

**SPREAD OF EDUCATION AND LEVELS OF
LITERACY IN MIZORAM :
A SPATIO TEMPORAL ANALYSIS**

ABSTRACT

**A
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1.1 Introduction:

In the present study the term 'Education' refers to formal education or Western education introduced by the Christian Missionaries among the Mizos. In spite of their recent exposure to the outside world and the late introduction of the formal education, the spread of education among the Mizos was quite remarkable. A keen look on the tribe will reveal that from the view point of industrial, technological and agricultural development, they are the least developed. On the other hand, their literacy rate is not only highest as compared to the other tribes of the north-east India but also one of the highest among the states of India. Thus, the spread of education after the introduction of formal education was indeed remarkable and presents a distinct example for further investigation and analysis.

The physiography of this region is characterized by rugged terrain, steep slopes and deep river valleys. The physical setting has kept this area to remain isolated from the outside world. Thus, the physical setting have gave rise to socio-cultural, economic and political isolation from outside influence for centuries. Their spatial distribution was characterised by clustering in few areas, which is by and large unsuitable for settled agriculture. They practiced jhum cultivation, which was the only source of their livelihood. Moreover, the lack of interaction with other communities have permitted the continuation of old tribal order and arrested socio-cultural interaction and economic development

With the passage of time, however, the annexation of this area by the British broke the isolation of the region. This period coincided with the arrival of Christian Missionaries that in the year 1894 two pioneer Missionary J.H. Lorrain and F.W. Savidge came to Lushai Hills. After the arrival of the two pioneer Missionary, an attempt was made to spread formal education. The most important work on Lushai language was the introduction of alphabet by the two pioneers Missionary. They also prepared a book on "*A Grammar and Dictionary of the Lushai Language*".

The first formal school opened at Aizawl on November 1893 was not available for the Mizos because it was meant for the children of the sepoy and the medium of teaching was Hindi. Thus, Lorrain and Savidge started the first formal school for the Mizos in 1894. After their departure, the Welsh Missionaries such as D.E. Jones, and Edwin Rowlands established a new regular school.

In the beginning, education made a little impact especially among the chiefs and the elders on the other hand, the commoners were the first to be attracted to the western type of education because they identified education with good jobs, medical care better material life and social status. During the British rule in the Lushai Hills, the spread of education was obviously slow as compared to the post independence period. The major factors for the slow spread of education before the independence was the isolation and backwardness of the region, poor economic condition, non-interference of the government and so on.

After the independence of India, within the state of Assam, Lushai Hills became Autonomous District Council in 1952. Mizoram came to be known for its high literacy rate in India and after the attainment of Union Territory in 1972. With the attainment of statehood in 1987, Mizoram became one of the highest literate states in India. The quicker spread of education after 1987 can be observed from the growth and expansion of educational institutions in both rural and urban areas, increased in the number of enrolment, and the increased of male and female literacy rate in both rural and urban areas.

Finally, from the above analysis, it can be observed that the spread of education among the Mizos has been remarkable in spite of their recent exposure to the outside world. This was evident from the fact that they were entirely illiterate prior to the arrival of the British and the Missionaries but today they had become the second highest literate state in India. Thus, the spread of education among the Mizos present a distinct example and it is interesting to note that the spread of education when compared to the other communities of Northeast India was quite remarkable. Moreover, the spread of education was characterized by a far greater uniformity over

space and time. Therefore, the factor responsible for the quicker and uniform spread of education and the attainment of a very high literacy rate within a short span of time deserved a special attention and is worth analyzing.

1.2 Survey of Literature

Several information pertaining into the origin, migration and socio-cultural characteristics of the Mizos have been obtained from the pioneering works of several Mizo writers notably among them were *Rev. Liangkaia, Dr. C.L. Hminga, Lalthangliana, K. Zawla, Zatlunga and Challiana*. Apart from this, the works of non-Mizo contemporary writers such as *T.H. Lewin, McCall, A. Meckenzie, A.S. Reid, R.G. Woodthrope, N.E. Parry, J.D. Baveja, N. Chatterjee and B.K. Lahiri* also enriched our understanding about the historical past of the Mizos.

Lots of information has also been borrowed from various reports, official documents, written articles and books. A part from these the annexations of the Lushai Hills and the later political development in the region have been obtained from the books written by *T.H. Lewin, McCall, A. Mackenzie, A.S. Reid, Lt. Col. J. Shakespeare, R.G. Woodthrope, Sir Robert Reid, C. Hermana, Dr. Nunthara and Chaltuahkhuma*.

The history of the coming of Christian Missionaries and their pioneering works among the Mizos have been borrowed from the books written by several writers and Missionaries such as *J.H. Lorrain and F.W. Savidge, J.M. Llyod, H.W. Carter, Federick Downs, E. Chapman and M. Clarke, Rev. Zairema, Rev. Zaihang, Dr. C.L. Hminga and Rev. Saiaithanga*.

The works done by the Christian Missionaries in the field of education can be found from various sources such as official documents, reports, written articles and books and also in the work done by *J.M. Llyod, Dr. J.V. Hluna, R.L. Rokhuma, Lalbiakliana and C. Lalkunga*.

1.3 Objectives of the Study:

The basic objectives of the study are –

1. To develop an understanding of the traditional Mizo social-cultural characteristics at the time of British occupancy.
2. To examine the role of the British Government and the Christian Missionaries on the spread of education.
3. To analyse the factors responsible for the spread of education and the growth of literacy rate after the independence of India in the study area.
4. To assess the spatial variation and level of education in Mizoram.

1.4 Data Base and Methodology:

The database of the research work consists of both secondary and primary sources of data including Census of India. Apart from Census of India, published materials such as Gazetteers, Travelogues, District Statistical Handbook, Reports on Block Statistics, etc have been used extensively for this work. The other sources of data include collection of information from educational institutions, government offices and library.

The study of historical development of education in Mizoram is mainly based on the official documents preserved in Assam Secretariat Records and Archives, Dispur, Aizawl Records Office, Aizawl, Aizawl theological College Library, State Central Library, Aizawl. Besides, official reports, minutes, and gazetteers, contemporary works done by the non-Mizos in English and by Mizos in Mizo language have been consulted and utilized.

The historical development of education has been analysed by dividing the time period into two different phases, viz., the British and Christian Missionaries period and the post-independence period. The spread and development of education

in the post-independent period was further divided into three different periods such as Mizoram under District Council, Union Territory and State.

To develop an understanding the factors responsible for the spread of education, firstly, the role of the British and Christian Missionaries have been examined. Secondly, the factors responsible for the quicker spread of education in the post-independent period have been examined and analysed.

To get an insight into the spread of education several indicators have been taken such as the increase of literacy rate, increase in the number of educational institutions in both rural and urban areas, and increase in the number of male-female enrolment, increase of rural and urban literacy rate.

In order to understand the spatial variation of education in the study area, Community Development Blocks have been used as the unit of study. There are twenty Community Development Blocks in Mizoram; which was increased to twenty-two in 1998.

The levels of education have been assessed primarily by classifying the literates into (a) primary, (b) middle, (c) higher secondary and (d) college. For a better understanding of the level of education, these classifications have been made between male and female.

Finally, maps and diagrams have been prepared by using different and suitable cartographic methods whenever it was found necessary and applicable.

1.5 Chapterisation

The present research work is divided into seven chapters. The summaries of the different chapters are as follows –

The first chapter was a brief introduction of the present study. In this chapter the importance of education, the review of literature, the objectives, the data base

and methodology used in this research work, the study area and the definition of terms are presented in the first chapter.

The second chapter, firstly, deals with the physical setting of the study. Secondly, an attempt was made to present about the origin of the Mizos, their original homeland, the reason for their migration and the occupation of their present homeland. Apart from this, a brief political history of the Mizos has been mentioned in this chapter.

The third chapter deals with the traditional socio-cultural characteristics of the Mizos and their traditional system of informal education.

The fourth chapter deals with the coming of the Christian Missionaries and the beginning of formal education among the Mizos. In order to provide a brief historical background of education, the detail works of the Christian Missionaries for the spread of education have been mentioned. Apart from this, the role of the British Government towards education was discussed.

The fifth chapter deals with works of the Christian Missionaries. In this chapter a comparative study have been made between the spread of education before and after independence of India. The first part deals with the progress of education during the British and Christian Missionaries period. The latter part deals with the progress of education after independence of India.

The sixth chapter deals with a brief analysis of the growth, pattern and levels of education in the study area, which was divided into two periods such as the progress of education under Union Territory and the State. The growth, pattern and levels of education in these two periods, an analysis was made with special reference to (a) Block-wise literacy rate (b) the growth and distribution of educational institutions, (c) male-female literacy in both rural and urban areas, (d) rural-urban literacy rate, (e) growth and pattern of enrolment in educational institution, (f) pattern of male-female enrolment, (g) block-wise distribution of educational institutions.

The last chapter was the summaries of the various chapters of the work and the major findings derived from the present study. It also offers certain suggestions, which may bear some relevance for the improvements of education in the study area.

1.6 Major Observation and Conclusion:

In the absence of any recorded history and there is no evidence of pre-historic settlement in the region, the original habitat and the early history of the Mizos continue to remain obscure. Many historian researcher and writer largely based their views mainly on legends, folklores and stories about the origin of the Mizos, their original habitat and causes of migration to the present homeland. It was only upto the hills of Burma that the history of Mizos can be traced. Apart from this, in the absence of any recorded it was also not possible to give a chronological history of the Mizo migration to their present homeland. It was only from the British administration which came into existence in Assam from 1826, that the Mizos were came to be known as the outside world.

The political contact of the British with the Mizos began following their occupation of Cachar. The Mizos were in the habit of raiding the plain adjoining the hills because headhunting was the most common form of wars among the traditional Mizos. The earliest recorded raid by the Mizos on the British territory took place in 1826. The British launched three major expeditions such as the *Expedition of 1871-72*, *The Military expedition of 1889* and *the Chin-Lushai expedition of 1889-1890*. In the last expedition most of the Mizo chiefs were subdued. This marks the beginning of new era, i.e., *the British rule in the Lushai Hills*.

The study of the traditional Mizo society and culture shows that the society was relatively egalitarian and characterised by a far greater uniformity by their religious, linguistic and other socio-economic characteristics. Traditionally, Mizo society was close-knit, simple and homogeneous society. Before the introduction of formal education the learning process was mainly evolved in *Zawlbuk* (Bachelor's Dormitory). It had been referred to as an institution because it was the most

important place of learning where the youth learn discipline, behaviour, respect for the elders and also traditional skills like arts crafts hunting, was tactics and so on. *Zawlbuk* acted as a social institution and served as a training centre. It was the most important institution in the village organization and exercise the greatest influence in establishing the social norms and customs.

The permanent occupation of the Lushai Hills by the British from 1890 had paved the way for the coming of the Christian Missionary. The Christian Missionary who first came to Lushai Hills was Reverend Williams Williams. In 1894, the Arthington Foreign Mission deputed two missionaries J.H. Lorrain and F.W. Savidge to Lushai Hills. The most important contribution made by the two Pioneer Missionaries was the introduction of alphabet in Mizo language. The next important works of Lorrain and Savidge was the opening of school on 1st April 1894.

In 1897, Rev. David Evan Jones was deputed to Lushai Hills. In February 1898, he re-opened school started the two Pioneer Missionaries. In 1898, throughout the whole year about 60 Pupils attended the school at different times. In 1900, Rev. Edwin Rowlands took over the responsibilities of schools from D.E. Jones. In 1901 the first batch of Mizo Pupils studying in the Mission Schools at Aizawl were appointed as teacher on trail basis. They were sending out to conduct elementary schools. The aggregate number of enrolment in 1902 in all the Schools was 465 with an average daily attendance of 165. At the end of 1903, there 15 Lower primary schools and one Upper primary school in Lushai Hills.

1.7 Role of the British Government:

Some of the important contributions made by the Government in the field of education were as follows:

- (a) Government schools for Mizo children were established on 21st August 1897 at Aizawl. Similar schools were opened at Lunglei and Demagiri in 1898. In 1904 Sir Bamfylde Fuller, the Chief Commissioner of Assam visited Aizawl

and instructed the Superintendent of Lushai Hills to submit proposal for handling over the education of the Lushai Hills District to the Missionaries. The proposal was approved and from 1st April 1904 the Government schools and the teaching staffs were transferred to the Missionaries.

- (b) In 1902, major Shakespear made a proposal to the Director of Public instruction for the introduction of Lower primary school Scholarship. The Government in 1907 sanctioned six Scholarship of Rs. 10/- per month on merit basis for the Mizo students who were willing to join high school in Shillong. In 1909 a grant of Rs. 961/- was sanctioned to meet the travelling expenses of the Mizo students studying outside. In 1915, Upper primary scholarship for the whole Lushai Hills and a special scholarship of Rs. 4/- monthly for two years for three students were sanctioned.
- (c) The first Government Grant for one mission school in Lushai Hills was sanctioned in 1897-98. In 1905, the Government Grants towards mission education were increased. Again In 1933, the Government reviewed and increased the amount of annual grant-in-aid to the Welsh mission at Aizawl and Baptist mission at Lunglei.
- (d) In 1893 major Shakespear built a small house near fort Aizawl and Lunglei for the Chief's sons who came to study in the Government schools. They were provided boarding, lodging and free ration for three months. But in 1904, he modified the system by framing certain rules and regulation in which he included all the Mizo students who come to study at the mission Boarding Schools.
- (e) In 1913, the Government granted an exemption from '*Forced Labour*' (Kuliawl) for the Mizo boys who had passed the Upper primary school examination. In 1905 major Shakespear gave an instruction to every village in Lushai Hills to give free labour for the construction and repair of schools as well as schoolmaster's house.

1.8 Progress of Education Under the Missionaries

- (a) The administrative report of 1904-05 shows that there were 15 Lower primary schools and three girls schools in the north Lushai Hills under the missionaries. Apart from this, there were three lower primary schools and one Upper primary schools under the Government. In all these schools there were 506 students.
- (b) In 1913, the Missionaries in the south Lushai Hills had a boarding school for boys with 57 students and a smaller one for girls with 3 students. By 1925, the number of schools in the South Lushai Hills had increased to 22 with 645 students. In 1920 the number of primary schools in the north Lushai Hills was 53 as against 48 in 1915, with 1906 students. In 1925, the number of primary schools had increased to 82 and there were two Middle English Schools at Aizawl. The total numbers of students in all these schools were 2638.
- (c) In March 1935, Education Conference was held at Aizawl and launched a comprehensive scheme for the improvement of education. The conference adopted the '*Ten-year plan*', which included the setting up of 6 and 4 middle Vernacular schools in the north and south respectively. In addition to this, the conference decided to open new primary schools in every village in the north and to bring the total of 50 in the south. Accordingly, the Welsh mission opened 75 new primary schools in the north and the B. M.S opened 11 new primary schools and one middle Vernacular school for girls in the south.
- (d) In February 1944 the first Mizo high school was started. In 1948, there were 136 primary schools with 12,369 students, 11 middle schools with 1117 student and one high school with 284 students in the north Lushai hills. In the south Lushai hills there were 123 primary schools with 3668 students, 11 middle schools with 1007 students and one high school with 145 students.

- (e) The works of the Christian Missionaries in the beginning was mainly on education but their primary object was to convert the Mizos into Christianity. In order to spread Christianity it was also necessary to start schools to impart them the art of reading and writing so that they could read Bible and other Christian literature. Therefore, they introduced alphabet and start opening schools and taught a few children. It was through the Mizo students who came to study the Missionary utilised them for spreading Christianity. Moreover educational activities started by the Christian Missionary gave easy access to the people. It was also easier to influence the mind of the youth through education and the school houses served as centres for social intercourse and religious worship.
- (f) The spread of education in Lushai Hills before the independence of India was mainly confined at the primary or elementary level. In order to spread Christianity the missionaries started formal education, they opened 259 primary schools, 22 middle schools and 2 high schools. This clearly indicates that the Missionaries gave special attention only towards primary level education. The pre-dominance of primary level education can be examined from the number of students, in 1948, there were 16,037 students at primary schools, while the number of students at middle schools and high schools were only 21,24 and 429 respectively.
- (g) The spatial diffusion schools shows that there were certain pockets of concentration especially in the central, eastern and northern part of Mizoram. On the other hand the western and southern belt was mostly conspicuous by the absence of schools. A part from this the increased in the number of schools and the increased of Christian population had shown a higher relationship than the relationship between increased of schools and the increased of literates. Therefore, the increased of schools had made a less impact towards the increased of literates. The schools opened by the

Missionaries had made a significant impact on the spread of Christianity as indicated by the rapid increased of Christian population.

1.9 Progress of Education after the Independence:

- (a) After the independence Lushai hills became a part of the Indian union and accordingly in 1952 the Lushai hills District has been set up and became Autonomous District Council under Assam. Besides other administrative power within its jurisdiction, the District Council exercises controls over the administration of primary school and the medium of instruction at the primary level. In 1961, the supervision and administration of primary schools was entirely handed over to the District Council.
- (b) The progress of education under the District Council can be observed from the increased in the number educational Institutions at the one hand, and the progress of education towards higher levels as indicated by the number of high schools and colleges on the other. This can be observed from the increased of middle schools, high Schools and colleges. Till 1948, there were only 22 middle schools and 2 high schools in the entire District. But the number of middle schools and high schools in 1952 was 65 and 5 and in 1971, the total number of middle schools and high schools had increased to 142 and 57 respectively.
- (c) After the attainment of union Territory all matters related to education were under the direct control of the Government of Mizoram. Consequently in 1973, the First Survey on Educational Administration was undertaken and the Directorate of Education was set up. In 1975, the Mizoram Board of School Education Act was enacted and in 1979.

1.10 C.D. Block-Wise Literacy Rate, 1981:

- (a) The literacy rate of Mizoram, which was 53.79 percent in 1971, has gone up to 59.83 percent in 1981. The growth rate of literacy between 1971-81 was 62.66 percent. In 1981 the literacy rate of Tlangnuam C.D. Block was highest with 72.95 % on the other hand it was lowest in Chawngte C.D. Block (15.88 %).
- (b) In 1981 there are only six urban centres in Mizoram and the urban literacy rate was 70.09 percent; all the urban centres had a high literacy rate.
- (c) In 1981, the rural literacy rate was 55.24 percent. Rural areas such as Aibawk and Tlangnuam C.D. Blocks had a high literacy rate above 65 percent while rural areas like Chawngte and W. Phaileng had a low literacy rate. The rural literacy rate of male and female in 1981 was 60.04 percent and 50.06 percent respectively.
- (d) Since Mizoram shares a common Boundary with Bangladesh on the western side and with Myanmar on the south-eastern side. Therefore, C.D. Blocks located on the western and south eastern received a heavy influx from across the border. A part from this they are usually large comprising of several small villages located away from the urban centres and from the main line of transport and communication. As a result of this they are characterised by lack of basic amenities, low level of accessibility and poor economic development and their literacy rates are comparatively low. On the other hand, those C.D. Blocks located on the central, eastern and northern part has a high literacy rate. These C.D. Blocks are smaller in size and the village population are larger, located near to the main line of transport and communication or passes through by the main highway (N.H. 54), state highway or connected by the district road and all the urban centres are located in this part.

1.11 Growth and Distribution of Schools:

- (a) In 1971, the total number of primary schools was 325. In 1986 it increases to 1005 and constitutes about 62 percent of the total educational institutions in Mizoram. In 1981, 80.80 percent of village in Mizoram was covered by primary schools. All the villages in Aibawk, Hnahthial and Sangau C.D. Blocks were covered by primary schools.
- (b) The total number of middle schools and high schools in 1971 was 65 and 57. In 1986 it increases to 443 and 154 respectively. In 1981, 35.88 percent of the village in Mizoram was covered by middle schools. The availability of middle schools was highest in Aibawk C.D. Block (75 %). While it was lowest in Chawngte (13.04%). In 1981, only 14.60 percent of the village was covered by high schools. Ngopa recorded the highest (33.33 %). C.D. Blocks such as West Phaileng (3.22 %) and Lungsen (3.70 %) had a very low percentage.

1.12 Pattern of Enrolment:

- (a) The pattern of enrolment shows that the enrolment in primary schools constitutes about two-third of the total enrolment. In 1976, out of the total enrolment, the enrolment in primary schools constitutes 67.69 percent, while the enrolment in middle schools, high schools and colleges constitutes 19.53 percent, 11.05 percent and 1.71 percent respectively. But in 1986, out of the total enrolment, the enrolment in primary schools constitutes 60.36 percent while the enrolment in middle schools, high schools and colleges constitutes 24.84 percent, 11.14 percent and 3.64 percent respectively.
- (b) The pattern of male-female enrolment shows that from primary schools to colleges the percentage of male enrolment was higher than the female. In 1986, the share of male-female enrolment in primary school was 52.94 percent and 47.05 percent, in middle schools it was 51.78 percent and 48.21

percent, in high schools it was 53.06 percent and 46.94 percent and in colleges it was 63.58 percent and 36.42 percent.

- (c) The present study observed that while more than 80 percent of the rural areas has been covered by primary schools, male and female literacy rates in some C.D. Blocks was very low. Thus the relationship between the rural areas covered by primary schools and male-female literacy rates shows a low relationship. A low literacy rates in some C.D. Blocks also indicated that the increased in the number of schools in the rural areas had a less impact towards the increased of literacy rates particularly in case of female, e.g. in Chawngte and Lungsen C.D. Blocks while 73.91 % and 68.51 % of the rural areas was covered by primary schools, the female literacy was only 6.58 % and 23.57 %.

1.13 Progress of Education under the State:

Consequent upon the attainment of state hood in 1987, Mizoram has been trying to quicken the pace of its educational development. On account of this, it has adopted the goals and objectives of education specific in the national policies. Keeping in views the overall needs of educational development, the state has decided upon certain priority areas and programmes, various recommendation of the National Policy on Education, 1986 are also being implemented.

1.14 C.D. Block-Wise Literacy Rate, 1991:

- (a) In 1991, the literacy rate of Mizoram was 82.27 percent; the literacy rate of Tlangnuam C.D. Block was highest (94.62 %). Besides, a high literacy rate ranging between 85 % to 90 % are found in the East Lungdar, Khawzawl, North Thingdawl, Ngopa and Darlawn. On the other hand, the literacy rate of Chawngte C.D. Block was lowest (24.75 %).
- (b) In 1991 the urban literacy rate was 93.45 percent. The urban literacy rate of Mamit and Biate was the highest with 97.27 % and 97.21 %. All the other

urban centres also had a high literacy rate ranging between 86 % and 96 %, except Zawlnuam (79.10 %) and Tlabung (78.07 %).

- (c) In 1991, the rural literacy rate was 72.47 percent. The literacy rates of rural areas located on the central part of Mizoram are very high ranging between 88 % and 93 %. On the other hand, rural areas located on the western part had a low literacy rate e.g. Chawngte (24.76 %) and Lungsen (46.40 %).
- (d) The urban literacy rate of male and female in 1991 was 95.19 percent and 91.61 percent. Most of the urban centres had a very high male and female literacy rate. The rural literacy rate of male and female was 77.36 % and 66.56 %; the growth of female literacy rate in the urban areas was higher than the male while in the rural areas the growth of male literacy rate was higher than the female.
- (e) The difference between male-female literacy rates in several rural areas was characterised by a certain degree of disparity, e.g. Chawngte (male 36.51 %, female 11.63 %) and Lungsen (male 56.87 %, female 35 %). On the other hand, rural areas, such as Aibawk (male 95.39 %, female 91.56 %) and Reiek (male 92.18 %, female 87.89 %), had a less difference between male and female.

1.15 Growth and Distribution of Schools, (1991&1999):

- (a) In 1991, the total number of primary schools in Mizoram was 1086 and 87.53 percent of the village was covered by primary schools. In 1999, the total number of primary schools has increased to 1241 and the village covered by primary schools has also increased to 95.36 percent. All the villages in Tlangnuam, Aibawk, Serchhip, Ngopa, Khawzawl, East Lungdar, Lunglei, Hnahthial, Sangau and Tuipang were covered by primary schools. In the remaining C.D. Blocks, it ranges between 85 % and 97 %.

- (b) In 1991, the total number of Middle schools was 581, and the village covered by middle schools was 44 percent. In 1999, the total number of middle schools has increased to 708 and the village covered by middle schools has also increased to 44.12 percent. The villages covered by middle schools in Serchhip, Khawzawl, Aibawk, Lunglei, Ngopa and Tlangnuam ranges between 80 % and 90 %. In contrast, Lungsen (36.82 %), and Chawngte (16.88 %) had a low percentage.
- (c) In 1991, the total number of high schools in Mizoram was 231. Only 15.09 percent of the villages were covered by high schools. In 1999, the total number of high schools has increased to 326 and 30.75 percent of the village have been covered by high schools. The village covered by high schools was highest in Tlangnuam (62 %) and Thingsulthliah (58.33 %) while it was lowest in Chawngte (9.90 %).
- (d) The distribution of colleges in Mizoram shows that it was mainly confined in the urban areas. The total number of colleges in 1991 was 13. But in 1999, the total number of colleges has increased to 29; more interestingly 5 colleges are coming up in the rural areas.

1.16 Pattern of Enrolment:

- (a) In 1991 the total enrolment in all the educational institutions in Mizoram was 182214. Out of these the enrolment, the enrolment in primary schools constitutes 56.44 percent of the total enrolment. In 1999, its share to the total enrolment has decreased to 52.30 percent. Out of the total enrolment in primary schools, male enrolment constitutes 52.06 percent while female enrolment constitutes 47.94 percent.
- (b) In 1991, out of the total enrolment, the enrolment in middle schools and high schools constitutes 22.98 percent and 17.41 percent and in 1999, it was 23.98 percent and 16.98 percent. The share of male-female enrolment in middle

schools was 51.72 percent and 48.28 percent and in high schools it was 50.18 percent and 49.82 percent.

- (c) In 1991, the total enrolment in colleges was 10187 and constitutes 5.57 percent and in 1999 it has increased to 7.04 percent. The share of male-female enrolment was 57.21 percent and 42.79 percent and in 1999, it was 54.98 percent and 45.10 percent.

1.17 C.D. Block-Wise Literacy Rate, 2001:

- a) In 2001, the literacy rate of Mizoram was 88.49 percent. The growth rate of literacy between 1991-2001 was 43.82 percent. The literacy of Aibawk (97.31 %) and Tlangnuam (97.10 %) C.D. Blocks was highest. In contrast, there are some C.D. Blocks, which had a low literacy rate; far below than the State average these are Chawngte (41.22 %) and Lungsen (57.59 %).
- b) The rural literacy rate, which was 72.47 percent in 1991, has increased to 80.45 percent in 2001. The rural literacy rates of Aibawk, E. Lungdar and Thingsulthiah are very high all above 95 percent. Low rural literacy rates are mostly confined in the western belt of Mizoram, which are usually backward such as Chawngte (45.22 %) and Lungsen (53.06 %).
- (c) In 2001, the urban literacy rate of male and female was 96.97 percent and 95.68 percent. All the urban centres had a very high male and female literacy rate. East Lungdar had attained 100 percent male literacy rate, the urban female literacy rate was highest in Lunglei (97.72 %).
- (d) The rural literacy rate of male and female in 2001 was 84.38 percent and 76.17 percent. Rural male and female literacy rate was lowest in Chawngte (male 54.63 %, female 26.51 %), while it was highest in Aibawk (male 98.10 %, female 96.47 %).

- (e) The study of the spread of education with reference to C.D. Block wise literacy rate between rural-urban and male-female and also the distribution of schools indicated that it was characterized by a certain degree of spatial variation particularly in case of rural areas. All the C.D. Blocks located on the central, eastern, northern part of Mizoram had a very high literacy rate even the rural male and female literacy rate are almost the same with the urban areas generally above 90 percent. As far as the spatial coverage by schools, the rural areas covered by primary school, middle school and high school are comparatively higher.
- (f) The study of the rural areas covered by schools shows while nearly all the villages (95.36%) in Mizoram was covered by primary schools showing a less spatial variation, the spatial coverage of villages by middle schools and high schools was characterised by higher degree of spatial variation. C.D. Blocks located in western part of Mizoram had a low percentage of village covered by middle schools and high schools. This was obviously due to several factors such as location, level of accessibility, absence of urban centres, higher concentration of rural population, size of the village, migration from across the border and so on. This part of Mizoram was characterised by lower level of accessibility and availability of basic amenities. Moreover, migration from across the border (Bangladesh) particularly in Chawngte, Lungsen, W.Bunghmun and W.Phaileng C.D. Blocks caused several inherent problems. These C.D. Blocks are generally backward educationally as indicated by their low literacy rates and low levels of availability educational institutions as indicated by the absence of high schools and College.
- (g) While 95.36 percent of the rural areas in Mizoram have been covered by primary schools, male and female literacy rates in some C.D. Blocks are still very low. Thus the relationship between the rural areas covered by primary schools and male - female literacy rates indicate a low relationship. Thus, it can be observed that while there has been a rapid increase in the number of

schools, the increased of male and female literacy rates particularly in the rural areas was characterised by a certain degree of spatial variation.

- (h) Thus it can be observed that while there has been a rapid increased in the number of schools as indicated by a very high percentage of rural areas covered by primary schools, the increased in the number of schools and the female literacy rate of the western belt such as Chawngte and Lungsen shows a marginal relationship. In this C.D. Blocks 82.20 % and 87.71 % of the rural areas have been covered by primary school but the female literacy was only 26.51 % and 40.91 %.

1.18 Suggestion:

In the light of the observation made above certain suggestions that may have some bearing towards the improvement of education in the study area are as follows:

- (a) Apparently the literacy rate of Mizoram is very high which is the second highest among the states of India. But the study of the distribution of literacy rate at the C.D. Block-level clearly reveals that while some C.D. blocks had nearly achieve cent percent literacy rate. Other C.D. Blocks located on the western and southern part of Mizoram still had a low literacy rate far below than the state average. Therefore, to tackle the problem of uneven distribution of literacy rate the Government should give special attention by making a special provision for these backward belts keeping in mind the socio-economic conditions and the overall need of educational development.
- (b) In order to bridge the gap between male and female literacy rate particularly in the rural areas, special focus should be directed towards the increased of female literacy rate. Therefore, the Government should take steps for the effective implementation and functioning of the on-going schemes and programmes, a better planning, management and implementation strategies are needed.

- (c) The distribution of educational institutions in Mizoram shows that the villages covered by primary schools and middle schools was quite high which was 95.36 percent and 60.11 percent respectively, on the other hand the coverage of villages by high schools and college was only 30.75 percent and 2.32 percent only. Moreover, the enrolment in primary schools and middle schools accounted for about 76 percent of the total enrolment in all the educational institutions while the enrolment in high schools and college constitutes only 16.66 percent and 7.04 percent respectively. Therefore, efforts should be made for the opening of more high schools and college in the rural areas, which are capable in terms of population and size through the deficit system of grant-in-aid, and also by expanding and strengthening the existing one.
- (d) Though the literacy rate of the state is very high but it has a long way to go particularly in the field of science and technology and in higher education which is still far from satisfactory. Hence to improve the educational level, efforts should be initiated to set up higher and technical institutions like medical, engineering, veterinary, etc., which are still conspicuous by their absence in the state.
- (e) A part from the above-mentioned suggestions, there are several things in the field of education, which need to be improved and initiated for its further progress and advancement. It is therefore necessary to highlight some of significant tasks to be accomplished by the state. Some of them are stress on Quality Improvement (Teaching and Learning), promotion of Science and Mathematics, Solving the backlog of Untrained Teachers, Teachers' Education, Diversification of Secondary Education, professional, research, higher and technical education, long term Perspective Plan for Educational Development. The above are but a few suggestions, the discussion on which is not done in detail, as they do not fall within the scope of present work. The present work only endeavours to study the spread of education and the levels

of literacy. It is hoped that this study will provide basic materials for an in-depth study towards educational development in the state. Nevertheless, there is enough scope for improvement upon the present work and this requires further research and detailed field study covering every nook and corner of the state.

**SPREAD OF EDUCATION AND LEVELS OF
LITERACY IN MIZORAM :
A SPATIO TEMPORAL ANALYSIS**

**A
THESIS SUBMITTED IN PARTIAL FULFILLMENT
OF THE REQUIREMENT FOR THE DEGREE OF
DOCTOR OF PHILOSOPHY IN GEOGRAPHY**

**By
BOBBY BEINGACHHI**

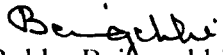
**DEPARTMENT OF GEOGRAPHY
SCHOOL OF HUMAN AND ENVIRONMENTAL SCIENCES
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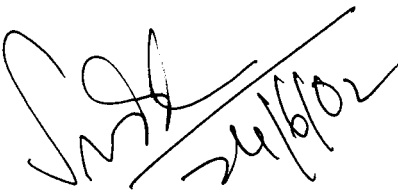
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June, 2002

I, Bobby Beingachhi, hereby declare that the subject matter of this thesis is the record of work done by me, that the contents of this thesis did not form basis of the award of my previous degree to me or to the best of my knowledge to anybody else, and that the thesis has not been submitted by me for any research degree in any other University/ Institute.

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I express my gratitude and innermost feelings to my parent for their endless prayer and silent sacrifices without which I could not have been what I am today. I dedicate this humble work to my parents who have sacrificed all their comforts for my higher study.

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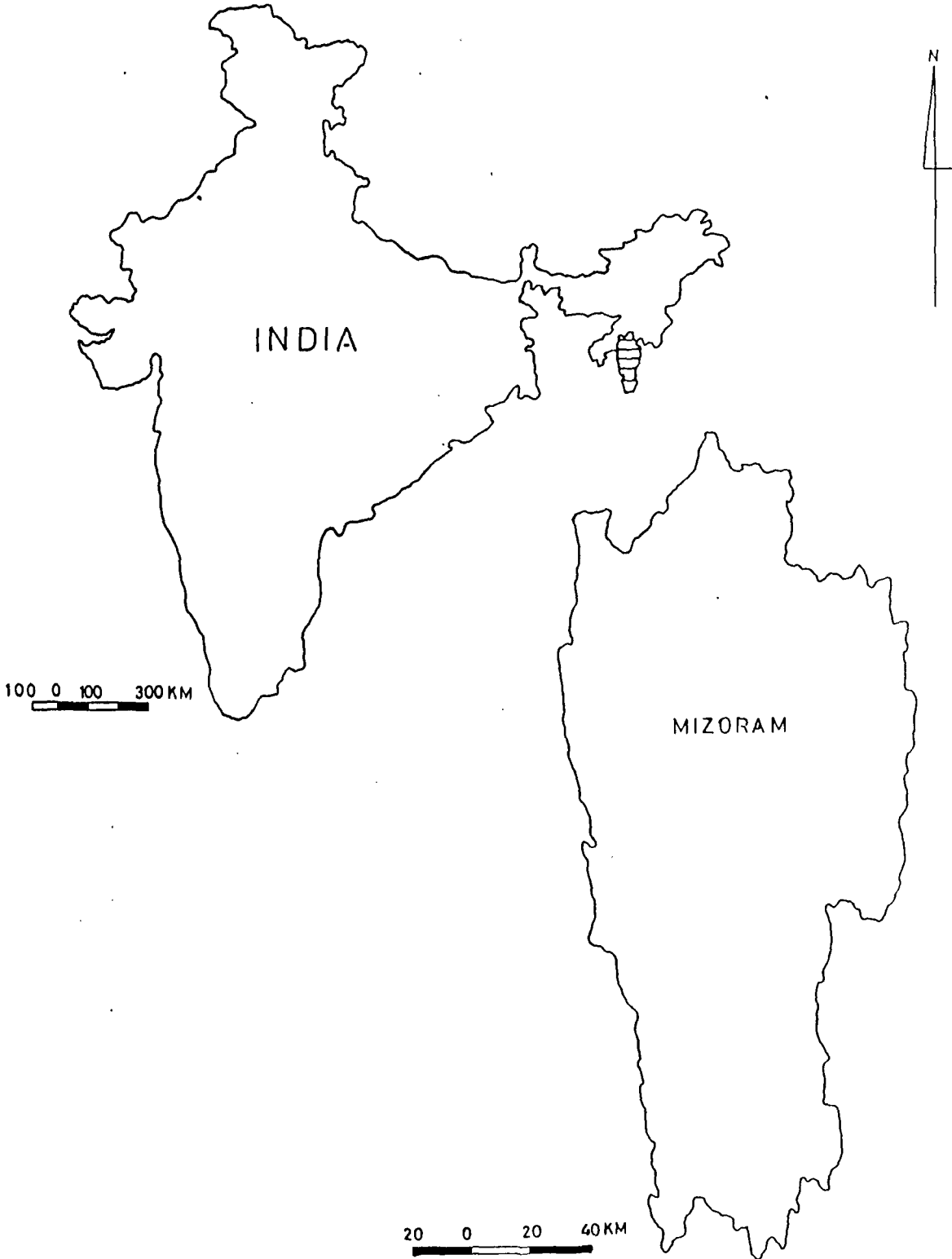
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LOCATION OF THE STUDY AREA



CHAPTER – I

GENERAL INTRODUCTION

1.1 Importance of Education

Education can be described as a unique process and play a vital role through which an individual learns about physical, mental and moral development in all respects. It determines psycho-physical traits of a person towards a certain desired goal of life. Education is, thus, definitely a personal work and will vary between wide extremes of effectiveness and is worth in any given society. *J.S. Mill* included under it everything, which ‘helps to shape the human being’.¹

It is widely held by social scientists that education has a significant role to play in everybody’s life for it makes a person fit to realize the world around them and face the situation, whatsoever it may be, with practical and rational approach. According to *N.K. Singh*, “Education helps in shaping the personality by creating conditions which sharpen the mental abilities and intelligence of an individual. At the pragmatic level education equips and trains a person to perform one’s role adequately. At the societal abstract level, education helps in creating general ethos of enlightenment. At the societal pragmatic level, education is an important factor in the status determination in the contemporary society. Education provides one of the

status indices to objectively assess the status mobility of an individual in social system".²

Durkheim considers education as a social institution that functionally promotes consensus and social integration in new generation through cultivation of those personal qualities that can further, it is a social process.³ Education is a potent agent not only for the social and psychological changes but it may influence productivity and economic development also. That is the reason why for the last few years in the literature of development there has been much talk on the relationship between education and economic development and education and investment.⁴ Apart from the physical capital investment, non-physical factors like health, research, knowledge, organization and administration, etc. may play an important role in change and development and non-physical factors will equally be influenced by better and effective education.

In the word of *Myrdal* all investment in man may be reduced to one factor – education.⁵ In this way it may be said that on the one hand education will help in the socialisation of a child and the development of human personality, social mobility, socio-cultural order, occupational change and the rise of profession, political and social awareness and on the other, it may increase productivity and economic development.⁶

It is a common knowledge that change is a universal phenomenon with operational forces with which education is imperative. Education plays a vital role in both the end of change and resistance. The change in various aspects is mainly related to the factors how one accepts. With education, inner qualities and attitudes are exhibited. Education transforms these qualities into action when action is in operation. It is widely recognised that education is one of the key to social, political and economic development.

Therefore, the role of education in a traditional simple society like the Mizo was very significant for it act as a great agent of change. Education is in essence transmission of a society from one generation to another. The role of education in a simple society is to strengthen the fabric of society and bring development in several aspects.

1.2 General Overview of the Present Study

In the context of the present study, the term 'Education' refers to formal education or Western education introduced by the Christian Missionaries among the Mizos at the fag end of the eighteenth century. In spite of their recent exposure to the outside world and the late introduction of the formal education, the spread of education among the Mizos was quite remarkable. A keen look on the tribe will reveal that from the view point of industrial, technological and agricultural development, they are the least developed. But on the other hand, their literacy rate is not only highest as compared to the other tribes of the north-east India but also

one of the highest among the states of India. Thus, the quick and uniform spread of education within a short span of time was indeed remarkable and presents a distinct example for further investigation and analysis.

The role of education in Mizo society has been very significant for it acted as a great agent of change. Education has produced several socio-cultural, economic and political changes. Before the arrival of the British and the Christian Missionaries, the Mizos were undoubtedly primitive and animism lived in the midst of ignorance and superstition. But within a short period education has transformed them from animism to Christianity. They abandoned their primitive way of life and relinquished their old practices, belief and old tribal faith. Thus, education plays a vital role in changing the socio-cultural fabric of the Mizo society, and helped the development of human personality, social mobility, occupational changes, rise of professions, social and political awareness and economic development.

The Mizos belongs to Mongoloid racial group and are believed to have migrated to the present habitat from the Chin Hills of Burma (Myanmar). The word 'Mizo' in Lushai language means 'Man of the hills or highlanders'. Now the word Mizo embraces all the Lushais and a kin tribes. The terms Mizo is a generic terms and it stands for several major tribes and sub-tribes.⁷ The Mizo language belongs to Kuki-Chin Group of language of Assam – Burmese Branch of Sino-Tibetan linguistic family.⁸

In the absence of any written documents it is extremely difficult to give a Chronological history of the Mizo migration. Moreover, there was no record of any contact among the tribes residing in Mizo hills and Chin Hills with the people in other areas. Folklores says that they were inhabitants of the Shan states in Burma and left their home because of great famine. Another legends say that the Mizo came from 'Chhinlung'. After a great darkness and catastrophe, the ancestors of the Mizo were said to have come out of the huge cave.⁹ Nevertheless, the history of the Mizo can be traced to their settlement in Burma. They were in Chin Hills roughly from 1400 AD to 1700 AD. It is thus, believed that the Mizo had migrated towards their present habitat following different routes and at different stages. The area now known, as 'Mizoram' was inhabited by the tribes who were driven out and were later absorbed into Mizo tribe.¹⁰

The physiography of this region is characterised by rugged terrain, steep slopes and deep river valleys, where innumerable streams and rivers flow. The physical setting has kept this area to remain isolated from the outside world. In this context the location of Mizoram can be identified as the '*Areas of Isolation*'. Thus, the physical setting have gave rise to socio-cultural, economic and political isolation from outside influence for centuries.

After the occupation of their present homeland, the Mizos lived in isolation away from the fertile river valley, i.e., '*Areas of Attraction*'. Their spatial distribution was characterised by clustering in few areas, which is by and large

unsuitable for settled agriculture. They practiced jhum cultivation, which was the only source of their livelihood. Moreover, the restricted nature of interaction with other communities have permitted the continuation of old tribal order and arrested socio-cultural interaction and economic development. As a result of this, Mizoram continue to remain '*terra-incognita*' from the outside world.

