. Social Science Geography, History, Civics
and Economics."

Sd/- Denghmingthangi,
Headmistress,
Girls' High School, Lunglei.

Mizoram Polytechnic, Lunglei:

During the British time a Polytechnic or Technical school was non-existence in Mizoram, formerly known as Lushai Hills. There was, however, an attempt to vocationalise a Middle School and called it a "Middle Vocation School" which lasted only for some years. At present there exists in Mizoram an important institution called "Mizoram Polytechnic, Lunglei" in South Mizoram. It is merely a nascent institution of two years old by the end of 1982. A few facts about the institute, written by the first Principal of the Institution is as follows:

The Principal writes:

"Permission was given by the Government of India in the year 1977 to establish a Polytechnic at Aizawl with 120 students intake capacity (60 Civil, 30 Mechanical, 30 Electrical). The State Government selected the site at Hrangchalkawn near Lunglei.

The office started its function at Lunglei town from 1st. July, 1981. Classes with the first batch of 60 Civil Engineering students, all boys, started from 25 September, 1981.

The 2nd Batch of 60 Civil Engineering students - 48 boys and 12 girls were admitted in 1982.

The course is leading to Diploma in Engineering. It is a 3-year course, splitted up into 6 semesters.

The Polytechnic is christened "Mizoram Polytechnic, Lunglei". It is fully financed and managed by the Government of Mizoram right from the start. At present there are 30 staff members con-

sisting of various categories. There are 27 residential buildings already constructed in the permanent site at Hrangchalkawn, about 10 km. away from the Lunglei main town, by the Lunglei - Aizawl Road.

At present classes are run in a temporary establishment in the heart of Lunglei town. This establishment comprises of six buildings and one administrative Block, constructed on a make-shift arrangement basis. Three private buildings are hired for hostels to accomodate 72 student boarders, including three girls accomodated separately."

Sd/- Thanseia,

Principal,

Mizoram Polytechnic, Lunglei

Zirtiri Women's College, Aizawl:

One of the first two full-time lady missionaries, Miss Edith Mary Chapman was given a Mizo name by the Mizos as Pi Zirtiri. She arrived at Serkawn, South Mizoram (Lushai Hills) in the early part of 1919 and worked there in a capacity as Christian missionary as well as school teacher, especially for girls and women, for more than 30 years till she retired in 1952. She was responsible for the progress and enlightenment of the women in South Lushai Hills. During her days in Lushai Hills (now Mizoram) there was no question about a college to start with. Since the Independence, progress has been made in every field of activities, including in the field of education in Mizoram, and at present there are more than ten colleges in Mizoram. One of such colleges located at the heart of Aizawl town is called "Zirtiri Women's College" which was established in 1980 in remembrance of the late missionary, Miss E.M. Chapman (Pi Zirtiri, as called by the Mizos). As the college is only two years old at the time of writing its history, there is hardly anything to say about the progress and administration of it.

Below is a very brief history of the college as given by the Principal, Mrs. Lalziki Sailo, who is also one of the adopted daughters of Miss E.M. Chapman.

She writes:

"Zirtiri Women's College, Aizawl was started on 1st. August 1980 in the compound and building of Mr. and Mrs. Lallianzuala

Sailo at Republic Veng, Aizawl with Education Departmental recognition and permission of the Government.

It was started because of public pressure and so a meeting of prominent citizens and those interested in education was convened at the home of Mr. L.Z. Sailo. A Committee was formed known as the Organising Committee and the College was opened on 1st. August, 1980, with only 46 students, 2 lecturers and 5 part time lecturers from a nearby college to help the College until full time lecturers were appointed.

Subjects offered were English, Mizo, History, Economics, Political Science, Education, and Home Science. The number of students increased as the years went by as follows:

<u>Year</u>	<u>No. of students.</u>
1980	46
1982	82

In 1982 P.U.C. pass percentage was 48.83 %. There are now 7 fully qualified staff members. The College students come from the town, interior villages, and even from outside Mizoram. Parents sent them in preference to co-educational institutions in Night or Morning colleges. Some come on their own free will.

The College starts at 10 a.m. and is usually over by 3.30 p.m. If there is practical class (Home Science) they stay longer. There is sports and games in the College with in-door games as well. The students also take part in Inter-College Tournament and have done fairly well. Cultural and debates are also done in the College, and the students also have the opportunity to go on excursion outside Mizoram.

The College is named and dedicated to the memory of Pi Zirtiri (Miss Edith Mary Chapman) an educationist of the Baptist Missionary Society of London, who served as a missionary in the South Mizo District (South Lushai Hills) for the education and advancement of women and girls for over 30 years and then retired in Kotagiri, Nilgiris, South India in 1952 until she passed away in November of 1970. Her main aim is giving education to the women and girls, not only for them to know reading, writing and arithmetic, but to give them good general and practical education so that they would be good house-wives, mothers, teachers and leaders where ever they may be. Hence, a lot of practical education was given. There was a Training Class of three years for those who had finished the then Middle English standard and intended to be teachers. The trainees were also taught simple First Aid, Home Nursing and Midwifery as well, and this training became very useful in the interior villages where there were no doctors or nurses.

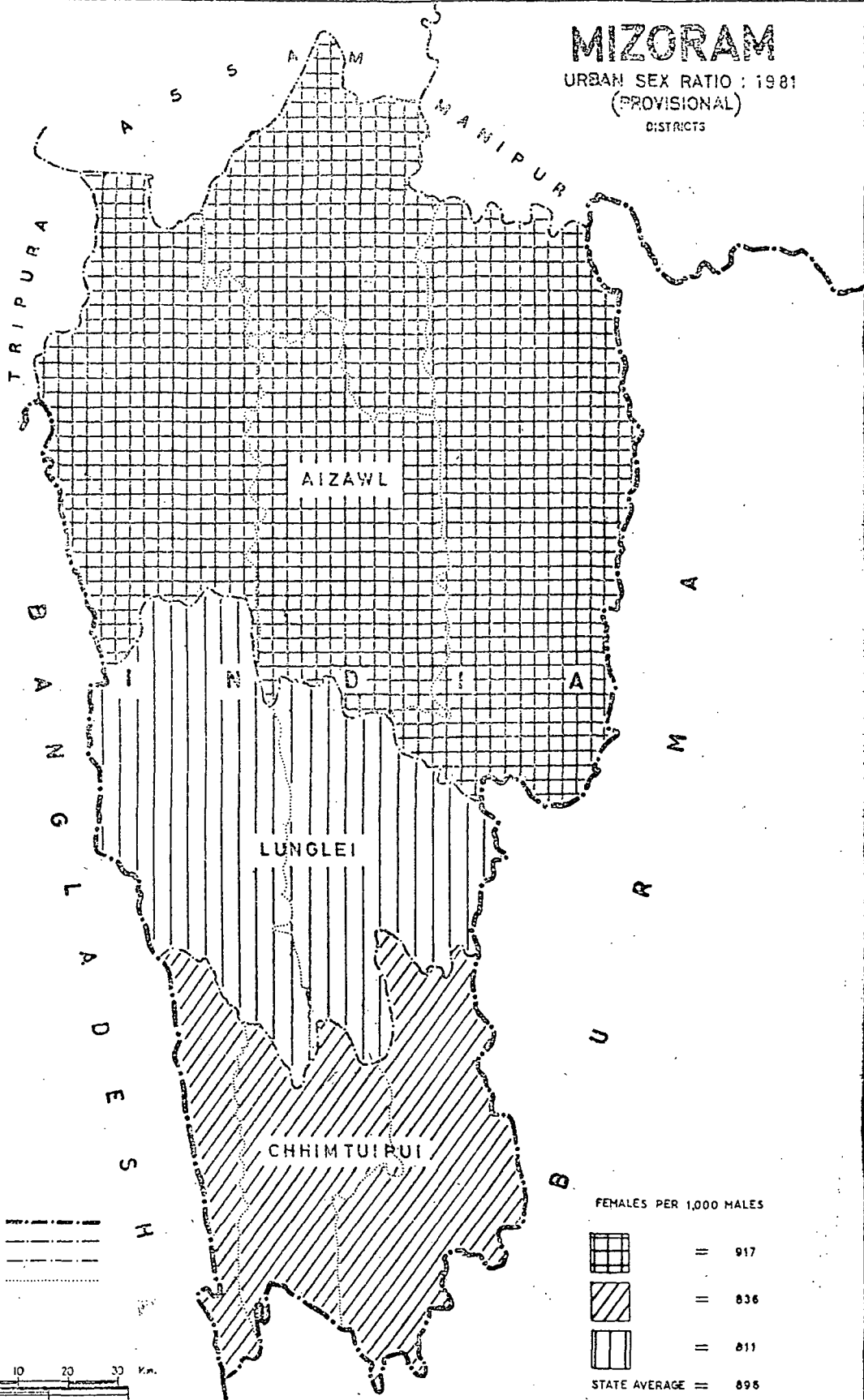
The aim of the College is to give good and sound education and good discipline so that they can serve the community and the country with a true Christian spirit and to be able to help the unfortunate and needy ones where ever they may be, and to try and help bring out what talent they have and to guide them in what they would like to do. If this can be achieved the aim and object of Pi Zirtiri will continue for the good of all."

Sd/- Mrs. L.Z. Sailo,
Principal,
Zirtiri Women's College, Aizawl.

FIGURE IV

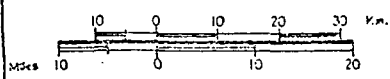
MIZORAM

URBAN SEX RATIO : 1981
(PROVISIONAL)
DISTRICTS



BOUNDARIES:
INTERNATIONAL ———
STATE/UT ———
DISTRICT
SUB-DIVISION - · - · -

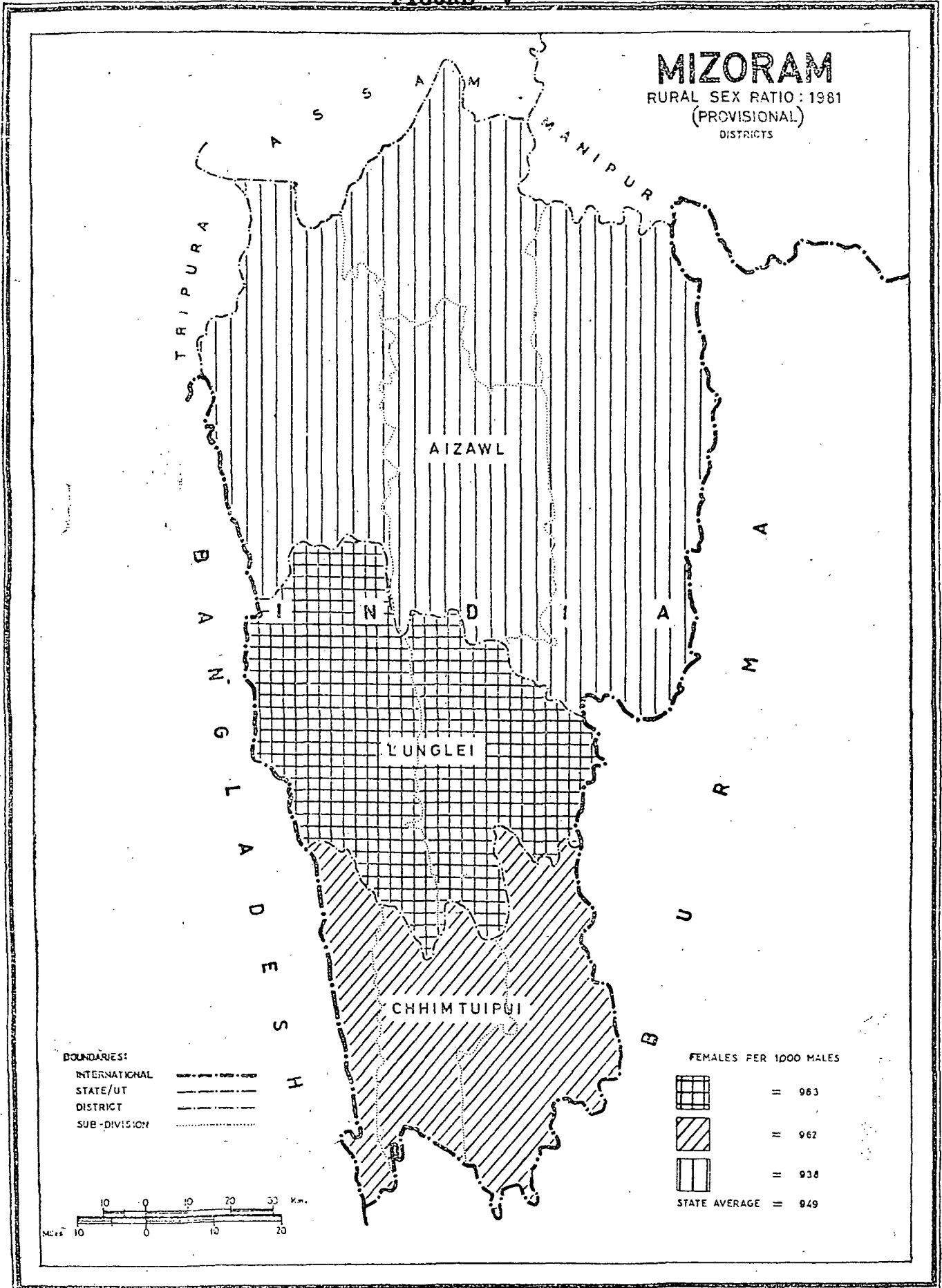
FEMALES PER 1,000 MALES	
	= 917
	= 836
	= 811
	STATE AVERAGE = 896



Based upon Survey of India map with the permission of the Surveyor General of India.