With the passage of time, however, the occupation of this area by the British and the coming of the Christian Missionaries broke this isolation. The British military expedition known as '*Chin-Lushai Expedition*' was launched in 1889-1890. Most of the Mizo chiefs were subdued in 1893, which mark the beginning of new era '*The British rule in the Lushai Hills*'.¹¹ This period coincided with the arrival of Christian Missionaries that in the year 1894 two pioneer Missionary *J.H. Lorrain* and *S.W. Savidge* came to Aizawl, under the *Arthington Aborigines Mission*.*

Traditionally, Mizo society was close-knit, simple and homogeneous society. The Mizos have their own traditional institutions in which they have been imparting oral instruction and training to their youth for shouldering social responsibilities when they turned into adulthood. '*Zawlbuk*' (Bachelors Dormitory) was not only the abode of youth but also an important social institution and a place where the youth was shaped and moulded to a responsible member of the society.¹² *Zawlbuk*

* In England, a wealthy Christian, Robert Arthington, on hearing of Winchester's death (a tea planter) in the Lushai said (23rd January 1871) became greatly burden to send the Gospel to the fierce headhunting tribes of North-East India. So he established the Arthington Aborigines Mission.

acted as a social institution and served as a training centre. It was the most important institution in the village organisation and exercise the greatest influence in establishing the social norms and customs.¹³

The dawn of 20th century brought the Mizo society into a new phase of transition especially in the field of education as Christianity and formal education had arrived in simultaneously. After the arrival of the two pioneer Missionary, an attempt was made to spread formal education among the Mizos.¹⁴ The most important work on Lushai language was the introduction of alphabet by the two pioneers Missionary. For this purpose they chose the Simple Roman Script with a phonetic form of spelling.¹⁵ They also prepared a book on “*A Grammar and Dictionary of the Lushai Language*” published by the British Government at Shillong in 1898.¹⁶ The introduction of alphabet and a Grammar and Dictionary in Lushai language had laid the foundation of education in Mizoram.¹⁷

Even though the first formal school was opened at Aizawl on November 1893 and similar schools were opened at Lunglei and Demagiri in 1894. These schools were not available for the Mizos because it was meant for the children of the sepoys and moreover, the medium of teaching was Hindi.¹⁸ *Lorrain and Savidge*, the two pioneers Missionary started the first formal school for the Mizos after they introduced alphabet in 1894.¹⁹ Although *Lorrain and Savidge* did not remain for long in Lushai Hills, after their departure, the Welsh Missionaries such as *D.E.*

Jones, and Edwin Rowlands continued the pioneering works of the two Missionaries and established a new regular school for the Mizos.²⁰

Since the British Government was mainly responsible for maintaining law and order situation. In 1904, they handed over the responsibilities of primary education entirely to the Missionaries. From 1904, primary education came under the responsibilities of the Missionaries with some financial grants from the British Government.²¹ With the help of new convert and a few financial grants from the government, the Missionaries started opening more schools. They also gave special attention to female education. In 1904, Mr. Jones opened Girl's school at Aizawl, and later a boarding school for girls was started at Serkawn in 1907.²² The enthusiastic efforts of the Missionaries and their intention of spreading Christianity; they opened more schools in the interior and distant villages because education became an effective instrument in spreading Christianity.²³

In the beginning education made a little impact especially among the chiefs, the elders and their followers. They remained adamant for a long time to send their children to Mission Schools because they believe that Christianity and education would do away with their traditional power and authority.²⁴ On the other hand, the commoners were the first to be attracted to the western type of education because they were the early convert and they considered it as an avenue to get rid from cultivating hard land (jhum cultivation). Education, thus, become instrumental in bringing about individual upward mobility, because the Mizos identified education

with good jobs, medical care, better material life and social status. The educational policy generated a feeling that education and Christianity was the passport to salaried jobs that would bring freedom from the uncertainty and toil of jhum cultivation.²⁵

The spread of education may also be attributed to the dwindling powers and position of the traditional elites in the face of modernisation process brought by the British administration and the consequent sudden interest of the traditional elites in Western education. Moreover, western education provides an avenue for getting government jobs under the British administration. Government jobs also become the new locus of prestige comparable to the position of the traditional elites because incumbent were free from manual labour in the jhum fields. As a result of this education become an important criteria for attaining prestigious position among the people.²⁶

During the British rule in the Lushai Hills, the spread of education under the responsibility of the Christian Missionaries was obviously slow as compared to the post independence period. There were about 10 Lower primary schools in 1901 and the literacy rate of the Lushai Hills was only 0.93 percent. In 1941, the literacy rate had increased to 19.48 percent as against 6.28 percent in 1921. During this time there were only 261 primary schools and about 10 middle schools in the entire Lushai Hills established by the Church with the help of some financial grant from the government. Therefore, it was obvious that the major factors for the slow spread

of education before the independence was the isolation and backwardness of the region on the one hand, poor economic condition, non-interference of the government and the absence of developmental activities on the other.

After the independence of India, within the state of Assam, Lushai Hills became Autonomous District Council in 1952. With the implementation of the first Five Year Plan, systematic development of the region started. Since then Mizoram witness a significant changes and development in various aspects more evidently in the field of education. Mizoram came to be known for its high literacy rate in India and after the attainment of Union Territory in 1972. With the attainment of statehood in 1987, Mizoram became the second highest literate state in India next to Kerala. The quicker spread of education after 1987 can be observed from the growth and expansion of educational institutions in both rural and urban areas, increased in the number of enrolment, and the growth of male and female literacy rate in both rural and urban areas. According to the latest Census report, i.e., 2001, the literacy rate of Mizoram was 88.49 percent as against 82.27 percent in 1991. Thus, from a mere 0.93 percent in 1901, Mizoram had achieved a high percentage of literacy rate, which was one of the highest among the states of India.

Apart from the above analysis, the role of education in Mizo society was very significant for it acted as great agent of change. Education has produced several changes in the socio-cultural fabric of the Mizo society. The traditional institution responsible for transmission of Mizo culture '*Zawlbuk*' has been replaced by formal

education, the oral tradition also got enriched by written expression. Education has also brought social and individual upward mobility. The traditional festivals, feasts and ceremonies are no longer celebrated. The old religious belief and blind faith are no longer prevalent. The practice of village fights and headhunting are no longer status symbol in Mizo culture. The traditional pattern of drinking rice-beer has undergone several changes. The people have more rational and the habit of performing sacrifices has been discontinued. The educated young men and women are flexible to retain the enduring elements of material and non-material culture and to eliminate which becomes old. All these socio-cultural changes were undoubtedly the outcome of education.

Finally, from the above analysis, it can be observed that the spread of education in Mizoram has been remarkable with a short span of time in spite of their recent exposure to the outside world. This was evident from the fact that the Mizos were entirely illiterate prior to the arrival of the British and the Missionaries but today Mizoram has become the second highest literate state in India. Thus, the spread of education among the Mizos present a distinct example and it is interesting to note that the quick and uniform spread of education when compared to the other communities of Northeast India was quite remarkable. Moreover, the spread of education was characterised by a far greater uniformity over space and time. Therefore, the factor responsible for the quicker and uniform spread of education and the attainment of a very high literacy rate within a short span of time deserved a special attention and is worth analysing.

1.3 Survey of Literature

In order to reconstruct and to get an insight into the historical past, several information has been obtained from the pioneering works of several writers, historian and researcher. The present work obtained various information particularly on the origin of the Mizos and their migration to their present habitat. Apart from this, the Mizos traditional socio-cultural characteristics and their traditional system of informal education have been taken from various sources.

Thus, several information pertaining into the origin, migration and socio-cultural characteristics can be found from the pioneering works of several Mizo writers notably among them were *Rev. Liangkaia, Dr. C.L. Hminga, Lalthangliana, K. Zawla, Zatlunga and Challiana*. Apart from this, the works of non-Mizo contemporary writers such as *T.H. Lewin, McCall, A. Meckenzie, A.S. Reid, R.G. Woodthrope, N.E. Parry, J.D. Baveja, N. Chatterjee and B.K. Lahiri* also enriched our understanding about the historical past of the Mizos.

Lots of information has also been borrowed from various reports, official documents, written articles and books. The political history of the Mizos, the coming of the British and the annexation of the Lushai Hills by the British can be found from the above-mentioned sources. The political history, the annexations of the Lushai Hills and the later political development in the region have been obtained from the books written by *T.H. Lewin, McCall, A. Mackenzie, A.S. Reid, Lt. Col. J.*

Shakespeare, R.G. Woodthrope, Sir Robert Reid, C. Hermana, Dr. Nanthara and Chaltuahkhuma.

The history of the coming of Christian Missionaries and their pioneering works among the Mizos, which have helped the spread of Christianity, can be found on the books written by several writers and Missionaries such as *J.H. Lorrain and F.W. Savidge, J.M. Llyod, H.W. Carter, Federick Downs, E. Chapman and M. Clarke, Rev. Zairema, Rev. Zaithang, Dr. C.L. Hminga and Rev. Saiaithanga.*

Finally, the beginning of formal education among the Mizos can be traced back after the arrival of the Christian Missionaries. They introduced alphabets in Mizo language and started opening schools. The works of the Christian Missionaries in the field of education can be found from various sources such as official documents, reports, written articles and books. Apart from this, the spread and development of education especially during the pre-independence period can be found in the work done by *J.M. Llyod, Dr. J.V. Hluna, R.L. Rokhuma, Lalbiakliana and C. Lalkunga.*

1.4 Objectives of the Study

The basic objectives of the study are –

1. To develop an understanding of the traditional Mizo social-cultural characteristics at the time of British occupancy.

2. To examine the role of the British Government and the Christian Missionaries on the spread of education.
3. To analyse the factors responsible for the spread of education and the growth of literacy rate after the independence of India in the study area.
4. To assess the level and spatial variation of education in Mizoram.

1.5 Data Base and Methodology

The data base of the research work consists of both secondary and primary sources of data including Census of India. Apart from Census of India, published materials such as Gazetteers, Travelogues, District Statistical Handbook of Mizoram, Reports on Block Statistics (Government of Mizoram), Journals, Magazines, Published Articles etc have been used extensively for this work. The other sources of data include collection of information from various educational institutions such as primary, middle and high schools and also from several colleges. Apart from this, relevant information for this research work have been obtained from government offices and library such as Directorate of Economics and Statistics, District Employment Office, Block Development Offices, Mizoram Board of School Education, Higher and Technical Education, Directorate of Census Operation, Aizawl and also State Central Library, Aizawl, and North Eastern hill University Library, Shillong.

Three types of questionnaires were constructed and used for data collection.

These are:

1. State Level Questionnaire designed to collect information from primary sources namely Education Department Directorates and others concerned officials.
2. Area Level Questionnaire to elicit information on organisation and administration of education at the divisional /District /Block levels and from the officers in charge of the area
3. Institutional Level Questionnaire to collect information from institutions and their heads.

The study of historical development of education in Mizoram is mainly based on the official documents preserved in Assam Secretariat Records and Archives, Dispur, Aizawl Records Office, Aizawl, Aizawl Theological College Library, State Central Library, Aizawl. Besides, official reports, minutes, and gazetteers, contemporary works done by the non-Mizos in English and by Mizos in Mizo language have been consulted and utilised.

The spreads of education in Mizoram have been carried out primarily by trying to understand the historical development of Education. Apart from this the growth of literacy rate, a general overview of the factors, indicators and levels of education in the study area have been examined and analysed.

The historical development of education and the growth of literacy have been analysed by dividing the time period into two different phases, viz., the British and Christian Missionary period and the post-independence period. The growth and

development of education in the post-independent period was further divided into three different periods such as Mizoram under District Council, Union Territory and State. The growth and development of education in these three different phases have been examined. These comparative studies have enabled us to get an insight into the changes taking place in each different phase.

To develop an understanding the factors responsible for the spread of education, firstly, the Mizo traditional socio-cultural characteristics and the traditional system of informal education have been analysed. Secondly, how far the role of the British and Christian Missionaries has helped the spread of education among the Mizos have been examined. Finally, the factors responsible for the quicker spread of education and the growth of literacy rate in the post-independent period have been examined and analysed.

To get an insight into the spread of education several indicators have been taken such as the growth of literacy rate, increase in the number of educational institutions in both rural and urban areas, increase in the number of male-female enrolment, and also increase in the number of male and female literates in both rural and urban areas.

In order to understand the spatial variation of education in the study area, Community Development Blocks have been used as the unit of study. This was in accordance with the administrative division in which Mizoram was divided into

twenty Community Development Blocks. The number of Community Development Blocks was increased to twenty-two in 1998. The size and extent of the Community Development Blocks was not uniform and also the number of villages and population varies depending on the size and location. By using this administrative division in spite of the availability of other divisions, which were either large or small in their size and extent. Thus, Community Development Blocks as the unit of study appeared to be the most suitable for the study of spatial variation at the micro level. Besides, the other advantages of using Community Development Blocks was the availability of definite boundaries in which the different phenomena observed could be easily shown and illustrated on the maps and diagrams. Thus, by taking Community Development Blocks as the unit of study enable us to understand the spatial variation.

The levels of education have been assessed primarily by classifying the literates into (a) primary, (b) middle, (c) higher secondary and (d) college. For a better understanding of the levels of education, these classifications have been made between male and female.

Finally, maps and diagrams have been prepared by using different and suitable cartographic methods whenever it was found necessary and applicable which would better serve the purpose of this research.

1.7 Study Area

Mizoram located in the northeast corner of India lies between 21°56'N – 24°31'N latitudes and 92°16'E – 93°26'E longitudes. It covers an area of 21,081 square kilometres. Its location is strategically significant from geographical and political point of view and shares a common international boundary of about 585 Km with Bangladesh and Myanmar.

The Tropic of Cancer, i.e., 23°30' N latitudes passes through the southern part of Aizawl district. This imaginary line divides the region into two almost equal parts. Mizoram is bounded on the north by Cachar district of Assam and by the State of Manipur, on the east by the Chin Hills of Myanmar, on the west by Chittagong Hill Tract of Bangladesh and by the State of Tripura.

The physiographic set up of Mizoram is composed predominantly of mountainous terrain of tertiary rocks consisting mainly of sandstones and shales. The topographic features can broadly be classified into mountainous terrain, ridge and valleys. The mountain ranges are inclined north to south direction in parallel series. Narrow and deep river valleys separate these ranges from one another. The elevation ranges from 40 metres at Bairabi to 2157 metres at Blue Mountain. There are only few small patches of flat lands that are mostly '*intermont plains*'.

There are numerous river and streams that drain the region, flowing either in the north or south direction. The rivers, streams or their tributaries run through the

depression and gorges forming '*Angular Dendritic*' drainage across the topographic depressions and highs.

The region owing to its tropical location enjoys a pleasant climate and falls within the influence of 'South West Monsoon'. It receives an adequate amount of rainfall, about 250 cms annually. The southern and western part receives a heavier rainfall. The summer temperature ranges between 21°C – 31°C, while winter records temperature between 11°C - 23°C. Thus, it can be seen that there is not much fluctuation regarding range of temperature throughout the year.

The physical factors like location, climate and soil has led to an abundant growth of vegetation throughout the region, although much of the original growth have been exploited by the practice of shifting cultivation and by other commercial purposes. Three broad forest types such as tropical, semi-evergreen and mountain sub-tropical forests are found in the region with variety of economically useful species.

1.8 Definition and Terms/Words

For a better understanding of the terms used in this study, the following explanation have been given for the various terms or words used in the present study–

1. *Education*

The term *Education* in the present study refers to formal education. Formal education simply means acquiring the art of reading and writing in any language. Thus, it must be noted that formal education begins with the learning of how to read and write. A person who can read and write in any language with understanding can be said to have a formal education or literate

There was no formal education among the Mizos during the pre-British period, as they had no written script or alphabet. It was only after the arrival of the Christian Missionaries an attempt was made to translate the Lushai language to writing form. Thus, formal education begins with the introduction of alphabet in Lushai language by the two pioneers Missionary J.H. Lorrain and F.W. Savidge. For this purpose they chose a simple Roman script with a phonetic form of spelling.

2. *Literate*

According to Census of India, a person who can both read and write with understanding in any language is to be taken as literate. A person who can merely read but cannot write is not literate. It is not necessary that a person who is literate should have received any formal educational standard. Therefore, in the present study, a person who can both read and write in any language with understanding is taken as literate.

3. Literacy Rate

In the present study the term literacy refers to the total number of literate persons excluding children in the age group between 0-6 years living in a particular area. Literacy rate has been calculated in terms of percentage. Likewise literacy rate in the present study means the total number of literate population calculated from the total population in the study area. Similarly male and female literacy rates were calculated out of the total male and female population respectively. As mentioned above all the children in the study area who are in the age group between 0 and 6 year are not included in the literate population.

4. Lushai and Mizo

The term 'Lushai' and 'Mizo' in the present study are synonym. They refer to the same people, the native of the present Mizoram.

5. Lushai Hills, Mizo Hills and Mizoram

These names are the same, they refers to the same area. The present homeland of the Mizos was first known as Lushai Hills. The British first gave this name, which was used as the official name by the British administration. The name Lushai Hills was changed into Mizo Hills District in 1954 and remained unchanged till the independence of India. After attainment of Union Territory in 1972, it came to be known as Mizoram.

6. Educational Institution

In the present study educational institution refers only to primary schools, middle schools, high schools, higher secondary and colleges in the study area.

1.9 Chapterisation

The present research work is divided into seven chapters. The details and summary of the different chapters are as follows –

The first chapter was a brief introduction of the present study. In this chapter the importance of education have been discussed, it also deals with the general overview of the present study about the subject matter, its relevance and the importance of the present study and the review of literature have been mentioned. It also deals with the objectives of the study; hypotheses, the data base and methodology used in this research work, the study area and the definition of terms are presented in the first chapter.

The second chapter, firstly, deals with the physical setting of the study area. Here the physical aspects such as physiography, drainage, climate, soil and natural vegetation of the study area have been mentioned. Secondly, an attempt was made to present about the origin of the Mizos, their original homeland, the reasons for their migration and the occupation of their present homeland. Apart from this, after the occupation of their present homeland, the Mizos came into contact with the British that resulted in the annexation of the Lushai Hills and come under the British rule till

the independence of India. Thus, brief political histories of the Mizos have been mentioned in the chapter.

The third chapter deals with the traditional socio-economic characteristics of the Mizos and their traditional system of informal education. A brief socio-cultural characteristic that was found necessary has been mentioned. The latter part of this chapter deals with the traditional system of informal education among the Mizos.

The fourth chapter deals with the coming of the Christian Missionaries and the beginning of formal education among the Mizos. In order to provide a brief historical background of education in the study area, the detail works of the Christian Missionaries for the spread of education have been mentioned. The works done by the Christian Missionaries such as introduction of alphabets, beginning of schools, the system of teaching and learning and the medium of instruction have been mentioned briefly. Apart from this, the roles of the British Government towards education were discussed. This chapter also deals with the progress of education and the problems faced by the Christian Missionaries.

The fifth chapter deals with works of the Christian Missionaries especially after they had taken the full responsibilities of education in the study area. This chapter discuss the spread of education and the progress before the independence of India. Moreover, it also deals with British Government policy on Mission education. In this chapter a comparative study have been made about the spread of education

before and after independence of India. The first part deals with the progress of education during the British and Christian Missionaries period. The latter part deals with the progress of education after independence of India. The progress of education in the post-independence period was made with reference to the growth of literacy rate, the increase of educational institutions and enrolment.

The sixth chapter was a brief analysis of the growth, pattern and levels of education in the study area. The study of the growth, pattern and levels of education in these two periods, was made with special reference to (a) block-wise literacy rate, (b) male-female literacy rate in both rural and urban areas, (c) rural-urban literacy rate, (d) the growth and distribution of educational institutions, (e) growth and pattern of enrolment in educational institution, (f) pattern of male-female enrolment in different class or level, (g) block-wise distribution of educational institutions and (h) rural- urban distribution of educational institutions.

The last chapter was the summaries of the various chapters and the major findings derived from the present study. It also offers certain suggestions, which may bear some relevance for the improvement of education in the study area.

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CHAPTER – II

PHYSICAL SETTING

Mizoram, the 23rd state of the Indian Union comprises one of the seven sisters states of northeast India lies in the extreme north-eastern corner of India. Its location falls within the Meridian of 21°56' N – 24°31' N latitudes and 92°16' E – 94°26' E longitudes. The Tropic of Cancer, i.e., 23°30' latitudes passes through the centre of the state. This imaginary line divides the state into two almost equal parts, one lying in the tropical region and the other lying in the sub-tropical region.

Mizoram has a total geographical area of 21,081 sq. km., which is only 0.64 percent of the total area of the Indian Union and is the fifth smallest state in India. The length of the state from north to south is about 285 km and its width from east to west is about 120 km.

The location of Mizoram occupies a great strategic importance as it shares a total of about 1632 km common boundaries with Myanmar and Bangladesh. The state is bounded on the north by Cachar district of Assam and by the state of Manipur. On the east and south by Chin Hills of Myanmar. On the west by Chittagong Hill Tract of Bangladesh and by the state of Tripura.

2.1 Physiography

The physiography of Mizoram is composed predominantly of mountainous terrain of late tertiary consisting mainly of sandstones and shales. The mountain ranges are inclined north to south direction in almost parallel series. These ranges are separated from one another by deep and narrow river valleys with only few and small patches of flat lands, which are mostly intermont plains.

The terrain of Mizoram is young and immature. It shows a prominent relief features with steep slopes and is undergoing denudation in response to various exogenetic process. Since the terrain is young, the geomorphic features do not show much diversity in the formation of landforms. Most of the landforms are erosional in nature. The dominant process in evolution of these forms is the action of running water.

Based upon relief, drainage, lithologic and structural set-up the landforms of Mizoram can be broadly classified into the following units:

2.1.1 *The Mountainous Terrain*

The eastern part of Mizoram has been classified as mountainous terrain. The average relief in the region is higher and the slopes are steeper than the western region. The relief in this region varies between 400 metres to 2158 metres and the average elevation here is about 1500 metres. The slopes are very steep and altitudinal difference between hill tops and valley varies between 200-600 metres.

The ranges are mostly aligned in north-south directions. The important ranges are - in the northeast corner runs the *Saikal Range*. The highest peak of this range is *Lengteng* 2149 metres ASL. The other high peaks are *Naunuarzo* 2141 metres ASL and *Sur* 2018 metres ASL respectively. In the central part south-east of Aizawl district there are *Chalfilh and Tawi Range* with the elevation of 1905 metres and 1889 metres respectively. The other ranges are *Mawmrang, Chalfilh, Saikal, Hmuifang and Reiek* ranges. Blue Mountain (*Phawngpui*) with an altitude of 2158 metres lying in the southeast is the highest peak in Mizoram.


2.1.2 Ridges and Flat Lands

The central and western part of the state shows characteristics of ridges and flat lands (valley or low lands) type of topography. This type of relief features covers nearly half of the area of Mizoram. The relief is generally low ranging between 40 metres-1550 metres ASL, with an average elevation of about 700 metres ASL. The slopes are generally steep on the western side of the ridge and the difference in elevation between valleys and the hilltops ranges between 100-200 metres. Some of the prominent ranges here are *Reiek* range and *Hachhek* in the western part of Aizawl district.








There are only few patches of flat lands and they are mostly intermont valley plains located in the midst of hills and narrow valleys. These plains are believed to have been formed in the beds of silted-up lakes as they are covered by rich alluvial soils. The largest plain is located at Champhai in the east has a maximum length of

MIZORAM RELIEF MAP

10 0 10KM.



HEIGHT IN METRES

-  1800 & ABOVE
-  1500-1800
-  1200-1500
-  900-1200
-  600-900
-  300-600
-  BELOW 300

only 11.30 km. The next largest plain is at *North Vantai* in the south-eastern part of Aizawl district. There are also numerous small patches of flat lands like *Thenzawl, Tuisenhnar, Zawlpui, Phaisen, Chhimluang, Bairabi, Chamdur, Phura etc.*

2.2 Drainage

The drainage pattern of Mizoram is virtually shaped by its physiography and the geological structure. Mizoram as a whole is mountainous and parallel ranges trending north-south exist. The drainage thus follows the Synclinal Valley between the parallel ranges. The state of Mizoram is drained by a number of rivers, streams and rivulets of various patterns which runs through the depression and gorges and consequent types shows trellis, dendritic as well as parallel drainage patterns across the topographical depression and highs.

Most of the drainage originates in the central part of the state and flows either towards north or south direction. The valleys are narrow and the rivers at various places formed deep gorges. The upper courses of the rivers are often intervened by waterfalls. The area receives a considerable amount of rainfall during summer, since most of the streams are not perennial in nature. Their volume is very limited in dry season, whereas they swell rapidly during monsoon season.

The major drainage systems of Mizoram can be analysed as follows:

2.2.1 *Tlawng Drainage System*

The river *Tlawng* is the longest river in Mizoram (102 km). It originates from Zopui hill at the heights of about 1395 metres. The river flow from south to north in the western part of Mizoram. The major tributaries are river *Tut* and river *Teirei* from the western bank. These two rivers flow almost parallel with the river *Tlawng* for about 60 km and 40 km respectively before they join the main river *Tlawng*. After confluence with its tributaries *Tui* and *Teirei* the river *Tlawng* enters Cachar district and eventually falls into Barak near Badarpur. The river is navigable by small boats throughout the year and is regarded as the most important river in Mizoram.

2.2.2 *Tuirial Drainage System*

The next important river flowing northward is *Tuirial*; it originates from north *Chawilung* hill in Aizawl district. The river is about 65 km inside the state. The important tributary is river *Tuirhul*, which joins the main river *Tuirial* from the eastern bank after flowing almost parallel for about 29 km. *Tuirial* flows northward and join Barak river in Assam. This river is also navigable by a small boat for a considerable length.

2.2.3 *Tuivawl Drainage System*

The river *Tuivawl* originates near *Chhawrtui* village. *Tuivawl* and its tributary *Tuival* form an important drainage system in the north east part of

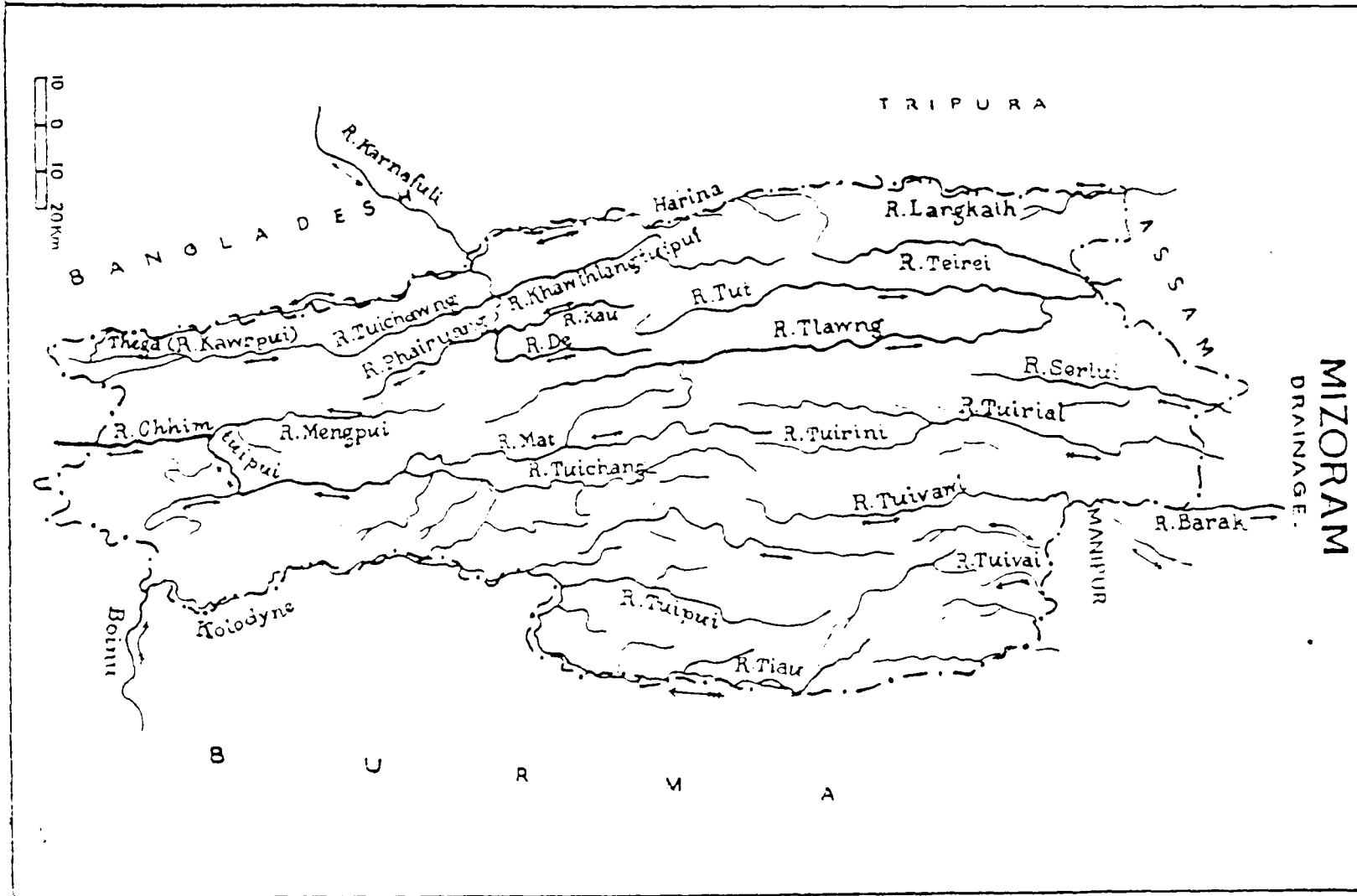
Mizoram. These rivers form the borderline between Mizoram and Manipur to a great extent and finally joins Barak river.

2.2.4 Tiau Drainage System

The eastern part of Mizoram is drained by the *Tiau* drainage system. River *Tiau*, which flows for about 88 km, forms the boundary line between Mizoram and Myanmar. The river *Tiau* rises from the north east corner of Mizoram near *Khuangphah* village, and flows in a southward direction. River *Tuipui* is the main tributary which flow almost parallel to it. The river *Tiau* after confluence with its tributary river *Tuipui* meets river *Chhintuipui* in an opposite direction.

2.2.5 Chhintuipui Drainage System

Chhintuipui river is the biggest river in Mizoram. This river drained the south-eastern part of Mizoram and forms the boundary line between Mizoram and Myanmar. It originates from the western part of Myanmar near *Fanum* village and flows in southward direction. It enters Mizoram near *Sabawngte* village from which it takes northward direction and meets river *Tiau* in an opposite direction. From this point the river flows north-west direction and meets *Tuichawng* river near *Hnahtial* and eventually flows southward where the tributaries *Mat* and *Mengpui* confluence it.



2.2.6 *Khawthlangtuipui Drainage System*

The *Khawthlangtuipui* form the drainage system of the south-western part of Mizoram. The river *Khawthlangtuipui* originates near *Saithah* village in Aizawl district. The river flows southward forming a boundary line between Mizoram and Bangladesh. After flowing for about 105 km, it turns south-west direction and enters Bangladesh through Tlabung. *Khawthlangtuipui* has several important tributaries such as *Kawnpui*, *Tuichawng* and *Phairuang*, which joins it from the south. Rivers *Kau* and *De* flows parallel to it from the south for a considerable length. This drainage system shows both rectangular and parallel pattern.

2.3 Climate

Mizoram enjoys a moderate climate owing to its tropical location. It is neither very hot nor too cold throughout the year. The region owing to its tropical location enjoys a pleasant climate and falls within the influence of south-west monsoon. As such the region receives an adequate amount of rainfall. The climate of Mizoram is humid tropical characterised by short winter, long summer with heavy rainfall.

2.3.1 *Temperature and Rainfall*

An important climatic characteristic of Mizoram is that the temperature does not fluctuate much throughout the year, except in the low-lying areas. The highest temperature is experienced in the month of June and July, while December and January records the lowest temperature. In autumn, the temperature is usually

between 18°C to 25°C, while the winter temperature records between 11°C-23°C. The summer temperature varies between 20°C-31°C. During the last three decades steady increase in temperature has been noticed mainly due to large-scale deforestation and mismanagement of environment.

Mizoram enjoys moderately heavy rainfall. It receives heavy rainfall from the month of May to September. July and August are the wettest months. The average rainfall is 250 cms annually. The north-western part of the region receives the highest rainfall of about 350 cm annually. The rainfall also increases southward with the increase in humidity. While July and August are the rainiest month, December and January are the driest months.

2.4 Seasons

Based on the variation in temperature, rainfall and general weather conditions, three types of seasons can be observed in Mizoram. These are:

2.4.1 *The Cold or Winter Season*

This season starts from November and last till February. The temperature during this season ranges between 11°C-23°C. The diurnal temperature varies from 8°C-24°C. The season is pleasant, refreshing with clear blue sky without any patch of cloud. Morning mists are common phenomena especially in the valley and low lying areas which gives an enchanting view resembling a wide stretches of ice-sheets. This season receives less amount of rainfall.

2.4.2 The Warm Season

The warm season begins from March and lasts upto early part of May. The temperature during this season ranges between 19°C-30°C. The early part of this season is characterised by bright sunshine and clear blue sky but the latter part of the season experienced thunderstorms preceded by dust raising squall. Maximum diurnal temperature sometimes reaches 32°C. Due to the absence of cloud covering maximum insolation is received during this season and is the hottest season.

2.4.3 The Rainy Season or summer

This season is the longest in Mizoram and lasts for nearly six months starting from late May till October. The season starts with violent storms, which swept the whole region from south-west through Bay of Bengal. The rainfall is heavy from May to September and about 40 percent of the annual rainfall is received during July and August. The heavy downpours of rainfall sometimes are associated with hailstorm and thunder. This is the season when cyclonic rains are often experienced. The temperature during this season is high but normally brings down by heavy precipitation.

2.5 Natural Vegetation

Mizoram has an abundant growth of vegetation. Out of the total geographical area 21081 sq. km, more than 15955 sq. km is covered by vegetation, which accounts for nearly 75 percent of the area of the state. Its tropical location, adequate rainfall and moderate temperature, etc favours the luxuriant growth of vegetation.

Besides, climate the major factor that influence the geographical distribution of forest in Mizoram are latitude, elevation and nature of soil. The natural vegetation of Mizoram can be divided into three main broad types:

2.5.1 Tropical Evergreen Forest

This type of forest is found where rainfall is fairly high. It is found abundantly in western part bordering Tripura and Bangladesh. The important timber species are *Thlanvawng* (*Gmelina arborea*), *Ngiau* (*Michelia champaca*), *Lawngthing* (*Dysoxylum sinectariferum*), *Muk* (*Cardic wallichii*), etc.

Important bamboo species in this region are *Mautak* (*Melocana bambusoides*), *Rawthing* (*Bambusa Tulda*), *Rawnal* (*Dendrocasamus-Longispathus*), *Phulrua* (*Dendrocalamus Hamiltoni*), etc. Besides these bamboos of different varieties are abundantly grown.

Some species of ecological importance found in this region are, *Khuangthli* (*Bischofia javanica*), *Lenhmui* (*Eugenia Jambolana*), *Theivawkmit* (*Tarena odorata*), *Theitat* (*Artocarpus Lokoocha*), *Hmawng* (*Ficus benghalensis*), etc.

Other common species found in the tropical evergreen forest are: *Tatkawng* (*Artocarpus chaplasha*), *Thingthli* (*Myristica longiflora*), *Pang* (*Bombax Insigne*), *Kangtek* (*Albizia Procera*), etc. Besides these, there are a great varieties of undergrowth species growing abundantly here and there.

2.5.2 Tropical Semi-Evergreen Forest

This type of forest covers about 50 percent of the total geographical area of Mizoram. It is found in the central part of the region starting from Chhintuipui River in the south to Manipur border in the north. Important timber species are: *khiang* (*Schima wallichii*), *Char* (*Terminalia Mycroicarpa*), *Zuang* (*Buabanga Sonneratioides*), *Thingdawl* (*Tetrameles nudiflora*).

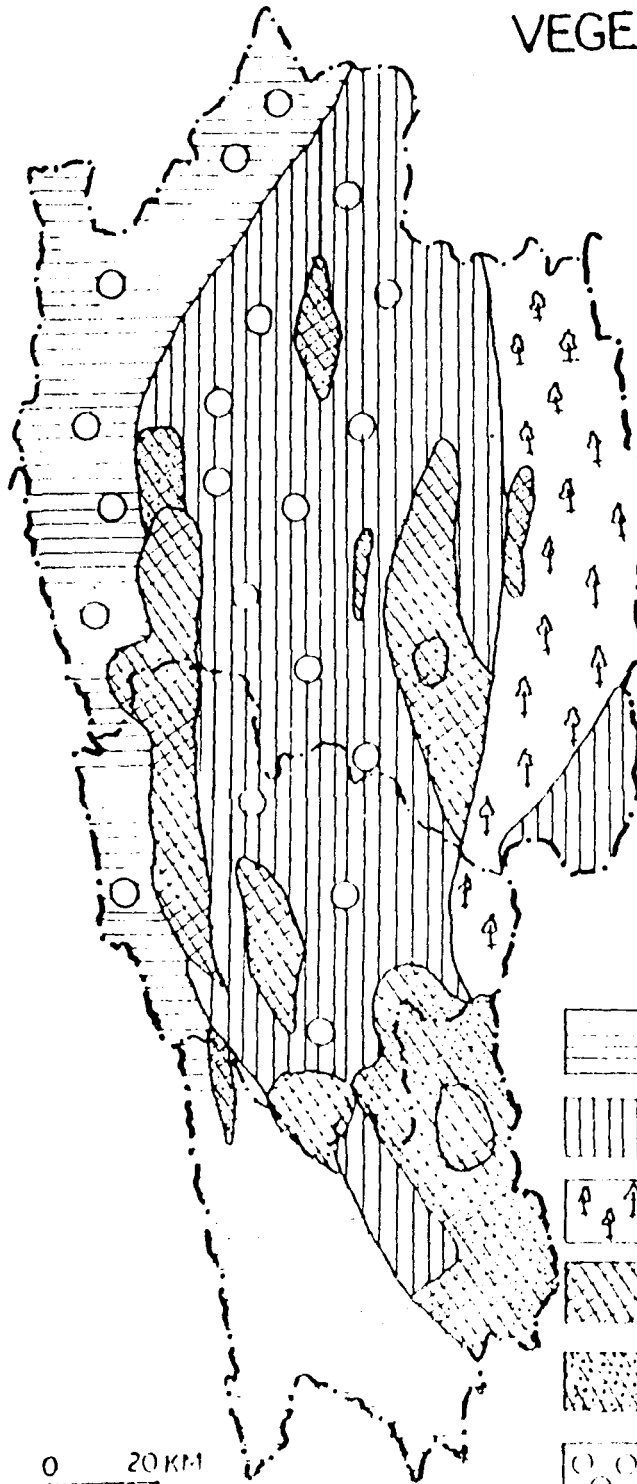
Some of the domestic species found in this type of forest are *Vaiza* (*Hibicus Macrophyllus*), *Kawtebel* (*Samecurpus* (*Sabpunduriformis*), *Zawngtah* (*Parkiaroxburghii*), etc.







Among the common species found in this forest are: *Tlangham* (*Lyonia Ovalifolia*), *Hlai* (*Quercus helferiana*), *Fartuah* (*Erythrina stricta*), *Thingsia* (*Castanopsis Tribuloides*), *Vaube* (*Bauhinia Variegata*), *Phunchawng* (*Bombax Malabaricum*), etc.

2.5.3 Mountain Sub-Tropical Forest

This type of forest are found on a higher ridges, mostly confine in the eastern fringe of the region. They are also found in the strip of ranges in the western part around W. Bunglemun and isolated part in Sangau area in the south. The forest of this type is dominated by *Chhawkhle* (*Rhododendron*), *Tlaizawng* (*Prunus Ceracoides*), *Sunhlu* (*Embllica officinalis*), *Fah* (*Quercus dealbata*), *Khawmhma*

MIZORAM VEGETATION



-  TROPICAL EVERGREEN FOREST
-  SUB-HIMALAYAN SEMI EVERGREEN FOREST
-  SUB-TROPICAL PINE FOREST
-  SUB-TROPICAL HILL FOREST
-  MIXED FOREST
-  OVER LAPPING BAMBOO

20 0 20 KM

(*Rhus Javanica*) and only few species like *Far* (*Pinus Kesiya*), *Then* (*Quercus xylocarpa*) are found in this forest.

Other important common species are: *Sihneh* (*Eurya Symlocina*), *Phuihnam* (*Clerodendron*), *Katchat* (*Didymochlaena Truncatula*), etc are grown abundantly.

It is however, to be noted that many of the species mentioned above are found to be grown throughout the state of Mizoram irrespective of the classification of the forest types. For instance, bamboo is found almost everywhere except at the higher ridges and elevation and in fact covers about 75 percent of the total vegetable area of Mizoram.

Finally, the vegetation of Mizoram has undergone several changes tremendously due to continuous onslaught by man, especially by the jhum or shifting cultivation, heavy exploitation and maltreatment by burning of forest. Most of the natural thick forests have been degenerated and almost become a barren land.

2.6 Soil

The soil of Mizoram is dominated mainly by loose sedimentary formation. They are generally young, immature and sandy. Derived soil with red, loamy texture is also found with high level of laterite. The lateritic soil with high percent of acidity is a common characteristic. The soil is generally poor in potash and phosphorous. The pH value varies from 4.1 to 5.8. The organic carbon content in the soil is also

found inadequate. Due to heavy rainfall, the soil is mostly weathered and leached. They are known as laterites, which consist of silicates, aluminium oxide and iron oxide. Being low in humus content, their colour is yellow, reddish and extremely porous.

The hilly terrain where the slopes are steep, the soil are highly leached, poor in bases, rich in iron and low in pH value. They have wider occurrence as compared to other types of soil. The soils on the top of ridges are mostly shallow and underlain by weathered rock and have thin depth. They have poor moisture supply and are capable of supporting only scrubs and low trees.

In narrow valleys, the soils are young and sandy, the extent is very much limited and are of least important for land use. The soil in the valleys are heavier as they are brought down by rain water from higher level and are poor drained and have high ground water – Table.

2.7 Peopling of the Mizos

In the absence of any recorded history and there is no evidence of pre-historic settlement in the region, the original habitat and the early history of the Mizos continue to remain obscure. Indeed, there are many legends and stories about the origin of the Mizos. Many historians and writers largely based their views mainly on this legend about the origin of the Mizos. This was due to the fact that the

Mizos have kept no record about their ancient history for the lack of script, which they do not possess.¹

A very ancient legend about the origin of the Mizos speaks about the construction of a long and thick wall in China.² As the construction progress the Mizos found that their work was very tiring and decided to bolt the area.³ The search for a new and healthy home where they could live more comfortably had brought them to their present habitat.⁴ The legend further says that before they settled in Mizo Hills, they had to wage many battles with the other tribes living in the Burmese territory. The Mizos according to this belief, had to struggle for years together to find their new home. The belief, that the Mizos at one time lived in the heart of Burma, is supported by another historical incident, which is cited by many Mizo elders. At the time of Mizo migration from Burma, a few Mizos had planted a tree to commemorate their existence in the area. Some Mizo elders had then prophesised that when the branches of the tree touched the ground, that they would return to their abode in Burma. Many Mizo folk songs and tales speak of the lovely hills and valley of Burma.⁵

However, there is a common belief among Mizos and all the related tribes claims that they have originated themselves from what they have called '*Sinlung*' or '*Chhinlung*'.⁶ Different interpretations have been to the '*Chhinlung*' tradition. It might have been the present '*Tailing*' or '*Sinlung*' in the south-west China⁷, or it might have been the present '*Silung*' in China bordering Shan state in the eastern

part.⁸ Recently attempts have been made to interpret this legend rationally. Chhinlung is said to mean the name of a prince of China *Chin Lung*, who was the son of *Huang-Ti* (Shih Huang-Ti). The first emperor of the Chin Dynasty (221-207 BC) who built the Great Wall of China. The prince was annoyed with his father and thus left the kingdom and settled in Burma.⁹ Some historians are of the view that the ancestors of the Mizos working at the Great Wall who were supporting the crown prince might have gone with him in exile.¹⁰ All the writers on this subject and the ancient history of the Mizos orally handed down through several decades agrees the term 'Chhinlung' whether a name of a place or a person's name originated from China and that the Mizos and all related tribes claim to have originated from this¹¹.

From Chhinlung, according to *Vanlawma*¹², the Mizos were said to have been forced to lead a nomadic life by their inability to repulse their enemies. This has been shown by many folklores and traditional songs common among the Mizos, Hmars and other related Kuki Tribes. It is said that their nomadic movement took them to the present Shan state of Burma. Some older people vaguely remembered the stories related by their grandparents about the Shan settlement.¹³ The settlement in Shan state was intercepted by severe famine called '*Thingpuitam*' the most disastrous famine ever known in Mizo history. The famine caused them to move westward in search of fertile land. They must have wandered across the plains of Irawaddy river and reached Khampat in the Kabaw Valley of Chin hills of Burma.¹⁴

The movement from Shan state must have resulted in dispersion of sub-groups. Thus while the main group settled down in Khampat, sub-groups like the Hmars, Thados, Pangs, Darlongs and Mirawng continued their westward movement and reached the hitherto unoccupied hill ranges of Indo-Burma borders. The main group, after a few decades in the Khampat Valley settlement, migrated towards the west until they settled down along the River *Run*. Many folklores and songs common among the Mizos and other related Tribes again testified the settlement in the Run Valley.¹⁵ The migration of the Mizos from the North-West Burma to South and then to the west and finally the present Mizoram took place due to several reasons. The Mizos might have move to a new place for better and adequate land for cultivation. The frequent inter tribal disputes and pressure from the powerful tribes compelled them to migrate to the safer places. History bears evidence that they move to Kabaw Valley from North West Burma in 1814.¹⁶ Further, they had to face famine at a regular interval of 50 years. The great famine of 1882, 1911 and 1959 bears the testimony to the fact.

As already mentioned that the Mizos after their settlement in the Khampat valley migrated due to natural constrains and other calamities like famine. They moved westward and occupied the areas along the Indo-Burmese frontiers in Chin-Hills in the early 14th century. They settled and established villages clan-wise. Since each clan followed a particular route and built their own villages, the villages are to be known by the clan's name. To this day, many of these villages are in existence under such names like *Biate, Sailmun, Seipui, Chawnghawih, and Siallam*.¹⁷

Scarcity of fertile land soon forced one group to go on warpath against the other group; feuds and raids thus gradually became a common phenomenon. Thus smaller and weaker groups were forced to migrate westward in the present Mizoram, which was hitherto a vast unoccupied land. The probable date for this was placed at around 1540.¹⁸

According to *Zawla*, the Mizos migration to the hills began in 1463¹⁹, while *Prof. Luce* estimates the migration took place during the 16th century.²⁰ *Liangkaia* wrote that the first large scale migration of the Mizos started from the Chin Hills by crossing over the hill ranges bordering South-West Manipur. The Mizo tribes entered the present Mizoram in successive bands, and the Hmars were the first to enter. As to the date of their migration from Chin Hills to Mizoram was about the middle of the 16th century and the beginning of 17th century.²¹ *Soppit* believes that the first batch of the Mizo tribes after crossing *Tiau* river settled in Mizoram sometime in the middle of the 16th century.²²

From the above analysis it was quite evident that the history of the Mizos beyond the Burmese territory was shrouded in mystery and myth. It was only up to the hills of Burma that we could trace their origin and original home. It was also not possible to fix any date of their migration to their present homes in the absence of any recorded evidence. The Ahoms who ruled Assam from 1228 to 1826 AD did not mention about the Mizos, though the Ahoms had a vast contact with the hilly area of Assam. The Mizos however, were never mentioned in their historical account or

documents, which they wrote and preserved very carefully.²³ It was from the British administration, which came into existence in 1826 in Assam, they came into immediate conflict with the tribal people who were living in the adjoining hills. The Mizos by then had quite settled in the Mizo district.²⁴

Due to the inaccessibility of the Lushai Hills, the Mizos in the past lived a secluded life and had been free from outside invasion. As a result their social structure, political institutions, customs, and tradition remained unaltered till they were brought under the British rule and converted into Christianity.

The political contact of the British with the Mizos began following their occupation of Cachar. The Mizos were in the habit of raiding the plains contiguous to their hills. Since Cachar and Chittagong hill tract of Bangladesh came under the British administration, any raids on these two territories naturally involved the British Government. The earliest recorded raids by the Mizos then known as Kuki, on the British territory took place in 1826, when a party of Sylhet woodcutters was attacked and killed. The massacre was organised by a chief named *Bengkhuiaia*. When the British Magistrate of Sylhet deputed two messengers to the chief to make an enquiry into the caused of the outrage, they were detained by the chief and demanded ransom. The government restraining itself from pushing the matters to a more serious stage authorised the payment of the ransom as demanded by the chief, but as a measure of punishment closed all the markets to the Mizos.²⁵

2.8 The British Occupation of Mizoram

In 1832, Cachar was incorporated into the British Territory and administered by a superintendent.²⁶ For protecting the Cachar – Manipur frontiers from Mizo incursions the Superintendent engage two Manipuri princes, Ram Rana Singh and Tribhubanjit Singh. In April 1844, Laltuaka, son of a Mizo chief Lalroa, raided Kachubari, a Manipuri Village, South-East of Sylhet, killing twenty persons and carrying off six into captivity. This was an act of aggression on a territory under the protection of the British. A part of Sylhet Light Infantry under Captain Blackwood advanced into the hills and took possession of Laltuaka's village. The chief surrendered and he was transported for life after trial, an act, which the Mizos could, neither forgets nor forgives.²⁷ This deep-rooted misunderstanding and the British authorities were now considered their enemies. Ngursailova, son of Laltuaka, is said to have taken oath to avenge the wrong done to his father in due course.²⁸

Since then, the Mizos were a constant source of trouble to the British. In 1847, they raided and killed at least 150 persons in the Tipperah Raja's territory.²⁹ Two years later, in 1849, there were further Mizo raids into Sylhet and Cachar. This time they killed 29 persons and took away 42 captives. The government send an expeditionary force under Col Lister in 1850. On 4th January, the force started from Silchar and arrived at Mullah's (Ngura) village, Sentlang on 14th January and burnt down the village. Since Lister's expedition in 1850 "relations with the Lushais (Mizo) in the east continued to be, on the whole satisfactory". But in 1862 and 1868

there were further raids. In 1869 two columns of troops under Brigadier General Nuthall were sent, but due to bad weather they returned without success.³⁰

2.9 The Expedition of 1871-72

In the year 1870 there were wide spread raids by the Mizos all along the frontiers. In Cachar district many people were killed. On 23rd January 1871, Winchester the planter was killed at Alexandrapore and his six years old daughter Mary Winchester was taken captive by Bengkhuaia, chief of Haulong.³¹ The Governor-General-in-Council on 11th July 1871 decided to send an expedition against the Mizos.³² The objective of the expedition was to avenge the murder of Winchester and to recover his daughter. The force was divided into two columns – one column from Cachar under the command of Brigadier General Bouchier and the other column under Brigadier General Brownlow from Chittagong led this expedition. The expedition was to establish permanent friendly relations with the Mizos. Brigadier General Bouchier was however, determined that the people should be forced to submit and also to show them the British superiority, “we could reach them, and that we had the power of crushing any opposition they could make our occupation of their country.”³³ After successful expedition, the columns had returned to Calcutta in 1872 after recovering Mary Winchester.

2.10 The Expedition of 1889

The peace obtained by the Lushai expedition of 1871 lasted for sixteen years. A fresh spell of violence began with a quarrel between chief Hausata and his wife.

His wife left him and went back to her father. Her father, however, agreed to return his daughter to her husband on condition that the chief Hausata must be able to present him two heads, which must not be of Kuki or Mizos. In his Pursuit of heads, Hausata killed Lt. J.F Steward along with his two English bodyguards and one Indian Sepoy on the 3rd February 1888 at a place 18 miles from Rangamati in the Chittagong Hill Tracts.³⁴ On the 15th of the same month another raid was perpetrated in which six persons were killed and two were wounded and 23 persons were taken away as captives. These raids were conducted by the *Shendus* (Lakher)³⁵, on the 13th December of the same year, an attack was carried out on a village near Demagiri (the present Tlabung, Lunglei District) in which 21 persons were killed and another 15 persons were taken away as captives. This raid was conducted by three Sailo chief namely, Nikama, (Nikhama) Lungliana, and Kairuma.³⁶

The situation was once again critical. The British Government now decided to abandon the policy of appeasement. In order to punish the raiders and to avenge these killings, another Lushai expedition consisting of more than 1000 force was send under the command of colonel F.V.G. Tregar of the 9th Bengal Infantry with Mr. Lyall, the Commissioner, as Civil Political Officer and G.A.S. Bedford and C.S. Murray as Civil Political Officers. Captain J. Shakespear was employed as intelligence officer. The main objectives of this expedition were – (1) to construct a road in the direction of the *Shendus* (Lakher) country, (2) to punish Hausata and Zahuata for the murder of Lt. Steward and (3) to establish an advance post to be garrisoned by the British troops during the seasons.³⁷

The expeditionary force reached Zahuata's village on the 19th March 1889 and Hausata's on the 20th and heard the news of Hausata's death. Both the villages were destroyed and punished the offenders. The army was successful in establishing a fort at Lunglei to be manned by a British officer. A durbar (meeting) was held on 3rd April in which the three Haulong (Hualhang) chiefs attended and owed their loyalty to the British government. A road was also constructed.³⁸

2.11 The Chin-Lushai Expedition of 1889-1890

The military expedition of 1889 had not yielded much effect upon the Mizos. The British Government after reviewing the results of the previous expedition intended to send reinforcement to reduce the Shendus to submission and to recover the arms and captives. At the time when this proposal was underway another serious incidence took place, Lianphunga and Zahrawka, the two sons of Suakpuilala raided Changri Valley on the Chittagong Frontier burning twenty four villages leaving 101 persons killed and carrying away another 91 persons as captives.³⁹ The British Government on 11th September 1889 decided to send another expedition. This expedition was known as 'Chin-Lushai Expedition' because the government of British in Bengal, Burma and Assam took part. It was organised on a larger scale than the previous expeditions. It comprises of more than 4600 officers and men from various regiments. The main objectives of the expedition were – (1) to punish the tribes that raided the British territory, (2) to subjugate the neutral tribes, (3) to explore the unknown part of the country between Burma and Chittagong and (4) to

establish semi-permanent posts so as to ensure complete pacification and to make the Mizos recognise the British supremacy.⁴⁰

The Chittagong Column was under the commander of Colonel Treger who made Demagiri at its base having 3400 men from 3rd Bengal Infantry, 2/2nd Gurkha Rifles, the 28th Bombay Infantry and 2/4th Gurkha Rifles, the 9th Bengal Infantry, the Bengal Sappers and Miners and the Chittagong frontier police. These columns were to punish the raiders on the Chengri Valley and on Pakuma Rani's village. The Assam Column commanded by W.W. Daly consisting of 400 men from Surma Valley Battalion of Military police started from Silchar to recover the captives and to punish Lianphunga for his raid on the Chengri Valley and also punish Vuttai's son for his raid on Pakuma Rani's village. The Northern Column (Burma) consisting of 800 men commanded by Colonel G.J. Skinner was to join Daly's party at Lianphunga's village. It was accompanied by C.S. Murray as political officer.

W.W. Daly's party started from Cachar on 18th January 1890 and reached Changsil on the 24th. Six days later, all the captives earlier taken by Lianphunga were brought to Changsil. Daly advanced and reached Aizawl on 4th February and built a stockade, which later became their headquarters. The Expedition achieved the object of recovering the captives without much resistance and bloodshed. Apart from this, the main achievement was the establishment of its posts at Aizawl and Changsil by the Assam Column, while in the South Fort Treger, east of Lunglei on the Darzo range was established and Fort Lunglei was improved.⁴¹

2.12 Introduction of the British Administration

In the beginning it appears that there was no consideration on the British Government to annex the Mizo hills to British territory till the last expedition. The future administration of the hills was however, the subject of discussion among the authorities.⁴² The Government of Assam strongly advocated permanent occupation of the Lushai Hills by the British and suggested that the Tract should be divided into two halves for administrative purpose, for it was too large for one officer alone to administer.⁴³ The Government accepted the proposal and consequently it was divided into two administrative units – The Northern and the Southern Lushai Hills. The South Lushai hills were formed into a district under the Bengal Government. Mr. G.S. Murray was appointed as the first Superintendent of the district, with its headquarters at Lunglei. In April 1891, Captain J. Shakespear took over the Superintendent from G.S. Murray.⁴⁴

The Northern part was placed under the administrative jurisdiction of Assam with captain H.R. Browne was appointed as the political officer. He assumed office in May 1890 with its headquarters at Aizawl. Henceforth, Aizawl chief Thanruma's village came to be known as Fort Aijal.⁴⁵ Capt. Browne was instructed to keep moving among the chief with the object of establishing political influence and control over them. He was further directed to adopt a policy of non-interference towards the Mizos by allowing the inhabitants to settle their own affairs among themselves.⁴⁶

The British occupation did not immediately bring peace and tranquillity in the Lushai Hills. In dealing with the Mizo chiefs, the British Government had no definite plan or objective other than to avenge and punish the chief who had killed or captured the British subjects. Capt. Browne, soon after his arrival at Aizawl in 1890, held a durbar of the Mizo chiefs, wherein he announced the deposition of Lianphunga and Zahrawka, who were responsible for the crime for a term of four years and with a fine of 15 guns.⁴⁷

A year later, the descendants of Suakpuilala or the 'Western Lushais' rose against the British for imposing tax and other tributes on the Mizos.⁴⁸ This was soon subdued. But the 'Eastern Lushais' under their chief Lalburha rose in revolt against the British in 1892. McCabe with 100 sepoy entered Lalburha's village on 29th February 1892. The chief surrendered and complied with the demands to supply 100 coolies and 20 guns.⁴⁹

In support of the 'Eastern Lushais' the Haulong chiefs of Southern part (sons of Bengkhuaia and Savunga) opposed the advanced of Capt. Shakespear from Lunglei to Aizawl. The Burma Column headed by Carey and Capt. Rose destroyed the Haulong villages and captured their leader Nikuala.⁵⁰ Kairuma, a descendant of Vuta, and his allies also rose against the British, but soon subdued by Capt. Loch when the latter despatched an expedition against him.⁵¹

In order to pacify the Mizo chiefs the British Political officer took along tours to the outlying villages meeting the chiefs and try to establish a cordial relationship with them. Within a short span of time the whole of Lushai Hills was pacified. This was followed by the policy of consolidation. Gradually, the new administration brought into a change affecting a change in the social fabric of not only the chiefs but also of the general life of the people.

¹ J.D. Baveja: *The Land Where the Bamboo Flowers*, Publication Board, Assam, Guwahati, 1970, p.1.

² *Ibid.*

³ *Ibid.*

⁴ *Ibid.*

⁵ *Ibid.*

⁶ C. Nunthara: *Mizoram, Society and Polity*, Indus Publishing Company, New Delhi, 1996, p. 39.

⁷ H. Songate: *Hmar Chanchin (Hmar History)*, Churachandpur, 1956, p. 6.

⁸ R. Pudaite: *The Education of the Hmar People*, Manipur, 1968, p. 21.

⁹ R. Vanlawma: *My Country and I*, Aizawl, 1972, p. 1.

¹⁰ C.G. Verghese and R.L. Thanzawna: *A History of the Mizo*, Vol. I, New Delhi, 1997, p. 79.

¹¹ C. Nunthara, *op.cit.*

¹² R. Vanlawma, *op.cit.*

¹³ C. Nunthara, *op.cit.*

¹⁴ C. Nunthara, *op.cit.*

¹⁵ C. Nunthara, *op.cit.*

¹⁶ R. Vanlawma, *op.cit.*

¹⁷ Liangkhaia: *Mizo History*, Aizawl, 1976, p. 21.

¹⁸ C. Nunthara, *op.cit.*

¹⁹ K. Zawla: *Mizo Pipu leh An Thlate Chanchin*, Aizawl, 1964, p. 1.

²⁰ Vumson: *Zo History*, Aizawl, 1978, p. 58.

²¹ Liangkhaia, *op.cit.*

²² C.A. Soppit: *A Short Account of the Kuki-Lushai Tribes*, Aizawl, 1976, p. 7.

²³ J.D. Baveja, *op.cit.*

²⁴ J.D. Baveja, *op.cit.*

²⁵ Alexander Mackenzie: *The North-East Frontier of India*, Mittal Publications, Delhi, 1979, pp. 229-280. Also *The gazetteers of the Eastern Bengal and Assam*, Vol. III, Part III, p. 271.

²⁶ Foreign Department Political Proceedings, 9th July, 1832, No. 15, quoted by J.B. Bhattacharjee, *Cachar Under the Rule in North East India*, p. 57.

²⁷ H.K. Barpujari: *Problems of the Hill Tribes of the North East Frontier (1843-72)*, 1976, p. 34.

²⁸ *Ibid.*

²⁹ B.C. Allen: *The gazetteer of Khasi and Jaintia Hills, Garo Hills, Lushai Hill*, p. 7.

³⁰ *Ibid.* p. 7.

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- ³¹ R.G. Woodthorpe, *The Lushai Expedition 1871-72*, Spectrum Publication, Guwahati (Reprint Edition), p. 19.
- ³² *Ibid.* p. 39.
- ³³ *Ibid.* pp. 40-41.
- ³⁴ Reid, Robert: *The Lushai Hills*, Firma KLM, Calcutta (Reprint), 1978, pp. 1-2.
- ³⁵ *Ibid.*
- ³⁶ A.S. Reid: *Chin-Lushai Land*, Firma KLM, Calcutta, (Reprint), 1976, p. 6.
- ³⁷ *Ibid.* p. 50.
- ³⁸ Reid, Robert: *op cit*, pp. 10-11.
- ³⁹ *Ibid.*
- ⁴⁰ *Ibid.*
- ⁴¹ *Ibid.*
- ⁴² *Ibid.*, p. 19.
- ⁴³ Foreign Department External, Part A, August 1890, Proceedings, K.W. No. 5.
- ⁴⁴ *Ibid.* June 1891, Proceedings, No. 68.
- ⁴⁵ *Ibid.* August, 1890, Proceedings No. 225.
- ⁴⁶ *Ibid.*
- ⁴⁷ *Ibid.* October, 1890, Proceedings Nos. 126-144.
- ⁴⁸ B.C. Chakrabarty: *British Relations with the Hill tribes of Assam*, Firma KLM, Calcutta (Reprint) 1981, p. 77.
- ⁴⁹ *Annual report of the North Lushai Hills for the year 1892-93*, Government of Assam, Shillong, 1893, p. 3.
- ⁵⁰ *Ibid.*
- ⁵¹ Government of Assam, *Annual Report of the North Lushai Hills for the Year 1892-93*, Shillong, 1893, p. 3.

CHAPTER – III

SOCIO-CULTURAL CHARACTERISTICS AND TRADITIONAL SYSTEM OF EDUCATION

In the words of *Taylor*, “Culture means that complex whole which includes knowledge, belief, art, morals, laws, customs and other capabilities and habits acquired by man as a member of society”.¹ By culture, which is a human product, the totality of group life in objective as well as subjective sense. The abstract aspects of culture in every society are manifested in the form of concrete examples and the Mizo society is no exception to it. The Mizos have their own convention and customs, which they have been following since time immemorial.

The socially accredited group procedures and practices form an imbedded part of tribal life and are often scrupulously observed as right mode of conduct. It goes without saying that customs mould tribal conviction and loyalties creating common tendencies in disposition and character and at the same time motivating people to cherish fundamental values embodying the solidarity of the groups. The evolutionary content in custom is strengthened by common acceptance. Thus unleashing a compelling and integrating force in social relation.²

An in-depth study of the Mizo society may reveal that customs played a decisive role in safeguarding social norms and institutions and promoting their sanctity as inherited wisdom of culture identity. Despite the impact of modernity customs die-hard and are still considered to be distinctive part of the Mizo social heritage. The sensitivity of a tribal society to customs does not presuppose lack of dynamism in social relationship and thus has been particularly demonstrated by the Mizo society in which the emergence of political consciousness facilitated the gradual democratisation of social relations. Today the Mizos have the highest percentage of literacy in India, a fact that has invited universal acclaim.³

Shakespeare in 1933 noted that forty-four years have seen the Mizos converted from inveterate raiders, the terror of the tea gardens of Silchar and the Hill Tracts of Chittagong into peaceful law-abiding British subjects among whom education has made such progress.⁴ It is true that many of the Mizo customs and practices have become obsolete due to education and Christianity. The social and political modernisation of the Mizos shaken off their faith in those customs, which were rooted in superstitions and blind faith. The rapid spread of education and Christianity has also generated noticeable changes affecting the beliefs and values among the Mizos. It is apparent that in the process of modernisation of a traditional society the socio-cultural characteristics are bound to its credibility but the fact remain clear that the Mizo social system is sustained greatly by the weight of traditions and customs.⁵

3.1 Traditional Mizo Society

3.1.1 *The Chief*

In order to get an insight into the traditional Mizo society and culture an in-depth study of the institution of chiefship is necessary in which the chief's position was inaccessible from time immemorial. The Mizo society was a chief-centred society. Col. Shakespeare in his book "*The Lushai Kuki Clan*" observed that each village is separate state, ruled over by its own *Lal* or 'Chief'. Parry clearly stated, "all matters of internal village government are decided by the chief assisted by the council of 'Elders' or 'Upas'".⁶ However, the chief was recognised as the legitimate guardian and authority. The village administration largely depended on the chief for the maintenance of law and order and the internal administration of the village⁷.

The chief was also the traditional legal authority and administrative head. He had the power over life and death and the right to demand free labour from his subjects. He was, in short the traditional village head in all sphere except on ritual matters. However, the chief was not wholly free constraint. Although he was the legitimate authority but to a large extent guided by the traditional normative rules being conventionalised through customary usages. Thus the presence of elders or advisors in the chief's court had meant that the chief had to consult them and respect their advice if he desired to be a popular chief among his elders who were powerful and influential man in their respective localities within the village. The chief also had to respect the wishes of the village youths who were the backbone of his power. Moreover, the people could always shift their allegiance to some other chiefs by

migrating to other village if the chief became unduly oppressive to his subjects. In short, traditional norms required that the chief should be considerate to his subjects or else the villagers might rebel against him or might not give him co-operation, which was disastrous to the chief and would ultimately bring him downfall.⁸

Because of these constraining elements, the chief could not become unduly oppressive. The traditional convention required the chief to appoint elders to assist him in administration. Thus, the chief was always expected to have a group of elders headed by a chief elder *Upa-Min*, who were experts in traditional customs and rules. The chief's court would not normally held session in the absence of the chief elder, while the one or two other elders may not delay the session. Although all the power theoretically was in the hand of the chief but practically he will never try a case or make decision without consulting his elders. The power of the chief would have to be so exercised as to keep intact the village without attrition.

The youth were also a force to reckon with. On occasion when the youth were united together against an offence done by an individual or families and appropriate revenge taken by damaging the house of offender in a kind of mob action. The chief and his elders would not dare stand in their way. However, the chief was very much aware of the youth's organising power and constantly tried to please them, as they were the very backbone of his power and prestige.

The dictatorial power of the chief was also restricted by the presence of numerous chiefs. These resulted in the practice of head hunting against their enemies. In this way, headhunting became the most common form of wars among the Traditional Mizos. The warrior would go, in different batches, to the Territories of their enemies and would kill any member of their enemies and brought home the vanquish enemy's head as a trophy. In this situation, the migration of one family to another village usually meant the loss of at least one warrior to the chief, which he could not normally afford to do. Thus, individual territorial mobility acted as a restraining factor on the chief's dictatorial power and his unlimited powers were never fully exploited.⁹

The chief court functioned as the highest legal authority in the village. It tried all cases from petty thefts to rape case and cases involving capital punishment. The most common conflict within the village was defamation on the line of sex relation between boys and girls and also rape case. This was understandable with the absence of social restraint on the mixing together of boys and girls. The offending or guilty party was virtually fine with a pig, mithun or some other means usually in kind depending on the magnitude of the offences committed, and the fine became the properties of the chief and the elders, to be disposed as they pleased.¹⁰

3.1.2 Village Officials

There were traditional village officials apart from the *Upas* or elders as apart of the chief's administration. They were appointed by the chief for specific functions:

- (i) *Tlangau* (Village Crier): Every Village had a village crier called *Tlangau*, who would go around the village in the evening and proclaim the chief's orders. A routine duty he performed was to announce the distribution of obligatory work among the villagers for the next day. As remuneration for his work, the *Tlangau* would get one basket of paddy from each household annually.¹¹
- (ii) *Thirdeng* (Blacksmith): Like the village crier every village had a Blacksmith called *Thirdeng*. He repaired the agricultural Implements and weapons for the villagers. As remuneration he gets one basket of paddy from each household after the harvest. Sometimes he only gets a basket of Paddy from each villager whose tools he repairs, but sometimes he gets a basket of Paddy from each household according to the local arrangement. The *Thirdeng* can also claim a small share in every animal shot or Trapped by a villager, this is known as *Thirdengsa* and consist of the Spine and three ribs. The villagers are not bound to get their tools repaired by the official village *Thirdeng*. They can go to private *Thirdeng* if they like. The *Pumhlawh* is Payable to the *Thirdeng* who actually repairs their tools and Implements.¹²

- (iii) *Puithiam* (Priest): He is the village Priest and occupies an important position in the Mizo society. The chief used to appoint a person of merit who was well versed in the practice of Mizo religion as a Priest. His job was to cure the sick by offering sacrifices to the Spirits. He also performs village ceremonials and conducted all sacrifices to propitiate the Spirits. For his services he did get a good amount of rice and meat for himself and his family. He was actually a busy man in the village for the demand on him was very heavy.¹³
- (iv) *Ramhual*: They are the people who advise where Jhum for the next year should be done. They examined all the parameters and selected the sites, which would be most productive. In consideration of their getting first choice of the Jhum plot in the selected site, they have to pay heavier Fathang¹ to the chief than the ordinary villagers. People who are hard working and good cultivators are always selected as Ramhual.¹⁴
- (v) *Zalen*: He is a person who is exempted from paying tax or 'Fathang' to the chief in consideration of his helping the chief if he runs short of Paddy or falls into any kind of difficulty. When all these people have had their choice of jhums the common people are allowed to choose their own jhum plots. The Zalen for his services and assistance to the chief he was exempted from paying tax.¹⁵
- (vi) *Sadawt and Tlahpawi*: Moreover, there were two other officials to assist the chief in his own personal Matters: The *Sadawt* and the *Tlahpawi*. The

¹ Tax or rice due payable to the Chief.

Sadawt was the private Priest of the chief to conduct the chief's sacrifices and ceremonials, the *Puithiam* (priest) being only used by the common people. The *Tlahpawi* is a sort of assistant to the *Sadawt* and is usually a friend of the chief.

3.2 Religious Beliefs & Practices

The Mizos like other Tribal people followed a religion that can be called 'Animism'. The old Mizo religious Practices and beliefs is worth studying in spite of the fact that it does not practically exist now due to Christianity and education. The old religious beliefs and practices was a way of life with the Mizos. It had cast its shadow on all aspects of the Mizos life in the past. The study of Mizo religion shows that they believe in the existence of 'God'. Together with this, the Mizos also believed in the existence of supernatural powers that guided the human destiny. While there was no direct form of worshipping the 'God' (*Pathian*), they used to attend to the various spirits that they felt who would inhabit the natural world. Such spirit was called *Huai*. The Mizos believed that the big trees, rivers, Lakes and mountains had spirit (*Huai*) that were to be appeased with sacrifices to avoid misfortunes.¹⁶

- (i) **God** (*Pathian*) - As mentioned above, the Mizos vaguely believed in the existence of God called *Pathian*, who was good and never caused harm to them. He was above the clouds in the sky who supplied rain and other daily essentials and human needs. He caused thunder and lightening. As

the God was good and did not harm them the Mizos did not feel necessary to propitiate him in any way except in a way, they pleased to do so as thanks giving. However, God had power over the world and might caused failure or success in their agricultural works, as he alone was the source of material blessings. As such, they offered sacrifices to him in the form of *Sakhaw bia* (religious sacrifices) in a kind of thanks giving to demand material blessings to the villagers.¹⁷

- (ii) **Huai** (Spirit) - The religious beliefs of the Mizos are broadly divided between 'God' who live in heaven and the other spirits of the world. This broad division manifested itself in the two forms of sacrifices *Ramhuai bia* (sacrifices to the bad spirit) and the *Sakhaw bia* (sacrifices to God). The Mizos gave a variety of names for the bad spirits like *Ramhuai* (evil spirits of the jungle), *Phung* (Ghosts), *Khamhuai* (spirits of the precipice), *Thinghuai* (spirits of the Trees) and numerous other spirits.¹⁸
- (iii) **Sacrifice** - Big tress, boulders, streams and thick jungles and in fact almost everything beyond experiences were believed to have evil spirits called *Huai*.¹⁹ Outside the village domain, one had to submit to the domain of the evil spirits, which ruled the world. As much as daily activities of the Mizos had been in the domain of the evil spirits such as working in the jhum fields, hunting in the jungles, fishing in the streams. They even pictured some of the evil spirits to have abodes in the trees, jungles, and precipices or in the streams and any intrusion to these abodes would cause illness to the intruders. In this way, any illness was

believed to have been caused by the evil spirits demanding offerings of blood. Only the priests (Puithiam) knew the actual sacrificial offering required for any illness. The priest first diagnosed the illness and then he was able to tell which particular spirit or spirits caused the illness and a particular type of sacrificial offerings required,²⁰ The spirits of the victim (sacrificial offerings) slain was supposed to propitiate the evil spirits in all cases. The remains of the victims were partaken by the priest and the members of the subject's family barring women and children. But it was not the form of sacrifices, but the magnitude of the sacrificial offerings, which was important.²¹

The sacrifice materials, the tools and portions of the victim's flesh was set aside to represent the victim's spirit and became sacred not to be touched. They became sacred because they belonged to the world of evil spirits that caused illness, and they considered as 'bad sacred'. The recognition of evil and good spirits gave rise to the recognition of 'good sacred' and 'bad sacred'. What belonged to the God were considered most sacred and the practices connected with the believe in God were called *Sakhaw bia* (religious), and the practices connected with the belief in the evil spirits were called *Ramhuai bia* which were distinctly different from religious ritual. Thus, there were two forms of sacred in the Mizo system of belief.

- (iv) **Good Spirit** - The good spirits were in between evil spirits and God. They were good spirits and did not harm the people. But they were the

spirits of the world and thus, inferior to God who rules the world from above. The *Lasis* were good spirits, which rules over the wild animals. The *Lasi* girl could fall in love with a Mizo hunter called *Lasi-Zawl* and suddenly became particularly good at hunting wild animals. However, the good spirits did not have much place in the Mizo system of belief due to constant anxiety and fear caused by the belief in the evil spirits. Thus, the Mizos lived in constant fear of being tortured or seized by the evil spirits.²²

- (v) ***Concept of Life after Death*** - The beliefs in evil spirits naturally gave rise to the belief in the existence of human spirits. The belief also gave rise in the existence of soul and life after death. When a person died, his spirit would remain in the vicinity of the village for three months. During this period offering would be made to the deceased at every meal failing which the spirit would go hungry, as it was helpless to search food by itself until it reached *Mithi Khua* (Village of the dead). On the occasion of the festival for the dead held once every year, every household prepared offerings for deceased family members. The spirits of the dead were believed to have received such offerings.²³

There were two types of *Mithi Khua* (the abode of the spirits of ordinary people). One was ordinary *Mithi Khua* and the other was *Pialral* (Paradise or heaven).²⁴ *Pialral* was meant only for those who distinguished themselves during their lifetime by giving a number of prescribed ceremonies and feasts of honour

called *In Lam Thangchhuah*. The other mean to achieve paradise was by becoming *Ram Lam Thangchhuah*. This man had to achieve his status by killing prescribed number of wild beasts. The belief that these two methods were devised for the sake of convenience of the different sections in the society. The rich could buy their way to paradise with all the sacrifices and the poor could go there by passing through all the adventures by an act of bravery. The Prestigious position attainable in the Mizo society was thus, intrinsically and intimately connected with the belief in the life after death.²⁵

In Lam Thangchhuah - In order to become *In Lam Thangchhuah*, there were five important feasts to be performed to attain this status in the village domain. There were at least four important ceremonies to be performed before the performer could give *Khuangchawi*, the last feast of honour. In each of the feast to become *Thangchhuah* a certain number of animals, particularly Mithun were to be killed and a substantial amount of rice for *Zu* (rice-beer) and consumption were required. Therefore, only the wealthy people were able to perform such ceremonies. After the performer had given the *Khuangchawi* feast, he was entitled to wear a special kind of cloth and Turban. He could open windows and make dividing walls in his house, which were forbidden, to the common man. The structure and frame of the house itself thus showed the status of the owner. The *Thangchhuah* status was the highest attainable status among the Mizos and was eligible to enter the highest heaven or Paradise.²⁶

Ram Lam Thangchhuah - The second method to achieve Paradise was by becoming *Ram Lam Thangchhuah*. One can achieve this status in the jungle by an act of bravery and good hunter. One can become *Thangchhuah* by killing a barking deer, a Bear, a wild Mithun (bison), a particular species of poisonous Snake and an eagle. Some fierce animals like Tigers and elephants were in not included, although the killings of these were highly honoured. The killing of each animals prescribed was followed by a ceremonial drinking of rice-beer. The *Ram Lam Thangchhuah* person would go to Paradise at his death sitting on the back of the Deer he killed in which the snake would coil rounds the horn and the eagle would perch on top of the horn. The other animals would follow their master in the procession. The above-mentioned beliefs prescribed the traditional social value on bravery and wealth.²⁷

The Mizos believes that the path to *Mithi Khua*, the abode of the spirits of ordinary people led to the eastern border where it crossed *Rih Dil*, a popular lake among the Mizos. After death the spirit would come out of the body and travelled to Rih-Lake, from where he would go to *Hringlang-Tlang* (man visible hill) from where he could see his old village. He would wear *Hawilo-Par* (no Turning back) and drink *Rungloh-Tui* (no feeling water). He then lost all desire to go back to his family and friends. On the way to *Mithi Khua*, there was Pu Pawla who hit the common man with the stone in his bow. But he dared not hit who attain the status of *Thangchhuah*. Pu Pawla was also believed not to hit those males who had lain at least one woman in their youthful days.²⁸ A woman who died of childbirth would find her Path to *Mithi Khua* full of obstacles. Thus, an axe would be buried with her

so that she might be able to clear her Path. An infant child was thus buried with an egg in its Palm so that the egg should lead it because an infant were believed unable to find their Path to *Mithi Khua* by themselves. For this reason, death over childbirth was looked upon with intimidation.²⁹

3.3 Marriage System

The Mizo marriage system forms an important aspect of the traditional life of the people. While it is true in the case entire humanity, it is more so in the case of the Mizos who attach a lot of importance to what the fair sex does and says. For mixing together of the boys and girls is not socially restricted, they mix and choose their life partner but first seek the permission of the parents for formal marriage.³⁰ Young man of marriageable age would went about in villages and started counting girls of their choice. If he became satisfied with the girl, a go-between an ambassador called *Palai* would be sent to make the marriage proposal to the girl's family. If the girl's family agreed to the proposed, the actual date would be fixed for the wedding, there after the young man and the girl would be treated as engaged.

The bride price is the most important factor in a Mizo marriage system. No marriage can be performed unless the bridegroom pays part of the bride price in advance to the bride's family. Settlement of the bride price was the first and essential step to marriage. The bride price was a contractual agreement between the two parties and might vary between clans, and in different occasion. As agriculture was the main source of wealth, those who could appropriate and manipulate

agricultural wealth were accorded appropriate position in the society. The bride price usually consisted of valuable possessions like guns, spears and other war weapons and ornaments, domesticated animals like mithun. The bride prices are practically never paid up in full at once at the time of wedding. Usually an instalment is paid on the wedding day and the balance of the price is paid up in easy instalments.

The bride price is distributed among the member of the clan chosen by the girl's parents. The girl's maternal uncle received a portion of the bride price called *Pusum*. The other important recipient of the bride price was the girl's father's brother called *Palal*. The next share called *Ni Ar* goes to the sister of the bride's father. The elder sister of the bride would get *Naupuakpuan*, for having carried the bride in her childhood. A portion of the bride price called *Thian Man* goes to the friend of the bride, who accompanies the bride during the marriage ceremony. Then there is the *Lawi Chal*, who acts as master of ceremonies and escort the bride to her husband's house. Thus, it can be seen that no one makes a profit out of the price paid for the girl. In fact, the people who share the bride price accept new responsibilities on behalf of the bride, which the society never allows them to shake off.³¹

When the wedding day was fixed, both sides would prepare for marriage feast with *Zu* (rice beer). On the wedding day, the bride's father had to kill a mithun or a pig according to his capacity; half of it went to the bridegroom. Both families would then hold feasts in their houses. On the evening of the wedding day the bride

is escorted to her husband's house by her man called *Lawichal* and women friends. When the bridal party reaches the husband's house the *Puithiam* or priest kills a fowl and sings a chant to *Khuavang* who are the spirit of air for a long and happy married life of the couple. The sacrifice is called *Arzangtuak*. The bride then return to her father's house, the first night was known as *Lawi Chhiat Zan*.

On the second night known as *Lawi That Zan*, the bride is brought back again to her husband's house and remains there. After the second day's ceremony, the bride no longer went to her father's house. The bride was also expected to bring with her a cloth called *Zawlpuan*. The *Zawlpuan* is intended to be kept for wrapping the body of the woman's husband when he dies and it is very disgraceful for a woman if she fails to wrap her husband's body with *Zawlpuan*. The bride was also expected to bring along with her *Puanpui* (Mizo rug) and a basket full of cloth which if she likes, she could present to the male relatives.³²

3.4 Inheritance of Property

Under the Mizo custom of inheritance all properties developed through males. In case a man died and left behind only minor son and widow, generally some close male relation like the brother of the deceased would take over the property and look after the family till a son would attain adulthood. In the absence of such relations, the widow would get the property as trust for her children. Inheritance of assets carried with it the obligation to pay the debts. A man's natural heirs were his sons. Although, formally, only the youngest son (*jatlum*) could

inherit, in fact the property would be divided among all the sons. The youngest son was treated as the heir, as the other sons, during the lifetime of the father, on attaining adulthood, would have lived independently and only the youngest son would have remained with the family.

When property would be shared by the brothers, the youngest son as the formal heir, would get the first choice and would get two shares in place of one each for the other brothers. Son by a concubine (*hmei*) would inherit in the absence of both. Next in order of succession would be the brother of the deceased. Inheritance by woman was generally precluded but if there was no other heir, the daughter or widow could inherit. The former taking precedence over the latter. A man without any close relation would select anyone as his heir, who would come and live with him and arrange for his funeral on his death. There was no formal custom of will and a father often divided the properties amongst his sons before his death.³³

3.5 Festivals Of The Mizos

An outstanding feature of the socio-cultural characteristics of the Mizos is the gaiety and enthusiasm with which they observed their traditional festivals. The Mizos celebrates their festival with a pageantry of colour and a feast of music. The observance of these festivals reflects the environment relationship, as these festivals revolve around agriculture, the mainstay of Mizo society. These festivals are held in rhythm with the changes of seasons. The observance of these festivals cutting across

the social distinction strengthens social relationship among the people. The important festival are *Chapchar Kut* and *Chhawnghmawt*.

3.5.1 *Chapchar Kut*

Chapchar Kut was celebrated after completion of the cutting of jhum field. It was a thanks-giving festival. The villagers faced many dangers and difficulties in cutting down dense forests with their simple daos and axes. They would organise a big feast in the month of March to celebrate the success in jhum cutting. A few days before the days fixed for the festivals, hunting parties from the village would go out in the forests and rivers for hunting wild animals, trapping birds and catching fish. On this occasion *Zu* (rice beer) would be brewed in a large quantity for the feast.

On the first day of the festival, pigs would be killed for the feast. Pork would be eaten and lots of *Zu* would be consumed. On the second day, member of the villages does the same. The next day is known as *Kut* day. On this day, before sunset in the evening particularly mothers and children dressed in the best would gather in an open space around the village *Lungdawh* (a stone plate form put up as a memorial to the dead) bringing them with plate, rice, boiled eggs and meat. One would try to put the food at his friend's mouth. This was known as *Chhawnghmawt*.

The next day was known as *Zupui ni*, which was the day of drinking, a particular type of liquor called *Zupui* which was brewed from well husked rice. In the evening before sunset, young men and girls dressed in their best would gather in

the open space for singing and dancing. This dance was known as *Chai*. The next day was called *Zuthing Chawi ni* or the day of drinking a special type of *Zu*.

The last day of the festival was known as *Eipuar ni*. On this day people would relax after the hectic days of festival. This is the day of rest. On this day no one would go out to the jungle, as it was believed to be a bad luck.³⁴

3.5.2 *Mim Kut*

This festival was celebrated in honour of persons who have died during the past year. This festival was celebrated usually during August and September. This festival mostly lasted for two days. The *Mim Kut* festival was a quite one where the people offered fresh vegetable, maize, bread, food and meat to the departed souls. This was known as *Mithi Thlai Chhia*. The offerings were placed on a shelf near the place where the water was stored in the house. The offerings used to lie there for two or three days, it was believed that the departed souls would revisit their house during the *Mim Kut*. The dead relatives were expected to partake of these foods. *Zu* would be taken in the house in which someone had died during the year. On the next day everybody would have a meal of bread prepared from husked rice.³⁵

3.5.3 *Pawl Kut*

Pawl Kut was the harvest festival that was celebrated after the village had gathered its harvest and is a sort of harvest thanksgiving. It was customary for everyone to eat meat and eggs during *Pawl Kut*. A few days before the day fixed for

the feast; men would go out hunting wild animals, trapping bird or fishing. One would get as much meat as one's mean would permit. Like *Chapchar Kut*, mothers children would gathered at the *Lungdawh* (memorial stone plate form) bringing with them plates of rice, boiled eggs and meat and feed one another performing *Chhawnghnawt*. The young men and girls would also attend the feast. This festivals were followed by *Eipuar awm ni* or the day of rest. No work would be done on this day except essential household work. This festival may last a week.³⁶

3.6 Dances of the Mizos

The Mizo traditional dances were the common amusements of the people. The people are blessed with beautiful environment and are a vibrant and also extremely sociable people. They are fond of dancing. They have a number of folk and community dances, which have been handed down from generation to generation-through ages. Their dances are free expressions of gay and carefree spirit. Some of the common dances among the Mizos are as follows:

3.6.1 *Cheraw*

This dance is often referred to as the '*Bamboo dance*' as bamboos are used in its performance. The dancers wear colourful, ceremonial dresses and flower crowns as headgear and moves by stepping alternatively in and out from between and across a pair of horizontal bamboos, held against the ground. A squad sitting face to face on either side holds these bamboos. They struck the bamboos open and close in

rhythmic beats. Two bases one at each end horizontally support the bamboos. The bamboo when clapped, produce a sharp sound, which forms the rhythm of the dance.

The *Cheraw* dance is performed as a part of sacrifices to propitiate the spirits on the death of a child. The spirit of the child according to this belief, had to pass through the portal of *Pu Pawla*, the legendary custodian of paradise before it could enter *Pialral* (Paradise). The spirit of the child will not be harassed, but allowed safe entry into *Pialral* in full glory if a *Cheraw* was performed in its favour. *Cheraw* is therefore, a dance of sanctification and redemption performed with calculated precision and charm.³⁷

3.6.2 *Khual Lam*

This dance was originally performed on the occasion of *Khuangchawi*, the last and final feast of honour for the attainment of highest and prestigious social status called *Thangchhuah*. According to this belief a man is entitled to go to paradise if he become *Thangchhuah* by killing a certain number of different wild animals or by giving a certain number of public feasts.

During the *Khuangchawi* ceremony the performer had to kill two full-grown mithun and one full-grown pig for the feast. Then he would send special messenger to his father-in-law. The messenger prepared forked pieces of bamboos to which a white cock's feathers and pieces of ginger were fixed. The bamboos were fixed on the wall of the house called *Banglai* (which divided the inner house from the back of

veranda). After the bamboos had been fixed on the wall, the father-in-law had to kill a pig to complete the ceremony. It was obligatory on the part of the father-in-law to arrange a dancing party of young men and women, who would start out from the village of the person offering sacrifice, the party would dance in the village streets and the whole village would render hearty welcome. The dance performed by the stranger, on their way to the house of the *Thangchhuah* was called *Khuallam*. This dance was normally performed by men dressed in *Puandum* (traditional Mizo clothes with red and green strips).³⁸

3.6.3 *Chheih Lam*

Chheih Lam is performed to accompany a song called *Chheih hla*. It is a three lines stanza and the words are very simple yet, spontaneous. The song is in rhythm with the beat of the drum or bamboo tube or clapping of hands. The idea conveyed are quite relevant to the occasion and indeed, some of them are thought provoking and they speaks of the heroic deeds achieved by them and their ancestors. People on the floor form a circle while the dancer stands in the middle reciting songs with various movements. It is normally performed in the evening when the day's work was over.³⁹

3.6.4 *Chai Lam*

Chai is a community festival dance with men and women standing alternately in a circle, holding each other by the shoulder and at the waist. The dancers sway to-and-fro while the drummer and gong man beats their instruments.