FIGURE V

MAP NO. 3



Based upon Survey of India map with the permission of the Surveyor General of India.

TABLE 9

ENROLMENT OF PUPILS IN PRE-PRIMARY SCHOOLS IN MIZORAM

Academic Year	<u>Sex</u>		<u>Percentage to Total</u>	
	Boys	Girls	<u>Enrolment</u> Boys	Girls
1968-1969	158	175	47.44 %	52.55 %
1969-1970	240	255	48.48 %	51.51 %
1970-1971	305	309	49.67 %	49.91 %
1971-1972	471	565	45.46 %	54.53 %
1972-1973	1370	1650	45.36 %	54.63 %
1973-1974	1646	1846	47.13 %	52.86 %
1974-1975	2988	3141	48.75 %	51.24 %
1975-1976	2028	2025	50.03 %	49.96 %
1976-1977	N/A	N/A	-	-
1977-1978	N/A	N/A	-	-
1978-1979	N/A	N/A	-	-
1979-1980	N/A	N/A	-	-
1980-1981	21876	20289	51.88 %	48.11 %
1981-1982	22079	20654	51.66 %	48.33 %

The above Table 9 is self-explanatory of the nature of the data. The percentages of enrolments of boys and girls students show that both the sexes are having equal opportunity for the education. A sudden increase of enrolment in 1972-1973 was due to enhancement given by the Government to the Pre-Primary Section by appointing adequate teachers for the classes. Another leapt in the year 1980-1981 was because of new arrangement in favour of Pre-Primary classes.

Note: N/A means Not Available

TABLE 10

ENROLMENT OF STUDENTS IN PRIMARY SCHOOLS IN MIZORAM

Academic Year	Boys	Girls	Percentage to Total Enrolment	
			Boys	Girls
1968-1969	23604	21055	52.85 %	47.14 %
1969-1970	27520	25063	52.33 %	47.66 %
1970-1971	30714	29161	51.29 %	48.70 %
1971-1972	30961	29621	51.10 %	48.89 %
1972-1973	31918	32159	49.81 %	50.19 %
1973-1974	34681	32158	51.88 %	48.12 %
1974-1975	37398	34712	51.86 %	48.14 %
1975-1976	38877	36112	51.84 %	48.16 %
1976-1977	42310	39398	51.78 %	48.22 %
1977-1978	42670	39788	51.74 %	48.26 %
1978-1979	43008	40061	51.77 %	48.23 %
1979-1980	43159	40131	51.82 %	48.18 %
1980-1981	16689	15138	52.35 %	47.65 %
1981-1982	18314	16417	52.73 %	47.27 %

The above Table 10 is again self-explanatory of the nature of the data. The enrolment of boys students in Primary schools has outgrown that of girls students' in the same schools. The reason for a sudden drop of the enrolment figures from the year 1980-1981 onward was due to new arrangement of the classes in favour of Fre-Primary section.

The average yearly enrolment of boys students as shown above is 51.80 % and the girls students enrolment 48.20 %.

TABLE 11

ENROLMENT OF STUDENTS IN MIDDLE SCHOOLS IN MIZORAM

Academic Year	Boys	Girls	Percentage to Total Enrolment	
			Boys	Girls
1968-1969	4889	3449	58.63 %	41.37 %
1969-1970	7339	4886	60.03 %	39.96 %
1970-1971	8356	6120	57.72 %	42.28 %
1971-1972	10219	7405	57.98 %	42.01 %
1972-1973	9983	7686	56.50 %	43.5 %
1973-1974	11456	8965	56.1 %	43.9 %
1974-1975	11964	9717	55.18 %	44.82 %
1975-1976	12518	10173	55.17 %	44.83 %
1976-1977	12943	10632	54.90 %	45.1 %
1977-1978	13011	10714	54.84 %	45.16 %
1978-1979	13171	10834	54.87 %	45.13 %
1979-1980	13350	11007	54.81 %	45.19 %
1980-1981	13396	11388	54.05 %	45.95 %
1981-1982	14238	11881	54.51 %	45.49 %

The above Table 11 also is self-explanatory of the nature of the data. The average yearly enrolment of boys students in Middle Schools during 14 years as shown above is 56.09 % to the total enrolment and girls students enrolment for the said period 43.91 %.

TABLE 12

ENROLMENT OF STUDENTS IN HIGH SCHOOL IN MIZORAM

Academic Year	Boys	Girls	Percentage to Total Enrolment	
			Boys	Girls
1968-1969	1623	1013	61.57 %	38.43 %
1969-1970	2295	1182	66.00 %	34.00 %
1970-1971	3803	2028	65.22 %	34.78 %
1971-1972	4980	2842	63.65 %	36.34 %
1972-1973	5636	3894	59.14 %	40.86 %
1973-1974	6174	4331	58.77 %	41.23 %
1974-1975	6780	4877	58.16 %	41.84 %
1975-1976	7493	5478	57.77 %	42.23 %
1976-1977	7739	5600	58.02 %	41.98 %
1977-1978	7794	5665	57.91 %	42.09 %
1978-1979	7914	5745	57.94 %	42.06 %
1979-1980	8958	6954	56.3 %	43.7 %
1980-1981	10526	7699	57.75 %	42.24 %
1981-1982	9321	8366	52.7 %	47.30 %

The average yearly enrolment of boys students in High School as shown above Table 12 is calculated as 59.35 % and the girls students enrolment 40.65 %, indicating girls were less privileged than boys for high school education. But the momentum girls students gained has been more or less steady and appreciable.

TABLE 13

ENROLMENT OF STUDENTS IN COLLEGES IN MIZORAM

Academic Year	Boys	Girls	Percentage to Total Enrolment	
			Boys	Girls
1968-1969	348	105	76.82 %	23.18 %
1969-1970	474	101	82.43 %	17.57 %
1970-1971	543	113	82.77 %	17.22 %
1971-1972	697	170	80.39 %	19.61 %
1972-1973	883	352	71.5 %	28.50 %
1973-1974	1176	343	77.42 %	22.58 %
1974-1975	1315	391	77.08 %	22.92 %
1975-1976	1473	397	78.77 %	21.23 %
1976-1977	1766	530	76.91 %	23.08 %
1977-1978	2027	615	76.72 %	23.28 %
1978-1979	4102	1613	71.78 %	28.22 %
1979-1980	4643	2226	67.59 %	32.41 %
1980-1981	3141	1443	68.52 %	31.48 %
1981-1982	3503	1495	70.09 %	29.91 %

The average yearly enrolments of boys and girls students to the total enrolments in colleges in Mizoram are: 75.63% for boys and 24.37% for girls. The enrolments of boys and girls students from Pre-Primary stage to College in Mizoram, the data on Tables 9,10,11,12 and 13 clearly show that the higher the level of education the lower the percentages of girls students enrolments to the total enrolments of both the sexes.

TABLE 14

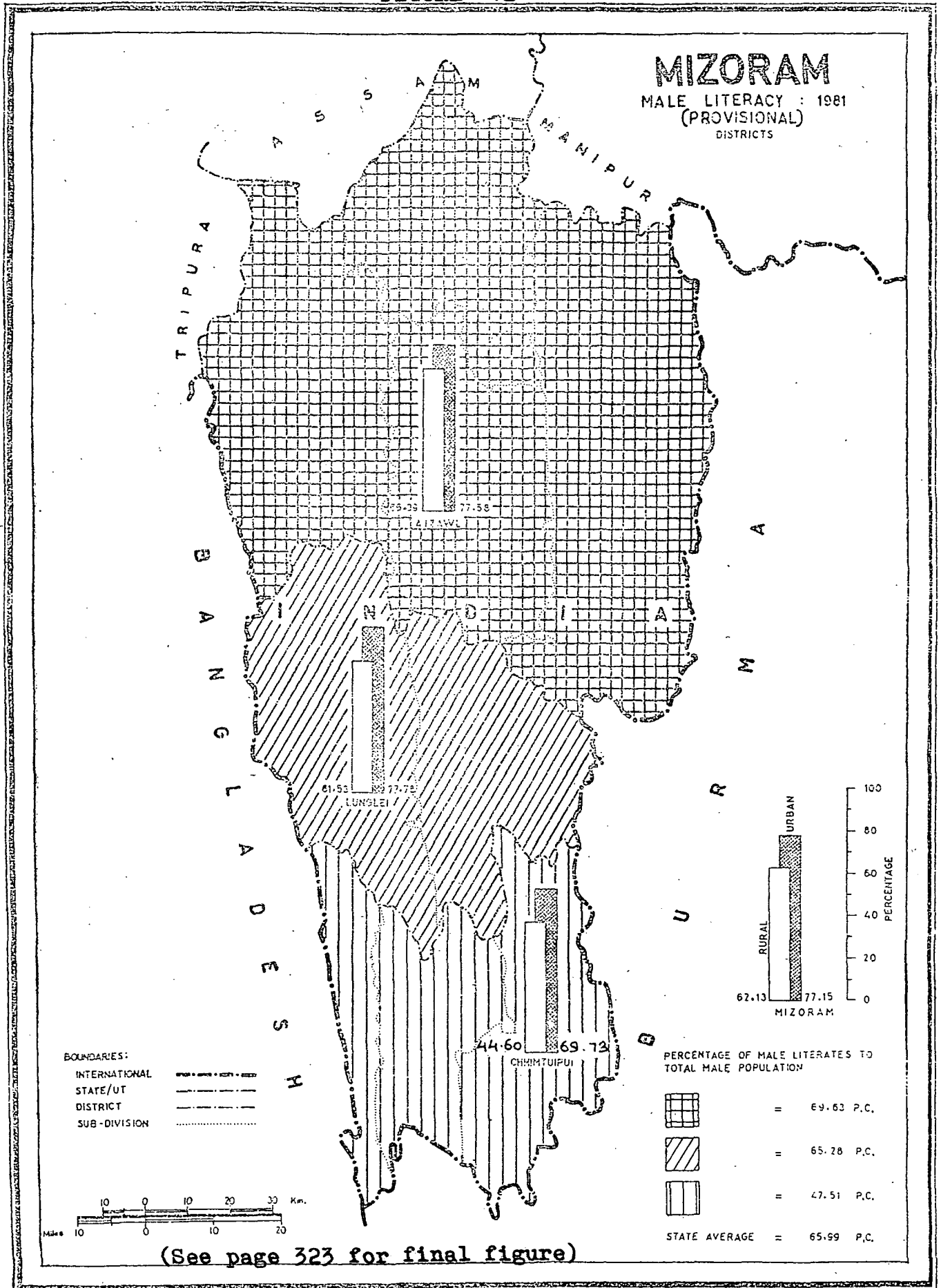
DISTRIBUTIONS OF POPULATIONS AND LITERACY PERCENTAGES OF MIZO-
RAM ACCORDING TO CENSUS YEARS

Year	Population	Literacy Percentage		
		Male	Female	Average
1901	82434	1.72 %	0.14 %	0.93 %
1911	91204	7.62 %	0.34 %	3.98 %
1921	98406	11.50 %	1.06 %	6.28 %
1931	124404	18.62 %	2.78 %	10.70 %
1941	152786	30.52 %	8.44 %	19.48 %
1951	196202	46.15 %	16.70 %	31.42 %
1961	266063	53.14 %	34.70 %	43.92 %
1971	322390	60.49 %	46.71 %	53.60 %
1981	493757	64.46 %	54.91 %	59.68 %

Sources: Census of India, 1961, 1971, and 1981.

The above Table 14 is self-explanatory of the nature of the data. The data show that, though the literacy percentages of females were lower than that of males right through, the corresponding decennial growth rate of female percentages was higher than that of males from the year 1911 onward.