Horns of mithun and other instruments are used in this dance. *Chai* present a grand show. In the olden days, *Chai* dancers used to drink rice beer continuously while dancing.⁴⁰

3.6.5 *Rallu Lam*

To a great extent this is not a dance, it is rather a celebration in honour of a victorious warriors. When a warrior comes home after a successful campaign, he is given a warm and colourful reception. The celebration consists of a re-enactment of his heroic exploits.⁴¹

3.6.6 *Solakia*

To a great extent this is not a dance, it is rather a celebration in honour of a victorious warriors. When a warrior comes home after a successful campaign, he is given a warm and colourful reception. The celebration consists of a re-enactment of his heroic exploits. Originally, this was a dance of *Mara (Lakher)* and is considered to be its best exponents. This dance was performed to celebrate a victory in war. The dance seeks to recapture the action of a hero at war. Man and woman stand in profile, while the hero brandishing sword and a shield, dancing in the middle in a perfect rhythm with the beating of a gong.⁴²

3.6.7 *Sakei Lu Lam*

According to an ancient Mizo belief, Tiger was regarded as a sacred animal and it was taboo to kill him. At times, when a hunter had killed a Tiger in self

defence or accidentally, the spirit of the tiger thus, killed had to be appeased by performing the ceremonial dance called *Sakei Lu Lam*. The warriors or hunters were expected to say that it was the thunderbolt, which had killed the tiger and not their gun. He would put on the dress of a woman and armed himself with a loaded gun. He would then publicly eat a hard-boiled egg. The killed animal's head was brought to a spot decorated with bamboo posts with buntings on them, which were supposed to be the symbol of the tiger's spirit. The hunter fires a blank shot at the head to signal that the induction of *Zu* and group dancing by the village folks amidst beating of drums and gongs. The dancers would then dance around the posts erected for the ceremony. The boiled egg eaten by the hunter signifies the fear of the tiger.⁴³

3.7 Traditional System of Education

Before the introduction of modern formal education in Lushai Hills by the Christian Missionaries, the learning process was in existence in traditional form among the Mizos. Education on arts and crafts, tactics of hunting and war, discipline and behaviour were imparted to the youth by the elders in every village of Mizo society. The introduction of young people with traditional education, social customs and values were mainly performed in the *Zawlbuk* (bachelors house). Indeed, the *Zawlbuk* acted as an institution where the oral transmission of knowledge and wisdom was done. However, with the introduction of formal education into Mizo society, the *Zawlbuk* gradually lost their significance and its influence upon the people.

Every Mizo village possesses a *Zawlbuk*, it was usually built near the chief's house, all the young men assembled after evening meal and slept for the night.⁴⁴ It was built in such a way so as to allow a big fire running throughout the night. The firewood for the *Zawlbuk* was collected from the vicinity of the village during the daytime by all the boys under the age of puberty and above five years of age without exception. Any failure to comply with the day's collection of firewood was severely punished by doubling the bundles the next day or by some other means considered appropriate by the committee of bachelors in-charge of the boy's work. Older men also assembled at *Zawlbuk* in the evening and told stories concerning great events and deeds of bravery, heroic efforts in the past as well as customary rules, which were related to the young men. From these accounts, the village youth learned old traditions, customs, social norms, and values. They also learn discipline and respect for the elders.⁴⁵

The young boys were trained in the art of Mizo style of wrestling, a popular game among the Mizos and prepared to be brave warrior through *Zawlbuk* discipline and training. The *Zawlbuk* served as socializing agent in the traditional Mizo society. All the unmarried young men above the age of puberty and those without at least two children even after marriage slept at *Zawlbuk*. In this way *Zawlbuk* was always ready for any emergency whether it be war, death or attack of the village by wild beasts. In the event of death, the relatives of the deceased in other villages were to be immediately informed and there would be instant competition for the first one

to go as messenger. When tigers and other wild animals attack the domestic animals everyone try to surpass his friends to rescue the victim.

There had always been a healthy competition in bravery either in war or peace, within or outside the village and at home or in jungle. The reward for such bravery and heroic deeds was a social recognition. Bravery and heroic deeds in this sense should be understood to mean self-sacrifices, selfless devotion, and respect for the elders, which can be put together by the Mizos under a single term *Tlawmngaihna*. The braves who distinguished themselves in the above manners were offered a special cup called the '*braves cup*' on any important occasions including ceremonial occasion as a recognition of his status by the society, and even the chief would not touch his shares of the rice-beer until the braves first drank from their braves cup. This was considered the highest honour a man could get in Mizo society.⁴⁶

Thus, the main function of the *Zawlbuk* in which the Mizo elders wanted to project before the youth was to inculcate the spirit of *Tlawmngaihna*, therefore, *Zawlbuk* acted as the most important institution where the Mizo youth were trained and shaped into a responsible and discipline member of the society.⁴⁷ The Mizo parents send their young boys to *Zawlbuk* to bring them up as a worthy member of the society as *Zawlbuk* provide the needs of the society through its collective mechanism, a self-sufficient educational device. The simple forms of education for life, as evolved in *Zawlbuk* were through their activities, morals and mental code of

conduct and mode of living which ensured a healthy reciprocity between the different age groups and also between the social units and the wider Mizo society as an organic whole.

Except for the very young children, all unmarried males in the village were under the discipline of the *Zawlbuk*. Their lives being almost completely determined according to the practices and convention prevailing therein, the *Zawlbuk* served as the multifarious needs of the village. The objectives of being sleeping together in a place away from their parents was to mould their life styles, the foundation of their community life and provided them with the necessary ability to decide on issues in claims of the family and society.

The inmates of *Zawlbuk* function systematically, smoothly and effectively. The most industrious, efficient, courageous and the well organizer in the *Zawlbuk* was appointed as *Val Upa* (Captain). As a mark of recognition of their qualities and braveries, the young men were given a special cup of rice-beer (*Zu*) as a reward on all-important social occasion. The adults who constituted the higher and more responsible group in the *Zawlbuk* were called *Tlangval* (bachelor). The minor and lower group called *Thingnawifawm*, who were bound to carry out the orders of their seniors (*Tlangval*). The inmates of *Zawlbuk* in the evening after meal, used to listen the stories told by the elders and after a few round of physical exercise particularly wrestling, went their way to visit the village girls, after which they return to *Zawlbuk* and slept for the rest of the night.⁴⁸

As a matter of fact, *Zawlbuk* occupy a central position in the organization and administration of a Mizo village in olden days. It also sowed the spirit of their wonderful philosophy of life *Tlawmngaihna*, in which one was bound to help others. Under this custom everyone was required to be courteous and considerate and to help others always irrespective of one's inconvenience. Everyone would try to surpass others in unselfishness and co-operation. While travelling together, if one would fall sick, all would wait for him to recover and would then resume the journey together. There would always be volunteers to fetch water from distant sources for the thirsty companions. During hunting expedition, one would be doing *Tlawmngaihna* by fetching water, preparing food, building shelter for the night's rest, collecting firewood for the camp and otherwise giving priority to other fellow hunters rather than to one's own. On sighting animals, one would offer the first shot to his elder companion. If animal hurts a person, it would be disgraceful for a person to run away for his own safety rather he would sacrifice his own life. The spirit of *Tlawmngaihna* in Mizo society permeated in all spheres of life.⁴⁹

Zawlbuk, thus, served as the focal point for imparting informal education and play a dominant role to the village youth in which they learned old tradition, customs, social codes and discipline, so also, traditional skills, like art and crafts, war tactics and hunting. Indeed, *Zawlbuk* was the most important social institution and served as a training centre, information centre and exercise the greatest influence in the village administration and organisation. It was a place where younger generation learned great principles of life and made it worth living and this

they carried from generation to generation till the British and Christian Missionaries came.

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- ¹ Edward Taylor: *Primitive Culture Research into the Development of Mythology, Religion, Art and Culture*, Vol. I, 1958, John Murray, London, p. 1.
- ² J.B. Dev and D.K. Lahiri: *Lushai Customs and Ceremonies*, Mittal Publications, Delhi, 1983, p. IX.
- ³ *Ibid.*
- ⁴ John Shakespear to Chief Secretary, Assam, 30th January 1933. File No. Pol. B, March 1935, Nos. 441-453, Assam Secretariat (hence after AS).
- ⁵ J.B. Dev and D.K. Lahiri: *op.cit.*, p. XI.
- ⁶ N.E. Parry: *A Monograph on Lushai Customs and Ceremonies*, Tribal Research Institute (Reprint), Aizawl, 1976, p. 2.
- ⁷ C. Nunthara: *Mizoram: Society and Polity*, Indus Publishing Company, New Delhi, 1996, p. 68.
- ⁸ *Ibid.*
- ⁹ *Ibid.*, pp. 70-72.
- ¹⁰ *Ibid.*, p. 74.
- ¹¹ Animesh Ray: *Mizoram*, National Book trust, New Delhi, 1993, p. 73.
- ¹² J.B. Dev and D.K. Lahiri: *op.cit.*, p. 6.
- ¹³ Baveja, J.D.: *The Land where the Bamboo Flowers*, Publication Board, Assam, Guwahati, 1970, p. 14.
- ¹⁴ Dev, J.B. and Lahiri, D.K.: *op.cit.*, pp. 7-8.
- ¹⁵ *Ibid.*
- ¹⁶ J.D. Baveja: *op.cit.*, p. 31.
- ¹⁷ Challyana: *Pipu Nun*, Trio Book House, Aizawl, 1969, pp. 21-23.
- ¹⁸ C. Nunthara: *op.cit.*, pp. 94-95.
- ¹⁹ Challyana: *op.cit.*, p. 18.
- ²⁰ C. Nunthara: *op.cit.*, p. 95.
- ²¹ *Ibid.*
- ²² *Ibid.*, pp. 95-96.
- ²³ *Ibid.*, p. 97.
- ²⁴ Sangkima: *Mizos: Society and Social Change*, Spectrum Publication, Guwahati, 1992, p. 54.
- ²⁵ C. Nunthara: *op.cit.*, p. 97.
- ²⁶ Challyana: *op.cit.*, pp. 41-43.
- ²⁷ Sangkima: *op.cit.*, pp. 58-59.
- ²⁸ Animesh Ray: *op.cit.*, pp. 103-104.
- ²⁹ J.D. Baveja: *op.cit.*, p. 31.
- ³⁰ *Ibid.*, p. 24.
- ³¹ C. Nunthara: *op.cit.*, pp. 89-90.
- ³² J.D. Baveja: *op.cit.*, pp. 26-27.
- ³³ Animesh Ray: *op.cit.*, pp. 98-99.
- ³⁴ *Ibid.*, pp. 129-130.
- ³⁵ *Ibid.*, p. 131.
- ³⁶ *Ibid.*, p. 132.
- ³⁷ *Popular Mizo Folk Dances*, Printed at the Synod Press, Directorate of Information, Public Relations & Tourism. *States of Our Union – Mizoram*, Publications Division, Ministry of Information and Broadcasting, Government of India, 1979.
- ³⁸ *Ibid.*

³⁹ *Ibid.*

⁴⁰ *Ibid.*

⁴¹ *Ibid.*

⁴² *Ibid.*

⁴³ *Ibid.*

⁴⁴ J.B. Dev and D.K. Lahiri: *op.cit.*, p. 8.

⁴⁵ C. Nunthara: *op.cit.*, pp. 72-73.

⁴⁶ *Ibid.*

⁴⁷ N. Chatterjee: *Zawlbuk as a Social Institution in the Mizo Society*, Tribal Research Institute, Aizawl, 1975, p. 3.

⁴⁸ C. Nunthara: *op.cit.*, p. 74.

⁴⁹ Animesh Ray: *op.cit.*, p. 77.

CHAPTER – IV

CHRISTIANITY AND EDUCATION (Works of the Christian Missionaries)

Mizoram was unexplored and almost unknown land to the outside world even after the British had occupied other parts of North East India. Their social structure, political institution, customs and traditions remained unaltered till they were brought under the British Rule and converted into Christianity.¹

The British expeditions, however, had paved the way for the coming of the Christian Missionaries to Mizoram. The Christian Missionary who first set foot in Mizoram was Rev. William Williams of the Welsh Calvinistic Methodist Foreign Mission who had been working in the Khasi and Jaintia Hills. On hearing about the people he came to survey the inhabitants and to see if there would be any chances of preaching the Gospel.²

On 15th February 1891, Rev. Williams left Shillong and after travelling for more than one month he arrived at Aizawl on the 20th March 1891.³ The purpose of his visit was to explore the prospect and possibility of religious work in Mizoram. Though he was allowed to stay only for one month, he preached the gospel through a Khasi interpreter and developed a great interest for the Mizos. He left Aizawl on

17th April 1891 and went back to Khasi Hills. There he persuaded the Welsh Presbyterian Mission to adopt Mizoram as a Mission field and to appoint him there.⁴ Unfortunately, his death due to typhoid in the same year shattered all hopes of starting a new missionary field among the Mizos. Before his death, however, he left a report of his journey, which brought a prospect of founding a new field for the mission among the Mizos.⁵

It was from the report given by Rev. Williams that the Church leaders came to know about Mizos. Rev. William's visit constitutes an important landmark in the history of Christianity in Mizoram. As a result of Rev. William initiative, the General Assembly of the Welsh Calvinistic Methodist Church in 1892 approved the proposal to begin missionary operations in Mizoram as soon as it should be found practicable.⁶

On the other hand, in England a millionaire businessman in Leeds, Robert Arthington on hearing of Winchester's death* in the Lushai raid became greatly burdened to send the Gospel to the fierce head hunting tribes. Moreover, he was a sternly evangelical person, eager to send the Gospel to those who never heard it. So he established the "*Arthington Aborigines Mission*" for this purpose.⁷

* On January 1871, the Mizos killed Winchester, a planter at Alexandrapore (Assam) and took away his six-year-old daughter Mary Winchester.

About the same time (1880s) James Herbert Lorrain, an English youth was deeply impressed by an artist's pictorial illustration of the kidnapping of Mary Winchester, and prayed to God that he might be send, as a missionary to this tribe. In December 1890, he left his job as a telegraphist in the London post office and sailed for Calcutta with Arthington Aborigines Mission. From Calcutta he moved on a place called Brahmanbaria[†] where there were some missionaries of the Baptist Missionary society. There he was joined by F. W. Savidge in 1891, a Schoolmaster who became his lifelong friend and co-worker.⁸

While at Brahmanbaria they heard about the Mizo people and were determined to do missionary work among them. But the military authorities were adamant in their opinion that it would be unwise to allow missionaries into the Lushai hills because the land had recently brought under the British administrative control and the country was still in a very unsettled state.⁹ Hence, Lorrain and Savidge returned to Calcutta to apply for fresh permission. They were again refused entry owing to the outbreak of rebellion in Lushai Hills, but after waiting for a year, they received permission from the chief commissioner of Assam to enter the North Lushai Hills division "entirely at their own risk".¹⁰ First they came to Silchar the headquarters of Cachar district, from there they took a country boat, after seventeen day they reached Sairang.[‡] The two pioneer missionaries enter fort Aijal on the 11th January 1894, the date still remember in Mizoram as the beginning of Gospel.¹¹

[†] Located on the Eastern Bangladesh near Dhaka bordering Agartala (Tripura).

[‡] Sairang is 26 km from Aizawl located north of Aizawl.

There was no formal system of education among the Mizos before the advent of the British Christian Missionaries. The only system was “oral education” or information passing orally from generation to generation. The *Zawlbuk* in which all unmarried and married young men of the village slept was the main centre of such education. During the pre-British period the Mizos had no scripts of their own, therefore, all information passed on orally from father to son, from mother to daughter, from older generation to younger generation.

It was for the first time, with the coming of the Christian Missionaries that the Mizos had been exposed to formal and western system of education. The pioneer missionaries, F.W. Savidge and J.H. Lorrain soon after they settled down at Aizawl set about learning the language in real earnest. The first and foremost task was to translate the Mizo language into the written form because they had no script of their own. As a Lorrain affectionately remarks:

“When we first came into contact with the Lushais at Kassalong in the Chittagong Hill Tracts in 1892 and settled amongst them at Fort Aijal in January 1894, the tribe had no written language”.¹²

Since there was no alphabets and no literature in the Mizo language, they took up the task of reducing that language to writing. For this purpose they chose the simple Roman Script with Phonetic form of spelling based on the well-known

Hunterian System of Transliteration.¹³ The first alphabet they prepared was as follows:

A Aw B D E F G H I J K L M N O P
R S T T U V Z CH.¹⁴

Later on Rev. Edwin Rowlands modified the alphabets as below¹⁵:

A AW B CH D E F G H I J K L M N O P R S T
T U V Z.

The latter form is in use till today and no addition or an improvement was made upon this form. The people joined the missionaries in their works and some of them like Thangphunga and Suaka (chief of Chaltlang and Durtlang respectively) were among the first learner. The next learner was Khamliana (chief of Lungleng), he was the first Mizo who could read and write.¹⁶

4.1 The First School

F.W. Savidge had been a schoolmaster for a while in London and after they settled at Aizawl soon he built a little school building twelve-foot square (the present Government higher secondary school play ground at Aizawl). The floor was of clay it was provided with skirting, but left without walls on three sides. The first school was opened and class started on 1st April 1894.¹⁷ Here Savidge taught a few rather unwilling children from Thangphunga's village (the present Chaltlang). Parents were not inclined to send their children to school, so the two missionaries tried to

attract them by offering sweets. The primary school opened by Lorrain and Savidge ran successfully for some time but was soon closed before they left Mizoram. This they did to devote themselves to complete their translation works. They translated hymns and started a Sunday school; they also translated the Gospels of John, Luke and the Book of Acts and wrote "*A Grammar and Dictionary of the Lushai Language*" which later became the foundation of education in Mizoram.¹⁸

Lorrain and Savidge could not remain long in Lushai Hills as Arthington's Missionaries because the Welsh Presbyterian Mission (then known as Calvinistic Methodist foreign mission) had formally adopted Lushai Hills as a part of their mission field and that Mrs St. Dalmas Arthington's Agent in India had officially handed over the field to the Welsh Mission. Moreover, the Welsh Mission could not accept Lorrain and Savidge as their missionaries or evangelist because they belong to Highgate Road Baptist Church, London.¹⁹ In accordance with the resolution of the Welsh Presbyterian Church General Assembly of 1897, Rev. David Evan Jones was sent to Lushai Hills to continue the missionary operation begun by Lorrain and Savidge. Sailing from Liverpool on the 25th June 1897 he arrived at Calcutta on 25th July and reached Silchar on 8th August. From Silchar Dr. T.J. Jones and the Khasi Evangelist Rai Bhajur and his wife accompanied him. They reached Aizawl on the 30th August 1897.²⁰ After four months Lorrain and Savidge handed over their missionary works to Rev. D.E. Jones and went back to England.

Rev. D.E. Jones after the departure of Lorrain and Savidge intended to establish a new regular school by gathering a few children and young men and taught them how to read and write. Accordingly, in February 1898 he celebrated his twenty-eight birthday by re-opening the school started by Lorrain and Savidge.²¹ The school, which was built with poles of solid trees, walls of bamboos and thatch roof could accommodate about 50 pupils. The teaching was very simple and was mostly confined to the art of writing and reading. In beginning only 15 pupils came to school.²² They were mostly boys; Parents were not aware of the importance of education for their children and preferred to send them to jhum field rather than to school. The attendance though very irregular at the beginning, gradually increased to about 30. About 60 pupils had attendant at different times of the year.²³ The season on which they mostly remained absent from the school was at the times of reaping and harvest.

The pupils coming to school were mainly from four or five villages but some boys came from villages of several days journey. Such students carried enough rice to last for sometimes and stayed in the small hostel built by Major Shakespeare, the superintendent.²⁴ These students stayed in the school hostel for a month or two, and after acquiring the skill of reading and writing they returned to their village where they taught the knowledge they had acquired to their friends. Several boys were self-supporting and earned their livelihood by cleaning the sepoy's utensils in their free time. Some adults and few girls also attended the school. In his statistical reports

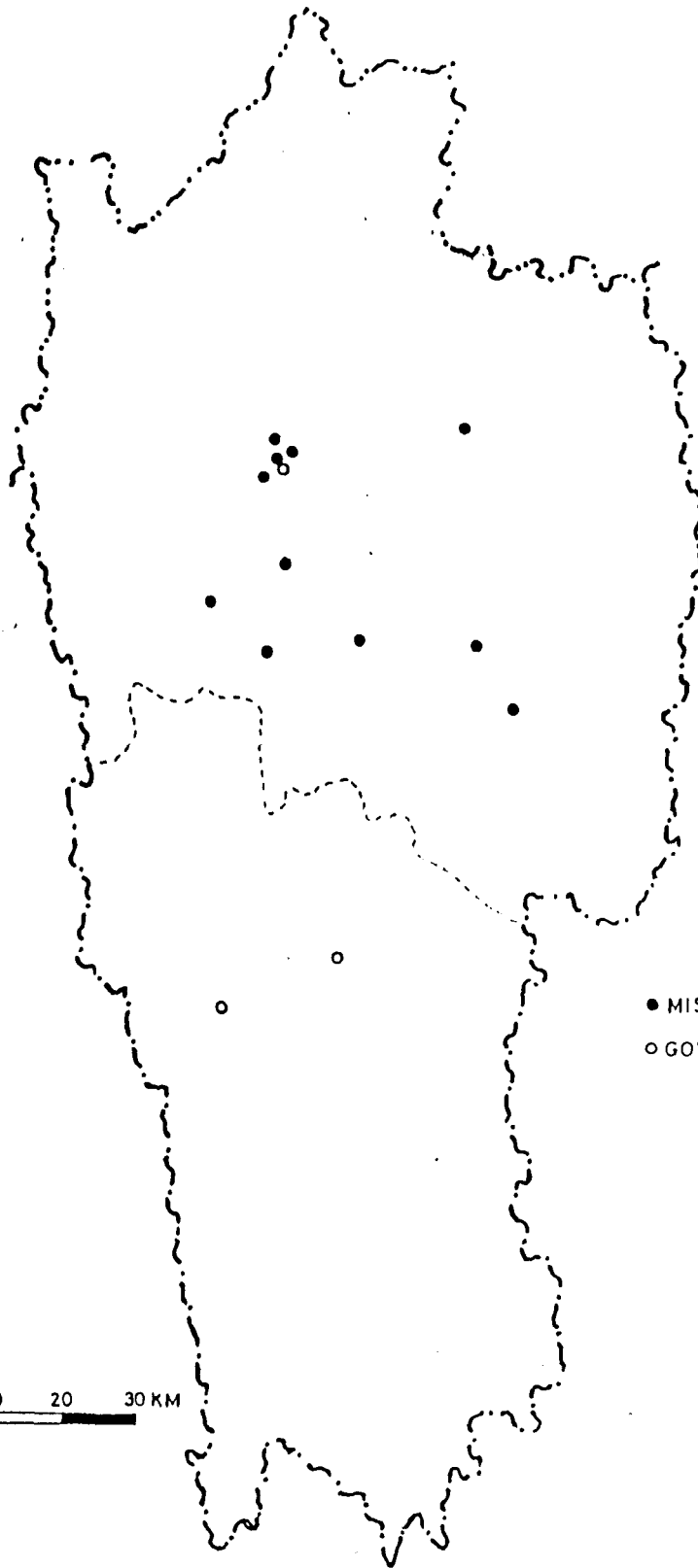
submitted at the end of 1899, Jones gave the number of pupils in the mission school, as 56 of whom 50 were boys and 6 girls.²⁵

In January 1900, Rev. Edwin Rowlands,[§] a gifted musician and an experienced who taught for sometimes at Texas in the United states took over the school from D.E. Jones.²⁶ Earlier in 1899, he organised two temporary schools, one at Chhingchhip village and the other at Thompawnga village (the present Illimen both in Aizawl District) for a month and taught the pupils the art of reading and writing. Modon Gopal a Khasi missionary conducted the school at Thompawnga Village, and Edwin Rowlands and two Mizo boys Thanga and Chawnga conducted the school at Chhingchhip.²⁷

The Mission school at Aizawl was opened from the middle of January and the regular session was held for about nine months in a year. Modon Gopal helps Edwin Rowlands in the school throughout the initial stage.²⁸ The school opened by the missionaries after four years was organised into elementary school and the advanced or Training school.²⁹ Due to the increase in the number of students the elementary section became the lower primary section that had up to class III and the advanced section became the upper primary section with class V as the highest class.³⁰

[§] Edwin Rowlands another Welsh Presbyterian Missionary send to Lushai Hills to help D.E. Jones came to Aizawl in December 1898.

DISTRIBUTION OF PRIMARY SCHOOLS IN MIZORAM, 1900



● MISSIONARY SCHOOL
○ GOVERNMENT SCHOOL

10 5 0 10 20 30 KM

In the latter section were taught more advanced subjects like *Lushai composition, geography, Arithmetic part II, English*, teaching methods and the "*Acts of the Apostles*". The Lushai composition involved writing of the Mizo native religion such as spirits, demons, gods etc and also on Christianity.³¹

4.2 Experimental Schools

The Missionaries wanted that the first Mizo pupils who were taught teaching methods by them should run schools at different villages because they were unable to look after all those schools at various distant village. Moreover, in order to convert the local people into Christian faith, they must teach the art reading and writing. It was necessary to start school and to educate the illiterate, so that they could read the Bible, a qualification that was essential for all Christians. Educational activities by the Christian missionaries gave easy access to the people to preach them. It was easier to influence the mind of the young through education. Moreover, the schoolhouses served as a centre for social intercourse and religious worships. The missionaries believed that education as one of the best means for Christianising whole social order.³² As Herbert Kane remarks "Education has always been an integral part of the missionary movement".³³

In 1901, the first batches of Mizo teachers appointed on trial basis were Thanga, Chawnga and Tawka.³⁴ These new teachers were sending out to conduct elementary schools for a period of three months. Thanga was placed at Khawrihnim, Chawnga at Phulpui and Tawka at Chhingchhip.³⁵ They were supported on

temporary arrangement made by the missionaries. The concerned villagers built the school buildings.

In 1902, the Mizo students on voluntary basis started two more temporary schools. One was at Aizawl itself and the other at Maubawk village³⁶ (two miles from Aizawl). In the same year, Mr. Rowlands himself ran a school at Lalhrima's village³⁷ (about 20 miles from Aizawl). In the same year three temporary girls school were started at Hriangmual, Thakthing and Chaprasis Villages. Here the first batch of Mizo girl students at mission school namely Nuii, Saii and Pawngi taught without pay.³⁸

Moreover, the year 1902 witness the increasing numbers of schools that two night regular mission schools for boys was started at Aizawl and Chaprasis Village (now one of the locality of Aizawl) where they had religious service in addition to teaching, reading and writing of Mizo language.³⁹ A youngman name Hauchhunga in the same year also open a night school in his own village, Muallungthu (13 miles from Aizawl), he had six boys in his register.

The attendance in all the temporary schools was not good in general. Taking the October 1902 figure, the aggregate number of pupils in the register was 87, and the average attendance was 38.⁴⁰

4.3 Regular School

When the Missionaries saw the fruit of the temporary schools, they adopted a new policy. They decided to establish new regular schools in place of temporary one even in the villages. The first village regular school was opened at Khandaih (now Phullen) in January 1903. Eight regular schools followed this in October of the same year, at Khawrihnim, Phulpui, Zuktual, Lungtan, Biate, Khawreng, Hmunpui and Maite.⁴¹ There was an aggregate enrolment of 465 in these schools but the average attendance was 165.⁴² At the end of 1903, the honorary inspector of schools, Edwin Rowlands reported that there were 15 lower primary schools.

However, the “*Mizo leh Vai Chanchin Bu*” a monthly magazine officially published by the superintendent of Lushai Hills in Mizo language reported the position of mission schools in Lushai Hills in 1903 as below:⁴³

Table 4.1: Number of Schools and Attendance in Lushai Hills, 1903

Name of School	Name of Teacher	Average daily attendance
1. Aizawl Boy's School	Edwin Rowlands and Modon Gopal	56
2. Thakthing	Pi Saii	7
3. Hriangmual	Pi Nui	7
4. Rahsi Veng	Pi Pawngi	6
5. Mirawng Veng	Petera Pa	55
6. Maubawk	Pu Thuama	10
7. Khandaih	Pu Hranga	40
8. Maite	Pu Chhunruma	29
9. Phulpui	Pu Dorikhuma and Pi Lianhruaii	20
10. Khawrihnim	Pu Dohleia and Chhunruma	Not available
11. Zuktual	Pu Thanghrima and Pu Ngaihtang Vunga	NA
12. Lungtan	Pu Lalhuta	NA
13. Khawreng	Pu Bawiha and Pu Dokhama	NA
14. Ngopa	Vanluti Pa	NA
14. Biate	Pu Chawnga	NA

Source: ‘Mizo leh Vai Chanchin Bu’, October 1903.

4.4 Government Schools

After occupation of Lushai Hills by the British, they did not paid much attention to educate the Mizos. The first formal school started at Aizawl on November 1893 was meant for the children of the Sepoys.⁴⁴ Its teacher was a military police Havildar who received the staff allowance of Rs. 5/- per month in addition to his pay and the average attendance of the children was 15, and the medium of teaching was Hindi. This school was not available for the Mizos.⁴⁵ Similar schools were also opened at Lunglei and Demagiri in 1894. These two schools were maintained by the subscriptions given by the military police, assisted by an annual grant of Rs. 100/- from Chittagong Hills tracts Primary Education Fund.⁴⁶

In 1896, A. Porteous, the then political officer of Northern Lushai Hills, submitted a proposal to the secretary of the chief Commissioner of Assam for sanctioning a grant for the establishment of one school for the benefit of the Mizo children.⁴⁷ He also requested the sanction to employ one schoolmaster at Rs. 40/- per month and one servant at Rs. 10/- per month. In his proposal, A. Porteous said that the language taught should be Bengali, for he felt that very soon Bengal would make its way into use as the language of Trade and official intercourse. He therefore, strongly recommended that “The initial step of starting a Government school to teach Bengali in the first instance, and later English should be taken as soon as possible”.⁴⁸ He further recommended that the teacher should learn Mizo and that it should be made a condition of appointment. He must qualified himself within 18

months in the language, and that until he passed the examination for qualification his salary should be Rs. 30/- only, to be increased to Rs. 40/- after passing the Mizo language.⁴⁹

The proposal was approved and the amount for the purpose was sanctioned by the Governments under the Head “22- *Education in the North Lushai Hills Budget for 1896-97*”.⁵⁰ Accordingly, a government school for Mizo boys was opened at Aizawl on 21st August 1897 with Kalijoy Kaviyatirtha as its schoolmaster.⁵¹ Again, a government schools at Lunglei and Demagiri were opened in the same year. The government did not prescribe a regular course of studies and the chief attention was paid to introduce rudimentary education among the Mizos. Major Shakespeare, the superintendent was impressed at the progress made by the Mizo students at Lunglei Government School. In his inspection note on 24th November 1898, he wrote:

“I am very pleased to see the progress made especially with the Lushai Scholars. Previous to the 1st April no Lushai had been admitted, and the schoolmaster knew no Lushai. I deputed an interpreter from Aijal to start teaching the Lushai to read and write, and the school master had taken energetically to the work he had made great progress with the language and has got on with his Pupils very well, especially in simple arithmetic”.⁵²

It must be noted that there were two different agencies for imparting education to the Mizo people. One was the administration and the other was the Missionaries. The main objective of the former was to maintain law and order in the territory.⁵³ While the latter was to work for the conversion of the local people to the Christian faith. As the administration did not pay much interest to education, it was almost entirely left to the Christian missionaries. The Missionaries accepted education as their main ministry; this was the case not only in Lushai Hills, but also in the other hill areas of the Northeastern territories in India.

4.5 Medium of Instruction

Moreover, the medium of instruction in government schools as mentioned earlier was Bengali, though the Governor- General – in Council in 1864 lay down that instruction should be given entirely in English or in the indigenous languages of the hill people expressed in Roman Characters.⁵⁴ Nevertheless, Bengali continued as the medium of instruction even though English was also a part of teaching the Mizo Pupils find it very difficult. On the other hand the pioneer missionaries who entered the Lushai Hills, found no problem regarding the medium of instruction. They introduced an alphabet, Prepared Curriculum in Mizo and imparted instruction in Mizo. In 1903, the welsh mission brought out some advanced textbooks which include '*Lushai*', '*Arithmetic Part I & II*', '*Christian hla Bu*' (*Hymnbook*), '*An Advanced Reader*' and '*Lushai –English Primer*'.⁵⁵ Prior to this the two pioneer missionaries Lorrain and Savidge wrote '*A Grammer and Dictionary of the Lushai Language*', '*Zirtanbu*' (*Lushai Primer*), '*Hla bu*' (*Hymn book*), '*Zawhna leh*

Chhanna Bu' (Book of question and Answer) in 1896.⁵⁶ These were used as text books in their schools.

In the Curriculum, a prominent place was given to Biblical teaching and other subject of elementary education was considered of secondary importance. In order to attract the sons of the Mizo chiefs or their representatives to the mission schools, who would normally be sent to the government schools at Aizawl where Bengali language was taught the missionaries also introduced English.⁵⁷ Mizo language thus continued as the medium of instruction.

4.6 Examination

In 1899 Edwin Rowlands at the end of nine month's regular classes conducted the first examination. Since at that time there was no elementary or higher classes, the examination was a test of knowledge of the Pupils in their lessons. However, the number of Pupils who attempted and passed this examination was not available, although D.E. Jones remarks, "Several of them gained prizes".⁵⁸

In 1901, the officiating Director of Public instruction Assam Mr. Porthco suggested that for starting classes and conducting lower primary examination, the Garo Hills lower primary examination system with certain modifications should be adopted in Lushai Hills.⁵⁹ Major Shakespear held the view that the system of lower primary examination introduced among the Khasis and Garos would not be applicable to the Mizos who were at the infant stage of education compared to

them.⁶⁰ To give an impetus and to encourage both the mission and the Mizo people, he set the second examination for the students in 1901 as per suggestions made by Portheo on the subjects of Lushai Reading and composition and Arithmetic. Seven students attempt this examination and all of them did fairly well.⁶¹

In the first lower primary examination held in June 1903 at Aizawl, 27 students including 13 from mission school appeared. Of those 19 were declared passed who included all the 13 students from the mission schools.⁶² The following figures indicate the position of the Government school and the mission school.⁶³

Table 4.2: Position of First Lower Primary School Examination, 1903

School	No. of Candidates	No. of passed	No. of failed
Government	14	6	8
Mission	13	13	-
Total	27	19	8

Source: AR No. 25684, dt. 27.3.1903. Letter from the DPI Assam to the Superintendent of Lushai Hills.

The names of the success full candidates in the first lower primary examination were as follows:⁶⁴ Leta, Thanga, Chhunruma, Dala, Nui, Saii, Thuama, Suaka, Kawhtea, Chawnga, Hmara, Tawka, Chhinga, Chhuah Khama, Makthanga, Dohnuna, Sekaithanga, Challiana, Lalchhinga,

After 1903, the number of schools had gradually increased but there was no proper system of inspection to look after both the mission schools and government schools. Realising the need for proper inspection, Major Shakespear suggested to the

Director of public instruction to appoint Rev. Edwin Rowlands as Honorary inspector of schools in the districts.⁶⁵ According to him Rev. Edwin Rowlands had considerable experience in school management and a regular inspection by him would be beneficial for the progress of the schools. On the approval of Shakespear's proposal by the chief commissioner of Assam, Rev Edwin Rowlands was appointed as the Honorary inspector of schools – both of the Government and of the mission schools. He held this post from 1903 to 1907.

Rev. Rowlands appointed two Mizo students Dala and Thanga, who studied in the upper primary school to assist him in his inspecting works. They would go to different villages and visit schools and stay for a few days to give instruction and encouragement to the teachers and to take part in instructing the boys in the upper classes.⁶⁶

4.7 Scholarship

In 1902, major Shakespear proposed to the Director of public instruction for the introduction of Power Primary scholarships.⁶⁷ Accordingly, the Government of Assam, in March 1903, accorded sanction for the award of 8 Lower primary scholarships annually, the value of Rs. 3/- per month, Tenable for two years in the case of Mizo students who were in upper primary classes. The purpose of this scheme was to increase the number of lower primary schools in Mizoram.⁶⁸ Those who enjoyed the first scholarship were the 8 successful candidates who passed the first lower primary Examination. Since the upper age limit for receiving scholarship

was fixed at 14 year, as a result of this only 3 students were qualified. This was very disappointing for the Mizo boys. In order to award scholarship all those who passed the Lower Primary examination, the D.P.I moved the chief commissioner to relax the upper age limit in case of the Mizo students, the proposal was approved and all the eight scholarships were given to the Mizo students.⁶⁹

One of the conditions for getting the Scholarship was that the scholars should teach for one year after the expiry of their scholarships on a salary of Rs. 7/- per month. Those who qualified were to be sent out to start new schools in other villages. The salary of those who did not enjoy scholarships would be Rs. 5/- per month.⁷⁰

Major Shakespear, who was the superintendent of Lushai Hills between 1895-1905, always supported the missionaries in their efforts to educate the Mizo people. In 1898 he built small houses, which was meant for hostel, and every chief who came to study was provided with free boarding and lodging for three months.⁷¹ In giving education the Government showed more interest in the sons of the chiefs, because they would be the future chiefs and the Government wanted to give proper training, in Kalijoy's report of 1898 "*rations were issued to 12 students 10 were sons of chief and 2 were common Lushais*".⁷² This system worked well and a considerable number of chiefs and influential man became learners.

The missionaries, on the other hand showed interest to all Mizo students who came to study, by giving rations and clothing. In return the boys did the earthwork of the school compound and the girls carried firewood in their free time. This they did for two purposes. One was that the poor Mizo parents could not afford to send their children to school because they badly needed them in the jhum field. Without giving free ration the missionaries could not find students through whom they expected to spread the Gospel. Secondly, the Mizo parents had a strong prejudice that their children wanted to go to school because of their laziness to escape hard work. The missionaries therefore, tried to teach their students all kinds of manual work.⁷³

4.8 Government Policy of Financing Education

The charter Act of 1813 laid down that the East India Company should provide some expenditure for education in India. It also provided for the admission of missionaries into its domain for spreading light and knowledge. This was the beginning of the state system of education and finance in India during the British rule.⁷⁴ Accordingly, the East India Company set apart for the education of the Indian a sum of 1 Lakh annually from 1813.⁷⁵

It was due mainly to the aversion of the administration to involve itself in the education of the hill people that the subject was almost entirely left to the mission but subsidised by the Government. The Government grant at the beginning was very meagre and many schools were maintained entirely by mission or Church funds. As already mentioned the Government policy was to get involved as little as possible

beyond a bare necessities required for maintaining law and order in the hill areas. Thus education was left to the missionaries. Nevertheless, the financial assistance to missionary agencies for education proved to be successful in the Khasi Hills, therefore, the chief commissioner of Assam expressed his desire to extend the system to Lushai Hills. As a result financial aid was provided to the schools in Mizoram. The first Government grants for one mission school was sanctioned in 1897-98, along with three Government schools the amount for four schools was Rs. 333/-, and it was increased to Rs. 902 in 1998-99.⁷⁶

In 1901, major Shakespear proposed to make an annual grant of Rs. 1080/- to the Welsh mission in aid of its school at Aizawl and also a grant of Rs. 200/- for the construction of a school building. The chief commissioner of Assam declined the proposal but sanctioned a sum of 50/- per month and Rs. 200/- as a building grant for the year 1901-1902, as a special case.⁷⁷ In 1903 the Director of Public instruction, Assam sanctioned Rs. 5/- monthly to each of the five mission schools at Khawrihnim, Zukbual, Maite, Biate and Phullen.⁷⁸

In spite of small fund given to missionaries for education but the result proved to be successful, this was evident from the fact that when Sir Bamfylde Fuller, the chief commissioner of Assam visited Aizawl in February. 1904, he also visited the mission and Government schools at Aizawl he granted Rs. 2030/- to the mission school at Aizawl and Rs. 1440/- to the mission school at Lunglei, he also promised a silver medal to the best boy and girl. This was done to encourage

education among the Mizos. One medal was won by Chhuah Khama and the best girl Silver was won by Saii.⁷⁹

The Government observed that the Mizos were a distinctly intelligent race and were even more intelligent than the Khasis. According to H.W.G. Cole the Superintendent of Lushai Hills, who had come into contact with all hill tribes of North East India. He observed that the Mizos had a great capacities, adaptability and obedience and represented a more likely field for educational progress than any other hill tribe on the frontiers.⁸⁰ Major Shake spear, had already pointed out that a time might come when the Government would like to hand over the education of the Mizos entirely to the missionaries.⁸¹

The visit of Sir Bamfylde Fuller to Aizawl in 1904 was very pleased by progress and appearance of the mission schools. He had already found that the system of mission education with Government grant-in-aid had proved successful in the Khasi and Jaintia Hills, where education had been completely in the hand of the Christian missionaries since 1863.⁸² The chief commissioner therefore, instructed the superintendent to submit proposal for handling over the education of the Lushai Hills District to the missionaries.⁸³

In accordance with the commissioner's order the superintendent, in consultation with the Welsh missionaries at Aizawl proposed the transfer of Government schools to the mission. The proposal was thus, approved and from 1st

April, 1904, the Government schools and the teaching staffs were transferred to the mission and put under the supervision of Rev. Edwin Rowlands, the Honorary Inspector of school. However, the schools where the children of Sepoys were given education were allowed to continue as usual till such children attained proficiency in Mizo language. But no religious education was to be imparted.⁸⁴ Thus, the process was completed in 1905-96 where all the government schools were handed over to the two missions at Aizawl and Lunglei.⁸⁵

4.9 Separation of South and North Lushai Hills

The Lushai Hills were formally included in British India under proclamations by the Governor-General of India-in-Council, issued by the Foreign Department on 6th September 1895. The North Lushai Hills were formally placed within Assam and the South Lushai Hills within Bengal. This was chiefly because access was easier via Chittagong and Rangamati, which were Government stations within the Bengal Jurisdiction.

In 1895, this was changed. The south Lushai Hills become a part of Assam and was officially amalgamated to the North Lushai Hills and put under one superintendent established in Aizawl. He had an assistant superintendent station at Lunglei, but the whole area was under one administration. D.E. Jones and Edwin Rowlands had made several visits to several villages in the south. This is so because they considered the whole Mizoram as their area of operation. On 23rd, October 1901, Edwin Rowlands set off for a three months visit to south Lushai Hills and

visited about forty villages beyond Lunglei.⁸⁶ He did so because he went to look for a suitable site for a house and it was not long before he fixed on one near fort Lunglei.

But it was not to be. By 1901, the Baptist missionary society had already turned their attention to south Lushai Hills and its possibilities. Their missionaries were already at work in Rangamati** on the Karnaphuli river a small government station that was virtually the entrance into the Hills from Bengal. The B.M.S had other stations not too far away, the most important being the one at Chittagong. The Baptist missionaries had encountered some Mizo Christians in the south Lushai Hills. Hence, the B.M.S gave instruction to one of the missionaries Rev. George Hughes to go as far as Lunglei in September 1901. The Christians whom he met there gave him a warm welcome. After his returned, he reported to the Baptist missionary society home committee about the prospect of starting missionary work in south Lushai Hills.⁸⁷

When Edwin Rowlands heard of this in 1902 he went to Chittagong to clarify the matters. There he met Rev. George Hughes, and it appears that George Hughes convinced him that the B.M.S would soon be taking over the south Lushai Hills.⁸⁸

** Rangamati is in South Eastern Bangladesh bordering South Lushai Hills.

Ultimately the missionaries who took up the work in the south under the Baptist missionary society were J.H. Lorrain and F.W. Savidge who had pioneered in the North Lushai Hills from 1894-97. However, at this time they were working among the Abor-Miri people in North Assam. According to Zathanga, it was Edwin Rowlands who suggested to the B.M.S that Lorrain and Savidge should be invited to work in the south Lushai hills.⁸⁹

Meanwhile, the General Assembly meeting in Liverpool in the summer of 1902, and on the recommendation of the mission Board, readily acceded to the request of the B.M.S for the transfer of the south Lushai Hills to their care.⁹⁰ Thus, the B.M.S commenced its work in the south Lushai hills, with the return of Rev. J.H. Lorrain and Rev F.W. Savidge on 13th March 1903.⁹¹ They followed the same pattern of evangelism as they did in the North Lushai Hills.

In his first report submitted in 1904, Savidge expressed satisfaction at the attendance and progress made by the Pupils in the mission school. The difficulty they encountered was the non-availability of teachers. This was overcome at the end of 1904, when several boys got themselves qualified to teach in elementary schools. In his visit to Mizoram, the chief commissioner of Assam Sir Bamfylde Fuller expressed his willingness to put the education of the whole of south Lushai Hills under the separate care of Christian missionaries (B.M.S) and would like to entrust this to F.W Savidge.⁹²

Savidge, therefore, proposed the separation of educational administration of the south from that of the North Since they were under different mission agencies. This proposal was formally submitted to the superintendent of the Lushai hills and was accepted. Accordingly in February 1905, education of the Lunglei subdivision (South Lushai Hills) was transferred to the Baptist Mission.⁹³

The Lunglei Government School, after its transfer to the mission in 1905 was shifted to Serkawn, the mission station, about 3 kilometres from Lunglei. In the beginning the school was housed in temporary building but the superintendent considered the problem of Serkawn School and sanctioned a grant of Rs. 1500/- towards the cost of building a permanent school building at Serkawn.⁹⁴

As stated earlier, Rev. Edwin Rowland was the Honorary inspector of schools for the whole Lushai hills, but with Separation of south Mizoram from the North under a separate missionary agency, Rev. F.W Savidge was appointed the Honorary inspector of schools for southern Mizoram. Rev. Edwin Rowlands continued to be the Honorary Inspector of schools in the Northern Mizoram (Aizawl sub Division).⁹⁵ Thus the division between the North and South was completed in respect of schools as well as mission administration, although both divisions were under the control of the superintendent of Lushai hills with its headquarters at Aizawl.

4.10 Problems Faced by the Missionaries

As the spirit of 'Tlawngailhna' which always demands a highly desirable conduct is deeply rooted in the mind of the Mizos, the problem of discipline in the school did not pose any great difficult.⁹⁶ But the habit of smoking among the Mizos sometimes created an awkward situation in the schools. Men, women and children alike all smoked, it was almost impossible to compel the Mizo students to stop smoking inside the classrooms, and the missionaries could not enforce strict absention. Sometimes, they were in a dilemma as to whether or not to prohibit smoking inside the classrooms.⁹⁷

Many boys attended the schools at Aizawl and Serkawn from remote villages of several days journey. Except for the sons of the chiefs who employed other to carry their belongings, other carried by themselves or by their father or relatives. It was therefore, not easy to insist on their timely arrival on the reopening days of the school after Sunday or holiday. To find accommodation at Aizawl or Serkawn was also a problem for new comers as the hostels in the mission schools had very limited seats. Lack of knowledge of the social life and customs of the Mizos on the part of the missionaries also caused some difficulties.⁹⁸

The different of age among the students also caused some problems. General those who came from the villages are older in age than those from Aizawl and Serkawn. As a result in the classroom some boys of teenage had to sit by the side with those who were already above twenty. This difference in age did create some

problems for the teacher in trying to communicate, and to maintain discipline inside the classrooms.

In case a student was declared unsuccessful in the examination especially due to the shortage of a few marks, the parents often approach the inspector of schools, who was also a missionary preaching about grace and forgiveness, and asked his grace to declare him or her passed. The Mizo understanding of forgiveness and grace had a very practical connotation. To talk about forgiveness without its practicality means very little to the Mizos. On such occasions, the missionary teachers often found it difficult to convince the Mizos that to do such things was unethical.⁹⁹

Sometimes, manual work done by students in the schools posed a problem. The parents of some students did not approve and understand this type of manual work and complained that they did not send their children to the schools for such purpose and the students were reluctant to do such manual work.¹⁰⁰

Storage of missionary workers was another problem. In the absence of means of communication other than walking, a small number of them could not have direct personal contacts with all the families on educational work. The Welsh mission had only four missionaries while the London Baptist mission in the south had nine missionaries for this purpose.¹⁰¹

4.11 School Attendance

Regular attendance at school was a serious problem among the Mizos. All sorts of extenuating circumstances were occasions for the absence of students, which had not many parallels in other parts of India.¹⁰² Attendance was always minimum during the harvest season. Besides wedding feasts in the village, even the missing of a cow or domestic animals were the occasions for the absence of the children. The advantage of education was yet not fully realised by the Mizos in general.¹⁰³

Since every village did not have its own school many students had to walk a great distance daily to attend the school to another village. Sometimes the boys were not willing to walk a long distance merely for the purpose of learning how to read and write and to remain confined within the four walls of the schools. Instead they liked to roam freely on the outskirts of the village, with their pellet-bow, hunting birds and jungle fowl and playing with their friends.

Under such circumstances the missionaries had to work very hard to spread education among the Mizos, and they often had to give preference to education over their mission work, and had to adopt many measures to attract the young people. In spite of many difficulties the attendance in the school was slowly improving. By the end of 1904, there were 135 names in the register at Aizawl mission school and the average attendance was 92, which is about 68.14 per cent.¹⁰⁴

In order to encourage regularity in school attendance they gave prizes like soaps and combs at the end of the year to those who had the best record of attendance during the school year. These articles were purposefully given so that the students kept them clean and tidy because many Mizos boys were untidy. The prizes were not only to encourage good attendance but also to ensure cleanliness of the children. Such encouragement gradually brought positive results.

Finally from the analysis it can be observed that the works of the Christian Missionaries was mainly on education but their primary object was to convert the Mizos into Christianity. In order to spread Christianity it was also necessary to start schools to impart them the art of reading and writing so that they could read Bible and other Christian literature, a pre-requisite that was essential for all Christians. They believed that education as one of the best means for spreading Christianity because education proved to be an effective instrument from their past experience and they believed that a mere religious preaching would not bear much fruit. Therefore, they introduced alphabet and start opening schools in the beginning and taught a few children. It was through the Mizo students who came to study the Missionary utilised them for spreading Christianity.

Moreover educational activities started by the Christian missionary gave easy access to the people. It was also easier to influence the mind of the youth through education and the school houses served as centres for social intercourse and religious worship. Therefore in the beginning the missionaries started opening

temporary or regular in the near by villages which was later on expanded to different part of Mizoram.

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CHAPTER – V

SPREAD AND DEVELOPMENT OF EDUCATION

It is a common knowledge that change with motion is a universal phenomenon with which education is imperative. Education plays a vital role in both the ends of change and resistance. The change in various aspect of socio-economic and political is mainly related to the factors how one accepts. This acceptance is mostly reflected through education. It is widely recognised that education is one of the key to social, political and economic development.

Education can be defined as a unique process and plays a vital role through which an individual learns about physical, mental and moral development in all respect. Development refers to change in a desirable direction. Thus, education is a personal or individual effort in particular and is worth in any given society. The spread and acceptance of education largely depend upon the society, groups or individual who realise the value and importance of education. It also depends on the socio-economic and political condition, which plays a vital role.

The term Education in this study refers to formal education. Thus, formal education can be described as the art of learning how to read and write, which is the

beginning of formal education. A person who can read and write in any language with understanding is known as 'literate'.

The spread and development of education in this chapter refers to the spread of formal education in Mizoram. Development in this context refers to progress or change such as the increasing number of literate, expansion of educational institutions and enrolment. Thus, the spread of formal education among the Mizos in this context can be explained on the basis of the number of literates and the expansion of Educational institutions. This chapter will examine the various factors, which help the spread of education and the role of the British, and the Christian Missionaries, which were the two agents in the spread of education, before the independence of India. Moreover in order to understand the spread of education, the growth of literacy rate and the growth and expansion of schools in the study area will be examined.

The formal education introduced by the Christian Missionaries had made a little impact among the Mizos in the beginning. With the annexation of Lushai hills by the British and the coming of the Christian Missionaries, the Mizos were exposed to the outside world for the first time. Moreover, jhum cultivation constitutes the main basis of their economy, which was the only source of their livelihood. Thus when the Christian Missionaries started formal education, they were unable to visualised or understand the importance of education. Since the life and activities of the Mizos were mostly concentrated on the Jhum fields, thus formal education in the

initial period has no meaning to them. The Mizo parents always prefer to send their children to the jhum fields rather than to school. This resulted in the slow spread of education in Lushai Hills in the beginning.

The slow spread of education in the initial period can be seen from the administrative report of the year 1904-1905, which shows that there was only fifteen primary schools under the Missionaries and three lower primary schools under the Government in the whole District. There were 402 students in the North Lushai Hills District and 66 students in the South Lushai Hills District, besides there were three unaided girls' schools in the North Lushai Hills under the Missionaries with 38 students.¹

The slow progress of education can also be seen from the reports given by the Census of India 1901, that the literacy rate of Lushai Hills was only 0.93 per cent. Moreover, the distribution of schools shows that out of more than six hundred villages' only fifteen villages in the North Lushai Hills and only two villages in the South Lushai hills had a school. This shows that more than 96 percent of the village were without schools and about 99 percent of the population were still illiterate. Thus, the spread of education between 1894-1904 can be termed as the '*initial period*'.

On the other hand, in spite of the slow progress of education in the beginning, the Mizo students who had come to school showed a great interest in

learning. This was evident from the first Lower Primary examination held in June 1903 at Aizawl, that out of 27 candidates, 19 candidates were declared successful.² Moreover, Major H.W.G. Cole, the Superintendent of Lushai Hills (1899-1900) who had come into contact with various tribes of North East India remarks that the Mizos had a great adaptability and obedience and represented a more likely field for educational progress than any other hill tribes on the frontiers.³

One of the most significant landmarks in the history of education in Lushai Hills was the visit of Sir J.B. Fuller, the chief commissioner of Assam in 1904. He had found that the system of Mission education with the Government grant-in-aid had proved successful. Therefore, he instructed the Superintendent to submit proposal for handling over the education of the Lushai Hills District to the Missionaries.⁴ Thus, in accordance with the chief commissioner's order, the Superintendent in consultation with the Missionaries proposed the transfer of Government schools to the Missionaries, the proposal was thus approved and from 1st April 1904, all the Government schools were transferred to the Missionaries and put under the supervision of Rev. Edwin Rowlands, the Honorary inspector of schools.⁵

After 1904, the Missionaries had taken the full responsibilities of education in the Lushai Hills and the Mizos had entered into the new phase in the field education, where the spread of education had made a remarkable progress compared to the initial period. This transitional period was brought by the new steps taken by

the Missionaries with the help and support of the British Government. Now let us examine the factors responsible for the faster spread of education in the Lushai Hills during this period:

5.1 Boarding Schools

Earlier the general standard of the Mizo students was very low due to irregular attendance. Because most of the students were engaged by their parents in the jhum field during harvest time. Besides, their parents did not understand the importance of attending the school by their children all the day. To have a greater influence throughout the District and to have more regular students the Missionaries considered the construction of Boarding schools.⁶

Major H.W.G. Cole, the Superintendent of Lushai Hills also expressed his desire to have a hostel at Aizawl for both boys and girls. According to him the student would be placed under a strict supervision, as it was more important to teach and to assist the young people in building up a strong moral character than a mere leaning. He discussed this issue with the executive committee of the Welsh Calvinistic Methodist Mission Assam division when he visited Shillong in November 1905.⁷

Even though there was a strong desire among the youth to go to school but their parents often opposed because they lost their children which were a great help at weeding, sowing and harvest time in the jhum fields, therefore they were not yet

prepared to make any sacrifice for that. In view of these problems and the difficulties of inspection, the Honorary inspector of school for the south Mr. F.W. Savidge, in 1905 suggested the establishment of permanent central schools with boarding facilities.⁸ The Superintendent of Lushai Hills agreed with his opinion. In 1908, he submitted a proposal to the missionary in-charge of Aizawl and Lunglei that the Government would bear the construction of hostels but should have the right to nominate forty students at Aizawl and twenty students at Lunglei who should be boarded in the hostels to receive free education, and this was accepted by the Missionaries.⁹ On the basis of these the Government provided an initial expenditure of Rs. 10,000 as a contribution towards the cost of providing a hostel and additional school accommodation.¹⁰

With the contribution of financial assistance from the Government the construction of hostels was completed, which can accommodate seventy borders each.¹¹ Earlier the Government had already constructed a small residential quarters at Aizawl and Lunglei for the sons of the chiefs who studied there. In 1907, the mission at Lunglei also started an experimental Girl's Boarding schools with great success.¹²

As expected, the mission boarding schools soon became the centres of education. In 1908-09, Savidge reported that the best results were obtained in the mission boarding schools where the students were away from the influence of their parents.¹³

The aim of the boarding schools was to build character and to give the power of knowledge to the Christian community, the students were taught to be independent and self sufficient in everyway. The spirit of the school was fine, and obedience was an outstanding mark of the school. Discipline was strictly observed and with this aim education received full attention. Quite number of chief's sons and non-Christian were also given religious instruction and training in the boarding schools.¹⁴

5.2 Exemption From Forced Labour

After the annexation of the Lushai Hills by the British, they introduced a system known as '*Forced Labour*'. This was due to the fact that the Government needed coolies (labour) for various work in which each coolies were paid 4 annas per day. The administrators on their part fully justified the imposition of forced labour, saying that it was the Mizos who had forced the British to come to the hills. C.W. Bolton, chief secretary to the Government of Bengal gave an order that each household in every village should be liable to supply one coolly to work for at least 10 days per annum, and that the enforcement was in the hands of respective political officers and the rate should be 8 annas.¹⁵ In order to encourage the Mizos in the field of education in 1913, the Government modified the system of '*Forced Labour*' by granting '*Kuli awl*' (exemption from forced labour) to the boys who had passed the upper primary examination.¹⁶

5.3 School Buildings

In 1905, Major Shakespear, by an order asked the people of each village in the Lushai Hills District to give free labour for the construction and repair of village schools.¹⁷ There had already been the system of 'Forced Labour' introduced by the British, where each household was liable to supply one collie (labour) to work for at least 10 days per annum.¹⁸ In view of that system, Shakespear allowed 120 days labour to be credited to each village which built a school house and 120 days labour for the school master's house, and 50 days labour for the repair of school building annually. He instructed all the officers of the Government to explain this order to all concerned villages and to see that proper entries were made in the labour registers.¹⁹

Thus, the Mizos were forced to build their own school buildings as well as house for the schoolmaster in the early stage. Gradually, as a result of this the Mizos began to realise the importance of education so much so that almost every village demanded to have its own school, and volunteered themselves without being forced to built school houses and the school master's house after some years. Later it was not necessary to enforced the superintendents' order for the construction of school building.²⁰

5.4 Government Grants

The greatest problem faced by the mission in running educational institutions was finance. As already mentioned in the previous chapter that the first financial aid was provided to the schools in Lushai Hills. The first Government grant for one

Mission school was sanctioned in 1897-98, along with three Government Schools and the amount for four schools was Rs. 333/-. In 1898-99, it was increased to Rs. 902/-.²¹

After the Missionaries had taken all the educational institution from Government, eight schools received a monthly Government grant of five rupees in 1904. To five of these, grants were sanctioned in 1903 on condition that they must secure an average attendance of 16.²² According to Rowlands, the Honorary Inspector of Schools, a further grant of five rupees monthly for three schools were to be given during the next four years, raising the total number of schools to 17.

In 1905, the Government grants towards mission education were increased. The Mission at Aizawl received an annual grant of Rs. 2030/- and the Lunglei Mission received Rs. 1440/-²³ as against Rs. 902/- for the whole Lushai Hills in 1898-99. Building grants were separately provided after the amalgamation of Government and Mission schools. To enlarge the schools and the buildings, the Government granted a sum of Rs. 2300/- and Rs. 1500/- for the construction of Mission School building at Aizawl and Lunglei respectively.²⁴ Moreover, an annual grant of Rs. 615/- was made from 1904 for the sons of the Chief at Aizawl and Lunglei and Rs. 100/- was sanctioned for residential quarters of the Chief's sons.²⁵

In 1908, the Government raised the recurring grant for education from Rs. 5,477/- to Rs. 8,720/- and also raised the amount grants to the Mission schools at

Aizawl and Lunglei from Rs. 2,860/- and Rs. 1,897/- to Rs. 5,000/- and Rs. 3,000/- respectively.²⁶ Thus, on the whole the Mission bore about one-third of the expense and the government about two-third of the total expenses.²⁷

5.5 Granting of Free Rations

Earlier the government provided boarding, lodging and free ration for three months to the chief's son. In 1898, Kalijoy report that, "rations were issued to 12 students, 10 were sons of chief and 2 were common Lushais".²⁸ This plan work well and a considerable number of chiefs and influential men became learners.²⁹ This was later extended to all the Mizos. In granting rations, Shakespear in 1904, gave instruction and encouraged those who received free rations must obey the Christian Missionaries. Before this, those who come to study in the Mission Boarding School have to carried rice for themselves at their own expense because Missionaries or the Government could not afford extra expenditure on that. But later in order to attract and encourage the Mizos in studying, the government provided free rations to all the students who come to study at the Mission Boarding School.³⁰

Major H.W.G. Cole, who succeeded Shakespear in 1908, reviewed the instructions and framed certain restrictions and rules, which were applicable to all Mizos. The order was as follows:³¹

- (a) All payment of rations will be made on the 1st of each month and no payment will be made without a certificate from the headmaster that the pupil has

attended school regularly and work diligently on all days on which the school was opened.

- (b) The only absences permissible are those on account of sickness or when leave is granted by the Headmaster.
- (c) No pupil drawing rations is to leave Aijal (Aizawl) without the permission in writing of the Superintendent.
- (d) Any pupil leaving Aijal without permission and going home may be called upon for refunding the ration allowance of the month in which the absence occurred. If any pupil leaves the school altogether without permission, the father or guardian will be liable to refund the whole amount that have been disbursed by the Government on account of ration compensation.

Thus, the Missionaries with the help of the government adopt several measures in order to spread education among the Mizos. The above-mentioned policies and other factors proved to be successful, that after 1904, education made a great progress in the entire district of both North and South Lushai Hills.

5.6 Middle English School

As mentioned in the earlier chapter that all the schools in Lushai Hills was organized into elementary schools and the advanced or training schools. In 1903, the elementary school became the Lower Primary Section, which had up to class III, and the advanced section became the Upper Section with class V as the highest class.³²

Thus, up to 1906, these two divisions such as Lower and Upper Primary Schools were the only division.

The increase in both the number of primary school and students resulted in a growing demand for secondary schools in Lushai Hills. In 1907, the number of primary schools in Lushai Hills rose to 22 and the total number of students were 781. In the same year, realising the need of secondary school. The Missionaries raised the Upper Primary School at Aizawl to the status of Middle English School.³³ At first there were six pupils namely: Saitawna, Ngaithangvunga, Khianga, Saptea, Kawlkhuma and Lianhmingthanga.³⁴ The new Middle English School was made two years course and those who finished would be able to join English Medium High School outside Lushai Hills.

According to the Resolution of 1913, no new Middle English School should be opened which essentially differed in standards from those recognized in High Schools. On special considerations, the Government of Assam sanctioned one Middle English School for the Mizos.³⁵ The Resolution of 1913 was made with due consideration of the recommendation of the Educational Officer's Conference of 1913. With regard to the Middle Schools, the Conference recommended that:³⁶

- (a) Middle School Education should become the direct responsibility of the department.

- (b) No new Middle English Schools should be recognized unless it was well founded in every respect on the standards of the Middle English Section of the recognized High School.
- (c) Existing Middle English Schools should continue to be recognized as such, but inferior one should be reverted into Middle Vernacular Schools to be controlled by the Board.
- (d) Middle English Schools should ordinarily confine themselves to the English teaching classes, namely IV to VI to which free Vernacular instructions in Primary levels might be attached.

After this Conference, one Middle English School was opened. This was the Serkawn Middle English School started in 1914.³⁷ This was the second English Middle School in Lushai Hills. Till 1944, there was only 5 Middle English Schools, two at Aizawl district for the whole North Lushai Hills under the Welsh Presbyterian Mission and three at Lunglei district for South Lushai Hills under the Baptist Missionary Society.³⁸

5.7 Examinations and Scholarships

Since there use no elementary or higher classes before 1903, examination was simply the test of knowledge of the students in their lessons. But after 1903, the schools were organized into lower primary school and upper primary school accordingly. In the first lower primary examination which was held in June, 1903 at

Aizawl, 27 students appeared this examination out of these 19 students were declared passed.³⁹

In the second lower primary examination held on the 24th June 1904, the number of candidates were 29, of whom 13 students passed in first division, 5 in the second division and 5 passed in the third division, there were also two girls among the successful candidates.⁴⁰

In the third lower primary examination held in 1905, 27 candidates appeared, out of which 16 candidates were declared successful. The percentage of passed was below than the previous year.⁴¹ This is due to the modification of the course.⁴²

For the first time upper primary school examination was held in October 1904, only two candidates Thanga and Dula passed this examination. But in the year 1905, five students passed the upper primary examination.⁴³

The first Middle English school examination was held in the year 1909. All the six candidates who appeared in this examination were declared successful. They were Saitawna, Khianga, Ngaithangvunga, Saptea, Kawlkhuma, and Lianhmingthanga.⁴⁴

The scholarship introduced by the Government in 1903 were continued even after the whole educational institutions and administration in Lushai Hills was taken

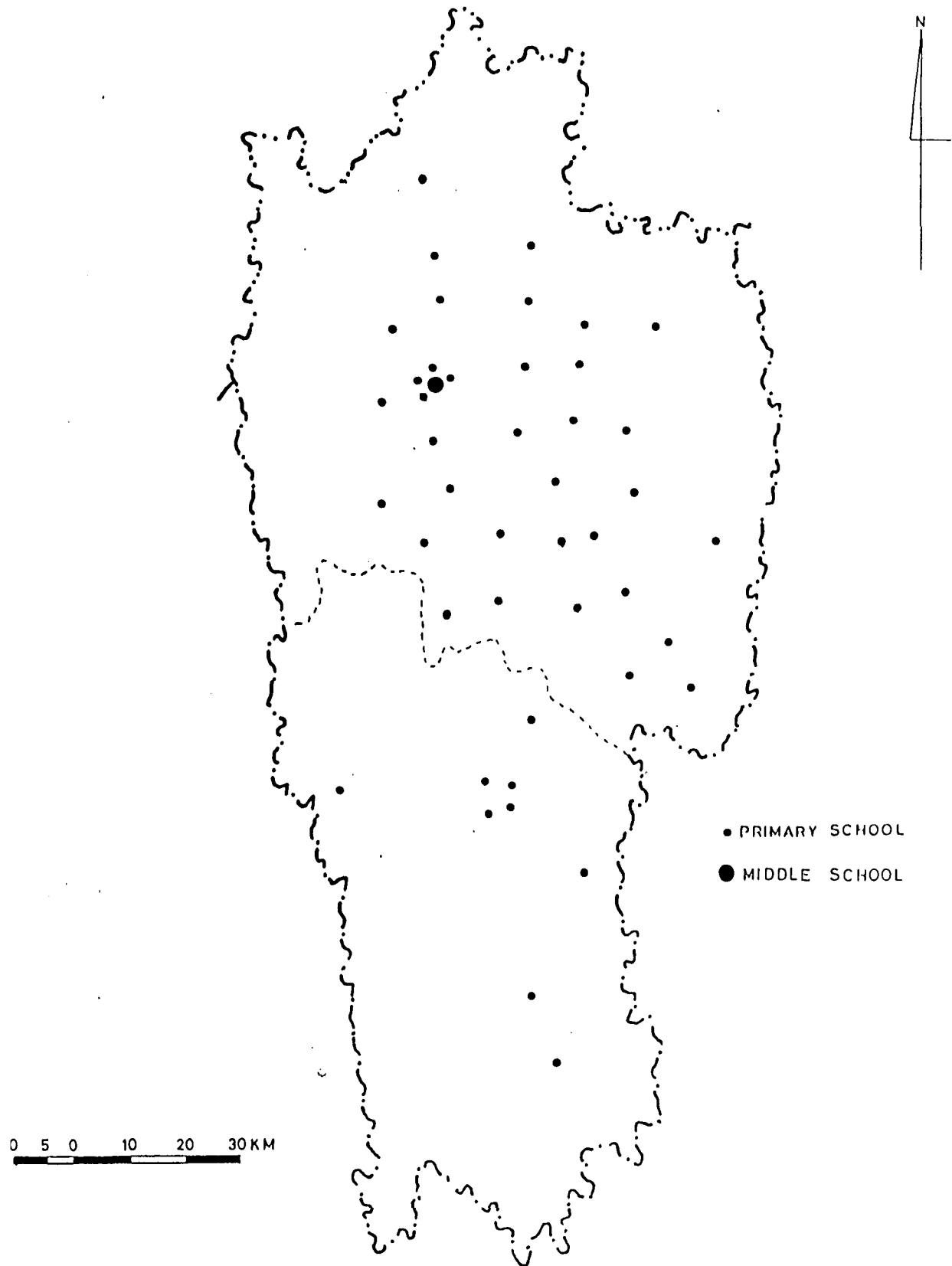
over by the Missionaries on condition that the award of the scholarship should be made to students whom the mission considered to be the deserving ones.⁴⁵ In 1916, there were only 7 candidates in the Middle English school examination, and 3 candidates received Government scholarship.⁴⁶

Prior to the introduction of middle English school in Lushai Hills, in the year 1906, six Mizo students were for the first time sent to Shillong Government high school and two students to Tejpur at the expense of the Government. On being satisfied with their performance, Major Cole in 1907, sanctioned six scholarships of Rs 10/- each per month for the Mizo students who were willing to join high school at Shillong.⁴⁷

In accordance with the sanction of scholarships by the Government, seven Mizo students went to study at Government high school Shillong. On account of their progress, the headmaster of Shillong Government high school in his letter to Savidge expressed his wish that all of his 600 students would be as diligent, obedient and well behaved as the seven Mizo students there in his school.⁴⁸

By an order of the Government of India no. 105 dated February 1909, a grant of Rs. 961 was sanctioned to meet the travelling expenses of the Mizo student studying outside Lushai Hills on scholarship for going home in every two-years.⁴⁹ Lianhnuna, studying in the Murarichand College in Sylhet was the first student to have enjoyed the travelling grant.⁵⁰

DISTRIBUTION OF SCHOOLS IN MIZORAM, 1907



In 1915, a proposal was made for the creation of three upper primary scholarships for the whole Lushai Hills. Accordingly, a special scholarship of Rs 41-monthly for two years for three students was sanctioned.⁵¹ With the object of popularising vernacular education the classification of upper primary school for the purpose of scholarship proved to be successful. In 1916, 18 students from North Lushai Hills and 15 students from South Lushai Hills passed the upper primary examination.⁵²

5.8 General Progress After 1905

According to the census of India 1911, the literacy rate of Lushai Hills was 3.98 per cent as against 0.92 per cent in 1901. The total number of literates in 1911 was 3635 persons as against 785 persons in 1901. Thus, within a period of ten years there has been a remarkable progress in the field of education. This may attributed to the Christian Missionaries who started a programme of mass education among the Mizos for the reason that Christianity requires the reading of Bible and other Christian literatures. However, in due course of time, in order to achieve their aims, the Missionaries received cooperation and support form the Government in giving education to the Mizos. The administration and maintenance of law and order were in the hand of the Government and it was through this that Missionaries were able to impart education to the people in general.

Rev. D.E. Jones who was appointed as the Honorary inspector of schools in the North in place of Edwin Rowlands who left Lushai Hills in 1907. In his first report in 1909, Jones said:

*It is not long since we could hardly count a hundred who could read and write now there are about 3000.*⁵³

In the South Lushai Hills the Missionaries were largely concentrated on the mission station at Serkawn where they had a boarding school for boys with 57 students and a smaller one for girls with 3 students, making a total of 60 boarders. In 1913, besides the boarders in the mission school there were 24 boys who attended the school from outside, making a total of 84 students. Within a radius of about 10 kilometres, there were three village schools with an enrolment of 17,20, and 24 respectively.⁵⁴ However, in 1916, the total number of schools increased to nine.⁵⁵

In 1915, in the North Lushai Hills there were 48 schools due to financial difficulties the progress was slow but in the year 1920 there were 53 schools with 1906 students out of which 1650 were boys and 256 girls. 91 students passed the lower primary school examination including 3 girls. By 1925 the number of schools increased to 82 with 2638 students of whom 2222 were boys and 416 girls.⁵⁶

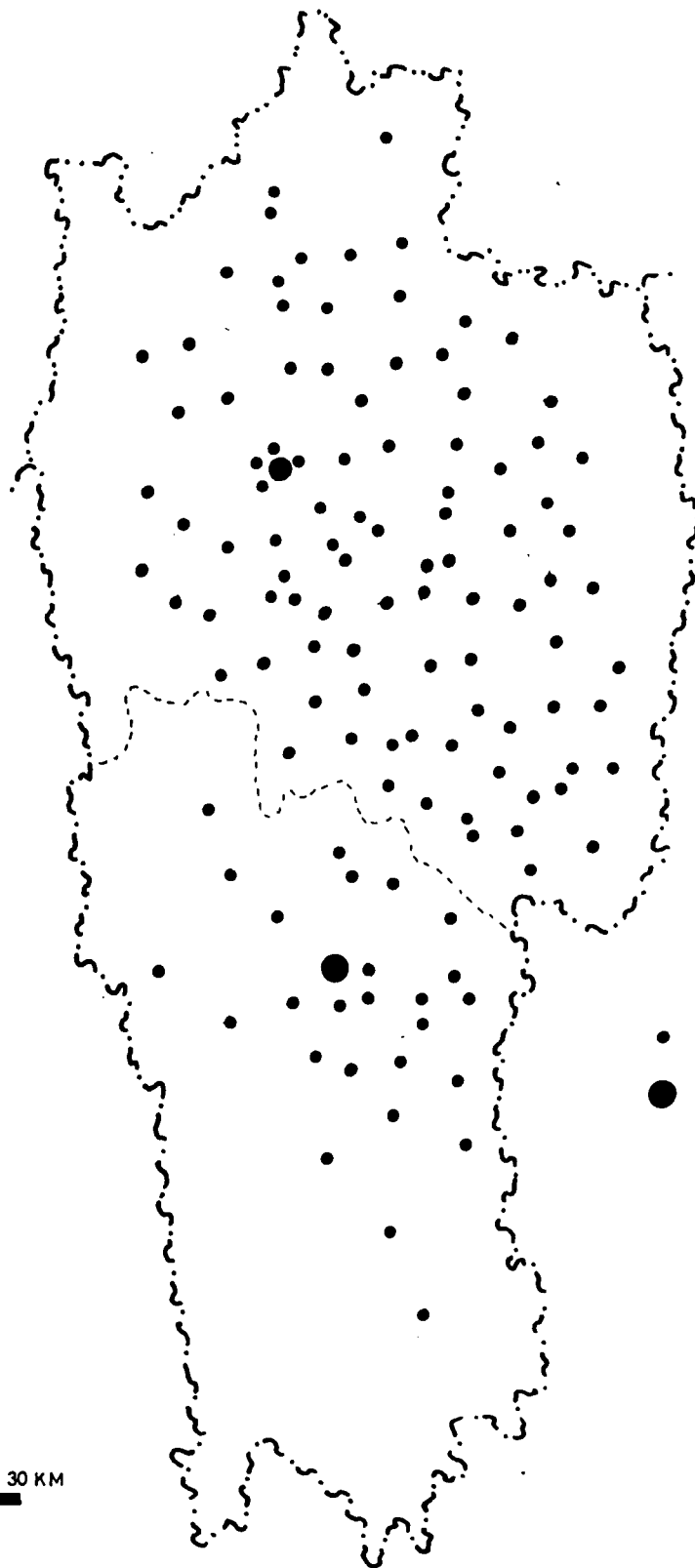
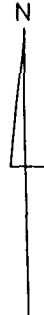
Again in the South Lushai Hills there were 13 schools with 346 students in 1920. By 1924, the number of school increased to 22 as compared 13 schools in 1920. There were 568 students in the rolls.⁵⁷ The position of schools in 1926 was

more higher than the year 1920, in the South the number of schools rose to 30 schools with 645 students of whom 542 were boys and 103 girls, one kindergarten with 34 boys and 20 girls and two boarding schools.⁵⁸

The increased in the number of schools and the number of student indicated that within a short period of time education has made a remarkable progress among the Mizos in spite of their recent exposure to western education. It should however, be noted that the Mizo society was in the pre-literate stage without alphabet nor any form of reading or writing before the arrival of the British and the Christian Missionaries. But within a few decades the progress has been impressive. Moreover, the growth of literacy rate in Lushai Hills when compared to their neighbouring districts was much higher, the literacy rate of Lushai Hills according to the Census of India 1921 was 6.92 per cent as against 3.98 per cent in 1911.

Thus, the increased in the number of literates among the Mizos was quite significant but it must be noted that the Missionaries did not give importance to higher education. They were mainly concentrated on grass root education where the result would be quick and widespread for spreading Christianity; therefore, primary education was their main aim. As a result of this while the number of primary schools has been rapidly increasing higher education was neglected. The following table shows the details of the schools in Lushai Hills from 1900-1930:⁵⁹

DISTRIBUTION OF SCHOOLS IN MIZORAM, 1930



- PRIMARY SCHOOL
- MIDDLE SCHOOL

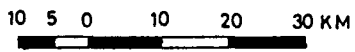


Table 5.1: Number of Schools in Lushai Hills, 1900-1930

District	Years	Middle School	Primary School
1. Aizawl District	1900-1910	1	15
	1910-1920	1	48
	1920-1930	2	97
2. Lunglei District	1900-1910	-	3
	1910-1920	1	8
	1920-1930	2	20

The following Table also shows the position of schools and the number of students for the year 1930.⁶⁰

Table 5.2: Position of Schools and Students in Lushai Hills, 1930

District	Middle School	Primary School	No. Of Students
1. Aizawl	2	93	2853
2. Lunglei*	2	20	816
Total	4	117	3669

5.9 Reorganisation of Schools

In 1929, the Missionaries in the North effected reorganisation in the set of classes, qualifications of teachers and pay. The upper primary schools were abolished; instead lower primary schools were introduced. The three types of schools, newly formed were.⁶¹

- (a) Kindergarten or lower primary schools for children in between 5-8 years who were in class A and B (KG 1 and 2)

* There were 9 Upper Primary Schools in Lunglei District. As for the North Mizoram (Aizawl District) Upper Primary School was upgraded to Middle but in the South the System was unchanged before 1936.

- (b) Primary schools for children comprising classes 1 to III after the completion of lower primary school.
- (c) Middle English school for the students comprising classes IV to VI after the completion of primary school.

In some villages there were few cases of children who joined school at above average age as a result of which the above recommendation were sometimes difficult to follow.

Moreover, the Reorganisation of 1929 fixed the qualifications of teachers in the schools as follows:⁶²

- (a) For lower primary and primary schools those who had passed the Middle English or class VII in the high schools.
- (b) For the Middle English school. Those who had passed the matriculation or class IX in the high school.

Those who had passed the matriculation were to be given first preferences for Middle English schools, and if such persons were not available, those who had passed class IX were selected. However, in one or two cases persons who had passed only class VIII were appointed in the mission girl's Middle English school at Aizawl.⁶³

In regard to the salary the pay of trained teachers was fixed at Rs. 18/- to Rs. 20/- per month and in some cases Rs. 15/- according to their educational qualifications.⁶⁴ The untrained teachers, called apprentice teachers were given Rs. 5/- per month. The pay of matriculate teachers started with Rs. 22/- per month with an increment of Rs. 1/- in second year. The salary of the teachers was mostly paid from the Government education grant. The schools also received grant from the mission education grant for the same purpose. In accordance to the pay of the teachers working in the mission schools miss *Roberts* stated that the salary and other allowances of those who worked in the government offices with the same qualifications were almost double this amount.⁶⁵

5.10 Educational Conference

Before 1935, there had been differences between the North and South Lushai Hills regarding the curriculum, practices and the organization of schools because the North and south was under a separate missionary. Due to this fact the Government and the Missionaries felt the necessity of introducing a uniform curriculum and practices in the whole Lushai Hills. For this purpose in March 1935 a conference was held at Aizawl where the Honorary inspector of schools for the North Rev. D. Edwards of the Welsh Missionary society and the Honorary inspector of schools for the south, Rev. W.H. Carter of the London Baptist missionary society were present under the Presidentship of major McCall, Superintendent of the Lushai Hills.⁶⁶

The conference launched a comprehensive scheme for the improvement of education and cooperation between the educational authorities in the North and South Lushai Hills and decided to maintain uniformity in all possible spheres of education. To this effect the Baptist Missionaries of the south agreed to abolish the upper primary school from 1936, as it was done in the North.⁶⁷ The meeting was of the opinion that emphasis had been on the wrong subjects in post-primary education.⁶⁸ The students after passing high school were only suitable for salaried posts but totally unsuited for a village life. The meeting agreed that opening avenues to attend high school for Mizo students outside Lushai Hills was not needed because at that moment there were already more than 50 Mizo student studying in high schools.⁶⁹ They discussed the prospects of the educated unemployed, which was prevalent in other parts of India, and of having a disgruntle unemployed educated. This problem, which had not so far arisen in Lushai Hills but could be imminent. According to them the remedy lay in shifting the emphasis from the middle English course to the new middle vernacular course where students would be taught such subjects in order to help them for a normal yet enlightened village life. The conference adopted the '*The Ten year plan*' which aim at setting up of 6 and 4 middle Vernacular schools in the North and south respectively, in addition to this, new primary schools to be opened in every village in the North and to bring the total of 50 primary schools in the south.⁷⁰ Some of the important resolutions of the conference were as follows:⁷¹

- (a) Complete cooperation between the Honorary inspector in the North and south Lushai hills with regard to curriculum, examinations, publication of Vernacular textbooks etc.
- (b) Limitation of the number of students to the Middle English classes.
- (c) Provision of an alternative M.V. Course of study more suited to the needs of a predominantly agricultural population.
- (d) Extension of primary education by increasing the number of primary schools.
- (e) Emphasis on Teacher's Training.

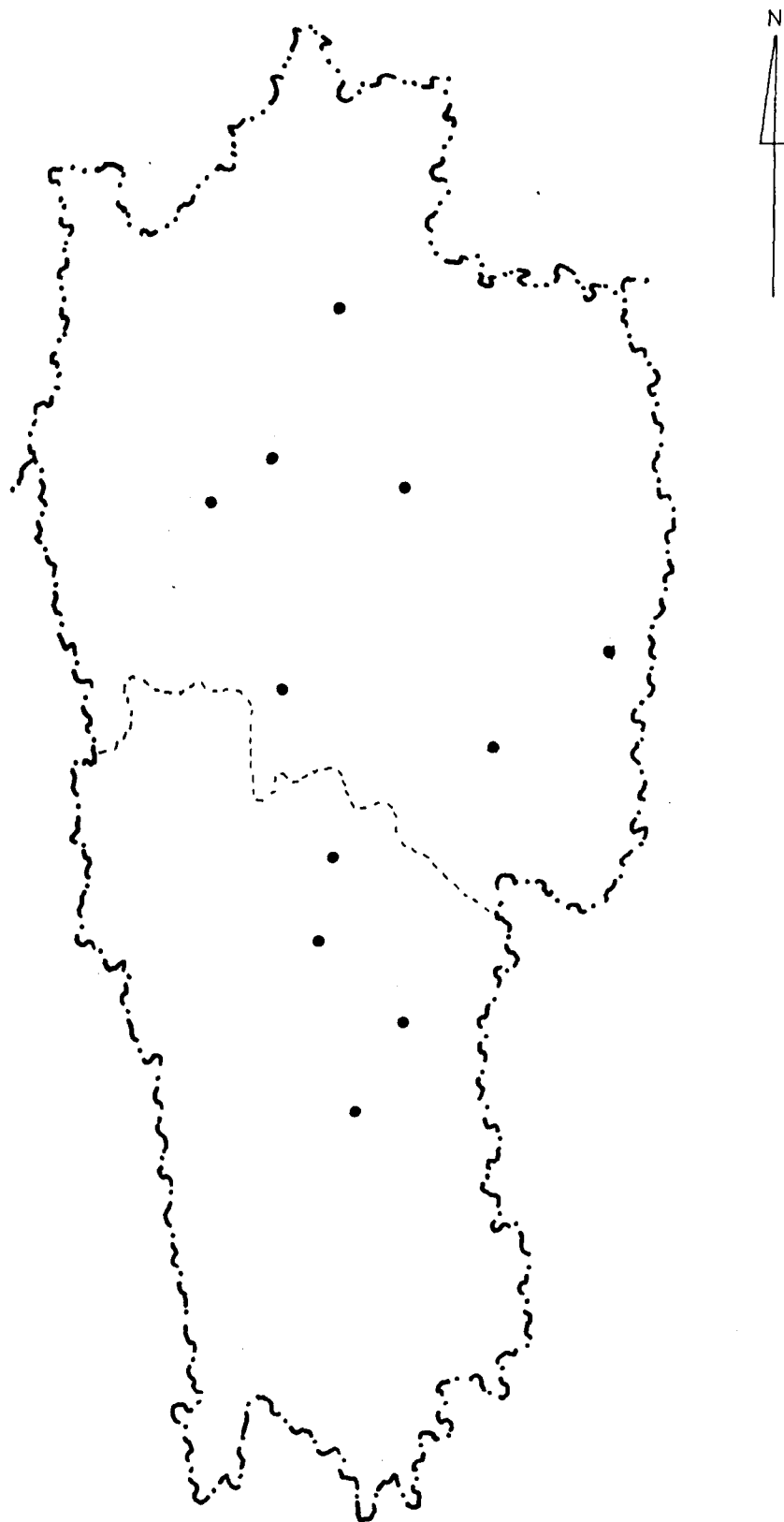
According to the resolution of educational conference the Welsh mission opened 75 new primary schools in the North and the London Baptist mission opened 11 new primary schools in the south in 1935-36. In addition the Baptist mission opened one middle Vernacular school for girls. From 1936 a common curriculum was established in the North and south Lushai Hills and the first common examination was held in October 1936.⁷²

The position of schools and the number of students are shown in the following Table for the year 1935-36.⁷³

Table 5.3: Position of Schools and Students in Lushai Hills, 1935-36

District	Middle English/ Vernacular Schools	Primary Schools	Number of Students	
			Boys	Girls
1. Aizawl	2	181	5967	1880
2. Lunglei	3	40	1346	413
Total	5	221	7313	2293

DISTRIBUTION OF MIDDLE SCHOOLS IN MIZORAM, 1944



On the recommendation of the joint education conference, Middle Vernacular schools were opened in the subsequent year bringing the number of mission middle schools to 5 and middle Vernacular schools to 10 till independence.

The five Middle English schools were:

- (a) Boy's M.E. School, Aizawl
- (b) Girl's M.E. School Aizawl
- (c) Boys M.E. school Serkawn
- (d) Girls M.E. school Serkawn
- (e) Girls M.E. school Darzo

The ten Middle Vernacular schools were Lunglei started in 1936, Sialsuk in 1944 and the remaining eight started 6 in 1945 were Saitual Bukpui, Champhai, Reiek, Sialhawk, Darzo, Hmunltang and Tawipui.⁷⁴

5.11 Government Policy on Mission Education:

As started earlier from the beginning the government left education in the hands of the Missionaries with a small grant-in-aid. Although the Director of public instruction stated in 1938 that the education policy of the government for the Lushai hills was under consideration,⁷⁵ he did not wish to interfere with the existing arrangement. As Mc Call noted "we may deplore education with a religious basis, but the people would prefer any education to none at all which is what some people have suffered".⁷⁶

Under this circumstance, Mc Call drafted the government education policy for the Lushai hills as follows:⁷⁷

1. The main responsibility of the government was to provide free primary education to all and creating facilities for higher education for producing sufficient number of leaders and executives required in all departments.
2. Education beyond primary stage should be limited to student who secured primary scholarship and those in a position to pay fees. Great care was to be taken to prevent expansion of secondary education.
3. Education in all stages must aim at inculcating the elements of character rather than the acquisition of an academic trickery. Indigenous village and communal life among the Lushai must also be encourage by such education.
4. Only English should be taught after primary education.
5. For the attainment of a common standard within the district examination must be held wherever possible under the mutual agreements of the Honorary inspectors of schools of the North and South.
6. The age of entrants to the primary schools must be recorded, and every attempt should be made to encourage early rather than late entrance to the primary and the maximum age for any class in advance of the primary must be fixed at 13.

7. No further expenditure on secondary education must be encourage except in the direction of girls' education until such a time as form of balance between the boys and girls had been secured.

On construction of buildings for schools in the villages and for schoolmaster, the superintendent issued the following order.⁷⁸

1. The erection or continuation of a village schoolhouse in any village was contingent on this building being maintained in accordance with the requirements of Honorary inspectors of schools.
2. The teacher's house would be initially built by the villagers but subsequently maintained entirely by the teacher from time to time.

In his note on the rules and orders on the educational policy, Mc Call said that he had come to a common and agreed policy with the Honorary Inspectors of North and South Lushai hills. These rules were substantially followed in Lushai Hills till independence, except in few cases where the director of public instruction recommended certain relaxations whenever any urgent situation arose.⁷⁹

5.12 Management and Overall Control of Education:

The Government of Assam recognized the Superintendent of Lushai hills as the competent authority to cause the closing down of any primary school palpably serving no useful purpose.⁸⁰ The overall control and inspection were however, at the

hands of the missions. The hill education conference held at Shillong on the 10th and 11th August 1935, also recommended that the control of the educational institutions in Lushai Hills should remain in the hands of the missions.⁸¹

The Missionaries who were assigned as the honorary inspection of schools were supposed to perform two principle functions, namely, inspection and examination. Inspection included seeing a school at work, school building its sanitary condition the arrangement and organization of classes, furniture and apparatus the relation between the teacher and the pupils, and especially the method of teaching and auditing of the accounts and register.⁸² Examination included the process of testing the Pupils and to see how far the examination method applied was suitable to any particular school. But the Inspector being themselves Missionaries were also engaged in the Church and other evangelical work. As such they could not devote their full attention to inspection.