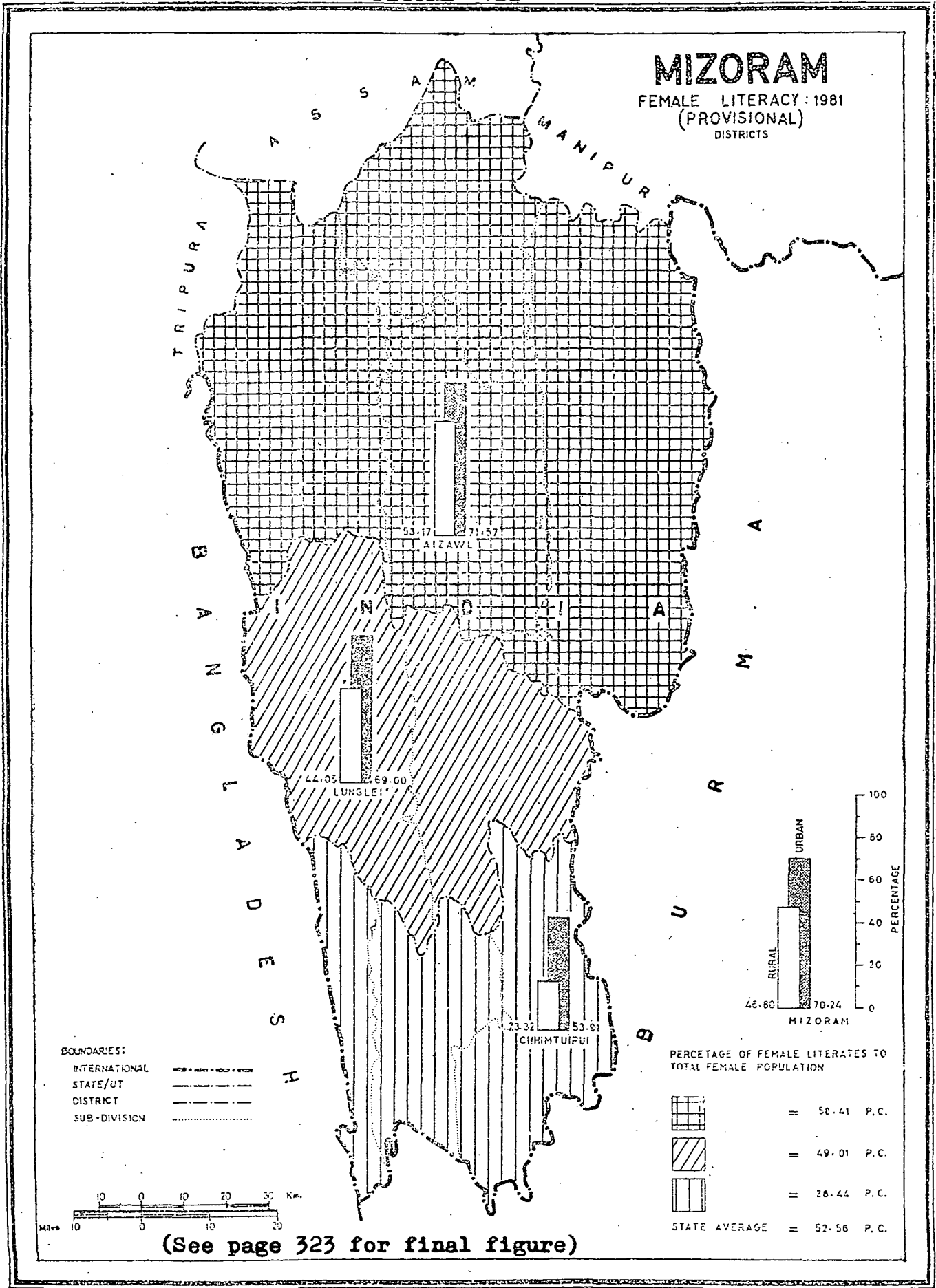
FIGURE VI



Based upon Survey of India map with the permission of the Surveyor General of India.

FIGURE VII

MAP NO. 6



Based upon Survey of India map with the permission of the Surveyor General of India.

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EDUCATIONAL INSTITUTIONS

Although there are, at present, three schools and one college exclusively for girls in Mizoram, there is not a single educational institution to which girls cannot have access as students. The growth of educational institutions in Mizoram then indicated the growth of girls students also.

The Table 15 below shows the growth of the institutions from the beginning to the present time. As the annual, quinquennial, and decennial records of such were not available any available of such records for the years are used.

TABLE 15

DISTRIBUTIONS OF GROWTH OF EDUCATIONAL INSTITUTIONS IN
MIZORAM

Year	L.P School	Middle School	High School	College	Total.
1901	5	-	-	-	5
1905	15	-	-	-	15
1908	30	1	-	-	31
1929	97	3	-	-	100
1947	259	12	1	-	272
1952	430	65	5	-	500
1961	629	113	10	1	753
1971	393	160	72	3	628
1974	483	226	105	4	818
1978	517	233	116	6	872
1981	775	315	139	11	1240

The above Table 15 is again self-explanatory of the nature of the data. The decrease of number of Primary Schools during 1961 to 1971 was due to grouping of the villages which affected mostly the Primary Schools. The growth of the institutions since the Independence had been amazing.

Changes in Post-Independence:

After the Independence, particularly since the year 1952, there had been many changes in the field of education in Mizoram. For the first time in Mizoram a District Council was formed in 1952. A post of D.I.S. (Deputy Inspector of Schools) was created and a Mizo gentleman was appointed to the post in the same year. The District Council then began to take many primary and middle schools which hitherto belonged to the two Missions, namely, the Welsh Mission and the Baptist Mission. By the next year, 1953 the designation of 'Honorary Inspector of Schools' had become known as 'Secretary, Education Management Committee.' More posts of Primary and Middle school teachers were sanctioned and many such new schools were coming up within a short span of time. Besides these, a considerable number of private high schools had been started year after year in bigger villages of rural areas as well as in the towns on permission given by the authority. The entire expenditures for maintenance of these new private high schools, including the construction of the school buildings with the furnitures and teachers salaries were borne by the villagers concerned where such high schools were established. Each of these schools had been managed by its own Management Board, formed by members of the local people concerned in accordance with the rules laid down by the authority.

At the same time the local government also took keen interest for development and establishment of high schools in the country as many as possible, thus any such private high schools meeting the requirements in course of time for grant in aid, re-

curring or non-recurring, were given the grants in order to maintain and progress the schools and to lighten the burdens of the villagers in running the schools. By these means many private high schools and middle schools could continue the functions and many of them were given recognition in time, a good number of them are now under a deficit system.

The first private Arts College was opened in 1961 at Aizawl, and in course of time other private colleges were opened one after another in different places of Mizoram. At present (1982) there are 11 colleges in existence in Mizoram. Of these, the Pachhunga Memorial College, Aizawl and Lunglei College teach also Science Subjects, and Zirtiri Women's College teaches Home Science Subject also, while all others are purely Arts Colleges.

In spite of the fact that education has expanded horizontally and vertically in Mizoram especially since the Independence, no record shows that special efforts and emphasis have ever been made at any time for women's education. The reason must have been that the need did not arise. It has to be noted there was not a single problem at any time because of co-education in Mizoram from the beginning till now. Although there are now four educational institutions - one college, two high schools, and one middle school exclusively for girls in Mizoram, there is not a single educational institution to which a girl student could not have access. Since almost all schools and colleges in Mizoram are co-educational institutions, and no problem has ever been arising due to co-education, the establish-

ment and existence of girls' schools and a college at Aizawl and Lunglei, though serve good purposes, is more for sentimental reason than it is for the progress of women's education. However, the establishment of more schools and colleges, whether they be of for girls only or for both sexes, would serve and progress education in the places.

Since this has been the case in matters of education in Mizoram that boys and girls students have been treated alike or equal in schools and colleges, there is no wonder why sex-wise split up records of the students had not properly been maintained for much longer period in the past history of education in Mizoram. The growth of educational institutions and the students enrolment therein simply indicate the development of women's education that has been running concurrently along with that of boys' in Mizoram.

From 1968 onwards sex-wise break up records of students enrolment have been maintained and are available in the office of Director of Education, Mizoram. The Tables 9 to 13 show the students enrolments from Pre-Primary schools to Colleges in Mizoram.

There is hardly anything to mention about the development of women's education concerning post-graduate studies which have newly been started with a few departments of NEHU Campus at Aizawl. All what can be said of it is that it has made a good start.

The Mizoram Board of Secondary Education was established and began its function from 23rd. December 1976. Prior to that time Matriculation or High School Leaving Certificate Examinations were conducted by the Assam Board of Secondary Education as the education in Mizoram was under the Assam Board till then. Sex-wise break up records of the candidates from the Mizoram prior to 1978 were not always available. Since the establishment of the Mizoram Board of Secondary Education the examinations results were published clearly by names by the Board. As the results were published by names it is always difficult to distinguish the candidates as to which sex they were. In most cases the Mizo name which end with 'i' indicates female and the letter 'a' male. But in the cases of few Mizo sub-tribes the names of male and female end with any letters. In this case it is difficult to identify the person as to which sex he or she were. In such few Mizo names, like, Raihni, Zadei, and others, the investigator has found out that these names are boys' name, which is quite opposite to most Mizo names. Nevertheless, the present investigator has taken pain, consulting the available^{of} the Mizo sub-tribes or clans concerned, for identification of such particular names in the examination results as for boys or girls.

The following Table 16 shows the results of boys and girls students in the High School Leaving Certificate Examinations held under the supervision of the Mizoram Board of Secondary Education in the years from 1979 to 1982.

TABLE 16

Results of High School Leaving Certificate Examinations, Showing Divisions, Percentages, and Number of Boys and Girls Candidates.

	<u>1979</u>				No. of	Overall
Sex	I Div.	II Div.	III Div.	Failed	Candidates	pass p.c.
Boys:	24 (1.63%)	204 (13.88%)	371 (25.24%)	871	1470 (40.95%)	
Girls:	3 (0.31%)	96 (10.10%)	197 (20.74%)	650	950 (31.15%)	36.05%
	<u>1980</u>					
Boys:	48 (2.34%)	358 (17.47%)	453 (22.11%)	1190	2049 (41.92%)	
Girls:	10 (0.78%)	174 (13.61%)	256 (20.03%)	838	1278 (34.42%)	38.17%
	<u>1981</u>					
Boys:	77 (3.50%)	441 (20.03%)	552 (25.07%)	1132	2202 (48.60%)	
Girls:	34 (2.21%)	208 (13.52%)	365 (23.73%)	931	1538 (39.46%)	44.03%
	<u>1982</u>					
Boys:	120 (4.54%)	430 (6.25%)	482 (18.23%)	1212	2244 (39.03%)	
Girls:	45 (0.83%)	219 (12.17%)	469 (26.07%)	1096	1799 (39.07%)	39.05%

Source: Calculated from H.S.L.C. examinations results, published by M.B.S.E., Aizawl.

Note: Figures within brackets indicate pass percentages to total candidates of each sex, who actually appeared at examinations.

Training Institutes:

A Chapter V of the present study deals mainly with a few Training Institutions which have been in existence in Mizoram during the period under study such as, Nursing Training School, Teachers Training School, and Hindi Training School. Besides these training schools there have been arising recently some other institutions such as, Weaving Training School, Industrial Institute, Agriculture and Forestry, and Institute of Music and Fine Arts.

As the latter Training Schools mentioned above have come up only recently and some of them, being inservice training institutions, there is hardly anything worthwhile to mention about the functions and progress of them, particularly for the period under study. However, the importance of trainings in Agriculture and Forestry, Industry, Weaving, etc. cannot be over emphasised for the country (Mizoram), for these are the urgent needs of the day in the land in order to improve and progress the economy of the people. But the Training Institutions that have been in existence for years which can be dealt with in the present investigation are the Nursing Training Schools, Teachers Training School, and Hindi (Teachers) Training School.

Of all these training schools the oldest extant is the Nursing Training School. There are three such training schools in the whole Mizoram, one at Serkawn, South Mizoram, another one at Durtlang, near Aizawl, and the third one at Aizawl, North Mizoram.

5.1 School of Nursing Christian Hospital, Serkawn:

The beginning of the School of Nursing Christian Hospital, Serkawn can be traced back to the time of Miss Dicks' arrival at Serkawn, South Lushai Hills in 1919. The Baptist Missionary Society, London, sent Miss E.O. Dicks of Cheltenham who was a trained nurse and midwife, along with Miss E.M. Chapman of Catford, a trained teacher, to South Lushai. No sooner than her arrival at Serkawn Miss Dicks opened a Nursing School at the place on 19 March, 1919. She started working as nurse and, at the same time, began to give nursing training to a Mizo woman. During her stay at Serkawn for five years till 1923 she trained more Mizo women as nurses. One year before she left the place another lady missionary, Miss E.M. Oliver, a trained nurse arrived at Serkawn and both of them worked together in the school for about a year. As Miss Dicks was leaving for home Miss Oliver took over the work of the Nursing School as well as the dispensary work there. Thus she could give training to two or three women only at a time.

In the year 1923 a hospital building was constructed and the Nursing School was also enlarged. In 1927 a hostel was built, but it was not only for nurse trainees, the girls students of Serkawn Baptist Mission School also shared it. After rendering invaluable services to Mizo people in the South for 22 years Miss Oliver went home in the year 1945 and was succeeded by M.W. Shearer. After few years of service in the hospital Miss Shearer left for Orissa to work there, and she came back in 1961

and resumed the work in the hospital till she left the place in 1965. In the mean time another lady missionary, Miss E.M. Maltby came to join the hospital work in 1952 and took charge of the whole work of the hospital. With the presence of the two lady missionaries, Miss Shearer and Miss Maltby a full General Nursing Course was started.

In the year 1957 Dr. Henley G. Stockley with his wife arrived at Serkawn to work in the hospital. With the presence of Dr. Stockley Miss Maltby could devote her full time for nurse training work, and she became the first Nursing Superintendent of the institute, and the nursing school also witnessed a good progress.

As the Nursing School had been progressing, 4 trainees were enrolled every year. Also another lady missionary, Miss Cathleen Cox came to join the work in hospital in 1954. She was smart and efficient in the work, and as such the Nurse Training School improved very much. After completing her ten years service in the hospital she returned to her home in 1964.

While Miss Cathleen Cox was serving in the hospital, a Mizo lady, Pi Romawii, having had completed her study in the Christian Hospital, Jorhat, came home and joined in the hospital work. She worked both in the school as well as in the ward. At the same time some local trained nurses were also available and these nurses were giving helping hands in the school work. In 1965 a lady missionary, Miss J.T. Smith, a trained nurse, came

and worked in the hospital. Unfortunately, the M.N.F. (Mizo National Front) uprising took place by the end of February, 1966, and the foreign missionaries had to leave the country in 1968.