With a view of improving the efficiency of inspection, the mission appointed the Mizo sub-Inspector of schools. The first Mizo to hold such post was P.D. Sena.⁸³ The Inspecting staffs were instructed to see the registers, to inquire the performance of the teachers, to examine the school building and equipment with a view to secure improvement if necessary and to test the pupils carefully.

In accordance with the recommendation of an expert committee, the Mizo Presbyterian Church Assembly held at Aizawl in 1936, passed a resolution for the

creation of an education management committee. This was in order to create a good educational atmosphere and to bring about better relationship between the mission education and the Church itself. The members of the committee would be drawn both from the Missionaries and the Mizos.⁸⁴ The Baptist mission in the south also created the education management committee on the same line in the same year.

The education management committee of the North and south appointed one of the Missionaries who became honorary inspector to look after the education leaving other mission works to the other Missionaries. This made co-operation between the local people and the Missionaries' better and created efficiency in mission education management.

In 1942, the Superintendent of the Lushai hills submitted a proposal to the Government of Assam for the establishment of the '*Lushai hills district education board*' to be composed of Missionaries from the North and south.⁸⁵ On the approved of this recommendation by the government, the district board was thus formed. The board would function purely as an advisory body.⁸⁶ The views of the board should be sought for on all new educational schemes for the Lushai hills. But the durbars of the chiefs have the full opportunity to consider the view of the educational board. Hence it was directed that all proceedings of the board would be considered by a district durbar, whose views together with those of the Superintendent should be forwarded to the Governor.⁸⁷

5.13 Opening Of High School

Till 1944 there was no high school in Lushai Hills. Although the mission had intended to start in 1929 due to the increasing number of literates but the government did not permit to do so. In April 1931, the Lushai chiefs made a demand to the commissioner of Surma valley to open high school at Aizawl,⁸⁸ but the commissioner Mr. Hazlett was of the opinion that high school in Aizawl, as mentioned in his inspection note of 18th to 21st April 1931, would undoubtedly produce more Mizos educated up to matriculation standard than the number of jobs in the district.⁸⁹ Mr. G.A. Small, the D.P.I of Assam also agreed with Mr Hazlett that it was undesirable to establish a high school in Lushai hills. The D.P.I further said that for average boys of the hills the Middle English was quite adequate.

McCall too admitted that the establishment of high school in Lushai Hills was the constant urge of the “Articulate Lushai”.⁹⁰ He however, pointed out that mainly the few fortunate salaried job employees in the name of the vast village population who have hardly enjoyed the benefits of higher education made this demand. He himself was not in favour of creating a class fit for salaried jobs.

The demand for high school was raised by the chiefs’ council to Mr Hazlett, the commissioner of Surma Valley and hill districts, when the latter visited Aizawl on April 1932, he noted that:

“I have had a petition from the Lushai chiefs as king that a high school should be established in April. I hardly think that it is required at present as there is undoubtedly a danger that more Lushai will be educated up to the matriculation standard than can find employment in the district”.⁹¹

Three years later in the hill education conference held at Shillong on 10th August 1935 which was attended by 21 delegates, officials and Missionaries in charge of education Rev H.W. Carter, Honorary Inspector of schools for the south Lushai hills made a proposal for the opening of high school at Aizawl. The Hon’ble Mr. W.L. Scott, the President of the conference and Mr. G.A small, D.P.I, were of the opinion that in the claim of opening high school in a hill district, the claim of the Garo Hills was stronger than that of the Lushai Hills.⁹² The conference however, generally agreed that it was not necessary at such time to press for a separate high school at Aizawl and turned down the claim of Rev. Carter.⁹³

Again the demand for the establishment of high school came from the ‘Lushai students’ Association who submitted a Memorandum to his Excellency. The governor of Assam, when the latter visited Aizawl in 1940. In 1941 the association sent its two delegates Mr Zairema and Mr Lalrinthanga, to Shillong to pursue their demand. They met the education authorities and argued their demand for high school at Aizawl.⁹⁴

The outbreak of World War II however, temporarily put off the demand but revived in 1943. The new Superintendent of Lushai hills Mr. A Macdonald, I.C.S

(1943-47) seemed to be very pleased by the service of the Mizo people during the War and he became keen in the welfare of the Mizo people. He himself initiated the opening of high school, so much so that the Honorary Inspector of schools; Aizawl in his note at the close of 1943, could confidently say “it is hoped to be able to start a high school from next year”.⁹⁵

As for the funds, Mr. Macdonald contacted all the chiefs and with their consent he diverted one-year “War aid to every family (Rs. 2/- each)” for the establishment of high school. This amounted to Rs. 27,000/-.⁹⁶ He also collected donation from the public. The Missionaries too donated money for this purpose. At last a high school called Mizo high school was started in February 1944 at the young Lushai Association hall, Mission Veng Aizawl. It began with 56 students in class VII.⁹⁷

The Mizo high school too was placed under the management and control of the mission in Aizawl. Rev. B.E. Jones the Honorary Inspector of schools in the North was the first Headmaster. Other teachers include his wife and other lady Missionaries. The lone Mizo teacher was Mr. Vankhuma. The Missionaries taught on Voluntary basis.⁹⁸ In 1945 class VIII was opened with 76 students on the roll. The first batch of 25 students appeared the matriculation examination from the Mizo high school in 1948, and 20 were declared passed.⁹⁹

The Mizo high school was the only centre for higher education in Lushai Hills till 1947. In spite of the slow progress of education in the initial period, the spread of education after 1935 was faster. According to the Census report of 1931 the literacy rate of Lushai Hills was 10.70 per cent if we compared with the previous report(1921), it was only 6.28 per cent. Moreover in terms of number of literates it has increased from 6183 in 1921 to 13,320 in 1931. The number of literates has further increased to 29,765 in 1941; the literacy rate of Lushai Hills was 19.48 per cent. The growth of literacy rate among the Mizos at the one hand was remarkable but a closer investigation will enable us to understand that the majority of literates were at the primary level only. To support the above given statement let us examine the growth of literacy rate among the Mizos and also the position of schools and students at the beginning of 1941.

Table 5.4: Growth of Population and Literates, 1901-1941

Census Year	Total Population	No. of Literates	Percentage of Literates
1901	82434	771	0.93
1911	91204	3635	3.98
1921	98406	6183	6.28
1931	124404	13320	10.70
1941	152786	29765	19.48

Table 5.5: Position of Schools and Students in Lushai Hills, 1948

Schools	Aizawl Sub-Division		Lunglei Sub-Division	
	No. Of Schools	No. Of Students	No. Of Schools	No. Of Students
1. Primary Schools	136	12369	123	3668
2. Middle Schools	11	1117	11	1007
3. High Schools	1	284	1	145

On the basis of the above given reports it was obvious that the spread of education in Lushai Hills before the independence of India was mainly confined at the primary or elementary level. In order to spread Christianity the Missionaries started formal education. The non-interference of the government besides maintaining the law and order situation the Missionaries were the only agent in educating the Mizos whose purpose of coming to Lushai Hills was to spread the Gospel. Thus the Missionaries with the help of the government started opening schools with an objective of spreading Christianity. This was the reason why the spread of education during the British and missionary's times were mainly confined at the grass root level.

The above statement can be examined from the given reports that while the Missionaries opened 259 primary schools in Lushai Hills, 136 primary schools in the North and 123 primary schools in the south. Within a period of fifty years the same were able to open 22 middle schools (11 schools in the North and 11 schools in the South) and only 2 high schools (one each in the North and south). This clearly indicates that the Missionaries gave special attention towards primary level education in the study area due to already reason mentioned above.

The pre-dominance of primary level education can be examined firstly, from the number of students. The above given report shows that while there were 16,037 students at the primary schools, the number of students at middle schools and high schools were only 21,24 and 429 respectively. This shows that the students at

primary schools account for more than 85 per cent. Thus, the number of students gradually decreases beyond primary schools particularly in case of the students at high schools.

Secondly, the dominant feature of primary level education can also be examined from percentage of literate person who are at the primary or elementary stage. The literacy rate of Lushai Hills in 1941 as given by the Census report was 19.48 per cent. Out of this literacy rate 16.78 per cent of literate person were at the primary level where as 2.22 per cent and 0.44 per cent were at the middle school and high school stage respectively.

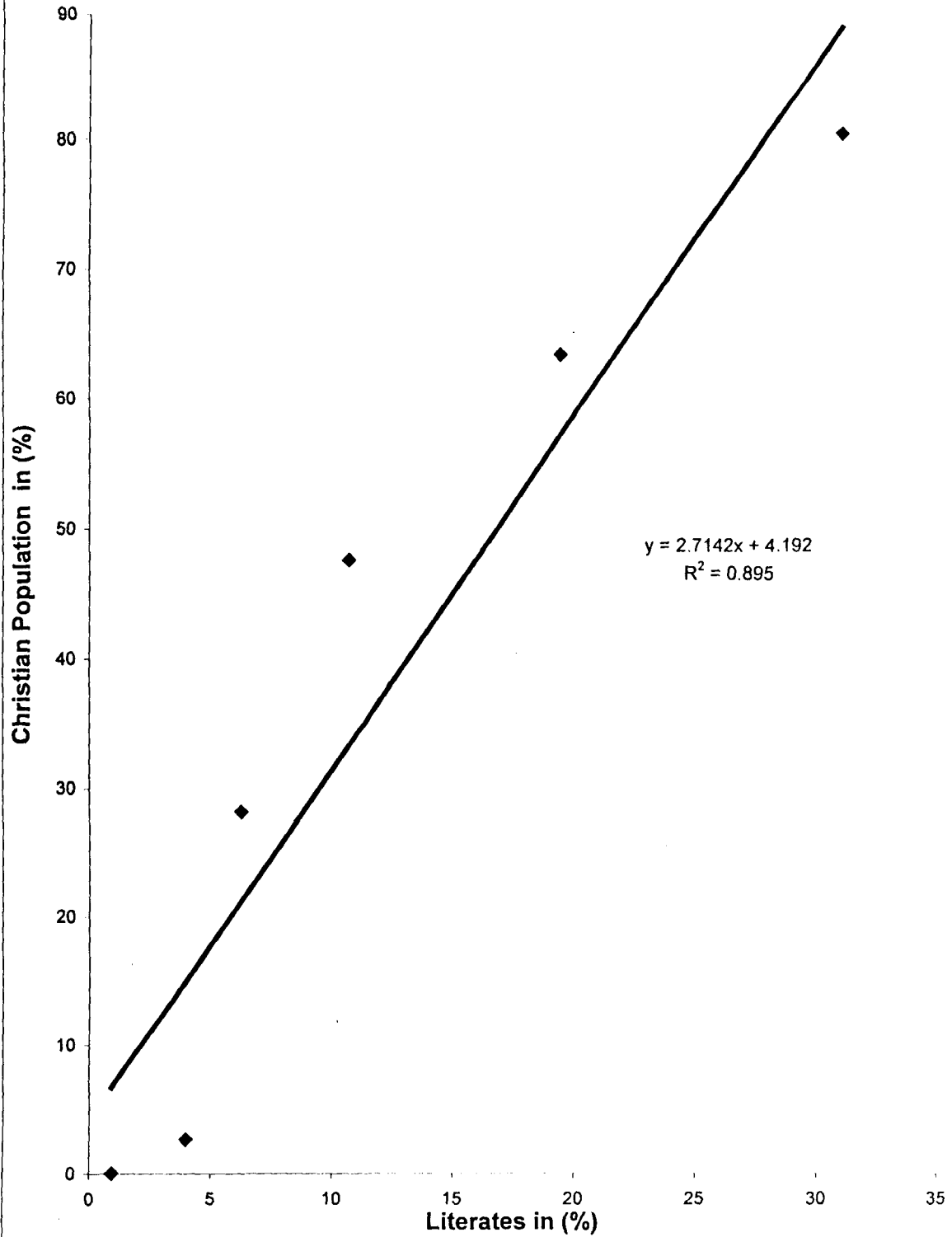
Thus, from the above analysis it was quite evident that the spread of education during the British and the missionary's period were mainly confined elementary level. The progress of education between 1897-1947 can be described as grass root level education. The formal education started by the Missionaries as a means of Christianising the Mizos within a period of five decades produced a large number of literates who were mostly at the primary stage. Therefore, the dominant feature of primary level education at the one hand and the absence of higher education on the other characterized the progress of education in Lushai Hills before the Independence of India.

It must also be noted that the spatial diffusion schools shows that there were *certain pockets of concentration especially in the central, eastern and northern part*

Growth of Christian Population and Literates (%)



Scatter Diagram Showing the Relationship Between Christian Population And Literacy Rate :1901-1951



of Mizoram. On the other hand the western and southern belt was mostly conspicuous by the absence of schools. A part from this the increased of Christian population as compared to the increased of literates as shown in the scattered diagram shows weak relationship. Moreover the increased in the number of schools and the increased of Christian population had shown a higher relationship than the relationship between increased of schools and the increased of literates. Therefore it can be observed that the increased of schools had made a less impact towards the increased of literates. While the schools opened by the Missionaries had made a significant impact on the spread of Christianity as indicated by the rapid increased of Christian population.

Towards the end of the Missionaries period, in 1951 the Christian population of Mizoram was 80.31 % whereas the literacy rate was only 31.13 %. As already mentioned in the earlier chapter that the Missionaries started opening schools but their main purpose was to spread Christianity. As a result of this the increased of Christian population was much more higher than the increased of literates. A part from this the spread of education during the Missionaries period was characterised by the predominance of grass- root level education at the one hand and absence of higher education on the other.

5.14 Spread of Education After Independence

The spread of education in Mizoram during the British rule under the Christian Missionaries hardly improved beyond elementary stage. Higher education

was avoided as far as possible. The Missionaries with the help of the Government opened more than two hundred fifty primary schools and about twenty-two middle schools in Lushai Hills. The absence of higher education can be viewed from the opening of high school at Aizawl in 1944. This was after fifty years of the introduction of formal education.

Thus, it was obvious that the Missionaries envisaged it was through education that they would be able to spread Christianity among the Mizos. That was the reason why after coming to Lushai Hills, they soon started opening primary schools or elementary schools and taught a few unwilling children in the beginning. But later it proved to be an effective instrument for spreading Christianity. This was evident from the growth of Christian Population in Lushai Hills. The census report of the year 1941 shows that there were 98,108 Christians out of the total population of 1,52,786 which was about 64 percent of the total population as compared to a mere 0.5 percent in 1901. Again in the next census report i.e. 1951, more than 80 percent of the population were Christian.

On the other hand the literacy rate of Lushai Hills in 1941 was 19.48 percent as against 0.93 percent in 1901. Moreover, a closer investigation revealed that out of the total literates more than 86 percent of the Mizos were at the elementary or primary level. In the next census report (1951) the literacy rate had increased to 31.13 percent, but the level of literates among the Mizos was more or less the same.

This clearly indicates the absence of higher education and spread of education at the grass-root level.

Soon after the independence of India, educational development underwent several changes. After the independence Lushai Hills became a part of the Indian union, and brought under a new scheme of administration based on the recommendation of the North East Frontier Tribal and Excluded Area sub-committee of the constituent Assembly known as 'Bordoloi Committee'. This was incorporated in the Part 'A' of the six scheduled of the Indian constitution. Accordingly, in 1952, the Mizo District Council has been set up and became Autonomous District Council under Assam.¹⁰⁰ After becoming Autonomous District Council besides other administrative power within its jurisdiction, the District Council exercise controls over the administration of primary schools and the medium of instruction at the primary level.

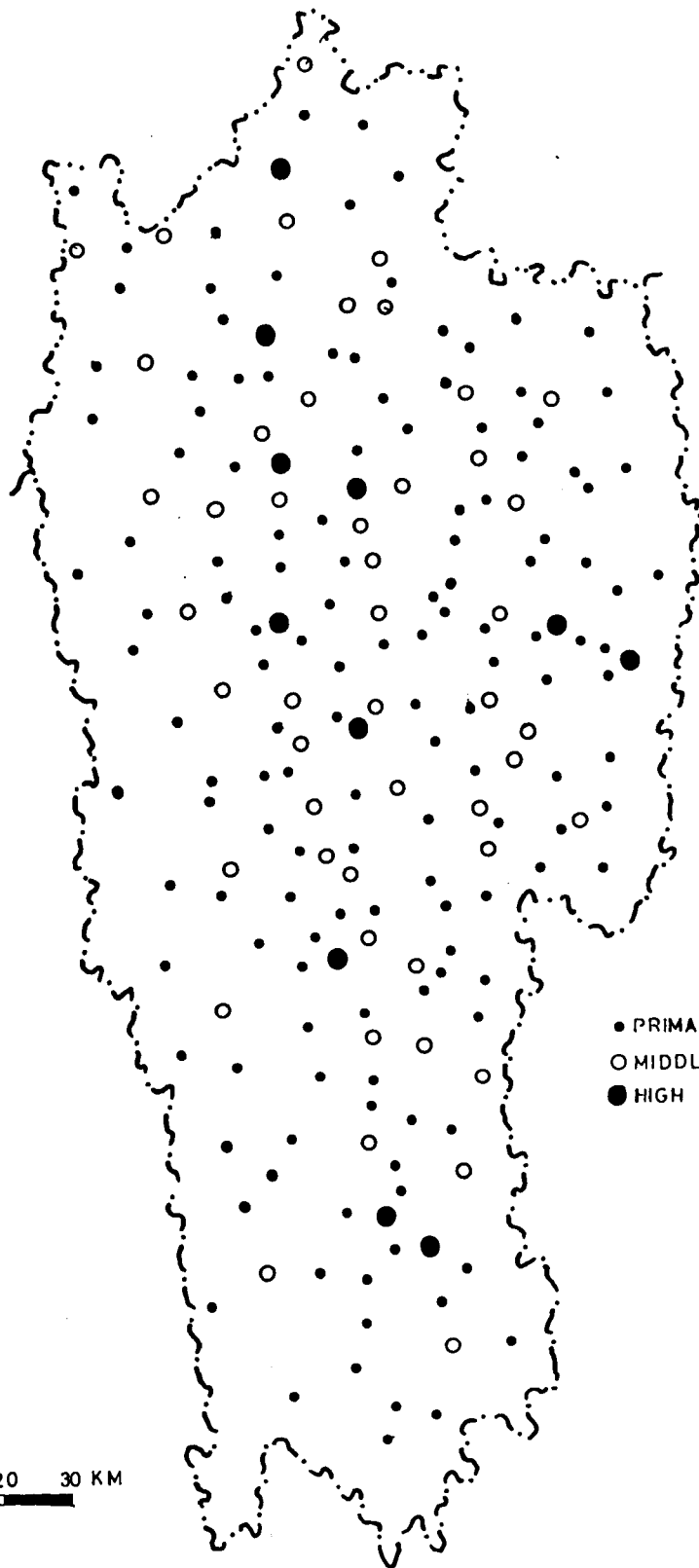
In 1952, direct responsibility of supervision of primary and middle schools in the district was taken over by the Government of Assam. For this purpose the post of Deputy Inspector of Schools for Mizo Hills District was created in the same year. The first incumbent was Mr. Lalchungnunga, who joined in May 1952.¹⁰¹ He was responsible for the supervision and control of primary and middle schools. Earlier, the Missionaries carried out the Inspection and Supervision of schools. For this purpose the Superintendent of Lushai Hills appointed two Honorary Inspector of

Schools one for the North and the other for the South. However, the Superintendent controlled these Inspectors and indirectly looked after education in the District.

But after the Lushai Hills became Autonomous District Council, the Government of Assam through the Department of Education looked after the administration and maintenance of Schools. At the same time Deputy Inspector of Schools was appointed, who was fully responsible for the Supervision and Inspection of schools. Earlier, the Missionaries who carried out these responsibilities were engaged in other religious activities other than looking after the schools affairs. They cannot devote themselves only towards education, since their main assignment was evangelisation. Due to this there has been several drawbacks towards the Supervision and inspection of schools. The Deputy Inspector, appointed by the Government on the other hand was given a full responsibility for the progress and development of education in the District. Thus, the duty assigned to him was entirely on education. Moreover, it was in the year 1961, the Supervision and general administration of primary schools was handed over to the District Council.¹⁰² Thereafter, the District Educational officer was given direct responsibility to all matter related to primary schools in the district.

Regarding the educational grant during the British rule in the Lushai Hills, the Government looked after the overall administration and maintenance through the Christian Missionaries by providing grant-in-aid which was never adequate, during the British rule, the cost incurred by the Government on the education of the Mizos

DISTRIBUTION OF SCHOOLS IN MIZORAM 1961



- PRIMARY SCHOOL
- MIDDLE SCHOOL
- HIGH SCHOOL

10 5 0 10 20 30 KM

never exceed sixteen Paise per head annually, which was insufficient for the promotion of education.¹⁰³ But after 1952, the schools administration was taken over by the District Council under the six schedule of the Indian constitution certain specific grant were made.

From the above analysis, it was evident that there has been several changes in the field of education after the Lushai Hills (Mizoram) become Autonomous District Council. These changes were more prominent regarding the maintenance, administration, and Supervision of Schools. This was one of the reasons for the faster spread of education in Mizoram compared to the pre-independence period. The spread and development of education, therefore, can be described as transitional period from predominantly elementary education to higher education. The below Table will show the progress of education under the District Council with special reference to the growth Primary, Middle, High schools and College between 1951-71:

Table 5.6: Growth of Schools in Mizoram, 1951-1971

Census Year	Primary Schools	Middle Schools	High Schools	Colleges
1952	430	142	5	-
1961	629	113	14	1
1971	325*	65	57	3

* - The abrupt decreased of primary schools in 1971 was due to the grouping of villages. The Government of India did the grouping of villages as a counter-insurgency measure. Under this measure about 461 villages was grouped into 102 centres in between 1967-70. That is why the number of primary schools decreased from 629 in 1961 to 393 in 1971.

On the basis of the above report the growth and expansion of schools under the District Council shows a different trend, as indicated by the increasing number of middle schools and High Schools. Though the numbers of primary schools continue to increase faster than before at the same time the number of middle schools and high schools also began to increase significantly. Thus, the progress of education after 1952 not only witness the rapid spread of education but also advancement towards higher education. The overall increased of schools in the post independence period was faster under the new administration of education by the Government through the District Council. The increased in then number of primary schools within a very short period was remarkable. In 1952 the total number of primary schools in the entire District was 430 as against 259 in 1947, and by the end of 1961 the number of primary schools rose to 629. This can be attributed to as one of the indicator regarding the rapid spread of education. Though the number of primary schools rapidly decline to 325 in 1971 due to the re-grouping of several villages between 1967-70 by the Government of India as a preventive measure to Counter-Insurgency in Mizoram.

The spread and development of education under the District Council also witness advancement towards higher education. This can be observed from the increased of middle schools, High Schools and Colleges. Till 1948, there were only 22 middle schools and 2 high schools in the entire District. But the number of middle schools and high schools in 1952 rose to 65 and 5 respectively. Since then the number of both middle schools and high schools had increased several times,

that in the year 1971 the total number of middle schools and high schools rose to 142 and 57 respectively. Thus, the progress of education between 1952-71 under the District Council assumed significance due to the growth and expansion of schools at higher level. The opening of college at Aizawl in 1958 indicated another achievement towards higher education.¹⁰⁴ Later on two more colleges were opened and continued to be the centre for higher studies in Mizoram till 1971.

The following table shows the distribution of schools in Mizoram according to the administrative divisions given by the Census report of the year 1971:

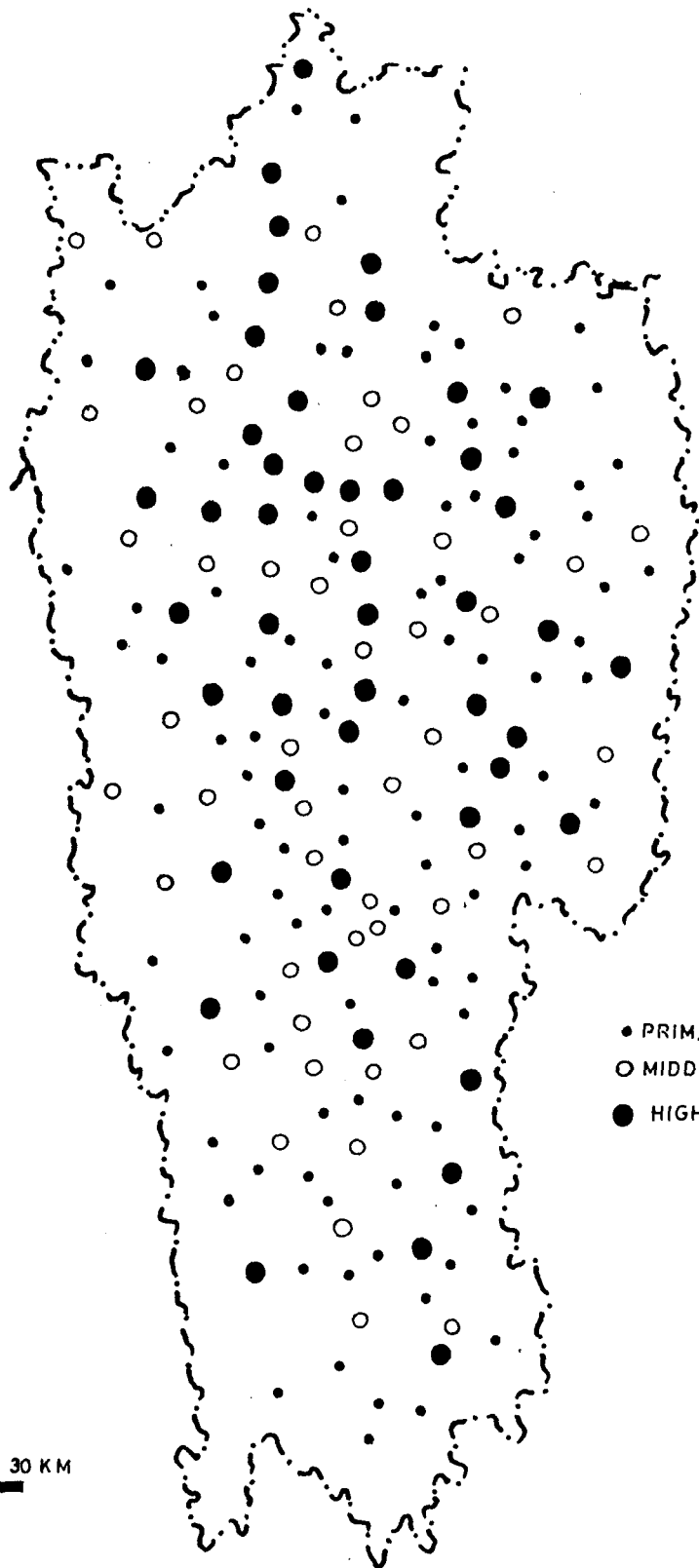
Table 5.7: Distribution of Schools in Mizoram, 1971

Administrative Divisions	Number of Primary Schools	Number of Middle Schools	Number of High Schools
Aizawl	82	38	19
Champhai	43	31	10
Kolasib	43	19	11
Demagiri	22	6	1
Lunglei	43	16	8
Saiha	92	32	8
Total	325	142	57

Sources: Census of India 1971, part A&B Village and Urban Block-Wise Primary Census Abstract

Consequent upon the spread and development of education and also by the growth and expansion of schools at different level under the new administration the number of literates also increased significantly. Now let us examine the growth of literacy rate in Mizoram between 1951-71, according to the reports given by the Census of India:

DISTRIBUTION OF SCHOOLS IN MIZORAM 1971



- PRIMARY SCHOOL
- MIDDLE SCHOOL
- HIGH SCHOOL

10 5 0 10 20 30 KM



Table 5.8: Growth of Population and Literates, 1951-1971

Year	Total Population	Number of Literates	Percentage of Literates	Net Increase of Literates
1951	196202	61077	31.13	31312
1961	266063	117067	44.01	55990
1971	332390	178792	53.79	61725

On the basis of the above Census report, the literacy rate of Mizoram had shown a steady increase especially after the independence of India. In 1941, the total numbers of literate in the entire district were 29,765, which was 19.48 percent of the total population. This shows that within a period of four decades (1901-1941) about 29,765 persons become literate. But in the next Census report, i.e., 1951 the total number of literates has gone up to 61,077 that was 31.13 percent of the total population. If we examine the net increase of literates, the increase between 1941-51 was 31,312 persons, which was more than the increase between 1901-41. In 1961, there were 1,17,067 literate persons and further increased to 1,78,792 in 1971 which was 44.01 and 53.79 percent respectively. These figures indicate that within a period of 20 years (1951-71), 1,17,715 persons become literate as against 29,765 persons between 1901-41. This also clearly indicates the faster spread of education in Mizoram under the District Council compared to the spread of education between 1901-41, which was under Christian Missionaries.

- ¹ ASR Home B, July 1905 Nos. 1601-16 vide B, Education.
- ² D.E. Jones and Edwin Rowlands: Report of 1903.
- ³ AR. H.W.G. Cole, *Short Note on Education in the Lushai Hills*, 20th July 1907.
- ⁴ Nos. 962 G dated Aizawl 26th February 1904 from Major Shakespear to the Secretary to the Chief Commissioner of Assam.
- ⁵ J.V. Hluna: *Education and Missionaries in Mizoram*, Spectrum Publication, Guwahati, p. 78.
- ⁶ *Ibid.*, p. 91.
- ⁷ Welsh Foreign Mission, Report of 1906.
- ⁸ AR, No. 202. Fort Lunglah, 6th May 1905. Letter from F.W. Savidge to the Superintendent of Lushai Hills, Aizawl.
- ⁹ *Ibid.*
- ¹⁰ *Ibid.*
- ¹¹ Hluna, J.V.: *op.cit.*, p. 92.
- ¹² Baptist Missionary Society, Report of 1908.
- ¹³ ASR File No. 1G/15G, Genl. Misc. B. 1909, Nos. 36-37, vide XIV-Education.
- ¹⁴ Herbert Anderson: *Among the Lushais*, Nos. 36-37, vide XIV-Education.
- ¹⁵ AR, Letter No. 391, dated Calcutta, The 8th February 1897. From C.W. Bolton, Chief Secretary to the Government of Bengal to the Chief Secretary to the Government of India.
- ¹⁶ AR, No. 548 DC, 30th September 1913.
- ¹⁷ AR Memo No. 1087 G dated 4th January 1905.
- ¹⁸ AR: Letter No. 391, dated Calcutta, The 8th February 1897. From C.W. Bolton, Chief Secretary to the Government of Bengal to the Chief Secretary to the Government of India.
- ¹⁹ AR Memo No. 1087 G dated 4th January 1905.
- ²⁰ J.V. Hluna: *op.cit.*, p. 83.
- ²¹ ASR Proceedings of Foreign Department, October 1899, No. 35.
- ²² Edwin Rowlands *Report of 1904*.
- ²³ ASR, Home B, 1905, Nos. 1601-16 vide B. Education.
- ²⁴ *Ibid.*
- ²⁵ *Ibid.*
- ²⁶ ASR File No. 1G/12G, Government Misc. B, August 1908, Nos. 84-85, vide-Education.
- ²⁷ D.E. Jones Report of 1909.
- ²⁸ File No. 3, Misc., Department General, Collection-III Political, dated April 1898.
- ²⁹ T.H Lewin: *A Fly on a Wheel or How I Helped to Govern India*, Firma KLM, Calcutta (Reprint), 1977, p. 317.
- ³⁰ Mizo leh Vai Chanchin Lekhabu, September 1904.
- ³¹ ASR, File No. 1G/15G, Genl. Misc. B. 1909, Nos. 5-8, vide XIV-Education.
- ³² D.E. Jones and Edwin Rowlands Report of 1903.
- ³³ ASR File No. 1G/12G, General Misc. B. August 1908, Nos. 84-85, vide XIV-Education.
- ³⁴ Edwin Rowlands: *Sikul Thu – Middle English*, Chanchinbu, July, 1907, p. 118.
- ³⁵ Report on Public Instruction in Assam, 1913-14, p. 12. Also Report on the Progress of Education in Assam, 1913-17, pp. 54-55.
- ³⁶ *Ibid.*, p. 12.
- ³⁷ F.W. Savidge: *B.M.S. Report of 1914*.
- ³⁸ J.V. Hluna: *op.cit.*, p. 90.
- ³⁹ Edwin Rowlands Report of 1899.
- ⁴⁰ Edwin Rowlands, Welsh Foreign Mission Report of 1904.
- ⁴¹ *Mizo Leh Vai Chanchin Lekhabu*, June Issue, 1905.
- ⁴² J.V. Hluna: *op.cit.*, p. 94.
- ⁴³ Edwin Rowlands, Welsh Foreign Mission Report of 1905.
- ⁴⁴ J.V. Hluna: *op.cit.*, p. 94.

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- ⁴⁵ Memo No. 2313, dated Shillong, 11th April 1904, No. 104, P1/2298G.
- ⁴⁶ Baptist Missionary Society and Welsh Foreign Mission Report of 1916.
- ⁴⁷ H.W.G. Cole's Official Notification in the Government Monthly Journal *Chanchinbu*, June 1907 and ASR, Education A, April 1907, Nos. 25-40.
- ⁴⁸ F.W. Savidge: *BMS Report of 1908*.
- ⁴⁹ ASR No. 426, 2-A-33/922, 30th October 1922.
- ⁵⁰ ASR No. 426, 2-A-33/922, 30th October 1922, letter from J.R. Cunningham, DPI, Assam to the Second Secretary to the Government of Assam.
- ⁵¹ AR Letter No. 2310 dated 9th March 1914, from DPI, Assam to the Inspector of Schools, Surma Valley and Hill Districts.
- ⁵² BMS and Welsh Foreign Mission Report of 1916.
- ⁵³ D.E. Jones Report of 1909.
- ⁵⁴ BMS Report of 1913.
- ⁵⁵ BMS Report of 1916.
- ⁵⁶ Welsh Foreign Mission Report of 1920 and 1925.
- ⁵⁷ F.W. Savidge: *BMS Report of 1922*.
- ⁵⁸ Rev. Wenger, BMS Report of 1926.
- ⁵⁹ ASR Political B, September 1930, Nos. 375-76. Administrative Report of J. Hazlett, Commissioner, Surma Valley and Hill Districts, vide XIV – Education.
- ⁶⁰ *Ibid.*
- ⁶¹ Miss Gwan Rees Roberts, 'A Memorandum on the Welsh Mission Girls' School', North Lushai Hills, 1949, No. 4.
- ⁶² *Ibid.*
- ⁶³ Mission Girl's School Record, Aizawl.
- ⁶⁴ ASR Education, B., September 1936, Nos. 13-15, Minutes of the Hill Education Conference, 1935, para 2.
- ⁶⁵ Miss Gwan Rees Roberts, *op.cit.*, p. 8.
- ⁶⁶ ASR, Political B., December 1936, Nos. 389-96 vide Education.
- ⁶⁷ Rev. H.W. Carter, BMS Report of 1935.
- ⁶⁸ BMS Report of 1935.
- ⁶⁹ *Ibid.*
- ⁷⁰ Lalkunga: *History of Mizo Education*, Hnamte Press, Aizawl, 1979, pp. 7-8.
- ⁷¹ J.V. Hluna: *op.cit.*, p. 122.
- ⁷² *Ibid.*
- ⁷³ ASR, Political B., December 1936, Nos. 389-396 vide Education.
- ⁷⁴ J.V. Hluna: *op.cit.*, p. 123.
- ⁷⁵ ASR, Education B, September 1936, Nos. 16-20. From the DPI to the Secretary, Transferred Department, Government of Assam, No. 11 E, 2 G-301 of 35, dt 7.1.1936.
- ⁷⁶ A.G. McCall, *Lushai Chrysalis*, Tribal Research Institute (Reprint), Aizawl, 1977, p. 219.
- ⁷⁷ A.G. McCall, *op.cit.*, pp. 221-228.
- ⁷⁸ *Ibid.*
- ⁷⁹ *Ibid.*
- ⁸⁰ ASR, Education, B. March 1934, Nos. 124-28. Letter of Under Secretary, Transferred Departments, Government of Assam, to the Director of Public Instruction.
- ⁸¹ ASR Education B, September 1936, Nos. 13-15. Minutes of the Hill Education Conference, August 1935, Shillong, Para 12.
- ⁸² Archana Chakravarty: *History of Education in Assam, 1826-1919*, Unpublished Ph.D. Thesis, Gauhati University, 1971, p. 158, quoting from H. LeMesurari Collier's, Bengal Local Self-Government, handbook, pp. 147-48.
- ⁸³ Lalhmuaka: *Zoram Zirna Chanchin*, Tribal research Institute, Aizawl, 1981, pp. 33-34.
- ⁸⁴ Resolution of the Mizo Presbyterian Church Assembly held at Aizawl, October 1936, General No.7.
- ⁸⁵ Governor's Sectariat, Excluded B, March 1942, Nos. 129-142.

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- ⁸⁶ *Ibid.* from J.P. Mills, overnor's Secretary, dated 4.11.1941.
- ⁸⁷ *Ibid.*
- ⁸⁸ ASR Education B, December 1932, Nos. 573-586.
- ⁸⁹ *Ibid.*
- ⁹⁰ A.G. McCall, *The Lushai Hills District Cover*, Maranatha Press (Reprint), Aizawl, 1980, pp. 25-26.
- ⁹¹ ASR Education B, September 1932, No. 373.
- ⁹² ASR Education B, September 1932, Nos. 13-15. Minutes of the Hill Education Conference on Hill Education held in the Committee Room of the Council Chamber on 10th August 1935.
- ⁹³ *Ibid.*
- ⁹⁴ Minute of the Lushai Students Association Committee held on 16.11.1941, No. 4.
- ⁹⁵ Lalbiakliana: *Mizoram Zirna Chanchnin*, Education Department, Government of Mizoram, Aizawl, 1979, p. 90.
- ⁹⁶ Lalhmuaka: *op.cit.*, p. 26.
- ⁹⁷ J.V. Hluna: *op.cit.*, p. 143.
- ⁹⁸ *Ibid.*
- ⁹⁹ Lalhmuaka: *op.cit.*, p. 85.
- ¹⁰⁰ Animesh Ray: *Mizoram*, National book trust, India, 1993, pp. 152-153.
- ¹⁰¹ J.V. Hluna: *op.cit.*, p. 228.
- ¹⁰² *Ibid.*
- ¹⁰³ A.G. McCall: *op.cit.*, p. 203.
- ¹⁰⁴ J.V. Hluna: *op.cit.*

CHAPTER VI

GROWTH, PATTERN AND LEVELS OF EDUCATION

Mizoram, which was earlier under Assam as one of the District (Mizo Hills District) was raised to the status of Union Territory on 21st January 1972 and ceased to be a part of Assam. The new administrative development was another important landmark in the spread and development of education in Mizoram. Consequent upon the attainment of Union Territory all matter related to the administration and maintenance of education was taken over by the Government of Mizoram. The responsibility of supervision and inspection of schools which was earlier looked after by the Education Department of Assam through the District Council was under the direct control of the Union Territory. Thus, the Government of Mizoram had a complete control over the administration of education in all respect. These administrative changes had brought several improvement and progress towards education.

Soon after Mizoram was up graded to the status of union Territory the responsibility for the progress and improvement of education was under the direct control of education Department. Consequently in 1973, the First survey on educational administration was under taken in Mizoram because earlier it had no separate rules, regulations and codes of its own and was regulated by the rules and

codes of Assam Education Department. It was in the same year after the survey the directorate of education was set up with one director, one joint director and three deputy directors of education. Besides a number of officials were also appointed for the effective implementation of various schemes. The Directorate of school education in Mizoram looked after elementary, secondary and higher education and also teacher's training, research and adult education. Moreover, the department was also responsible for planning the development and improvement of education by opening new institutions maintenance and administration of all educational institutions.

Again in 1975 the Mizoram Board of School Education act was enacted by the Legislative Assembly and it received the administrator's assent under Notification No. Lid 18/75/70 dated 27th March 1976. Later in 1979, two other regulations under the Mizoram Board of school education act were also framed and promulgated. These were Mizoram Board of school education (conditions for Recognition of institutions) Regulations, 1979, and Mizoram Board of school education (Condition, Power and duties of the committees and conduct of committees) Regulations, 1979. A part from framing and preparing new curricula, Syllabi and text books, the Mizoram Board of School Education Conducts examinations for primary, Middle and High School Leaving Certificates and Teachers' Training institute.

Mizoram Board of School Education Act, 1975 provides for the establishment of the Board to regulate, supervise and develop school education and all matters related to it. Moreover, Mizoram Board of School Education (Conditions for Recognition of Institutions) Regulations 1979 were framed by exercising the powers of the Mizoram Board of school education Act, 1975, after being approved by the Government under Notification No. Ess/MBSE/23/77/14-25

Thus, it can be observed there have been several improvements towards the progress of education especially after Mizoram had attained the status of Union Territory. The new organisational set-up and the new pattern of educational administration, which had come into existence shortly after the attainment of union territory, was an important factor towards the faster spread of education. Consequent upon the establishment of Directorate of education, Mizoram Board of School Education and other several agencies, which were responsible for the implementation of various schemes on educational development. All these new development has helped the growth and expansion of schools. Improvement in the standard of teaching and learning especially science and mathematics and the prospect of higher education also became more apparent. Within a short period after the attainment of union territory several progress and achievement can be noticed from the increasing number of schools and the increased in the number of students both at the lower and higher classes. The below Table shows the position of schools in Mizoram for the year 1976:

Table 6.1: Position of Schools in Mizoram, 1976

District	Primary School	Middle School	High School	College
Aizawl	289	143	73	4
Lunglei	95	29	18	
Chhimituipui	126	45	12	
Total	511	217	103	4

The above figures indicates that the number of primary. Middle and high school had shown a considerable increased within a short period. Firstly, the number of primary schools had increased from 325 in 1971 to 511 in 1976. This shows that within a period of five years about 186 new primary school has been opened up in different part of Mizoram. The rapid increased of primary schools indicates a faster spread of elementary education at the one hand and witnessed a wider spatial coverage by primary education on the other. Secondly, the number of middle schools and high schools had shown a rapid increased. The number of middle schools had increased from 142 in 1971 to 217 in 1976, while the number of high Schools had increased from 57 in 1971 to 103 in 1976.

The rapid increased of middle schools and high schools was an important achievement of Education Department under Union Territory. The fact was that the increased of these schools were very slow before the attainment of Union Territory and particularly during the pre-independence period. The increasing number of middle schools and high schools was important, firstly, several students after finishing primary schools are able to continue further studies with the availability of middle school and high school at their own village or within a few distant from their

village. Secondly, the increasing number of middle schools and high schools also reduced the gap between primary schools and other higher classes.

While the number of middle schools and high schools had shown a rapid increase, a few colleges have also been opened up and by 1976, there were four colleges. This was an important achievement towards the progress of education. Earlier, the Mizo students had to go outside Mizoram after passing matriculation because there were no colleges. Moreover, due to the poor economic conditions of the Mizos, only a very few students and only those who received scholarship were able to study outside Mizoram. With the increasing number of educational institutions, the number of students has also been increasing. Table 6.2 shows the number of students at different educational institutions for the year 1974-75:

Table 6.2: Number of Students in Educational Institutions, 1974-75:

Institution	No. of Institution	Male	Female	Total
Primary School	511	40905	38138	79043
Middle School	217	12518	10173	22691
High School	103	7493	5478	12971
College	4	1473	397	1870
Others*	7	286	107	393
Total	842	62675	54293	116968

* - Others include training institutes like weaving, nursing, UGTTI, agriculture & forestry school, ITI/Training Tech. School and Hindi Training school etc.

From the above given table it can be observed that with the increased in the number of educational institutions, the enrolment of students also witnessed a tremendous increase. This was particularly in case of enrolment of students in

primary schools. The total enrolments of students in all the institutions in Mizoram during 1975-76 were 116968. From the above Tables the following observation can be made:

- (a) Out of the total enrolment in all the educational institutions, the enrolment of students in primary Schools accounted for 67.57 percent, while the enrolment in middle Schools, high schools and colleges accounted for 19.39 percent, 11.08 percent and 1.59 percent respectively. This shows that the enrolment of students greatly varies according to the educational standard or classes.
- (b) The enrolment of male students constitutes 53.58 percent of the total enrolment while the female enrolment constitutes 46.41 percent. The number of male and female enrolment also varies according to the educational standard or levels, that the difference was less at the lower level but increases at the higher level. For instance, out of the total enrolment at primary schools the number of female students constitutes 48 percent but in the case of college, it constitutes only 21 percent
- (c) The overall analyses of the position of students according to the education standard revealed that majority of students were at the primary level. A closer investigation will show that the lowest order i.e. nursery, pre-primary, class A & B constitutes the highest number of students. The pattern of distribution of students on the basis of class-wise can be attributed to the rapid expansion of primary schools in different part of Mizoram especially after 1973. While the number of students gradually decreases towards the higher level or classes. This

was due to the late introduction of higher education particularly in case of high schools and colleges. Moreover, the poor economic condition of the Mizos was one of the reasons for the lesser degree of enrolment at the higher level or classes.

Thus, it was obvious that the growth and expansion of educational institutions at different level and the increasing number of students in all the institutions indicates the progress of education, while the standard or quality was no doubt, comparatively low. All these changes and development usually takes place after Mizoram had attained the status of Union Territory. This was due to several reason, the detailed regarding the changes and development had been already mentioned.

The below Table shows the class-wise distribution of enrolment and also male and female enrolment from primary schools to colleges in Mizoram for the year 1974-75 and 1975-76:

Table 6.3: Enrolment in Educational Institutions by Standard in Mizoram During 1974-75 and 1975-76

Educational Standard	1974-75			1975-76		
	Male	Female	Total	Male	Female	Total
Class A & Pre-Primary	16185	15391	31576	15736	14944	30680
Class B	6741	6275	13016	6920	6362	13282
Class I	6550	6053	12603	6778	6185	12963
Class II	5783	5512	11295	6225	5783	12008
Class III	5127	4622	9749	5246	4864	10110
Class IV	4866	4019	8885	5105	4264	9369
Class V	3892	3242	7134	4073	3400	7473
Class VI	3206	2456	5662	3340	2509	5849
Class VII	2308	1687	3995	2515	1888	4403
Class VIII	1734	1334	3068	1879	1411	3290
Class IX	1595	1187	2782	1714	1255	2969
Class X	1143	669	1812	1385	924	2309
PUC (Arts)	857	270	1127	909	314	1223
PUC (Science)	49	31	80	78	8	86
BA Degree	426	91	517	278	70	348
B.Sc.	-	-	-	-	-	-
Others*	166	94	260	261	182	443
Total	60628	52933	113561	62442	54363	116805

Source: Statistical handbook of Mizoram, 1975 & 1976, Director of Economic and Statistics, Mizoram.

6.1 Progress of Education: A General Overview During Union Territory (1972-86)

After Mizoram attained the status of Union Territory in 1972, educational development underwent several changes. The new administration has helped and initiated a faster economic development of the region. This has led to a more interaction and exposure to the outside world. As a result of this, Mizoram witnessed a faster spread of education, which can be observed from the growth of educational institutions and the increased in the number of students. According to the census of India 1981, the literacy rate of Mizoram was 59.83 percent, and it came to be known for its high literacy rate in India.

In order to analyse the progress of education and also to get an insight into the spatial pattern and development of education analysis was made on basis of the given data and information collected from various sources. For this purpose analysis was made on the spatial distribution of educational institutions (Primary, Middle, High Schools and Colleges), enrolment of students at different levels of educational institutions and also rural – Urban and male-female literacy rate.

Table 6.4: Block-wise Literacy Rate of Mizoram, 1981

C.D. Block		% of Total Literates	% of Total Male Literates	% of Total Female Literates
Zawlnuam	Total	49.67	55.07	43.95
	Rural	49.67	55.07	43.95
	Urban	-	-	-
W. Phaileng	Total	32.30	36.81	25.86
	Rural	32.30	36.81	25.86
	Urban	-	-	-
Reiek	Total	65.13	68.57	61.47
	Rural	65.13	68.57	61.47
	Urban	-	-	-
N. Thingdawl	Total	65.38	67.76	62.72
	Rural	64.87	66.97	62.52
	Urban	67.02	70.40	63.36
Darlawn	Total	64.45	69.14	59.53
	Rural	64.45	69.14	59.53
	Urban	-	-	-
Tlangnuam	Total	74.48	77.60	72.02
	Rural	72.95	75.14	70.56
	Urban	76.42	78.90	73.66
Aibawk	Total	69.42	70.72	61.96
	Rural	69.42	70.72	61.96
	Urban	-	-	-
Serchhip	Total	65.59	71.95	62.24
	Rural	64.56	70.07	59.22
	Urban	71.09	74.90	65.93
Thingsulthliah	Total	67.99	71.99	63.80
	Rural	67.99	71.99	63.80
	Urban	-	-	-

Ngopa	Total	61.46	66.19	56.65
	Rural	61.46	66.19	56.65
	Urban	-	-	-
Khawzawl	Total	63.48	69.19	57.78
	Rural	68.35	67.55	55.06
	Urban	71.76	75.32	68.16
E. Lungdar	Total	63.59	68.56	58.67
	Rural	63.59	68.56	58.67
W. Bunglemun	Total	42.29	53.87	37.20
	Rural	42.29	53.87	37.20
Lungsen	Total	37.53	45.85	27.57
	Rural	37.53	45.85	27.57
Lunglei	Total	68.10	73.01	62.52
	Rural	62.14	67.99	55.84
	Urban	74.10	77.83	69.64
Hnahthial	Total	65.03	68.71	61.23
	Rural	65.03	68.71	61.23
Chawngte	Total	15.88	24.18	6.58
	Rural	15.88	24.18	6.58
Lawngtlai	Total	39.89	45.09	33.51
	Rural	39.89	45.09	33.51
Sangau	Total	52.69	60.42	45.06
	Rural	52.69	60.42	45.06
Tuipang	Total	44.76	53.99	34.87
	Rural	36.53	46.29	26.58
	Urban	62.37	69.37	53.99
Totals	Total	59.88	63.63	53.75
	Rural	55.24	60.04	50.06
	Urban	73.99	74.39	65.27

Source: Census of India 1981, series-31, Mizoram.

Table 6.5: Town-wise Distribution of Population and Literates by Sex in Mizoram, 1981

Name of Town		Population	Literates	Percentage of Literates
Aizawl	Total	74493	56927	76.42
	Male	39305	31011	78.90
	Female	35188	25916	73.66
Lunglei	Total	17205	12749	74.10
	Male	9372	7294	77.83
	Female	7833	5454	69.64
Kolasib	Total	8282	5551	67.02
	Male	4308	3017	70.04
	Female	3974	2534	63.36

Champhai	Total	7487	5373	71.76
	Male	3768	2838	75.32
	Female	3719	2535	68.16
Serchhip	Total	7329	5210	71.09
	Male	3789	2838	74.90
	Female	3540	2372	67.00
Saiha	Total	7018	4377	62.37
	Male	3823	2652	69.37
	Female	3195	1725	53.99
Total	Total	121814	85379	70.09
	Male	64365	47881	74.39
	Female	57449	37498	65.27

Source: Census of India 1981, series-31, Mizoram.

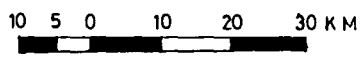
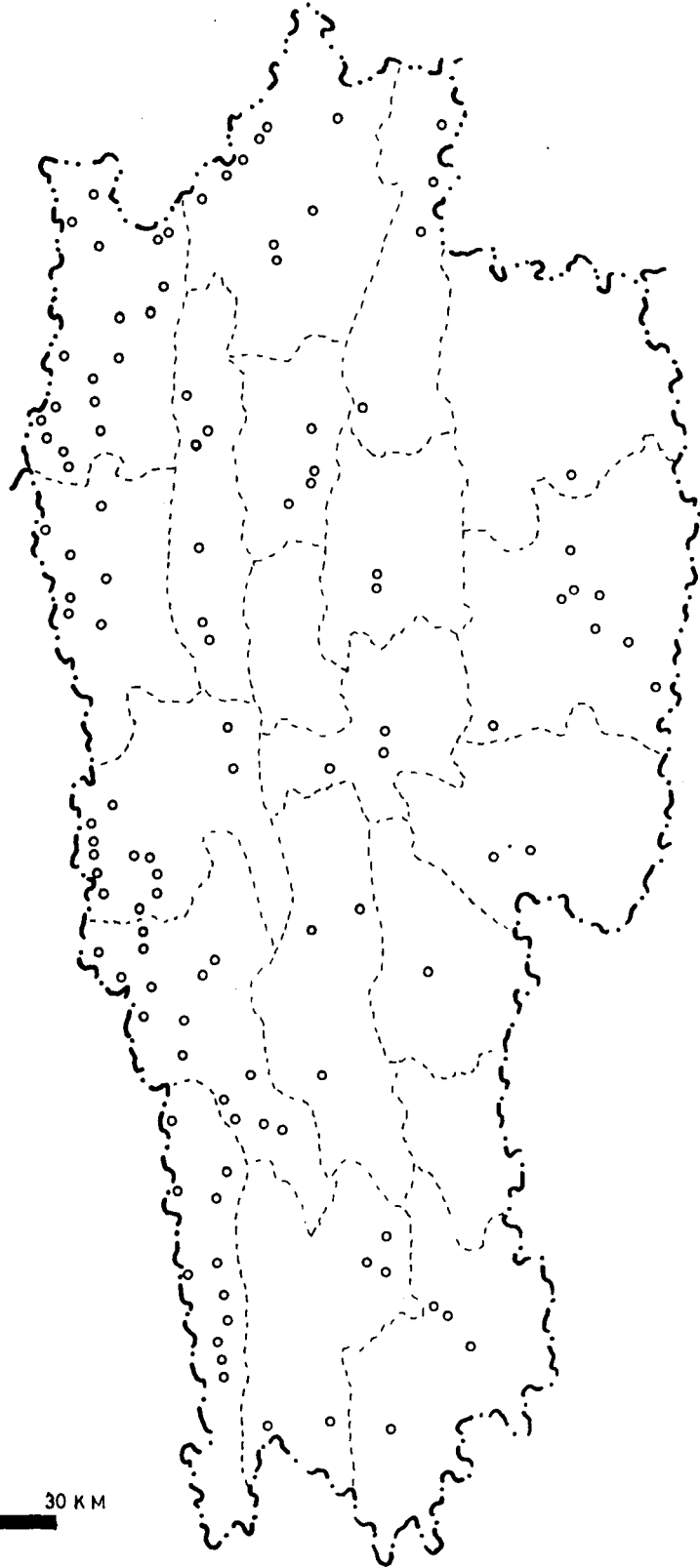
Table 6.6: Block-wise Distribution of Rural Population and Literates by Sex in Mizoram, 1981

C.D. Block		Population	Literates	Percentage of Literates
Zawlnuam	Total	24444	12141	49.67
	Male	12571	6686	55.07
	Female	11873	5455	43.95
W. Phaileng	Total	16838	5439	32.30
	Male	9750	3589	36.81
	Female	7088	1850	25.86
Reiek	Total	10973	7147	65.13
	Male	5666	3885	68.57
	Female	5307	3262	61.47
N. Thingdawl	Total	27069	17559	64.87
	Male	14325	9593	66.97
	Female	12744	7966	62.52
Darlawn	Total	18066	11643	64.45
	Male	9263	6404	69.14
	Female	8803	5239	59.53
Tlangnuam	Total	19276	14062	72.95
	Male	10047	7549	75.14
	Female	9229	6513	70.56
Aibawk	Total	11671	8102	69.42
	Male	5944	4203	70.72
	Female	5727	3899	68.96
Serchhip	Total	16099	10393	64.56
	Male	7918	5548	70.07
	Female	8181	4845	59.22

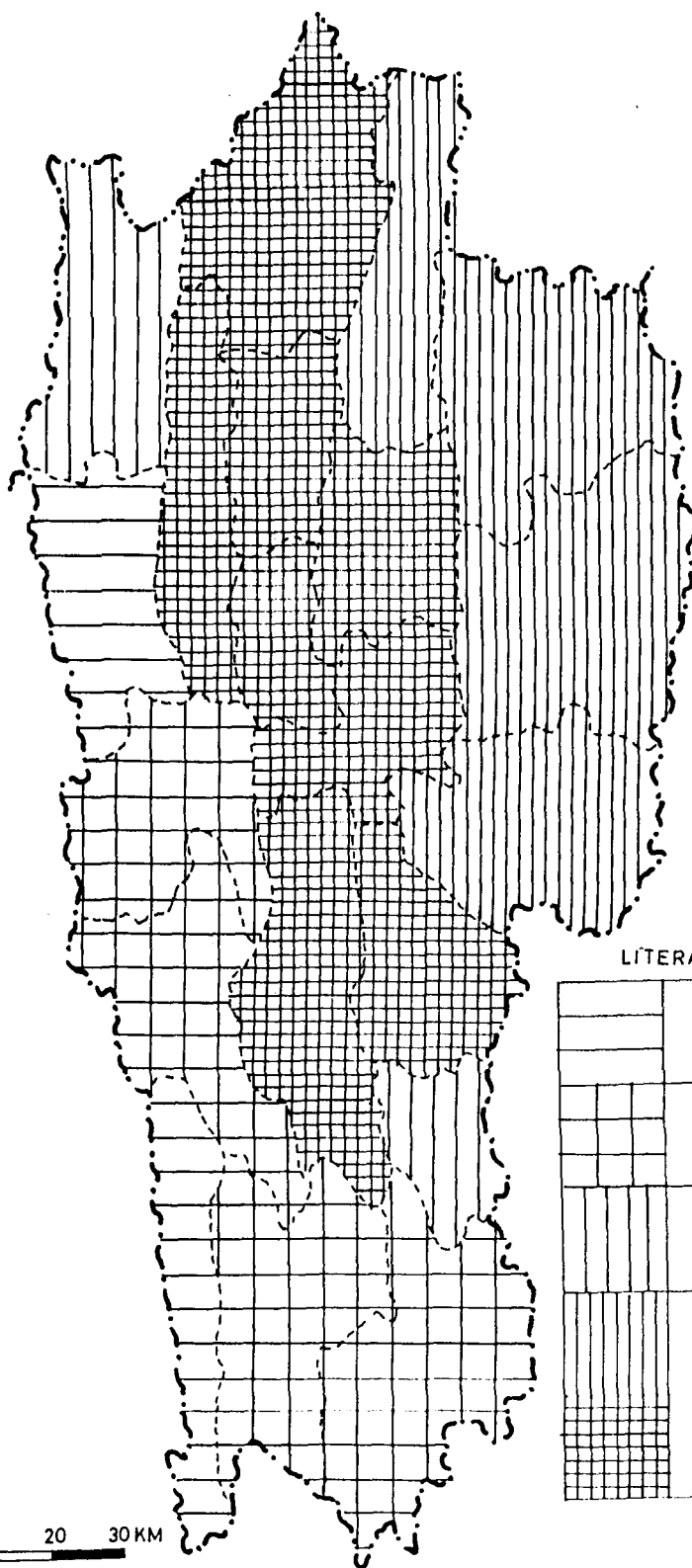
Thingsulthliah	Total	20638	14032	67.99
	Male	10566	7606	71.99
	Female	10072	6426	63.80
Ngopa	Total	20956	12879	61.46
	Male	10549	6982	66.19
	Female	10407	5879	56.65
Khawzawl	Total	28320	17355	66.85
	Male	14105	9528	67.55
	Female	14215	7827	55.06
E. Lungdar	Total	28885	18368	63.59
	Male	14368	9851	68.56
	Female	14517	8517	58.67
W. Bungle	Total	12239	5702	46.29
	Male	6673	3595	53.87
	Female	5666	2107	37.20
Lungsen	Total	21127	7928	37.53
	Male	11517	5626	48.85
	Female	9610	2302	23.57
Lunglei	Total	17325	10765	62.14
	Male	8978	6104	67.99
	Female	8347	4661	55.84
Hnahthial	Total	18615	12105	65.03
	Male	9458	6498	68.71
	Female	9157	5607	61.23
Chawngte	Total	16983	2697	15.88
	Male	8974	2170	24.18
	Female	8009	527	6.58
Lawngtlai	Total	18517	7386	39.89
	Male	10204	4601	45.09
	Female	8313	2785	33.51
Sangau	Total	8777	4624	52.69
	Male	4361	2635	60.42
	Female	4416	1989	45.06
Tuipang	Total	15125	5525	36.53
	Male	7637	3535	46.29
	Female	7488	1990	26.58
Totals	Total	371943	205461	55.24
	Male	192874	115815	60.04
	Female	179069	89646	50.06

Source: Census of India 1981, series-31, Mizoram.

C.D. BLOCK-WISE VILLAGES WITHOUT SCHOOLS, 1981



C.D. BLOCK-WISE LITERACY RATE 1981



LITERACY RATE IN (%)

	BELOW 35
	35 — 45
	45 — 55
	55 — 65
	ABOVE 65

10 5 0 10 20 30 KM

6.2 C.D. Block-Wise Literacy Rate

As mentioned earlier the literacy rate of Mizoram in 1981 was 59.83 percent. On the other hand, if we examine the literacy rate at the C.D. Blocks level, a wide difference can be noticed. For instance, while Tlangnuam C.D. Block has attained 72.95 percent of literacy, Chawngte C.D. Block was 15.88 percent of literacy. Thus, several differences exist in case of literacy rate at the C.D. Blocks level. Out of 20 C.D. Blocks, the literacy rate of 12 C.D. Blocks was higher than the overall average i.e., 59.83, while 8 C.D. Blocks were below the average. The literacy rate of Chawngte (15.88%), W. Phaileng (32.30%), Lungsen (37.53%), Lawngtlai (39.89%) C.D. Blocks were the lowest.

6.3 Rural – Urban Literacy Rate:

According to the Census of India 1981 the total Population of Mizoram was 493757. Out of these total population only 24.67 percent lives in urban whereas while the remaining 75.41 percent lives in rural areas. Thus, majority of population in Mizoram were living in the rural areas. Moreover, in 1981 there were only six urban centres in Mizoram namely, Aizawl, Lunglei, Kolasib, Champhai, Serchhip and Saiha. All the urban centres had a high literacy rate; the urban literacy rate of Mizoram in 1981 was 70.09 percent, the urban literacy rate of Mizoram in 1981 was 70.09 percent. Aizawl, the capital of Mizoram has the highest literacy rate (76.42%).

As mentioned above, there were only six urban centres in Mizoram and out of 20 C.D. Blocks only 6 C.D. Block had one urban centre each. Thus, the remaining

14 C.D. Blocks had no urban centre. The rural literacy rate of Mizoram in 1981 was 54.67 percent. But among the rural areas the literacy rate varies significantly. Some C.D. Blocks, which had no urban centres, also, had a high percentage of literacy rates like Reiek (65.13%), Aibawk (69.42%), Thingsulthliah (67.99%) and Hnahthial (65.03%). All these C.D. Blocks are smaller in size, located on the central part of Mizoram and also nearer to the urban places or passes through by the main line of transport and communication. On the other hand, those rural areas lying on the western and Southern Mizoram had a very low literacy rate like Chawngte (15.88%), Lungsen (37.53%) W. Phaileng (32.30%) C.D Blocks respectively.

From the above analysis while there was not much difference among the literacy rate of the urban areas in Mizoram but the rural literacy rate varies depending on the location and other several reasons. (This has been explained earlier in C.D. Block wise Literacy). Besides, the locational factor, other factors like the levels of economic development, economic activities, degree of accessibility, availability of different amenities are the important factors, which influence the progress and development of education. Thus, the rural literacy rate of Mizoram shows remarkable progress in spite of its rural in character, lack of economic activities, where jhum cultivation was the main source of livelihood and also lack of interaction with the outside due poor economic conditions and the lack of economic development of the region.

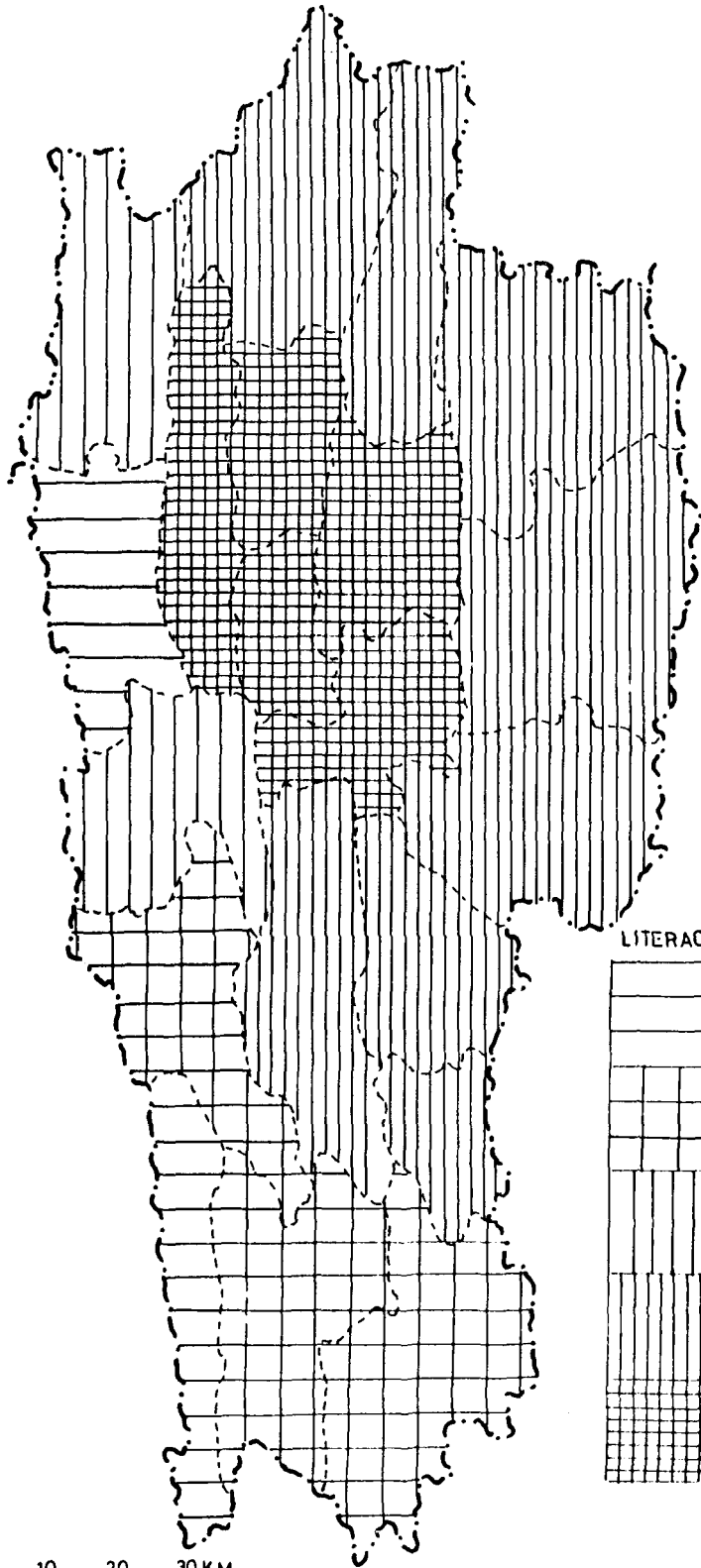
6.4 Male - Female Literate Rate:

In 1981, the literacy rate of male in Mizoram was 63.63 percent while the female literacy rate was 53.75 percent. This figure indicates the literacy rate for the whole Mizoram, but there are certain variations between different C.D. Blocks and also between urban and rural areas.

The urban literacy rate of male and female in 1981 was 74.39 percent and 65.27 percent respectively. All the six urban centres had a very high percentage of literacy rate especially Aizawl (Male 78.90% and Female 73.66%) and Lunglei (Male 77.83% and female 69.64%). The only urban centre having a low literacy rate among the urban centres was Saiha, located on the Southern tip of Mizoram. In Saiha the literacy rate of male and female was 69.37 percent and 53.99 percent respectively. This was mostly due to its extreme location in the South. The difference between male and female literacy in all the urban centres was less and the female literacy rate was quite high.

On the other hand, male and female literacy rate of the rural areas in Mizoram was far below than the urban areas, which was 60.04 percent for male and 50.06 percent for female. Among the rural areas there has been a striking differences in case of male and female literacy rates. Rural areas like Tlangnuam (male 75.14%, female 70.56%) and Aibawk C.D. Block (male 70.72%, female 68.96%) had a very high male female literacy rate. Generally, all the rural areas in the north and central Mizoram like N. Thingdawl, Reiek, Aibawk, Tlangnuam, Thingsulthliah, Serchhip,

C.D. BLOCK-WISE RURAL MALE LITERACY RATE 1981



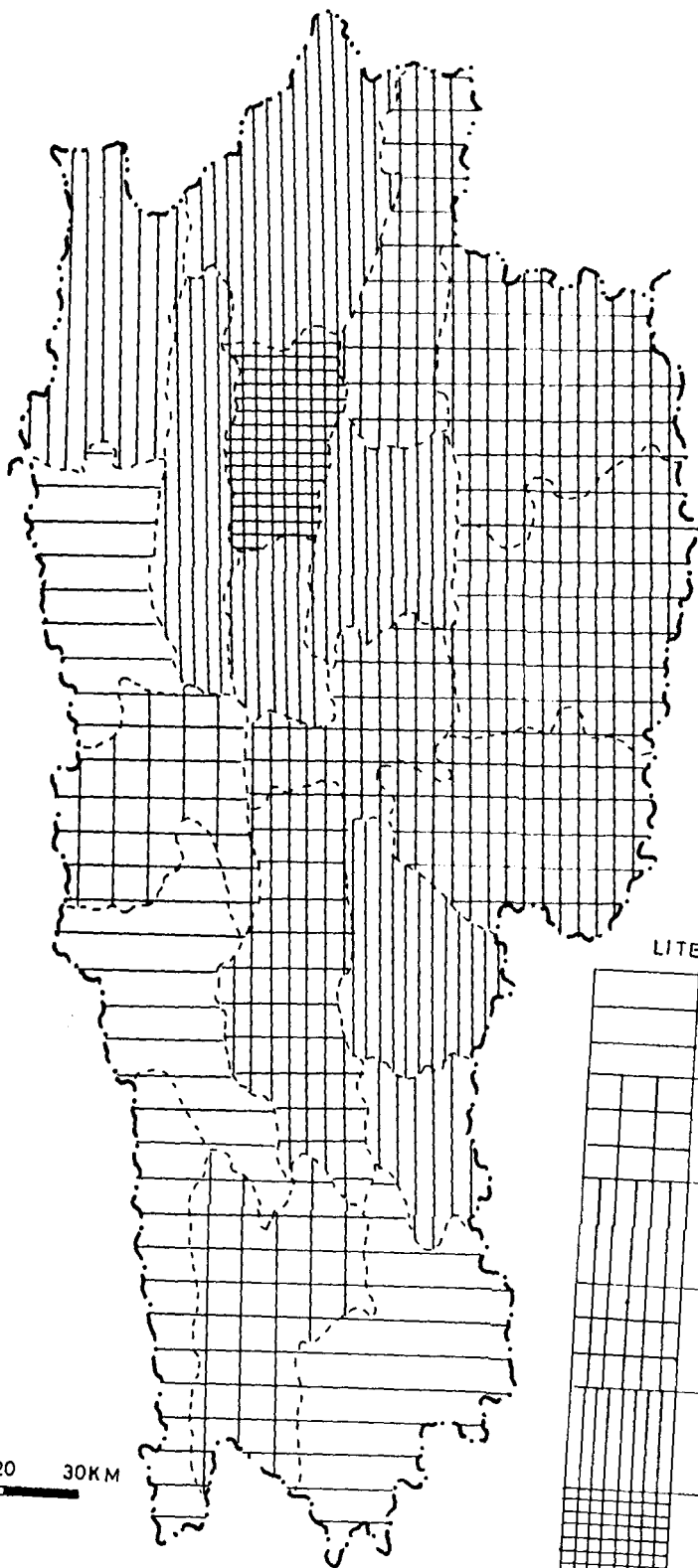
LITERACY RATE IN PERCENTAGE

[Sparse vertical lines]	BELOW 40
[Horizontal lines]	40 — 50
[Vertical lines]	50 — 60
[Dense vertical lines]	60 — 70
[Grid pattern]	ABOVE 70

10 5 0 10 20 30 KM



C.D. BLOCK-WISE RURAL FEMALE LITERACY RATE 1981

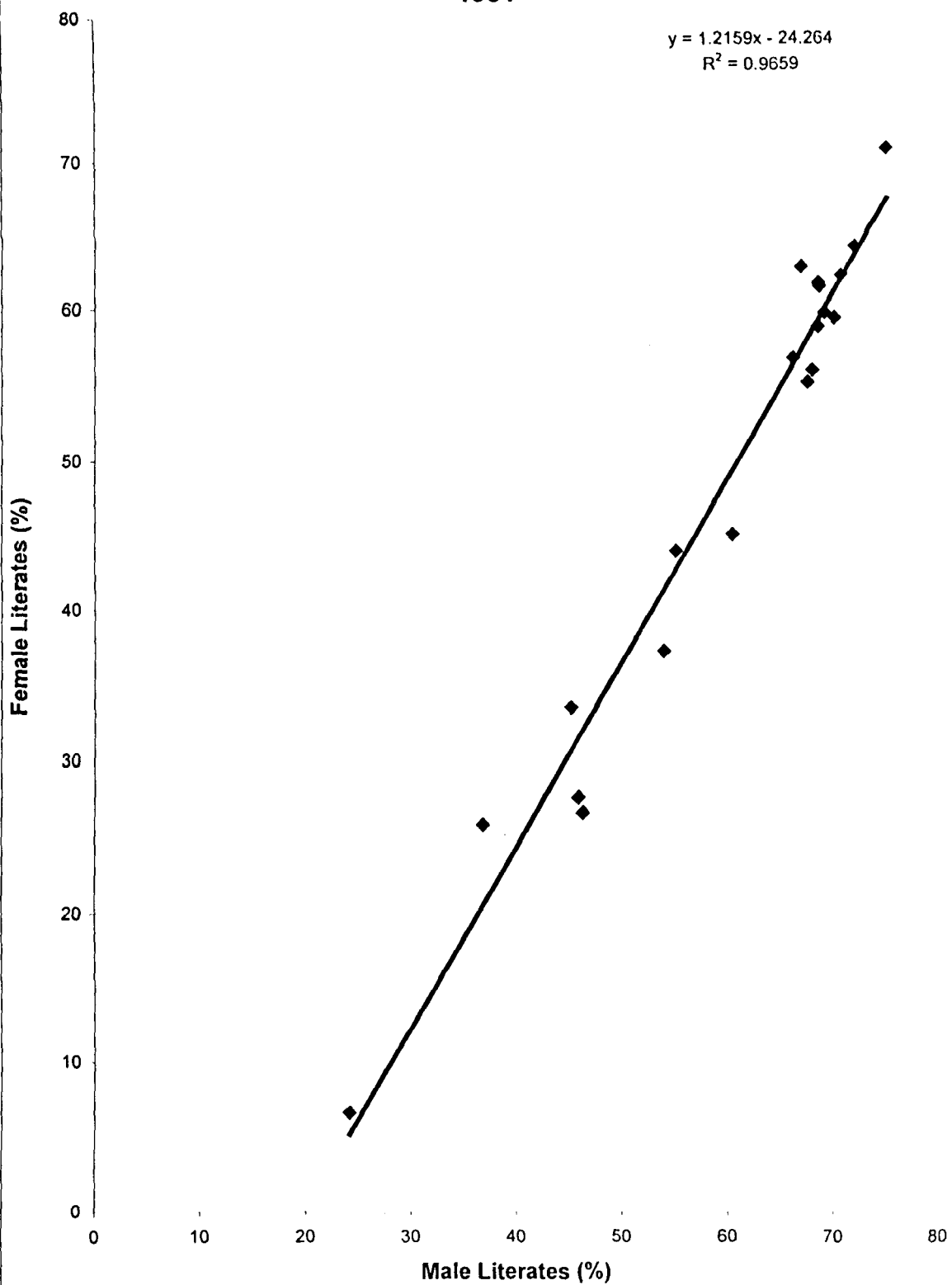


LITERACY RATE IN (%)

[Horizontal lines]	BELOW 30
[Vertical lines]	30 — 40
[Diagonal lines (top-left to bottom-right)]	40 — 50
[Diagonal lines (top-right to bottom-left)]	50 — 60
[Cross-hatch]	60 — 70
[Dense cross-hatch]	ABOVE 70

10 5 0 10 20 30KM

Scatter Diagram between Male and Female Literates (%),
1981



Hnahthial C.D. Blocks had a high rural literacy rate. While rural areas in the eastern part of Mizoram like Ngopa, Darlawn, Khawzawl, E. Lungdar, Sangau C.D. Blocks had a moderate rural male and female literacy rate.

In contrast, rural areas in the western and southern Mizoram had a very low male and female literacy rate. C.D. Blocks such as Chawngte (male 24.18%, female 6.58%), W Phaileng (male 36.81%, female 25.86%) Tuipang (male 46.29%, female 26.58%), Lungsen (male 48.85%, female 27.57%) had a low rural literacy rate especially the female literacy rate in these rural areas were extremely low as compared to the rural areas. C.D. Blocks such as Zawlnuam, W. Bunghmun, and Lawngtlai also had a low rural male and female literacy rate.

Therefore, as already mentioned in the earlier analysis with reference to C.D. Blocks wise literacy rate, male and female literacy rate of rural and urban areas, several factors such as location, degrees of accessibility, availability of basic amenities, and economic activities, levels of economic development plays an important role for the progress of education. It was evident that those areas having higher literacy rate shows a less difference between male and female literacy rate while rural areas having lower literacy rate shows a higher degree of disparity.

Generally, the literacy rate of C.D. Blocks located on the central, northern and eastern Mizoram are comparatively higher than those lying on the western and southern Mizoram. The above-mentioned C.D. Blocks having a low literacy rates

are located on the southern and western part of Mizoram. Since Mizoram shares a common boundary with Bangladesh on the western side and with Myanmar on the south-eastern side. Therefore, C.D. Blocks located on the western and south-eastern received a heavy influx from across the border. Moreover, C.D. Blocks namely Zawlnuam and W. Phaileng bordering Tripura state also received an infiltration from the neighbouring state and C.D. Block located on the southern tip of Mizoram like Tuipang and Lawngtlai C.D. Block too received several influx from across the border. The above-mentioned C.D. Blocks on the western and south-eastern Mizoram are also economically backward. Besides receiving heavy infiltration, these C.D. Blocks are usually large comprising of several small villages which was very far from the main line of transport and communication, lack of basic amenities, low level of accessibility and poor economic development were some of its dominant features.

On the other hand, C.D. Blocks located on the central part of Mizoram like N. Thingdawl, Tlangnuam, Thingsulthliah, Serchhip, Hnahthial, Reiek, Lunglei, Aibawk has a high literacy rate. These C.D. Blocks are smaller in size and the village population are larger, located near to the main line of transport and communication or passes through by the main highway (N.H. 54), state highway or connected by the district road. A part from this all the urban centres are located in this part. As a result of this, they had a better availability of basic amenities and higher level of accessibility.

C.D. Blocks located on the eastern part of Mizoram like Darlawn, Ngopa, Khawzawl, E. Lungdar and Sangau had a moderate literacy rate. Unlike the western C.D. Blocks, these C.D. Blocks are better in terms of basic amenities and accessibility because the presence of a few urban centres and their nearness to the main highway compared to those lying on the western border. Moreover, some C.D. Blocks also shares a common boundary with Myanmar but faced a lesser degree of influx from across the border as compared to those bordering Bangladesh. Thus, on account of the above-cited reasons, the literacy rate of the eastern C.D. Blocks was higher than those C.D. Blocks on the western Mizoram.

Table 6.7: Growth of Educational Institutions in Mizoram from 1974-1986

Year	No. of Primary Schools	No. of Middle Schools	No. of High Schools	No. of Colleges
1974-75	510	213	99	4
1975-76	511	217	103	5
1976-77	511	224	108	6
1977-78	514	234	111	6
1978-79	518	239	114	6
1979-80	652	294	128	8
1980-81	655	303	132	10
1981-82	745	340	138	11
1982-83	840	351	139	12
1983-84	880	380	143	12
1984-85	927	394	140	12
1985-86	1000	415	143	12
1986-87	1005	443	154	12

Source: Census of India 1981, series-31, Mizoram, Statistical Handbook of Mizoram, 1974-86 Director of Economic and Statistics and Directorate of School Education, Aizawl.

Table 6.8: Block-wise Distribution of Villages According to the Availability of Educational Institutions in Mizoram, 1981

C.D. Block	Total No. of Vill.	Total No. of Vill. Having P/S	Total No. of Primary School	Total No. of Vill. Having Middle School	Total No. of Middle School	Total No. of Vill. Having Middle School	Total No. of Middle School	Total No. of Educational Institutions
Zawlnuam	54	35	45	9	11	5	5	61
W. Phaileng	31	23	29	7	8	1	1	38
Reiek	28	20	20	11	11	5	5	36
N. Thingdawl	42	29	46	14	17	8	8	71
Darlawn	31	27	35	14	15	5	5	55
Tlangnuam	28	21	33	8	13	5	5	51
Aibawk	20	20	23	15	16	5	5	44
Serchhip	19	15	28	10	15	5	5	48
Thingsulthliah	26	23	36	13	16	6	6	58
Ngopa	27	26	34	17	17	9	9	60
Khawzawl	42	34	50	21	21	7	7	78
E. Lungdar	42	39	55	21	21	10	10	86
W. Bunglemun	39	24	26	9	9	2	2	37
Lungsen	54	37	45	13	14	2	2	61
Lunglei	42	35	46	16	16	7	7	69
Hnahthial	25	25	41	12	15	5	5	61
Chawngte	46	34	46	6	6	3	3	55
Lawngtlai	56	53	56	11	12	6	6	74
Sangau	16	16	21	9	9	4	4	34
Tuipang	51	45	47	22	22	5	5	74
Totals	719	581	762	258	284	105	105	1151

Source: Census of India 1981, series-31, Mizoram.

Table 6.9: Percentage of Villages (Block-wise) According to the Availability of Educational Institutions in Mizoram, 1981

C.D. Block	% of Vill. Covered by Primary School	% of Vill. Covered by Middle School	% of Vill. Covered by High School
Zawlnuam	64.81	16.66	9.25
W. Phaileng	74.19	22.58	3.22
Reiek	71.42	39.28	17.85
N. Thingdawl	69.04	33.33	19.04
Darlawn	87.09	45.16	16.12
Tlangnuam	75.00	28.57	17.85
Aibawk	100.00	75.00	25.00
Serchhip	78.94	52.63	26.31
Thingsulthliah	88.46	50.00	23.07
Ngopa	96.29	62.96	33.33
Khawzawl	80.92	50.00	16.66
E. Lungdar	92.87	50.00	23.80
W. Bunglemun	61.53	23.07	5.12
Lungsen	68.51	24.07	3.70
Lunglei	83.33	38.09	16.66
Hnahthial	100.00	48.00	20.00
Chawngte	73.91	13.04	6.52
Lawngtlai	94.64	19.64	10.71
Sangau	100.00	56.25	25.00
Tuipang	88.23	43.13	9.80
Totals	80.80	35.88	14.60

Table 6.10: Town-wise Distribution of Educational Institutions in Mizoram, 1981

Name of Town	No. of Primary School	No. of Middle School	No. of High School	No. of Colleges	Total
Aizawl	53	28	16	4	101
Lunglei	30	16	5	1	52
Kolasib	10	5	2	1	18
Champhai	8	3	2	1	14
Serchhip	10	5	1	1	17
Saiha	7	3	3	1	14
Total	118	60	29	9	216

Source: Census of India 1981, series-31, Mizoram.

6.5 Growth and Distribution of Educational Institutions:

After the attainment of Union Territory in 1972, there has been a steady increased and expansion of schools at various levels in Mizoram. The growth of educational institutions such as primary, middle and high schools can be attributed to the progress of education and also the quicker spread of education. The above given Table shows the increased of primary schools middle schools, high schools and colleges from 1974-1986.

Firstly, the number of primary schools shows a rapid increased especially after 1979, the increased of primary schools from 1974-78 was slow, that the total number of primary schools in 1974 was 510 and in 1978 it was 518. But the number of primary schools in 1979 had increased to 652. In 1981, the number rose to 745 and by 1986 the total number of primary schools was 1005 which constitutes about 62.26 percent of the total educational institutions in Mizoram.

Secondly the increased of middle schools from 1974-1986 shows a steady increased. In 1974 the number of middle schools was 213, in 1979, the number had increased to 294 and by the end of 1986 there was 443 middle schools in Mizoram. Similarly, the number of high schools also shows a steady increased, in 1974 there was 99 high schools, the number rose to 128 in 1979 and by the end of 1986 the total number of high schools was 154. But the increased of colleges was very slow, there was 4 colleges in 1974, which had increased to 8 colleges in 1979 and the total number of colleges in 1986 was 12. All these colleges were located in urban areas especially at Aizawl, which is the capital of Mizoram.

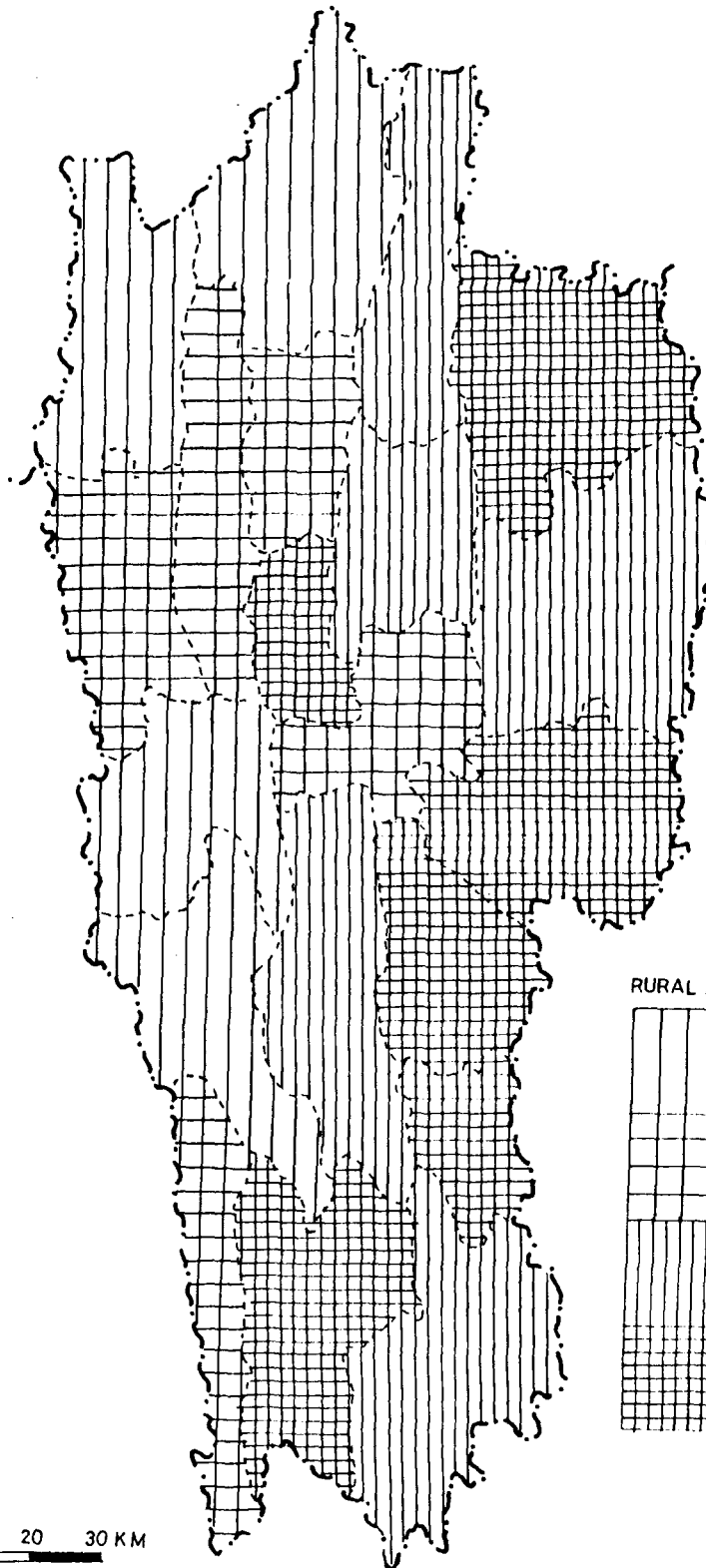
In 1981, 80.80 percent of the villages in Mizoram were covered by primary schools. The availability of primary schools shows a certain degrees of spatial variation. Three C.D. Blocks such as Aibawk, Sangau and Hnahthial had attained 100 percent, other C.D. Blocks such as Darlawn, Serchhip, Ngopa, E. Lungdar, Lunglei, Lawngtlai and Tuipang also had a high percentage of the availability of primary schools, that more than 80 percent of the villages was covered by primary schools. While the remaining C.D. Blocks namely, Zawlnuam, W. Phaileng, N. Thingdawl, W. Bunglemun and Lungsen had a moderate availability of primary schools ranging between 60-75 percent.