After the departure of the two missionaries Pi Romawii took charge of the hospital work, and the Nursing School continued its function somehow by all possible means but due to the shortage of tutors some of the local trained nurses would give their assistance in school work. The government now made a new rule that Matriculation is the minimum educational qualification for the General Nursing training course, and as a result, a General Nursing course could not be continued but was converted into A.N.M. (Auxiliary Nurse Midwifery) course from 1970.

Beyond our expectation, Miss J.T. Smith (Pi Zomawii, as called by the Mizos) was able to return in 1972 to resume her work as Nursing Superintendent of the school. In 1974 Sister Lalkimi joined the school and she mainly looked after the school work. In June, 1976 Miss Zirthingi, having completed her B.Sc. (Nursing) Course in Christian Medical College & Hospital Vellore Nursing College, came home and joined the school, but she left the school for a while on February, 1977. And at the same time, in 1977 the Nursing Superintendent, J.T. Smith, due to prohibition for foreign missionary to stay in Mizoram, left for Orissa to work there in the hospital. The post of Nursing Superintendent in the hospital was then given to Miss Zirthingi who is holding the post till the present time.

Regarding enrolments for the training course eighth to ten (8-10) students have been enrolled every year.

Prior to 1976 this Nursing School had not been recognised by the Government, hence the school had to join P.C. Synod Hospital, Durtlang, North Mizoram, 208 km. away from Serkawn, and the students had to go there for the examinations. In 1976 the school was recognised by the Government, and since then the examinations could be held and conducted here in our school. This has been a great relief for the students from the burden of tedious journey to the North Mizoram for the examinations.

In 1980 the Mizoram Government upgraded all A.N.M. (Auxiliary Nursing Midwifery) schools and rechristened it as a "Multi-purpose Health Worker School (Female)." As the new course has become more advanced more qualified persons are needed for teaching work. Two persons of Diploma holders in Community Nursing and Family Planning, Vellore volunteered for the work, and the school has been making a steady progress.

At present there are 51 students in the school. As the hostel has become very old a new one is being under construction with the help of EFICOR and the Government of Mizoram. We have one Warden for the school. The examinations have been conducted under the supervision of the State Nursing Council. About 12 students completed the course every year and most of these have been working in various places of Mizoram where the Government established Health Sub-Centre.

25th. May, 1984.

Sd/- R. Zirthangi, B.Sc.
Nursing Superintendent,
Christian Hospital, Serkawn.

5.2 School of Nursing Synod Hospital, Durtlang.

Durtlang is the name of a mountain situated about 8 km. away to the north of Aizawl town. On top of the mountain stands a village which, accordingly, is called Durtlang village. The only Welsh Mission hospital in the North Lushai was built in this village in 1928, which is now known as a "Synod Hospital, Durtlang." A brief historical account of the Nursing School of the Hospital, written by the present Nursing Superintendent of the Hospital is as follows:

She writes:

"The present School of Nursing Synod Hospital was formerly known as the 'Welsh Mission Hospital Training School.' It was established in 1928 by the Welsh Mission, and the first doctor to work in the hospital was Dr. John Williams (Pu Daka, as called by the Mizos). He worked there till 1936 and went home in the same year.

The Nurse Training School was also started in the same year the hospital was established, and the first lady missionary who opened the training school there was Miss Winifred Margaret who was called by the Mizos 'Pi Hmangaihi.' She took care of the Nurse Training School there. In 1936, another lady missionary, Miss G.N. Evans (Pi Hruaii, as called by the Mizos) came and worked there for many years. In 1953 Miss May Bound, whose Mizo name was Pi Muani, also arrived at Durtlang and joined in the training work of the school. She took the responsibility of the training work and nursing service of the hospital. Her presence

in the hospital enabled Miss Evans to go to the rural village to open a dispensary.

Prior to 1941 the nurse training was not properly functioning due to lack of interest on the part of the Mizo girls in nursing service. For many years girls were requested and invited for the training course regardless of educational qualification. The first batch of the training class completed the course in 1941. Prior to this time the training was merely an Auxiliary Nursing course, but the trainees who completed the course in 1941 were the first batch of a full Nursing Training course. In 1944 the school was recognised by the Government as a General Nursing School.

Until 1948 it was difficult to have enough students for the training course, even though a minimum educational qualification for the training was not fixed. The method used to get students for the training then was that, when the annual examination of the Middle English of the Welsh Mission Girls' School, under Miss K. Hughes (Pi Zai) in Mission Veng, Aizawl, was finished, the girls candidates were approached and requested to join the training course, even before their examination results were out. In general practice then, the girls (trainees) did the practical work in day time and learned reading and writing of the relevant things in night time. This practice had been going on from the beginning till late nineteen forties. From 1952 onward girls who passed Standard VIII were available for the course. Thus, some improvements in the performance of the students began to be seen.

Regarding the syllabus, as the School has come under Indian Nursing Council, whatever the Council has made as the syllabus it has been used as far as possible. The present syllabus includes the followings:

1. Nursing.
2. Anatomy and Physiology.
3. Community Health and Nutrition.
4. First Aid.
5. Medical Nursing.
6. Surgical Nursing.
7. Special Subject and Child Nursing.
8. Midwifery.

Duration of the course is three and a half years. Since the School is under the Nursing Council, change of the course is not in the hand of the school authority.

The Training School of this hospital, though it has been run by the Mission, did not have much difficulties. It is one of the important training schools where most of the Mizo nurses had been trained out. Many of those trained here have been serving in various places in Mizoram as well as outside Mizoram, proving themselves very good nurses. Hence, it can be said that the training course in this hospital is a very successful one.

There were a few persons, after completing the training course here, who pursued for further study in B.Sc. (N) Course and Post Graduate Course, and a good number of nurses who had been sent out as Nurse missionaries outside the Mizoram.

The Building:

The existing building has become too old and too small. A new concrete building is under construction by the side of the existing one, and it is almost completed now.

The Staff:

The school is always short of qualified trainers. There is only one qualified nurse tutor so far where four of such ones are required. But the doctors and whoever is capable of teaching them have been taking part in the teaching work so that the work has been going on without much difficulty.

Qualification for the Training Course:

At present the required educational qualification for the course has become P.U. (Pre-University) passed. In spite of this, enough number of students are received, notwithstanding that a nurse training course is not the favourite subject for most of the educated Mizo girls. In former times, as already stated above, regardless of educational qualification for the training, the School had to search for girls to take the course. But now, in spite of the fact that much higher educational qualification is required for the training, the educated girls themselves come forward to send their applications for the training course and enough such applications have always been received.

Finance:

As the hospital and its Nursing School belong to the Synod all the expenditures are met by the Synod of the Mizo Presbyterian Church according to the discretion of the Synod Committee.

Financial help is not sought for by any means from other sources. Thus, the progress and welfare of the hospital and its Nurse Training Course entirely depend on the Synod.

With regards to the enrolments and progress of the Nurse Training School statistical records for much longer period of the past are not available. It is, therefore, not possible to show the batch-wise statistical figures of the courses. The records, however, show that, from 1941 to the beginning of 1985 the total number of nurses trained out is 407 in all, and from 1973 to the present time (1985) the average students enrolment in the training school is 15 yearly."

Sd/- Miss Lalzikpuii,
Nursing Superintendent,
School of Nursing Synod Hospital,
Durtlang.

5.3 Civil Hospital Nursing Training School.

Although the Civil Hospital, Aizawl, was established by the Government quite earlier than all other hospitals and dispensaries in Mizoram a nurse training school was not opened there till the end of 1949. Nurses, trained in other schools, were employed in the hospital, and that was the usual practice for several decades in this hospital.

Below is a brief historical account of the Nursing Training School of the hospital, as traced by Chaltei, the Matron of the School, on the eve of her retirement from the service.

She writes:

In the year 1950, a full course of Dai (Female Attendant) Training was started in the hospital. Duration of the course was 12 months. Separate staff was not made for the teaching work but Senior Staff (Sister i/c) taught the students. There was no hostel for the students, they attended classes from their homes.

The first batch of training was started on April, 1950, with the students numbering only six in all.

In the year 1957, Auxiliary Nurse-cum-Midwifery Course was opened, and a separate teaching staff was not made for this course but the Sister i/c and a doctor taught the students. In 1977 a Staff Nurse from the hospital staff was assigned specially for the Training School. In the year 1978 a District Public Health Nurse (D.P.H.N.), a Diploma holder Staff Nurse, was assigned as Tutor, in addition to her a Diploma Certificate holder in Nursing Administration (A.N.M.) was put also

as Tutor. The main purpose of the Auxiliary Nursing-cum-Midwifery training is to prepare or train women as members of A.N.M. (Auxiliary Nursing-cum-Midwifery) to work in Public Health Field in various places of the Mizoram. Duration of the course was two years. The syllabus contents are as shown below:

Syllabus Contents (Old Course):

- Part I.
1. Anatomy and Physiology.
 2. First Aid and Bandaging.
 3. Personal and Community Health.
 4. Introduction to Nursing Care.
- Part II.
5. General Care of the Sick.
 6. Health Teaching.
 7. Medical Nursing.
 8. Surgical Nursing.
 9. Paediatric Nursing.
 10. Elementary Nursing Care.
- Part III.
11. Midwifery and Community Nursing.
 12. Family Planning.

A minimum educational qualification for the Old Course was Class VIII passed, and the minimum age for entrance 17 years.

In the year 1980 the A.N.M. (Auxiliary Nursing-cum-Midwifery) was upgraded and rechristened as Multipurpose Health Worker School. In harmony with the New Pattern, prepared by the Indian

Nursing Council the New Course is now in used, and some vocational subjects are being added according to 10+2 system.

Syllabus (New Course):

Courses of Studies: Science - Anatomy & Physiology:

Micobiology.

Psychology.

Sociology.

Hygiene.

Nutrition education.

Fundamental I:

Introduction to Nursing, Procedure and Techniques, First Aid and Emergency Nursing.

Fundamental II:

Introduction to Maternal Health, Introduction to Family Health and Community Health, Health Education and Immunization.

Community Health Nursing:

Domiciliary Midwifery.

Midwifery and Maternal.

Health Family Planning.

Mental Hygiene.

Mental Diseases.

Pharmacology and Basic Medicine.

Minor Ailments and Treatment.

The Staff:

Each member of the Staff is full-time employee, and the required number of staff for each post in the School administration, with its thirty or less students, is:-

1. P.N.O. (Principal Nursing Officer)	1
2. Distric Public Health Nurse Tutor	4
3. Sister Tutor	2
4. Senior Sanitary Inspector	1
5. U.D.C. (Upper Division Clerk)	1
6. Chokidar/Peon (for the training school and hostel)	8
7. Warden/House-keeper	1

The number of successful candidates from the school since 1950 till the present time (1982) and a duration of the training period was:-

<u>Training Period</u>	<u>Course</u>	<u>Number of Successful Candidates</u>
Apr.1950-Apr.1951	Dai (Female Attendants)	6
Jun.1951-Jun.1952	,,	8
Jul.1952-Jul.1953	,,	5
Jul.1953-Jul.1954	,,	5
Jul.1954-Jul.1955	,,	8
Jul.1955-Jul.1956	,,	9
Mar.1956-Mar.1957	,,	10
Jun.1956-Jul.1957	,,	6
Sep.1956-Sep.1957	,,	4
Apr.1957-Apr.1958	,,	10
Jul.1957-Jul.1958	,,	10
Jun.1958-Jun.1959	,,	14
Jul.1958-Jun.1959	,,	6

<u>Training Period</u>	<u>Course</u>	<u>Number of Successful Candidate</u>
Sep.1957- Sep.1959	A.N.M.	6
Aug.1959-Sep.1961	,,	10
Feb.1960- Mar.1962	,, (Red Cross Stipendary)	3
Nov.1961- Nov.1963	,, ,, ,,	11
Nov.1963- Nov.1965	,, ,, ,,	12
Nov.1965- Nov.1967	,, ,, ,,	14
Dec.1966- Dec.1968	,,	7
Dec.1967- Dec.1969	,,	11
Oct.1969- Aug.1971	,,	4
Mar.1972	,, (Re-exam)	7
Sep.1971-Sep. 1973	,,	12
Nov.1973- Sep.1975	,,	18
Sep.1976	,, (Re-exam)	4
Sep.1977	,, (Re-exam)	1
Nov.1975- Oct.1977	,,	21
Nov.1977- Nov.1979	,,	24
Apr.1978- Apr.1980	,,	7
Oct.1978- Oct.1980	,,	22
Dec.1979- Dec.1981	,, (Old Course)	9
Oct.1980- Oct.1982	,, (New Course)	23
Mar.1980- Apr.1982	,, ,, ,,	37
Mar.1980- Oct.1982	,, ,, ,,	23
May 1982- Dec.1983	,, ,, ,,	33
May 1982- Dec.1983	,, ,, ,,	23 (Male)

Sd/- Miss Chaltei,
 Matron,
 Civil Hospital Nursing Training
 School, Aizawl.

5.4 Teachers' Training Institute:

Before the establishment of a regular teachers' training school the missionaries conducted some sort of teachers' training from time to time. The Rev. F.J. Sandy, the missionary in-charge of education in North Lushai, has included the following in his Report for 1916:

"The village teachers were given training for a month in Aijal, and they were also examined in a book which they had studied during the previous year." ¹

With a view to improve efficiency of the increasing number of Primary Teachers the Welsh Mission, in 1925, enlisted a Teachers' Training Department under Miss Katie Hughes, a trained certificate teacher with eight years experience in England. She was assisted by a Lushai, Pasena, who had had a year's training in the Goldsmith College, London. This Mission Training Institute was called 'Guru Training Institute.' ²

Prior to 1927 the period of such training was for one or two months only; but since 1927 till 1935 it became one year's course and from 1936 onward it was made two years' course. In her report for 1929 Miss Katie Hughes wrote as follows:

"The greatest part of my time was taken up by the training class for village teachers - 15 boys who have passed the M.E. examination, and were desirous to become village school teachers were the best class I ever had. They did not give me a minute anxiety or trouble. It was a pleasure and a privilege to teach and prepare them to be leaders in their churches

(1) Welsh Calvinistic Foreign Mission Report for 1916.

(2) Assam Secretariat Pol. B. Sept. 1926, Nos. 491-94, vide Xiv Education.

and villages. I am very proud of them, and though we have not enough money to appoint all of them to schools, I hope that will come before long when friends at home came to know of the excellent virtues of these youngmen and their desire to evangelise the villages, and the great work that still waits to be done in the villages of Lushai." ³

A similar teachers training was given in South Lushai at Serkawn by the Baptist Missionaries as early as during nineteen twenties. Miss Chapman report for the year 1923 includes, saying: "The girls have again joined the boys' singing and general information classes, and as a new venture the masters from the Boys' School have come to us twice a week for the Teachers' Training class." The regular Teachers' Training class was started after the arrival of Mr. Carter at Serkawn in 1930. The training was then made a two-year course from 1931 onwards. The two Teachers' Training Schools then functioned smoothly. As almost all the Primary Schools were taken by the Government, Teachers' Training Schools, one at Serkawn and the other at Aizawl, ceased their functions in 1964 and 1967 respectively.

A Mizoram District Council was formed in 1952 and the Basic Training Centre was opened at Chaltlang, near Aizawl, the following year. It was meant for training the Primary School teachers. The three Training Schools then were functioning concurrently until the former two came to end in the above said years. As more and more Middle Schools were coming up the need arose for training the teachers, accordingly a Normal Training School, specially meant for training the Middle School teachers, was opened in 1973

(3) Hughes, K. (Miss) Annual School Report for 1929.

and was amalgamated with the existing Basic Training School at Chaltlang, thus forming two sections, the Primary School Section and the Middle School Section, and the Institution was rechristened as 'Under Graduate Teachers' Training Institute' (U.G.T.T.I.). A similar arrangement was also made in South Mizoram in respect of Teachers' Training School, and in 1974 the Training School also became known as 'Under Graduate Teachers' Training Institute (U.G.T.T.I.). They are Government's Institutions, which syllabi, courses, and examinations were identical.

From the beginning till the eve of Independence all the village Primary School teachers, in exception of the two Girls' Schools, one in Aijal and another in Serkawn, were men. After the Independence a very few girls or women began to take up teaching jobs, and more educated girls kept on coming henceforth for the jobs, and at present there are a good number of lady teachers in Primary and Middle schools, not only in the towns but also in rural village schools. Thus, when the Basic Training School was started only a few lady teachers were available for the training course, but a good number of lady teachers have been available to attend the courses on deputation and a few pre-service girls trainees were also with them at present time.

5.5 Mizoram Institute of Education (M.I.E.)

Progress of education in Mizoram after the Independence was not confined within Middle English School. There were, in fact, about 140 high schools in Mizoram by 1981. It was then felt that a higher level of Training Institute be established for training high school teachers, and it was done so in 1975. Below is a brief historical account of the Institute, as written by Mr. H. Thanglawra, the first Principal of the Institution.

"With a view to materialising the long-felt need of the teaching community in Mizoram in particular and in North Eastern Region in general, the Mizoram Institute of Education (M.I.E.) was established in the year 1975 by the Department of Education, Government of Mizoram. The same year it was immediately affiliated by the North Eastern Hill University. The MIE (also B.Ed. College) is the first of its kind in Mizoram. It started functioning from March 1975 and it was inaugurated in April 1975 by the then Lt. Governor of Mizoram by the name of Shri Chibber. Since then the college has been located in an inadequate extension building of the Government Higher Secondary Multipurpose School, Chandmari, Aizawl. Here there are two lecture halls and seven other rooms in the building plus one attached building."

AIMS: "The general aim or object of the MIE has been to train persons mostly graduates and more for professional roles in the field of education so as to enable them assume responsible positions as teachers, supervisors, headmasters, School in-

spectors, educational researchers and also to provide leadership in the task of national or community development."

STRUCTURE & COURSES: "The MIE prepares student-trainees for the Degree of Bachelor of Education in particular and for other purposes in general. For a graduate teacher in a Middle or High School a B.Ed. Degree is a necessary qualification in near future, as has already been insisted in other several Indian States. The courses of this degree run as under, duration of the course is one year only:

<u>A: CORE COURSES:</u>	<u>Marks</u>
I Paper: Teacher and Society	100
II Paper: Educational Psychology	100
III Paper: Educational Technology	100
IV Paper: Problems of Education in North East Region	50
V Paper: Study of School System	50
VI Paper: A choice subject	50
VII Paper: Method subject	75
VIII Paper: Method subject	75

B: PRACTICAL WORK:

"(1) Three tiny essays carrying 30 marks in all from items to be selected from the courses during the course study.

(2) Practice teaching - a minimum of 20 lessons in each of the two selected method subjects from Mizo, English, Mathematics, Physical Science, Life Science, History, Geography, Social Studies, and Home Science shall be undertaken. Out of these at least 5 each may be prepared under simulated conditions."

STUDENTS: "Only graduates of a recognised Indian or Foreign universities are admissible to this college for training. The MIE had an intake capacity of 30 students in 1975, 50 in 1976, 60 in 1977-78, 70 in 1979, 100 in 1980-81, 110 in 1982. Most of the trainees were on deputation and a few pre-service trainees."

FACILITIES: "The MIE has a modern well-equipped library which consists of some 2,500 books: some of the books are standard for students and the teachers. Of these, there are reference books, encyclopedias useful for students. A regular type of assignments are given to the students during the course which is effective for learning situation for students. There have been two term tests generally in April, May and September every year on the pattern of final university examination. The results of all these and the performance of students in daily class studies have been counted for final internal assessment."

5.6 Mizoram Hindi Training Institute:

The Mizoram Hindi Training Institute is a Government institution, financed by the Central Government with 100% subsidy under centrally sponsored scheme. The Institution has been affiliated to the Central Institute of Hindi, Agra.

Hindi, being the national language, is taught in Middle and High School classes in Mizoram as one of the subjects, so a good number of Hindi teachers were appointed as the subject teachers to these schools. In order to be more efficient and to teach the subject uniformly the teachers need a proper training. Hence, the need to establish the training institution, which accordingly had been done so.

The institution gives Parangat (B.Ed.) training and Hindi Shikshak Diploma (Two-year Course) training courses. Those teachers, males and females, are deputed by the Government according to their qualifications and seniority in service for the training courses. From its beginning till 1982, 48 female Hindi teachers had completed the courses.

The following Table 16 shows the number of female Hindi teachers who had completed the training courses since 1975-76 till 1982.

TABLE 17

Distributions of the Enrolments of Female Hindi Teachers
in Mizoram Hindi Training Institute.

Year	Course		Total
	Hindi Shikshak Diploma	Parangat (B.Ed.)	
1975-76	5	-	5
1977	4	-	4
1978	4	-	4
1979	6	-	6
1980	4	2	6
1981	10	1	11
1982	12	-	12

Source: Record book, Principal's Office of Mizoram Hindi
Training Institute.

5.7 Institute of Music and Fine Arts:

Institute of Music and Fine Arts has been started on experimental basis in 1979 at Aizawl. During the first year the students so admitted were taught lessons on Traditional (folk) Songs and dances, Folk Music and Western Music in a set routine. From 1980 the Institute was reorganised properly and two wings viz., Traditional and Modern Wings were made. Duration of the training is two months.

(a) Traditional (Culture) Wing:

Lessons in: (1) Folk Songs.
 (2) Folk Dances
 (3) Folk Music

Examination: Theory and Practical.

Duration of Trg. Two months.

(a) Modern Wing:

Lesson in: (1) Staff Notations (Elementary)
 (2) Modern and Western Music, (through cassettes
 and tape records)
 (3) Modern and Western Songs.

Examination: Theory and Practical.

Duration of Trg. Two to four (2-4) months.

The students admitted so far in this Institute were boys and girls of 15-27 years of age. The girls students out numbered the boys in Traditional Wing and the boys out numbered the girls in Modern Wing.

I Traditional Wing

1. All those who were admitted so far (from 1980-1986) ...	320
2. Those who were really learning	265
3. Boys students	90
4. Girls students	175
5. Number of those students already passed	174
6. Number of unsuccessful candidates	5
7. Present students undergoing training	86
8. Drop out or those who did not really do the training	55
9. Number of students above Matric	100
10. Number of students under Matric	165

II Modern Wing

1. Number of trainees since July, 1979 till September, 1986	405
2. Average age of trainees in Modern Wing	16-22 years old.
3. Average educational qualification ...	Class IX to P.U. II Yr.
4. Number of Batches passed out	12 batches
5. Number of successful students	290
6. Number of unsuccessful students	41
7. Number of students not appearing at the examinations	7
8. Sex proportion	75% were boys and 25% girls.
9. Syllabus: Elementary course	286 students passed.
Matric course	4 students passed.
Period or duration of the course	3-4 months.

5.8 Weaving School:

Weaving was one of the very old traditional occupations of Mizo women because all garments of the Mizos then were home made, prepared by the women manually from cotton flax to the finishing as garments. Every girl in the family, from the age of 5 or 6 were taught weaving by the mother or elder sisters by means of a toy loom until the girl could do the real work herself of weaving for making various sort of garments for the family. Thus, every house-hold was a sort of weaving school for the girls in the family.

When the two Mission schools for girls, one at Aizawl and another one at Serkawn, were well established, weaving was introduced for bigger girls students in M.E. schools as one of the subjects in lieu of Geometry.

As changes have been taking places in many ways, even in dress, style, fashion, etc., machine made clothes and ready-made garments, which are prettier and more economic, have become more popular among the Mizos. The traditional weaving training from childhood has almost been done away with, even in the rural villages, at present. But the womenfolk continue wearing home-made clothes (puan or shawls, whatever name it may be called) of various new designs. Different kinds of blankets, curtains, bed-sheets, cushion covers and seat covers with various kinds of embroideries, etc. which are made by experts and professional women of Mizos, are in use in Mizoram and some of them have been sold outside Mizoram.

SUMMARY, CONCLUSIONS AND SUGGESTIONS

In the foregoing chapters the investigator has reported the complete account of the work done in the present investigation. The present chapter is devoted to provide a summary of the entire study, which comprises a brief outline of the major objectives and procedure followed in different phases, observations and conclusions drawn in the light of the facts observed at the time of conducting the study and analysing the data. Efforts also have been made in this section to offer a few suggestions for carrying out further researches in the field of education.

6.1 Statement of the Problem of the Present Study:

The problem of the present study has been stated as below:
"A STUDY OF THE DEVELOPMENT OF WOMEN'S EDUCATION IN MIZORAM."

6.2 Terms Defined:

For the purpose of the present study the following definitions have been accepted:

- (a) Development: In the present investigation the term 'development' means a system of progress through successive stages to a higher or more full grown state, particularly a historical progress.
- (b) Education: The term 'education' in this study refers to 'Western Education' introduced by the Christian Missionaries among the Mizos.

- (c) Lushai Hills:and Mizoram: These two terms are one and the same which refer to the present abode of the Mizos.
- (d) Lusei (Lushai) and Mizo: The terms 'Lusei (Lushai) and Mizo' in the present investigation are synonym. They refer to the same people, the natives of Mizoram. Strictly speaking, however, Lusei is a chief clan of the Mizo tribes.
- (e) Aijal and Aizawl: These two terms are one and the same in different spelling. It is the name of the capital of Mizoram.
- (f) Lungleh and Lunglei: These are also one and the same, the name of the headquarters town of Lunglei District of Mizoram.

6.3 Objectives of the Present Study:

The major objectives of the present investigation are as follow:

- (1) to trace the history of Women's Education in Mizoram from inception (1900) to the present time (1982).
- (2) to study the status of women in Mizoram with regard to opportunities in education.
- (3) to examine the contributions of the Christian missionaries and the Government towards women's education in Mizoram.

6.4 Scope and Delimitations of the Study:

- (a) For the purpose of the present investigation only formal education with a few training institutions were included.
- (b) In view of the fact that sex-wise split up records of the enrolments and examination results of the students for much longer period under study were not available, only few available statistical data so collected have been used in the present study.
- (c) For the purpose of the present study the investigator limited the period under study from 1900 to 1982. As only few statistical data being available, historical data were mainly used for the investigation.
- (d) The work for the present investigation was mainly confined within Mizoram while some valuable information had been obtained from outside, even from the U.K.

6.5 Summary and Conclusions:

The collected data for the present study have been summarised on the bases of the quinquennia.

1900-1905: The historical account of education in Mizoram showed that formal education started in Lushai Hills at the close of 19th century, but there was hardly anything to mention about education prior to 1900. The first Lower Primary examination was held at Aijal in 1903. Out of 27 candidates who appeared at the examination 19 came out successful, of whom 2 were

girls, securing 4th and 6th positions in order of merit in the First Division. This showed that the opportunity of education was available for girls from the start in Mizoram.

Rev. Edwin Rowlands, in his report for 1901, made mention of the boys and girls students, saying: "We endeavour to get both boys and girls to do ordinary work, such as securing and carrying firewood in the case of girls, and digging, and etc. in the case of boys, besides teaching others."

The first Girls' School was started at Aijal in 1904. The Chief Commissioner of Assam, Sir Bamfield Fuller visited the Government and the Mission primary schools at Aijal, which resulted a transfer of the Government primary school to the Mission. The Government Administrative report for the same year also showed that there were 402 boys students in North Lushai, 66 boys students in South Lushai, and altogether there were 38 girls students in the whole Lushai Hills.

The first two missionaries, Mr. Lorrain and Mr. Savidge left Aijal for the Upper Assam in 1907 and they returned to South Lushai Hills in 1903 to resume their missionary work there. Thus, by their presence in the place at Serkawn, the education began in the South Lushai Hills in 1903.

Although girls in Lushai Hills had opportunity for education right from the start, prejudice against girls attending school was also there for about two decades.

1905-1910: According to the Government Administrative report for 1905-1906 there were 5 Lower Primary schools and 1 Upper Primary school in the South Lushai. 12 pupils passed the Lower Primary examination and 4 the Upper Primary. The experimental boarding school for girls was also started at Serkawn in 1906.

The first Middle English school was opened at Aijal in 1907 and the first Middle English examination took place at Aijal in 1909. The position of educational institutions by then was 1 Middle English school, 1 Upper Primary school, and 15 Lower Primary schools, with 799 students in all on the rolls in the whole North and South Lushai Hills.

The Government Administrative report for 1908-1909 clearly mentions that education in Lushai Hills, except in the case of selected chiefs and those that could be absorbed to fill the various government and educational posts in the District, should be confined solely to primary education in the language of the country.

1910-1915: The Government Administrative report for 1910-1911 stated the same thing concerning higher education for Lushais that the education, except in case of selected ones, should be confined within primary education.

In the South Lushai the Mission report for 1911 stated that boys and girls students read together in the same classes and both the sexes made equal progress. Boys and girls students were having co-curricular activities in the hostel boardings. The report included also a very severe famine due to bamboo flowering

in Lushai Hills in 1911, causing much hardships and difficulties to the students and the staff, in fact to all the people in Lushai Hills.

In his report for 1913, Mr. Lorrain brought out the importance of Sunday Schools which enabled children and adults, Christian converts and non-Christians to learn reading and, to some extent, writing. In 1913 there were 76 Sunday Schools, with scholars of Christian males and females 875 and 670 respectively and non-Christian males and females 522 and 123 respectively. Regarding the importance of Sunday School, Rev. Zairema, in "God's Miracle in Mizoram" also stated that, with the spread of the Gospel, every new convert's ambition was to be able to read the Bible and the Hymn book. Sunday was the free time to learn the scripts the missionaries prepared for them.

1915-1920: The Government opened a Primary School at Aijal for Bengali children in 1916. In North Lushai Hills girls students increased from 46 in 1915 to 95 in 1916.

In South Lushai Hills F.W. Savidge, in his report for 1916, brought to light about the literary works done by the missionaries and their Lushai assistants. Out of the 27 books of the New Testament 18 of them were translated into Lushai language, and other 2 were tentative. Three books of the Old Testament namely, Proverbs, Daniel, and Jonah were also tentative. Other 16 general literature, consisting of hymn book, books and booklets, monthly and quarterly magazines were published. 20 different general literature of school text books and a monthly newspaper (published by the government) were published.

In his report for 1918 Mr. Savidge mentioned the migratory habit of the Mizos as one of the main factors which hindered a systematic education in the land. In 1919 the long felt need of the people for full time lady missionaries was answered. Miss E.M. Chapman, the trained teacher and Miss O.E. Dicks, the trained nurse and midwife arrived at Serkawn for the work.

In North Lushai 1919 was a remarkable year in women's education. Three girls, Miss Kaithuami, Miss Chawng-ṭhuami, and Miss Rosiami passed the Middle English examination in that year. They were the first three girls to pass Middle English in the country.

1920-1925: In South Lushai, as reported by Miss Chapman, girls' education was progressing. There were 29 boarders and 38 day scholars of girls students in 1923. The report further mentioned that the curriculum for Girls' School included spinning and weaving of cotton, needle work, housewifery, baby welfare, hygiene and bandaging, gardening and goat-keeping. On medical side the Women's Ward was completed on February 1923, where girls could be trained to help in the more distant villages.

F.W. Savidge, in his report for 1925, said that within 20 years from 1901, Lushai had passed from being the lowest tribes in the literacy to become then the highest in the Province of Assam in 1921 census. The report also included that the lady missionaries in the South Lushai rendered invaluable humanitarian services to a good number of the orphan children, feeding them, as well as educating them and some of them being adopted as daughters by the lady missionaries.

In the North Lushai the first full time lady missionary, Miss Kitty Lewis arrived at Aijal in 1922. The real women's education started then with her presence there. She upgraded the Girls' School to Middle English School in the same year. She also built the hostel and kitchen for 20 girls with her own expence. Another full time lady missionary, Miss Katie Hughes also arrived at Aijal in 1924. She was very good in music, singing and teaching.

1925-1930: In her report for 1926 Miss Chapman said that their various industrial schemes - spinning and weaving, needle work, knitting and crotchet, laundry work and gardening, fowls and goat keeping have been properly established.

As mentioned by Mr. Wenger, there was a slight decrease in students enrolments in the year 1927 due to deduction of the funds for the maintenance of education in South Lushai Hills.

In North Lushai, 3 girls went in for Middle English examination and 5 for Lower Primary in 1925. They all passed the examinations. The first Girl Guide Company was formed in 1926 and 18 girls joined the Company under the leadership of Miss Katie Hughes.

J.H. Morris (1930) in his book, "The Story of Our Foreign Mission," showed that there were 100 day schools, with 2,354 boys and 306 girls on the rolls in North Lushai Hills in 1929.

In South Lushai Hills the Girls' Primary School was also upgraded to Middle English School in 1928. The number of educational institutions in the whole Lushai Hills in 1929 were 125 Primary Schools and 3 Middle English Schools.

In 1929, a natural calamity, due to bamboo flowering, befell the people in Mizoram. It resulted difficulties and hardships on the part of the people, including students and the teachers.

1930-1935: In the South Lushai, enrolments of girls students decreased slightly in 1931 due to the two lady missionaries, Miss Chapman and Miss Clark, being absent on furlough. On the other hand their absence was a test for the Lushai staff there which proved themselves equal, 'more than equal to an exacting situation,' said Miss Manson in her report for 1931.

Mr. Lorrain, the first missionary along with Mr. Savidge, who learnt the Lushai language and reduced it to writing, left Lushai Hills for home on retirement in 1932.

Mr. Raper's report for 1934 indicated that a somewhat prejudice against women's education amongst the Mizos altogether disappeared. Girls, more than could be accommodated, applied for the school admission and boarding seats.

In North Lushai, school fees were introduced for the first time in 1932. This did not affect the enrolments of students. Instead, number of students continued to increase. In her report for 1932, Miss Katie Hughes asserted that the Lushai parents at last were awakening to the value of education for their daughters and were determined to send them to school however difficult it might be to spare them from their homes.

One of the girls stood first in the results of the Middle English Scholarship examination in 1932.

1935-1940: Mr. Carter stated that the year 1935 had been one of the planning rather than achievement. In order to open more primary schools in the villages, both the Missions in the North and South Lushai Hills made a plan to send out probationary teachers to many villages where there were no schools as yet. The plan was carried out. The probationary teachers were supported by the respective villagers with rice or food for a couple of years or so, after which an opportunity was offered of selecting the suitable candidates for training. By this means 7 new schools were opened in 1935 in South Lushai Hills alone.

Until 1935 the two Missions, the Welsh Mission in the North and the English Baptist Mission in the South were independent of each other in matters of education. A plan was then made for the unification in respect of curricula and examinations from 1936 onwards. Another plan, the opening of "Middle Vocational School" was also made, which was materialised from the following year. But this Middle Vocational School was abolished after about a decade of its existence.

1940-1945: This was a troublesome period due to the Second World War, fought in many different countries, even just across the eastern border of Lushai Hills. Some of the school buildings in Aijal and Serkawn, including Girls' Schools, were requisitioned and occupied by the armed forces for more than two years. The schools, however, functioned during this period but with many difficulties. The feeling of uncertainty and insecurity was there all the time on the part of the students and the teachers. On the other hand, many useful things were learnt by the students from the more civilised people with whom they came in

contact in Lushai Hills itself, for many persons of foreign nationals were present in various places of the Lushai Hills.

1945-1950: In North Lushai Hills, Miss G.R. Roberts, a full time lady missionary who arrived at Aijal in 1944, took over the charge of the Girls' School from Miss Katie Hughes in 1945.

A Quinquennial Report on Girls' Education by the Baptist Mission for 1942-1947 stated why more girls' schools were not forthcoming till then in Lushai Hills, this way: "The rapidly growing desire for girls' education is one of the most encouraging features to report. This is reflected in the increase of number of girls attending boys' schools and were more warmly welcomed there as the girls show more willingness to attend boys' schools, the need for girls' primary schools is less urgent."

With the departure of Miss Chapman from Serkawn on retirement in 1950, the girls' school at Serkawn ceased its function as Girls' School but continued as Teachers' Training School.

In North Lushai Hills the Welsh Mission Girls' School at Mission Veng, Aijal, has been continuing till the present time and has not been taken by the Government till now. The name has now been modified as 'Presbyterian Church Girls' School.' The number of girls students appeared at the Middle English examinations from this school in 1946, 1947, 1948, 1949 and 1950 were 22, 24, 43, 9, and 31 respectively. The pass percentages in the examinations also were 86.36%, 54.16%, 69.76% 77.78%, and 96.77% respectively.

1950-1955: In her report for 1951, Miss Roberts said that a Conference of North and South Lushai educationists was held to renew the curriculum, to make it that of North and South Lushai identical. New subjects, Hygiene and Hindi were added to the

curriculum, and Music and Domestic Science, which had not previously been examination subjects, were added to the examination category.

1955-1960: Many changes were taking place in the field of education after the formation of a District Council in Mizoram in 1952. Many new Primary Schools and a good number of Middle English Schools were opened from time to time. New private high schools were also opened one after another in the bigger villages. As almost all the new Middle and High Schools were purely private institutions, managed by the boards of the villages concerned, and the headmasters and clerks being inexperienced ones, and the schools being all co-educational, no sex-wise break up records for many years were available.

Miss G.R. Roberts, the Headmistress of Presbyterian Church Girls' School, somehow, continued writing the report of her school only till she left the country on retirement in 1965.

1960-1965: As per reports by Miss G.R. Roberts, the Presbyterian Church Girls' School was making good and steady progress in enrolments and examinations. The examination results were always good enough. Many girls, asking for the hostel seats and school admission were turned away every year due to lack of accommodations. "Had we enough building and enough money to pay staff we could run a school of double the size," said Miss Roberts in her report for 1961.

By the end of the school session in November 1965 Miss G.R. Roberts, after rendering 21 years of active service for women's education in North Mizoram, left the place on retirement and was

replaced by Miss A. Roberts. Although many changes were taking place in the field of education in Mizoram during Miss G.R. Roberts' time her school was not affected by the changes, except in changes of school curricula for the whole Mizoram.

1965-1970: Another change that took place which affected also education was the Mizo National Front uprising against the Government in 1966. Many difficulties and much hardships befell the people, the missionaries, and the education. Consequently, within a couple of years' time all the foreign missionaries left the Mizoram. Grouping of the villages, for security measures, was done throughout Mizoram. As a result the Primary Schools were much decreased. Feeling of insecurity, military operations, curfews, famines, etc., caused troubles and inconveniences to the people and the students for several years.

Despite all these things, education was going on but through many difficulties. Progress of education in terms of students' enrolments and growth of educational institutions can be seen from Tables 9, 10, 11, 12, 13, and 15. In the absence of needed other statistical data these Tables are the possible means of showing the development of women's education in Mizoram.

In spite of grouping of the villages, military operations, the M.N.F. activities, and economic crises in Mizoram during this period new Middle Schools, High Schools, and Colleges were coming up while Primary Schools decreased.

1970-1975: During this period another big change took place. The country, hitherto known as one of the districts of the Assam State, became the Union Territory in 1972. This change was

not only in favour of the administration of the country but also was much beneficial for enhancement and progress of education in every aspect. Increased budget for education opened the way for creation of more teachers' posts, establishment of more schools and colleges and enhancement of school and college grants.

It became also possible for the government to send many serving women and girls for various training and higher study courses outside Mizoram.

A new high school, exclusively for girls, called "Mamawii Girls' High School" was established at Aizawl in 1972 and was provincialised in the same year. It was the only Girls' High School in Mizoram till another one, called "Girls' High School" was opened at Lunglei in 1984.

1975-1980: Good progress in the field of education was going on during the quinquennium. Educational institutions of all levels were on the increase. M.I.E., also known as the B.Ed. College and Mizoram Hindi Training Institute were started in 1975. Institution of Music and Fine Arts was also started in 1979. The school was reorganised in 1980, having two wings, the Traditional Wing and the Modern Wing. The North-Eastern Hill University (NEHU) Campus was opened in 1980 at Aizawl.

1980-1985: Less than the first half of this quinquennium was included in the present investigation. There were 775 Lower Primary schools, 315 Middle English schools, 139 High schools and 11 Colleges in Mizoram in 1981. One high school, exclusively for girls, was opened in the heart of Lunglei town in 1981.

6.6 Training Schools:

Different training schools, such as, Nursing Training School, Teachers' Training School, Weaving Training School, Industrial Training Institute, Hindi Training Institute, and Institute of Music and Fine Arts are in existence at present in Mizoram.

Nursing Training Schools: There are now three such training schools in existence in Mizoram, (i) School of Nursing Christian Hospital, Serkawn, established in 1919, (ii) School of Nursing Synod Hospital, Durtlang, established in 1928, and (iii) Civil Hospital Nursing Training School, Aizawl, started in 1950. Of these the first two were established by the two Missions and the third one was established by the government. The first two are still run by the respective Churches, and the third by the government. All the three schools have been making good progress. They were upgraded and were rechristened as the 'Multipurpose Health Worker School (Female).' From the year of the upgradation in 1980 the minimum educational qualification for the training course became P.U. passed or its equivalent.

Teachers' Training Schools: Before the establishment of a regular Teachers' Training School the missionaries used to conduct some sort of teachers' training along with Bible classes. A regular teachers' training class was started at Aijal in 1925 by Miss Katie Hughes, assisted by Mr. Pansen from 1926 onward. The training school was called "Guru Training Institute." For the first two years the training course lasted about a couple of months only. From 1927 till 1935, it was one year course, and after 1935 the course was made two years.

The District Council of Mizoram established a Basic Training Centre at Chaltlang, near Aizawl in 1953. The Guru Training Institute continued somehow till it came to an end in 1967.

In the South Lushai a similar Teachers' Training School was also established by the Baptist Mission which regular function started after the arrival of Mr. Carter in 1930. The school functioned smoothly till it was converted to Basic Training Centre in 1964.

As more and more Middle Schools were coming up in Mizoram, a Normal Teachers' Training School was opened to train the M.E. School teachers, and was amalgamated with the existing Basic Training Centre at Chaltlang in 1973. The institution was then rechristened as the Under Graduate Teachers' Training Institute (U.G.T.T.I.), having two sections, one for Primary teachers and the other Middle School teachers. Same thing was also done to the Basic Teachers' Training School in the South Mizoram in 1974. So, there are now two Under Graduate Teachers' Training Institutes in Mizoram.

Mizoram Institute of Education (M.I.E.): This institution is also known as a B.Ed. College. It was established in 1975 and was inaugurated by the then Lt. Governor, Shri Chibber in April the same year. As more high schools were coming up in Mizoram the need arose to train the teachers and the M.I.E. was then established. It has a modern well-equipped library which consists of some 2,500 books. Only graduates of a recognised Indian or Foreign universities are admissible to this College for training. Most of the trainees were on deputation and a few pre-service trainees.

Mizoram Hindi Training Institute: This is a government institution, financed by the Central Government. It was established in 1975 and was affiliated to the Central Institute of Hindi, Agra. The training school gives Parangat (B.Ed.) and Hindi Shikshak Diploma (Two year course) training courses. Both male and female Hindi teachers were trained. From its beginning till 1982 48 female Hindi teachers, along with male teachers, were already trained.

Weaving Training School: From time immemorial weaving was taught by mothers to their young daughters, using the native toy looms. The girls of six or seven years old began to learn weaving by the help of their mothers or elder sisters until they could do the work by themselves. By this means all Mizo women knew weaving for garments used by the native people. When the Girls' Middle Schools were opened in Aijal and Serkawn the lady missionaries introduced weaving for the girls students as one of the subjects in lieu of Geometry.

After the Independence a Weaving Training School was started, with the uses of somewhat improved handloom. (This, of course, had nothing to do with school formal education). After 1972, as the Mizo District had been upgraded to the status of Union Territory, appreciable improvement and progress were being made in weaving.

Institute of Music and Fine Arts: This was started on experimental basis in 1979 at Aizawl. It has two wings, (i) Traditional (Cultural) Wing and (ii) Modern Wing. Traditional Wing teaches Folk Songs, Folk Dances, and Folk Music while the Modern Wing teaches Staff Notations, Modern and

Western Songs, and Modern and Western Music (through cassettes and tape records.) It is three to four months course. 25 per- cent of those trained so far were girls.

The Mizos are lovers of music and singing. They sing in joy and in sorrow. Singing hymns occupy the most important part of their congregational Church meetings. Every of their social functions would be accompanied with singing. Much improvements have been noticed among the Mizo boys and girls in playing with the modern musical instruments of all kinds.

6.7 Missionaries' Contributions Towards Education:

To give detail descriptions of the Missionaries' contributions towards education in Mizoram would simply be needless repetitions of the historical data already given before. I would, therefore, like to recount only the few important points here.

(i) From the beginning till 1952 the whole system and administration of education in Mizoram was delegated to the two Missions, the English Baptist Mission in the South and the Welsh Presbyterian Mission in the North Mizoram. Hence the growth and progress of education in every aspect were then the testimonies of the Missionaries' contributions in their respective Mission Fields.

(ii) When girls' education was introduced in Mizoram the public opinion was against it. The prejudice was gradually overcome within a little more than two decades through the zeal and unyielding efforts on the part of the missionaries.

(iii) The status of Mizo women hitherto used to be very low had been raised gradually through education and the Christian freedom.

(iv) Two Primary Schools for girls, one at Aijal and another at Serkawn, were established in 1904 and 1907 respectively. The one at Aijal was upgraded to Middle School in 1922 and the other at Serkawn was also upgraded to Middle School in 1927.

(v) The level of education in Mizoram under the two Missions was confined to the standard of Middle School till a private high school was opened at Aijal in 1944. The Welsh Presbyterian Mission in North Lushai attempted to open high school at Aijal as early as in 1926, the then Superintendent of Lushai Hills stopped

them. The Mission tried to start it again in 1929, this also was turned down by the Superintendent. Towards the end of the Second World War in 1944, this time, the more considered and liberal Superintendent, Mr. MacDonald gave permission for opening a private high school which was gladly materialised immediately. This was the first high school in Mizoram, which was located at Aijal.¹

(vi) Besides giving formal education the missionaries rendered invaluable humanitarian services for the people. Mothers' School was opened where child care, hygiene, knitting, etc. were taught by the lady missionaries, including wives of the missionaries. Many motherless babies and orphan children were taken care of by the lady missionaries with the help of some Lushai women in the boarding house. These children, when fit for, were sent them back to their respective fathers or relatives. Nine of such orphan girls were adopted as own daughters by Miss E.M. Chapman and her companion lady missionary and gave them good education too. These adopted daughters were: 1. Lalziki Sailo, Principal (Retd.) Zirtiri Women's College, Aizawl, 2. Sappari, 3. Thangmawii, 4. Lalhluti, 5. Darzoluti, 6. Lianzuali, 7. Sapkaii, 8. Rokungi, and 9. Lalchhumi.

The Welsh Missionaries in North Lushai did similar thing in the same manner but not adopting anyone as sons or daughters.

(vii) In maintaining the British colonial education in Lushai Hills, the English Baptist Mission in the South Lushai was rigid and conservative in respect for higher education, while the Welsh Presbyterian Mission in the North Lushai was liberal, for this Mission never tried to stop any Mizos who would join high schools in other places, also the Mission attempted to establish high school

1. Lalhmuaka, "Zoram Zirna Lam Chhinchhihna," 1981, p.24,25.

as early as in 1926 at Aijal, North Lushai. The first Mizo girl to pass Matriculation Examination was Varhlunchhungi from North Lushai in 1927, whereas the first girl from the South Lushai was Lalziki Sailo, the adopted daughter of the lady missionary. She passed Matric in 1939. Below are the Mizo girls who were firsts to pass the various examinations.

<u>Sl.No. and Name</u>	<u>Examination</u>	<u>Origin</u>	<u>Year of Passing</u>
1. Nui and Saii	Lower Primary	North Lushai	1903
2. Kaithuami Chawngthuami Rosiami	Middle English	North Lushai	1919
3. Varhlunchhungi	Matriculation	North Lushai	1927
4. Lalsangpuii	B.A.	North Lushai	1942
5. Challiankimi	L.M.P.(Medical)	North Lushai	1941
6. Neihpuii	M.A.	North Lushai	1952
7. Lalziki Sailo	M.Ed.	South Lushai	1952
8. Rokimi	M.Sc.	North Lushai	1959
9. Lalengi	M.B.B.S.	North Lushai	1961 ²

As shown above, the Mizo girls from North Lushai, the ex-students of the Welsh Missionaries, were ahead of the girls students from the South under the English Baptist Mission, in all the examinations, except in M.Ed. In view of the fact that real girls' education started three years earlier in South Lushai with the presence of the two full time lady missionaries there in 1919 than the arrival of the first full time lady missionary at Aijal, North Lushai in 1922 to start real girls' education there, the girls students from the South Lushai ought to go ahead of the girls students from the North Lushai in pursuance of higher education, but the case was just opposite. This showed that the English Baptist Mission in the South was more rigid and conservative in maintaining the policy of the then Government to confine education to primary education.

2. Zatluanga, "Mizo Chanchin" Aizawl, 1966, p.212,213.

Regardless of the level of education, the Mizos, semi nomadic tribes, whose occupation was said to be hunting and warfare, who were once described by Calcutta newspaper as 'irreclaimable savages' could then become among the most enlightened citizens in the whole of India within a very short period of time. Within half a century of time the Mizoram had a literacy of 31.13 percent in 1951. All these were the testimonies in the Missionaries' contributions towards education of men and women in Mizoram.

6.8 Government's Contributions Towards Education:

The British Colonial Government restored law and order in Mizoram in the ^{last} decade of nineteenth century, which paved the way for the Christian Missionaries to enter the land to open their Mission fields there.

The Government itself started three primary schools in Aijal, Lungleh, and Demagri at the first instant. But these schools were soon handed over to the respective Missions.

Although the entire education and school administration was given to the Missions, from the beginning the Government made annual recurring grants and non-recurring grants through the Missions for maintenance of the schools and education in the country. The first Honorary Inspector of Schools in Lushai Hills, Rev. Edwin Rowlands, in his School Report for 1901 said, "Towards the end of the year the Government made the school a grant of Rs 50/- (£3.6s. 8d.) monthly, together with Rs 200/- for building." Immediately after the first Lower Primary examination in 1903, the Government sanctioned 8 Primary Scholarships, Rs 3/- each per month tenable for three years.

As seen in the Government Administrative Report for 1904-1905 the Government annual recurring grants received by North and South Lushai were Rs 2,030/- and Rs 1,440/- respectively. And a sum of Rs 1,500/- was also sanctioned by the Government for the construction of Mission school house at Lungleh. An annual recurring grant of Rs 150/- was also sanctioned for the residential quarter.

The Government Administrative Report for 1907-1908 showed the enhancement of the grants to the Missions at Aijal and Lungleh from Rs 2,860/- and Rs 1,897/- to Rs 5,000/- and Rs 3,000/- respectively, indicating that this was the second enhancement of the grants. Immediately after the first Middle English examination in 1909 the Government again sanctioned 10 scholarships of Rs 10/- each tenable for four years in Shillong Government high school.

With regard to higher education for the Mizos the Government Administrative Report for 1907-1908 partly reads the followings:

"We shall be most unwise to educate Lushais in advance of their status, which in 99 of 100 cases must be that of primitive agriculturists. When sufficient of them are educated to fill the various government and educational posts in the District, government assistance, except in the cases of selected chiefs, should be confined solely to primary education in the language of the country."

A similar statement was made by Major Cole, the then Superintendent of Lushai Hills, part of which the Government Administrative Report for 1910-1911 reads:

"Major Cole calculates that about 40 Lushai can receive higher education in order to fill the District posts of various kinds. Beyond this we should not attempt anything more than primary education, which so far does not seem to interfere with Lushais following their ordinary vocation."

The independence brought in phenomenal changes in the field of education in Mizoram. The District Council, formed in 1952, began to take the primary schools from the same year. Middle English schools were also coming up one after another under the new government administration. The successive Five Year Plans, with reference to education, had been implemented as far as possible. As a result, many new primary, middle, and high schools were also coming up, which were aided by the government in course of time. New colleges, too, were opened one after another, even in the rural areas.

As girls students were having access to all and every educational institutions in Mizoram the horizontal and vertical expansions of schools and colleges have meant the growth and development of women's education in the land.

The Government's contributions towards women's education in Mizoram may be shown also in terms of scholarships and stipends granted to girls students for different higher study courses in various places outside Mizoram and the lady employees sent by the government on deputation for various training courses.

Girls Students of Government Stipendiaries for Different Courses

<u>Sl.No.and Name</u>	<u>Course of Study</u>	<u>Year</u>	<u>Duration</u>
1. Ethel R. Sailo	B.Sc. (Agri.)	1976-81	5 years
2. Zothansangi Sailo	B.Sc. (Agri.)	1977-82	5 years
3. Zosiamliani	B.Sc. (Agri.)	1978-83	5 years
4. Elizabeth Saipari	B.Sc. (Agri.)	1980-85	5 years
5. Vanlalzami	B.Sc. (Agri.)	1981-86	5 years
6. Vanlalnunziri	B.Sc. (Agri.)	1981-86	5 years
7. Ethel R. Sailo	M.Sc. (Agri.)	1982-84	2 years
8. Rozami Reia	Diploma in Public Health Nursing	1975-76	10 months
9. Zoramsangi	Diploma in Public Health Nursing	1979-80	10 months
10. C. Chawngkimi,	Post Basic Course	1979-81	2 years
11. Lalhliri	Diploma in Sister Tutor Course	1980-81	10 months
12. Vanlalpari,	Diploma in Midwifery Tutor	1980-81	10 months
13. V. Saihnuni,	Diploma in Midwifery Tutor	1980-81	10 months
14. Lalthari Ralte,	Diploma in Public Health Nursing	1980-81	10 months
15. Lallungmuani,	Diploma in Public health Nursing	1980-81	10 months
16. K. Lalzui	Diploma in Nursing Adm- inistration	1981-82	10 months
17. Dr. Zoremthangi,	M.D. Gynes & Obst.	1975-77	3 years
18. P.C. Lalbiakmawii,	Diploma in Health Education	1977-78	1 year
19. Zothanzami	Lab. Technician	1980-81	1 years

After 1982 the Government has been continuing doing the similar things for girls students with more intensive. Between 1972 and 1982 the Government also sent at least 95 of its women employees on deputation for various training courses. They were:

Sl.No. and Name	Designation	Course	Year
1. D. Lalengliani	Supdt.	Refresher Course	1976
2. Thangmawii	Assistant	-do-	1979
3. Liankhumi	-do-	-do-	1979
4. Lalsangpuii	-do-	-do-	1979
5. Lianthangi	-do-	-do-	1979
6. Lalliani	-do-	Junior Level Officer	1979
7. Lalpari	-do-	-do-	1979
8. Lalsangpuii	-do-	-do-	1979
9. Sailothangi Sailo	-do-	-do-	1979
10. Lalbiaknungi	-do-	Office Management	1979
11. Tlangthanmawii	-do-	-do-	1979
12. Lalthanchhungi	-do-	-do-	1979
13. J. Dengthangpuii	-do-	-do-	1979
14. Lianthangi	-do-	-do-	1979
15. Zapari	-do-	-do-	1979
16. Lalnilawmi	-do-	-do-	1979
17. Lalchhawni	-do-	-do-	1979
18. R. Saichhungi	-do-	-do-	1979
19. Lalzami	-do-	-do-	1979
20. C. Zothankimi	-do-	-do-	1979
21. Lalengi	-do-	-do-	1979
22. L. Biaksangi	-do-	-do-	1979
23. Sapzarliani	-do-	-do-	1979
24. Darromani	-do-	-do-	1979
25. V. Neihliani	-do-	-do-	1979
26. R. Zohmangaihi	-do-	-do-	1979
27. Remmawii	-do-	-do-	1979
28. K. Chalbuangi	-do-	-do-	1979
29. Lalringdiki	-do-	-do-	1979
30. Lianthangi	-do-	Refresher Course	1980
31. Darchhungi	U.D.C.	Functional File Index System for Group C	1980
32. S.L. Chhungpuii	Sr. Supdt.	-do-	1980
33. Lianhliri	Assistant	-do-	1980
34. Lalhmachhuani	Div. Head Asst.	-do-	1980
35. R. Nuzawni	Head Assistant	-do-	1980
36. Zothani	U.D.C.	-do-	1980
37. Zoparmawii	U.D.C.	-do-	1980

Sl.No. and Name	Designation	Course	Year
38. Lalparmawii	U.D.C.	Functional File Index System for Group C	1980
39. Chhingpuii	Head Assistant	-do-	1980
40. Thangzuali	Sr. Supdt.	-do-	1980
41. Laldengphungi	Head Assistant	-do-	1980
42. Chalbuangi	Assistant	Refresher Course	1981
43. Lalhlimpuii	Assistant	-do-	1981
44. C. Lianzuali	Assistant	-do-	1981
45. Lalrinliani	Assistant	-do-	1981
46. Ngurchhingi	Assistant	-do-	1981
47. K. Lalkimi	Accountant	Tribal Development and Administration	1981
48. Lalmawii	Accountant	-do-	1981
49. Lianthangpuii	A.D.C.	Management	1981
50. Lalengliani	Supdt.	Record Management	1981
51. Parbuki	Supdt.	-do-	1981
52. Dr. Lalengi	Deputy Director	Budgetting for Gazetted Officers	1981
53. Hmingthanzauvi	Special Officer	-do-	1981
54. Lalzarliani	Special Officer	-do-	1981
55. V. Thanthuami	Supdt.	-do-	1981
56. Biaksangi	Supdt.	-do-	1981
57. Rosepari	Supdt.	Functional File Index System for Group C	1982
58. D. Lalengliani	Supdt.	-do-	1982
59. Biaknungi	Supdt.	-do-	1982
60. K. Lalsangpuii	Assistant	-do-	1982
61. Parbuki	Supdt.	-do-	1982
62. Lalbiaksangi	Assistant	-do-	1982
63. Tlangmawii	Supdt.	-do-	1982
64. L.T. Khumi	Supdt.	-do-	1982
65. K. Lalkimi	Accountant	-do-	1982
66. Biaksangi	Supdt.	-do-	1982
67. Lianghgingpuii	Supdt.	-do-	1982
68. Varhmingthangi	Supdt.	-do-	1982

Sl.No. and Name	Designation	Course	Year
69. C.Lalzamliani	U.D.C.	Functional File Index System for Group C	1982
70. Juthika Dey	Head Assistant	-do-	1982
71. Lalthanzuali	Supdt.	-do-	1982
72. Lianzuali	Assistant	-do-	1982
73. Saihmingi	Assistant	-do-	1982
74. S.L.Chhungpuii	Sr. Supdt.	-do-	1982
75. Lalthanmawii	Head Assistant	-do-	1982
76. Tlanghmingthangi	Assistant	-do-	1982
77. Zothani	U.D.C.	-do-	1982
78. Zaparmawii	U.D.C.	-do-	1982
79. P.Neihthangi	U.D.C.	-do-	1982
80. Lalparmawii	Assistant	-do-	1982
81. Rosiami	U.D.C.	-do-	1982
82. Darchhungi	U.D.C.	-do-	1982
83. Chhingpuii	Head Assistant	-do-	1982
84. Lalhmachhuani	Head Assistant	-do-	1982
85. K. Zopari	Head Assistant	-do-	1982
86. Lianzothangi	Head Assistant	-do-	1982
87. S.L.Chhungpuii	Sr. Supdt.	-do-	1982
88. R. Nuzawni	Head Assistant	-do-	1982
89. K. Siamkimi	U.D.C.	-do-	1982
90. Laldengphungi	Head Assistant	-do-	1982
91. Saihmingthangi	Accountant	-do-	1982
92. K. Chalbuangi	Assistant	-do-	1982
93. Remmawii	U.D.C.	-do-	1982
94. Vijaya Lakshmi Rai	A.O.	Foundational Training Course for A.O.	1982
95. Smt. Durga Devi	A.O.	-do-	1982

After 1982 also the Government has been continuing to do the similar things whenever the need arises.

6.9 Major Observations:

Mizos were non-literate society until the advent of the Christian missionaries in their land. The first two missionaries, Mr. J.H. Lorrain and Mr. F.W. Savidge arrived at Aijal in 1894. No sooner than they reached Aijal Mr. Lorrain began to learn the native language and mastered it in no time, and reduced it into writing. Hence, the start of formal education in the land. However, there was hardly anything to mention about education prior to 1900.

(1) Two girls were among the 19 successful candidates in the first Lower Primary examination in 1903. The girls, Nui and Saii stood 4th. and 6th. in order of merit in the First Division. This testified that girls were capable of learning and the opportunity of education for girls was there right from the start.

(2) The first girls' school was started by the Welsh Calvinistic Mission at Aijal in 1904. The second girls' school was opened by the English Baptist Mission at Serkawn, South Lushai Hills in 1907.

(3) Right from the start till 1952 the entire education and its administration was delegated to the two different Missions, namely, the Welsh Mission in the North Lushai and the English Baptist Mission in the South Lushai. These two Missions were independent of one another in their Mission Field works and educational administration.

(4) Following the first Lower Primary examination in 1903 and Middle English examination in 1909, the Government sanctioned 8 merit scholarships of Rs 3/- each, and 10 scholarships of Rs 10/- each, per month respectively. For one reason or another the girls students were not entitled the merit scholarship during the British time in Mizoram.

(5) For the first two decades or more in some areas, the public opinion was against girls attending schools, which gradually was overcome through the ardent zeal and unyielding efforts of the missionaries.

(6) The Baptist Mission in the South Lushai was more systematic than the Welsh Mission in the North Lushai in writing school reports; nevertheless, most of the school reports mixed boys and girls students in many cases, so that the tracing of the history of girls' education in Mizoram has been just as tracing the history of a family with children both boys and girls under the same parents; for almost all the educational institutions were co-education. Accordingly, the increase of educational institutions there indicated the increase of girls students too.

(7) Factors obstructing and hampering girls' education were:

(i) prejudice against girls attending school, (ii) ignorance of the people and the parents of women's education, (iii) in the then Mizo society girls were too useful at homes to be spared to attend school, (iv) as patrilineal society, a girl becomes the possession of other family in marriage, and in dearth of family resources a son was given preference to a daughter for education. (v) marriage and motherhood curtailed higher level of education

for many girls, for a marriageable age for girls, is the bloom of youth.

As observed through the present study the first three factors were no more in Mizo society, the fourth one, as the economic condition of the people has gradually improved, is also beginning to disappear.

(8) With regard to vertical and horizontal growth of educational institutions in Mizoram from 1901 to 1981, there were 5 Primary schools in 1901, 259 Primary, 12 Middle, and 1 High schools in 1947, and 775 Primary, 315 Middle, 139 High schools, 11 Colleges, with a University Campus in 1981. Out of all these institutions there were 1 College, 2 High Schools, and 1 Middle School exclusively for girls while all others are co-educational institutions. Moreover, there is not a single educational institution in Mizoram where girls could not have access as students.

(9) Sex-wise split up records of students' enrolments were available from 1968 onward only. The average percentages of girls' enrolments to the total enrolment of all students from 1968 to 1982 were 51.36% in Pre-Primary School, 48.20% in Primary School, 43.91% in Middle School, 40.65% in High School, and 24.37% in College.

(10) The literacy percentages of males and females in Mizoram according to census were, 1.72% and 0.14% in 1901, 7.62% and 0.34% in 1911, 11.50% and 1.06% in 1921, 18.62% and 2.78% in 1931, 30.52% and 8.44% in 1941, 46.15% and 16.70% in 1951, 53.14% and 34.70% in 1961, 60.49% and 46.71% in 1971, 64.46% and 54.91% in 1981, respectively.

(11) Personal interviews with many high school headmasters and the school records revealed that, before Mathematics and Science subjects were made compulsory for girls students, only very few girls used to opt the subjects in Higher Secondary stage. When the subjects were made compulsory for all students in late nineteen seventies the girls students proved themselves really capable of learning the subjects.

(12) The achievements of boys and girls candidates in the High School Leaving Certificate examinations in 1979 till 1982, in terms of pass percentages in each division, showed that boys students were having higher achievements than girls students. The higher in the division the wider the gap between the two sexes but in favour of boys students.

(13) Three nursing training schools, now known as "Multi-purpose Health Worker School (Female)", two Under Graduate Teachers' Training Institutes, one Mizoram Institute of Education or B.Ed. College, one Mizoram Hindi Training Institute, one Weaving Training School, one Institute of Music and Fine Arts are now in Mizoram. There is also Industrial Training Institute (I.T.I.) where no girls were involved so far.

(14) The Christian missionaries' contributions towards education in general, and women's education in particular in Mizoram was so great. Any factors which hindered girls' education at times in Mizoram were of social natures on the part of the the Mizos themselves. Were it not for the missionaries activities in the field of education in Mizoram the position of the

Mizo women and their social status would be much lower than what it is at present.

The Government's contributions towards education before the Independence, in terms of annual recurring and non-recurring grants, were also very good so far as primary education was concerned. Phenomenal changes were taking place in the field of education, including women's education, in Mizoram after the Independence, showing the vertical and horizontal expansions of education. However, there are only two colleges where Science subjects can be opted and only one college that teaches Home Science subject out of 11 colleges in Mizoram.

(15) The present investigation also revealed that almost all the schools and colleges in Mizoram were co-education, that there had never been a single problem in education just because of co-education, and all the 1240 schools and colleges also at present were accessible for girls students while 1 college, 2 high schools, and 1 middle school are exclusively for girls students.

6.10 Suggestions:

A few suggestions have been derived from the present investigation as follows:

(i) The present investigation has been mainly an attempt to trace a historical development of women's education in Mizoram from the beginning (1900) to the present time (1982), it suggested that a more comprehensive study be conducted, covering the entire North Eastern Region to find out the position and status of women in modern education.

(ii) A similar but much more detail investigation, covering only narrower specific period, i.e., (i) before the Independence, (ii) between 1947 and 1972, (iii) after 1972, and only particular areas, i.e., (i) Aizawl District, (ii) Lunglei District, and (iii) Chhinguipui District, of Mizoram, may be undertaken.

(iii) The present study suggested also that suitable boarding houses or hostels be provided by the Government for girls students, especially college students who are really in need of such accommodations.

(iv) Although there was no problem in co-education in Mizoram, it is suggested that systematic and proper sex-wise split up records of all students be maintained in every school and college with reference to enrolments and achievements of students in all classes so that drop out, stagnation and wastage may be found out when the need arises.

(v) Besides the expansion of women's education in Mizoram, the present study suggested that special attention be paid by the authorities and individuals concerned as to the right kind and type of education for girls should be emphasised according to the need of the society and the nation as a whole.

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