Secondly, there has been a decreased in the availability of middle schools in Mizoram, that only 35.88 percent of the village was covered by middle schools in 1981. There has also been a striking difference between C.D. Blocks according to

the availability of middle schools. While C.D. Blocks such as Aibawk, Serchhip, Thingsulthliah, Khawzawl, E. Lungdar, Ngopa, and Sangau had a high percentage of the village covered by middle schools ranging between 50-75 percent. On the other hand C.D. Blocks like Chawngte (13.04%), Lungsen, (24.07%), W. Bughmun (23.07%), Lawngtlai (19.64%), W. Phaileng (22.58%), Zawlnuam (16.66%) had a very low percentage. In all these C.D. Blocks the availability of middle schools ranges between 15-25 percent only. The remaining C.D. Blocks such as Reiek, N. Thingdawl, Darlawn, Lunglci, Hnahthial, Tuipang had a moderate percentage, which are not very high but more or less similar with the overall percentage (35.88) of the availability of middle schools.

Thirdly, the percentage of village having high schools further decreases as compared to primary and middle schools. In 1981 only 14.60 percent of the village in Mizoram was covered by high schools. Ngopa C.D. Blocks recorded the highest percentage, that 33.33 percent of the village was covered by high schools. On the other hand, seven C.D. Blocks such as Lungsen, (3.70%), W. Phaileng (3.22%), W. Bughmun (5.12%), Chawngte (6.52%), Zawlnuam (9.25%), Tuipang (9.80%) and Lawngtlai (10.71%), had a very low percentage of the village covered by high schools. In all these C.D. Blocks more than 90 percent of the village were without high schools showing the absence of higher education. And the remaining C.D. Blocks also had a low percentage of the villages covered by high schools, which ranges between 15-25 percent only.

C.D. BLOCK-WISE PERCENTAGE OF RURAL AREAS COVERED BY PRIMARY SCHOOL, 1981

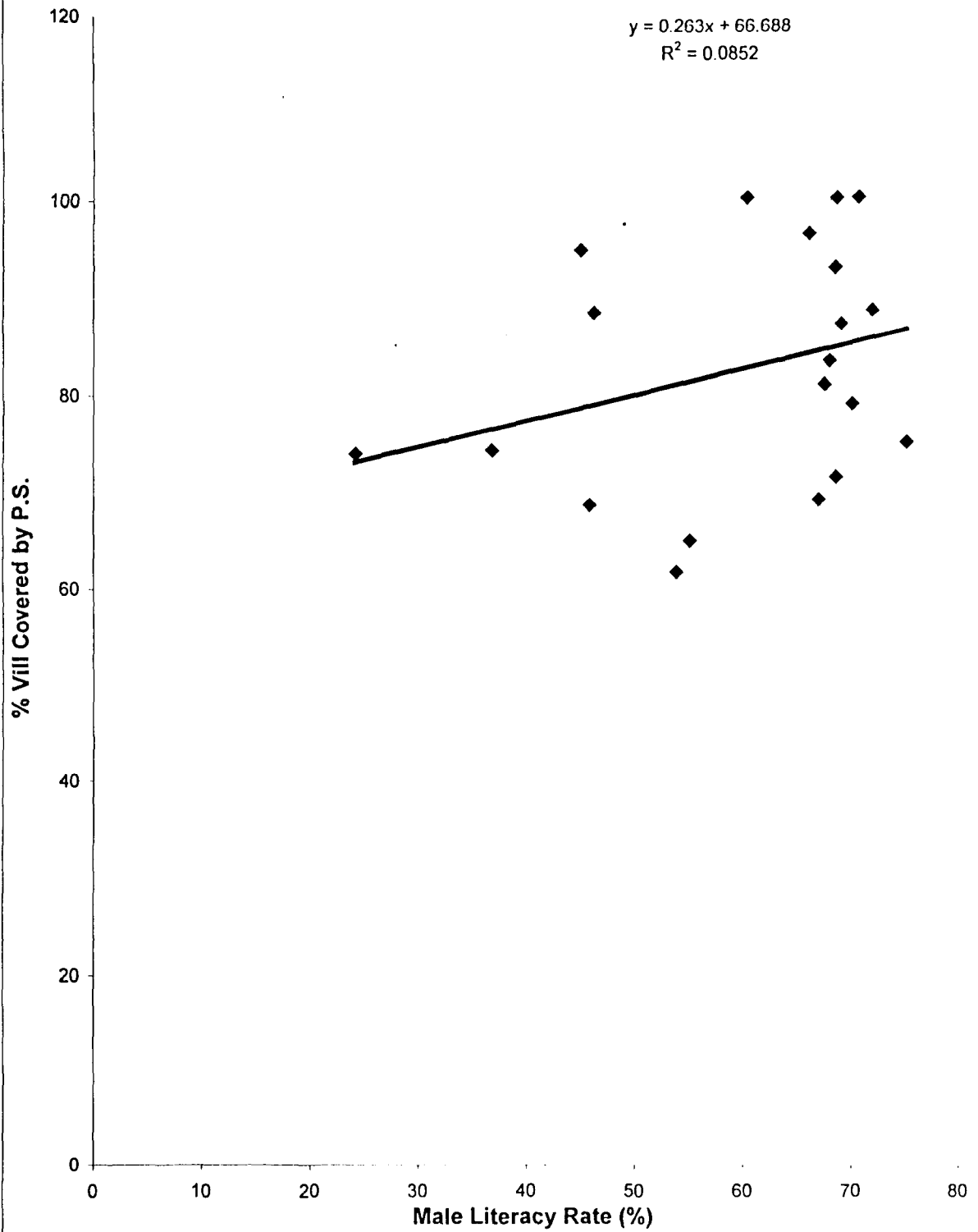


RURAL AREAS COVERED BY PS IN (%)

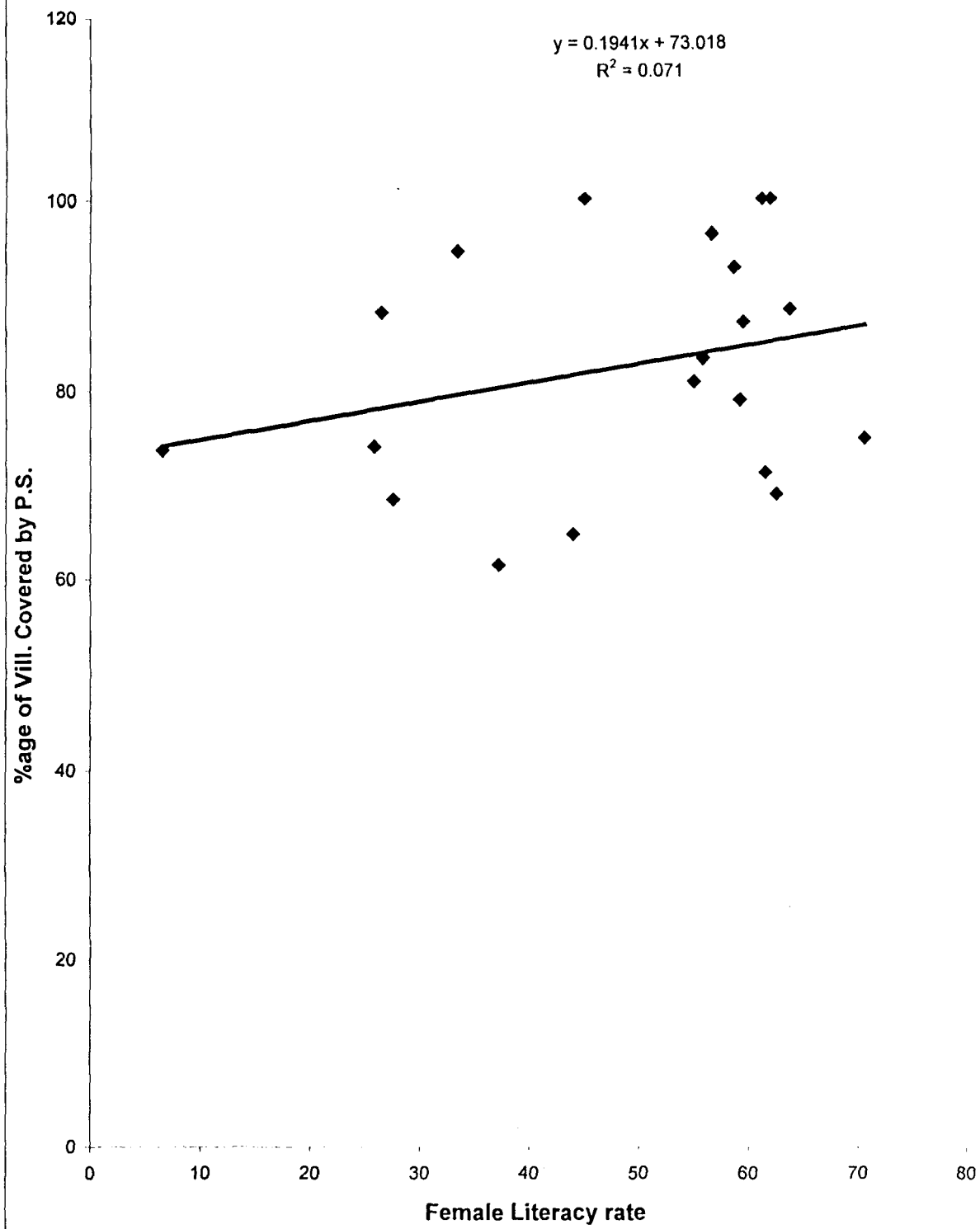
	BELOW 70
	70 — 80
	80 — 90
	ABOVE 90

10 5 0 10 20 30 KM

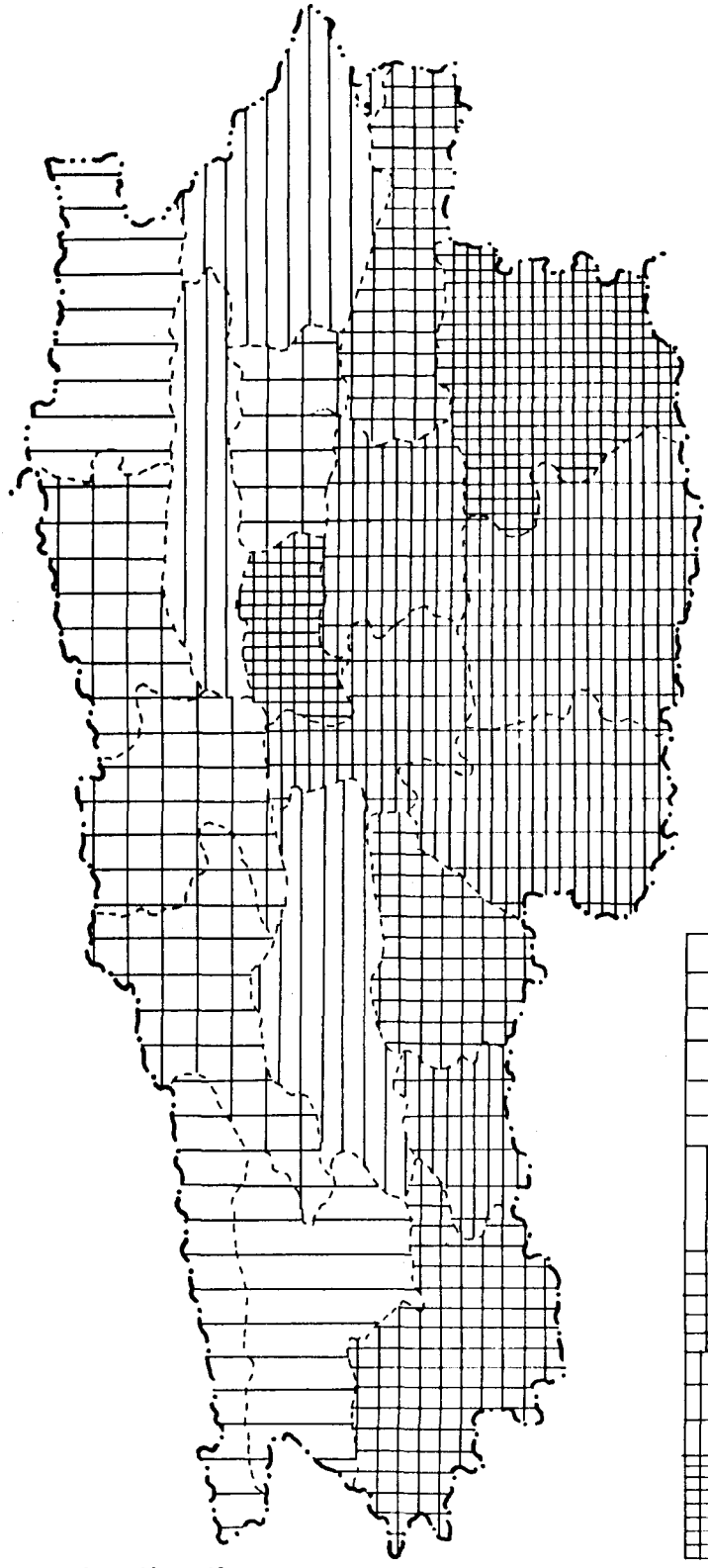
Scatter Diagram showing Relation between VIII. Covered by Primary School and Male Literacy Rate, 1981



Scatter Diagram showing Percentage of Villages Covered by Primary School and Female Literacy Rate, 1981



C.D. BLOCK - WISE PERCENTAGE OF RURAL AREAS COVERED BY MIDDLE SCHOOL, 1981

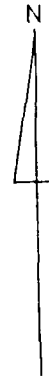
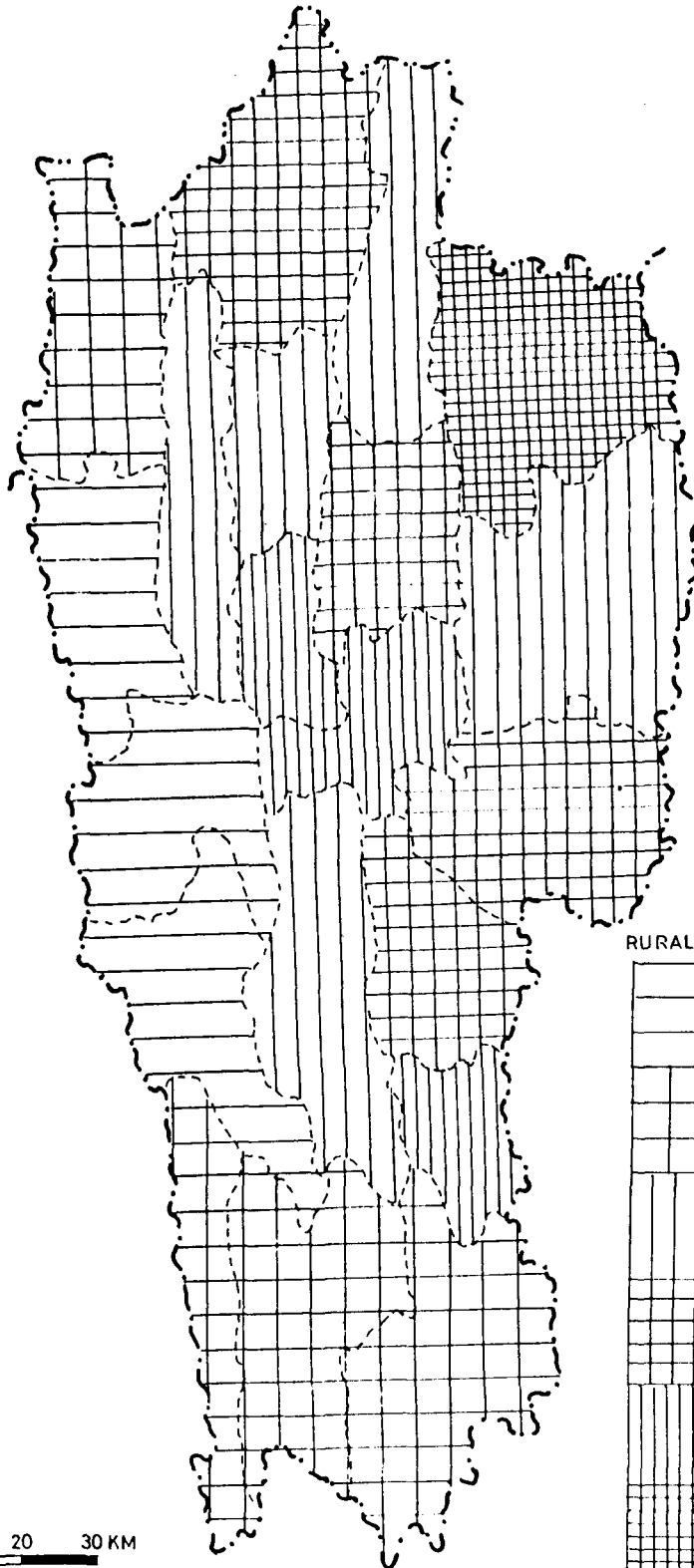


RURAL AREAS COVERED
BY M.S IN (%)

	BELOW 20
	20 — 30
	30 — 40
	40 — 50
	50 — 60
	ABOVE 60

10 5 0 10 20 30 KM

C.D. BLOCK WISE PERCENTAGE OF RURAL AREAS COVERED BY HIGH SCHOOL 1981



RURAL AREAS COVERED BY H.S IN (%)

[Grid pattern]	BELOW 6
[Horizontal lines]	6 — 12
[Vertical lines]	12 — 18
[Diagonal lines (top-left to bottom-right)]	18 — 24
[Diagonal lines (top-right to bottom-left)]	24 — 30
[No pattern]	ABOVE 30

10 5 0 10 20 30 KM



From the above analysis, it was quite evident that the spread and progress of education at the higher level was slower. While more than 80 percent of the village in Mizoram was covered by primary schools, the percentage of village having middle and high schools decreases to 35.88 percent and 14.60 percent respectively. Thus, the availability of educational institutions in Mizoram at the village level was one of the indicators regarding the faster spread of education at the lower level and the absence of higher education as indicated by the absence of middle schools in several villages in general and the absence of high schools in particular.

Apart the above analysis while more than 80 percent of the rural areas has been covered by Primary Schools, male and female literacy rates in some C.D. Blocks was very low. Thus the relationship between the rural areas covered by primary schools and male - female literacy rates as shown in scattered diagrams indicated a low relationship. The relationship between female literacy rate and the rural areas covered by primary schools shows a weak relation and in case of male it shows a higher relation. Thus, it can be observed that while there has been a rapid increased in the number of schools, the increased of male and female literacy rates particularly in the rural areas was characterised by a higher degree of spatial variation.

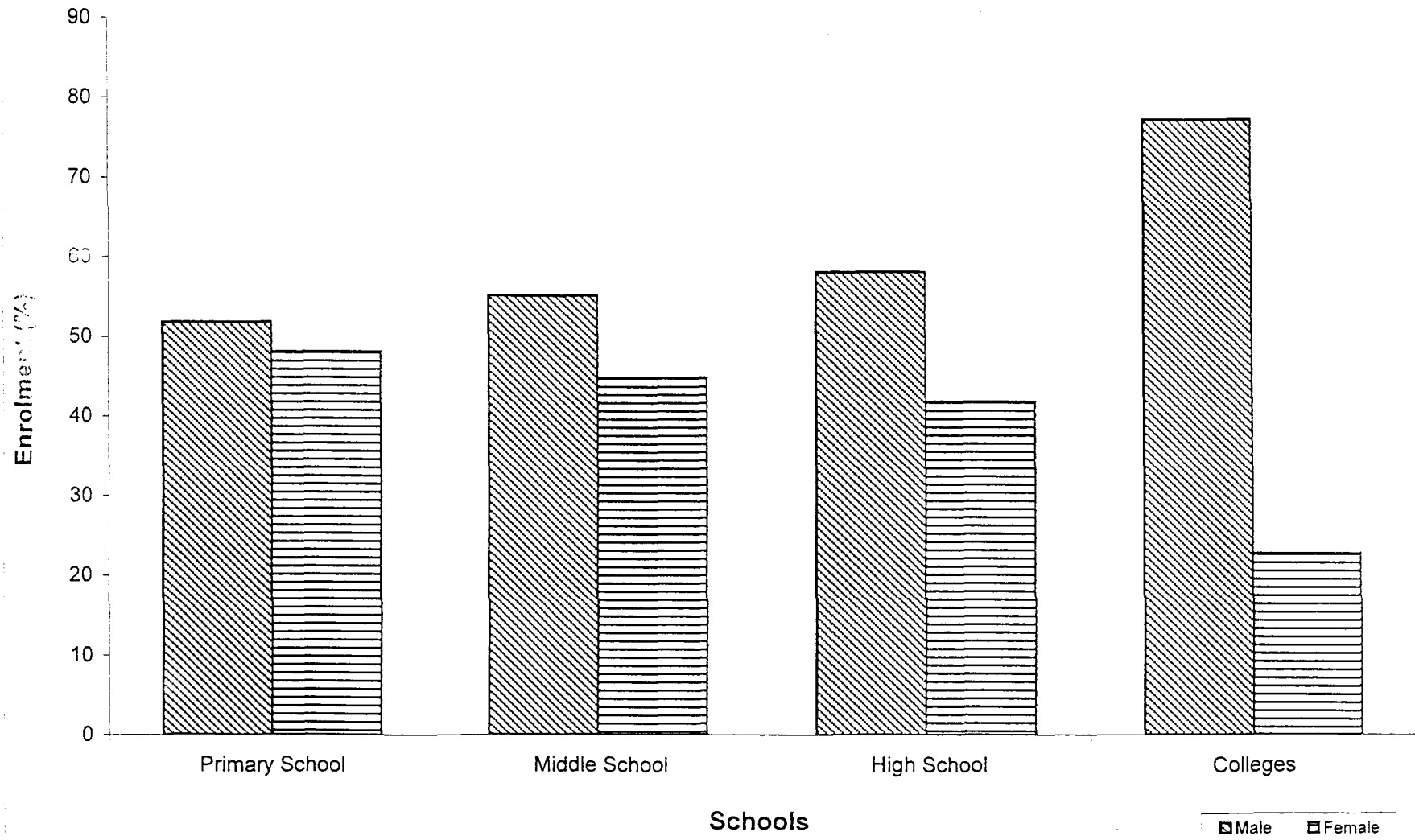
Moreover, a low literacy rates in some C.D. Blocks indicated that the increased in the number of schools in the rural areas had a less impact towards the increased of literacy rates particularly in case of female, e.g. in Chawngte and

Lungsen C.D. Blocks while 73.91 % and 68.51 % of the rural areas was covered by primary Schools, the female literacy was only 6.58 % and 23.57 %. Thus it can be observed that the increased in the number of schools in some rural areas had made a marginal impact towards the increased of literacy rates as indicated by the female literacy rates showing a weak relationship.

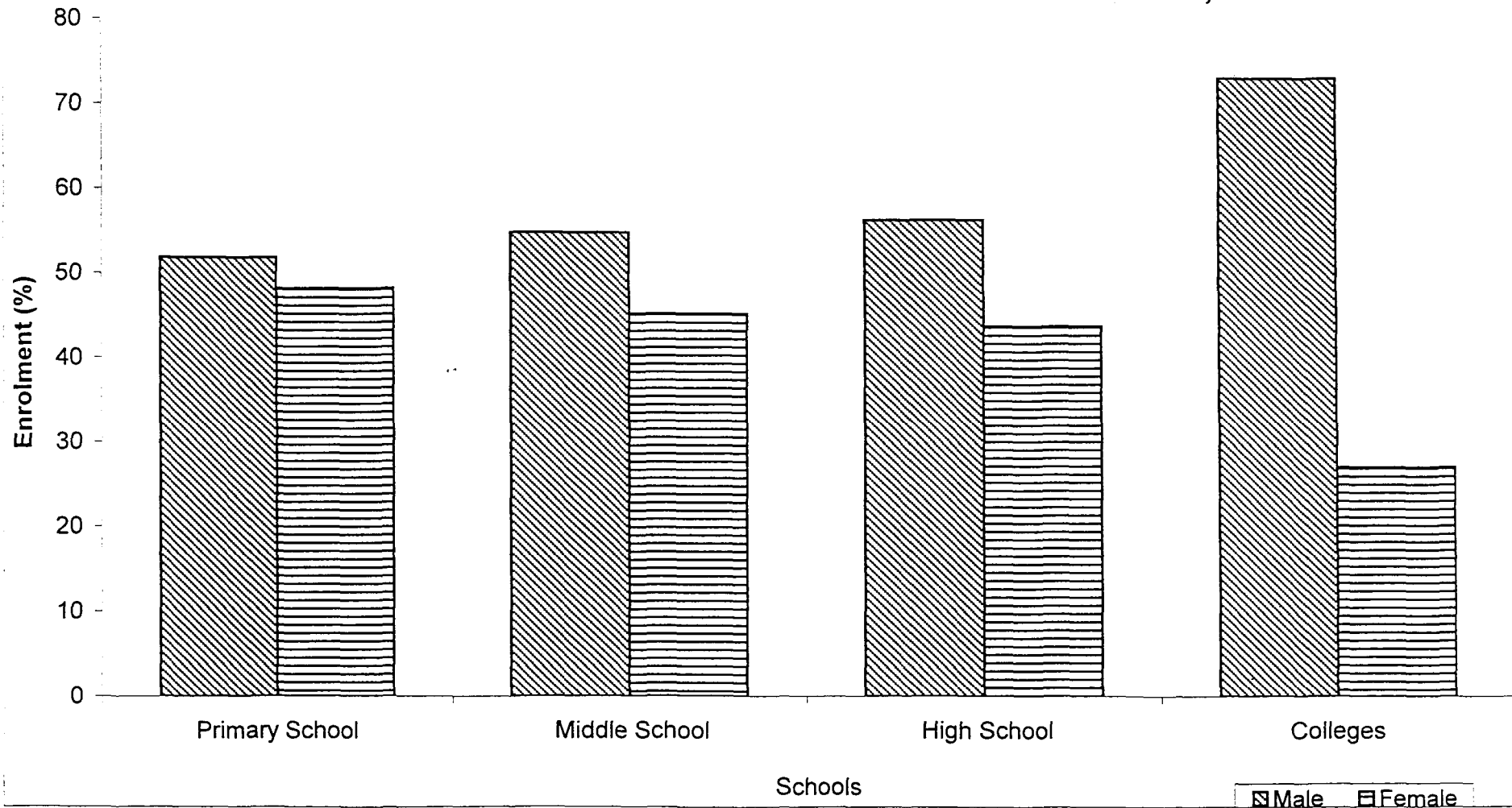
Table 6.11: Levels of Literacy Growth of Enrolment (Male-Female) in Educational Institutions in Mizoram, 1974-1986

Year		Primary School	Middle School	High School	College
1974-75	Total	72110	21681	11657	1724
	Male	37398	11964	6780	1332
	Female	34712	9717	4877	392
1975-76	Total	79043	23231	12971	1657
	Male	40905	12518	7493	1265
	Female	38138	10713	5478	392
1976-77	Total	81708	23575	13339	2076
	Male	42310	12943	7739	1551
	Female	39398	10632	5600	525
1977-78	Total	82458	23725	13459	2434
	Male	42670	13011	7794	1827
	Female	39788	10714	5665	607
1978-79	Total	83069	24005	13659	3177
	Male	43008	13171	7914	2353
	Female	40061	10834	5745	824
1979-80	Total	83290	24357	15912	3914
	Male	43159	13350	8958	2856
	Female	40131	11007	6954	1058
1980-81	Total	74440	24161	17225	4237
	Male	38555	13123	9526	2921
	Female	35885	11038	7699	1316
1981-82	Total	77476	26119	17688	4524
	Male	40394	14238	9320	3249
	Female	37082	11881	8368	1275
1982-83	Total	90428	24398	14304	4854
	Male	46728	13600	7607	3274
	Female	43700	10798	6697	1580
1983-84	Total	91546	26249	15580	4726
	Male	46956	14618	8693	3139
	Female	44590	11631	6887	1587

Sex-wise Distribution of Enrolment in Educational Institutions, 1974-75



Sex-wise Distribution of Enrolment in Educational Institutions, 1979-80



1984-85	Total	86787	30853	15439	4886
	Male	45015	16515	8608	3340
	Female	41772	14338	6831	1546
1985-86	Total	92406	34108	16004	4795
	Male	48551	17774	8576	3146
	Female	43855	16334	7428	1649
1986-87	Total	88064	36246	16252	5319
	Male	46625	18770	8619	3382
	Female	41439	17476	7633	1937

Sources: Directorate of School Education, Aizawl, Statistical handbook of Mizoram, 1974-86

Table 6.12: Levels of Literacy, Share of Educational institutions and Enrolment to the Total Educational Institution and Total Enrolment in Mizoram (%), 1974-1986

Year		% of Primary School	% of Middle School	% of High School	% of Colleges
1974-75	School	61.74	25.78	11.98	0.48
	Enrolment	67.28	20.23	10.87	1.60
1975-76	School	61.12	25.95	12.32	0.59
	Enrolment	67.92	19.50	11.14	1.42
1976-77	School	60.18	26.38	12.72	0.70
	Enrolment	67.69	19.53	11.05	1.71
1977-78	School	59.42	27.05	12.82	0.69
	Enrolment	67.54	19.43	11.02	1.99
1978-79	School	59.06	27.25	12.99	0.68
	Enrolment	67.03	19.37	11.02	2.56
1979-80	School	60.25	27.17	11.82	0.73
	Enrolment	65.17	19.05	12.45	3.06
1980-81	School	59.54	27.54	12.00	0.90
	Enrolment	62.00	20.12	14.34	3.52
1981-82	School	60.37	27.55	10.69	0.89
	Enrolment	61.58	20.76	14.05	3.59
1982-83	School	62.59	26.15	10.35	0.89
	Enrolment	67.49	18.20	10.67	3.62
1983-84	School	62.19	26.85	10.10	0.84
	Enrolment	66.28	19.00	11.28	3.42
1984-85	School	63.44	26.96	9.58	0.82
	Enrolment	62.97	22.38	11.09	3.54
1985-86	School	63.69	26.43	9.10	0.76
	Enrolment	62.72	23.15	10.86	3.25
1986-87	School	62.26	27.44	9.54	0.74
	Enrolment	60.36	24.84	11.14	3.64

Sources: Directorate of School Education, Aizawl, and statistical handbook of Mizoram, 1974-86

Sex-wise Distribution of Enrolment in Educational Institutions, 1985-86

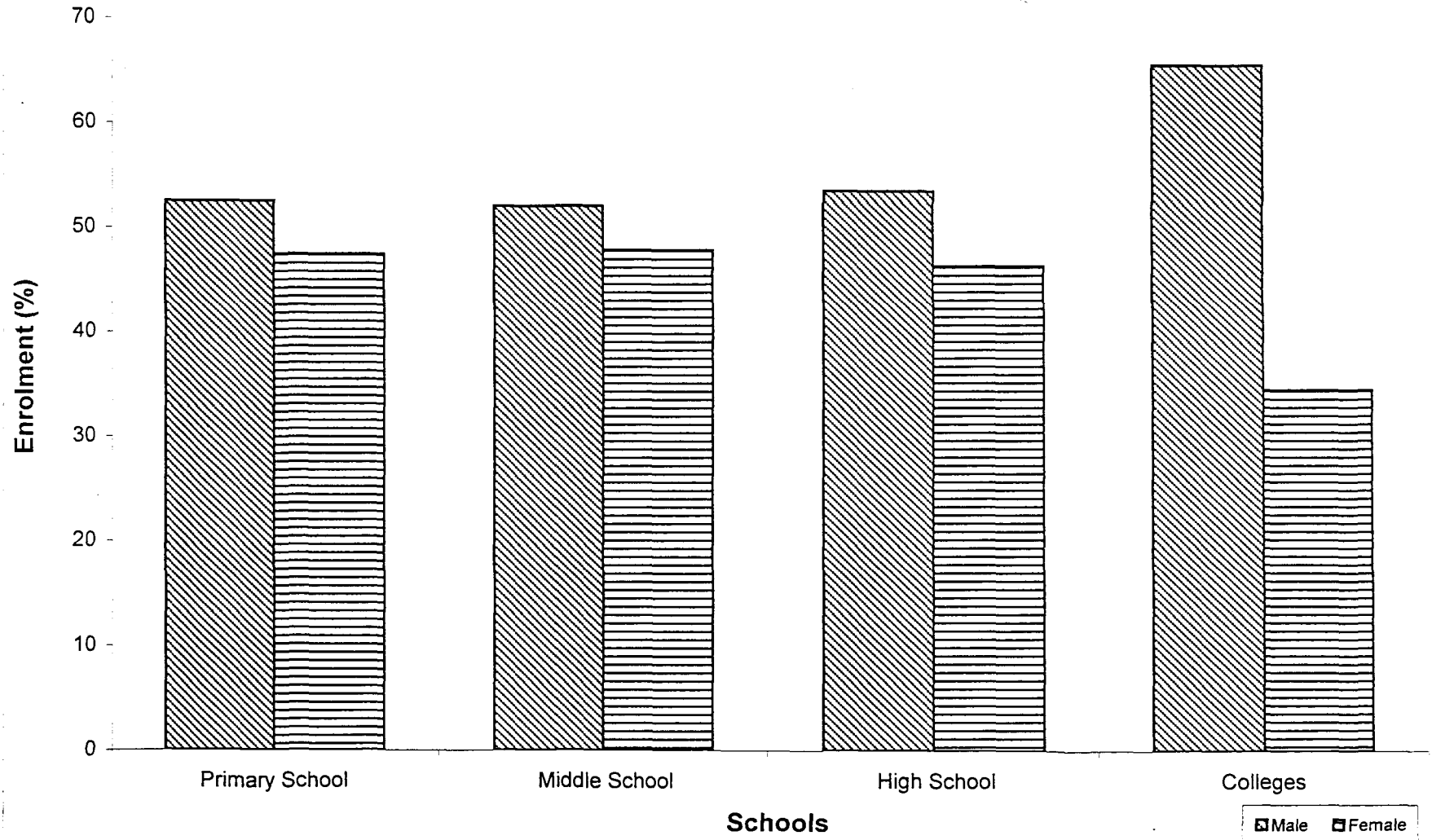


Table 6.13: Levels of Literacy (Share of Male-Female Enrolment in Educational Institutions in Mizoram, 1989-1974-1987)

Year		% of Primary School	% of Middle School	% of High School	% of Colleges
1974-75	Male	51.86	55.18	58.16	77.26
	Female	48.13	44.81	41.83	22.73
1975-76	Male	51.75	53.88	57.76	76.34
	Female	48.24	46.11	42.23	23.65
1976-77	Male	51.78	54.90	58.01	74.71
	Female	48.21	45.09	41.98	25.28
1977-78	Male	51.74	54.84	57.90	75.06
	Female	48.25	45.15	42.09	24.93
1978-79	Male	51.77	54.86	57.93	74.06
	Female	48.22	45.13	42.06	25.93
1979-80	Male	51.81	54.80	56.29	72.96
	Female	48.18	45.19	43.70	27.03
1980-81	Male	51.79	54.31	55.30	68.94
	Female	48.20	45.68	44.69	31.05
1981-82	Male	52.13	54.51	52.69	71.81
	Female	47.86	45.48	47.03	28.18
1982-83	Male	51.67	55.76	53.18	67.44
	Female	48.35	44.23	46.81	32.55
1983-84	Male	51.29	55.68	55.79	66.41
	Female	48.70	44.31	44.20	33.58
1984-85	Male	51.86	53.52	55.75	68.35
	Female	48.13	46.47	44.24	31.64
1985-86	Male	52.54	52.11	53.58	65.61
	Female	47.45	47.88	46.41	34.59
1986-87	Male	52.94	51.78	53.03	63.58
	Female	47.05	48.21	46.96	36.41

Sources: Directorate of School Education, Aizawl, and statistical handbook of Mizoram, 1974-86

6.6 Levels of Literacy (Growth and Pattern of Enrolment):

From the above given Tables, it can be observed that about two-third of the enrolment in all the educational Institutions from 1974-79 were in primary schools. Thus, this pattern of enrolment in educational institutions in the early period when Mizoram became Union Territory can be attributed to the spread and progress of

education at the primary level education and the lack of higher-level education. In 1974, the total enrolment in all the educational institutions was 107172, out of these enrolment, 72110 were in primary schools, which was about 67 percent of the total enrolment. While the total enrolment in the same year in middle schools and high schools was 21681 and 11657 respectively which constitutes 20.23 and 10.87 percent of the total enrolment. While the enrolment in colleges was 1724, that was only 1.60 percent of the total enrolment. Thus, the enrolment of students decreases with the increase in classes or levels.

With the increase in the number of educational institutions, the number of students in every classes or level showed an upward trend (Details of increase as given in the above Tables). With reference to the given reports, it must be noted that while the number of enrolment in primary schools increases but the percentage of enrolment to the total enrolment had decreased. In 1980, the total enrolment in all the educational institutions was 1,20,063. Out of these enrolments, 74,440 were in primary schools. This was about 62 percent of the total enrolment. Thus, the percentage of enrolment in primary schools to the total enrolment had decreased. Moreover, in 1986 the enrolment in primary schools was 88,064 out of the total enrolments of 1,45,881 and the percentage to the total enrolment was 60.36, which was lower than the previous year.

The enrolment in middle schools, high schools and colleges witnessed a considerable increase and their percentage to the total enrolment also showed an

upward trend. In 1980, the total enrolment in middle schools, high schools and colleges was 24,161, 17,225 and 4,237 respectively out of the total enrolment of 1,45,881. Their percentage of enrolment to the total enrolment was 20.12, 14.34 and 3.52 percent respectively, which was higher in case of high schools and colleges. In 1986, the enrolment in middle schools, high schools and colleges was 36,246, 16,252 and 5,319 respectively. Though the percentage of enrolment in high schools decreases, the enrolment in middle schools and colleges indicates a little higher than the previous year. Thus, the increase in the number of enrolment and percentage to the total enrolment of students in middle schools, high schools and colleges can be attributed to the progress of education towards the higher level.

6.7 Pattern of Male-Female Enrolment:

The detail of male-female enrolment (in percentage) at different classes or level from 1974-1986 was given in the above table. From the above given reports it can be observed that from primary school to college male enrolment was higher than female. While the difference between male-female enrolments in primary school was less, the difference increases with the increase in class/level. From 1974-1986, the percentage of male-female enrolment in primary was more or less the same with a very few variation. For instance, the male-female enrolment in primary schools in 1974 was 51.86 percent and 48.18 percent; it was 51.79 percent and 48.21 percent in 1980 and 52.94 percent and 47.10 percent in 1986.

On the other hand, the percentage of male-female enrolment in middle schools, high schools and colleges shows a different pattern, that the difference between male-female became more pronounced at the higher level. The percentage of male-female enrolment in middle schools in 1974 was 55.18 percent and 44.81 percent; in high schools it was 58.16 percent and 41.83 percent and in colleges it was 77.26 percent and 22.73 percent respectively.

It must be noted that with reference to the above given report the progress of education can be noticed from the increasing number of female enrolment at different level/classes especially towards the higher level. In 1980, the percentage of male-female enrolment in middle schools was 54.31 percent and 45.71 percent; in high schools it was 55.30 percent and 44.71 percent and in colleges it was 68.94 percent and 31.06 percent respectively. In 1986, male-female enrolment in middle schools was 51.78 percent and 48.21 percent; in high schools it was 53.03 percent and 46.97 percent and in colleges it was 63.58 percent and 36.42 percent respectively. Therefore, the difference between male-female enrolments showed a lesser degree of difference as compared to the earlier period. This can be attributed to the progress of education in general and the spread of education towards the higher classes/level in particular.

6.8 Progress of Education Under the State:

Consequent upon the attainment of state hood in 1987, Mizoram has been trying to quicken the pace of its educational development. On account of this, it has

adopted the goals and objectives of education specific in the national policies. Keeping in views the overall needs of educational development, the state has decided upon certain priority areas and programmes, these are as follows:

- (a) Universalisation of elementary education.
- (b) Teacher education, Particularly for clearing the backlog of untrained teachers.
- (c) Adult education programme to achieve cent-per-cent literacy.
- (d) Promotion of science and Mathematics
- (e) Promotion of School Complexes and
- (f) Reorganisation of the school system (Comprehensive School).

Various recommendation of the National Policy on Education, 1986 are also being implemented. These include:

- (a) Vocationatisation of secondary education,
- (b) Improvement of elementary teacher education.
- (c) Setting up of Navodaya Vidyalayas and
- (d) Promotion of technical education.

Various policies and programmes of the state Government and recommendations of the National Policy on education 1986, regarding education at different stages levels are as follows:

6.8.1 *Elementary Education*

Article 45 of the Indian constitution enjoins on the state to make efforts to provide free, compulsory and universal education to all children up to the age of 14 years, within a period of ten year from the enforcement of the constitution in 1950. Even after over four decades of the enactment of the constitution, the problem of universalisation of elementary education remains a significant challenge. The National policy on education 1986 has accorded high priority to universalisation of elementary education. It has resolved that by 1990, all children belonging to the age group of 6-11 years will have had five years of schooling or its equivalent, through formal or non-formal means and by 1995, all children aged up to 14 years will be provided free and compulsory education.

During the sixth and seventh plans, the main thrust in educational development in Mizoram has been on the universalisation of elementary education. Since 1982, the new pattern, that is, four years of primary and three years of middle School respectively has been introduced in elementary education. Many new Schools have been opened and the existing ones was expanded and strengthened. Several schools have been taken over by the Government, and a number of them were brought under the deficit system of grants-in-aid.

Qualitative improvement in education is to be brought about by reforming the content and process of education, improvement of school facilities and the provision of an adequate number of qualified teachers. To improve the quality of

education, a new centrally sponsored scheme called 'Operation Blackboard' (O.B) was introduced in the primary schools lacking adequate facilities and resources. Under this scheme, physical facilities are provided to the schools where no such facilities were available before. The Government is also trying to persuade parents to send their children to school by providing the latter with free uniforms and textbooks. In 1986, 126 (15.30%) primary schools in rural areas were provided with free uniforms and textbooks. Similarly 80 (9.7%) primary schools in rural areas were covered by the scheme of free textbooks. In urban areas such scheme was not in operation.

The problems faced by the state in achieving the goal of universalisation of elementary education are inadequate schooling facilities, especially in the western belt, poor transport and communication, heavy influx from across the border and the pattern dispersed settlement, small villages with a very few population and several other problems.

During the Eight Five year plan, the programme of universalisation of elementary education is being given priority as a component of the Minimum needs programme, with main thrust on educationally backward areas. The other programmes receiving special emphasis include: (a) Intensified use of existing facilities (b) Providing new, economically viable and educationally relevant facilities under the 'Operation Blackboard' Scheme, (c) Promotion of non-formal system of learning and (d) expansion of elementary education facilities.

6.8.2 *Adult Education*

The Adult Education programme in Mizoram was launched in 1978. A deputy director was put in-charge of the programme. In 1985, the post of joint director of adult education was created. An Adult Education wing was established in the Directorate of education and it was headed by the state social education officer, with the Director of school education as its controlling authority.

In 1988, the National Literacy mission was launched to wipe out illiteracy from the state by 1995. The objectives of the mission are to increase the literacy percentage, sustain the literacy competence of the neo-literates and enhance the standard of literacy by raising its functional expects. To achieve these objectives, the following programme have been in operation:

6.8.3 *Rural Functional Literacy Project*

The Central Sponsored Programme of Rural Functional Literacy Project having 100 adult education centres each and 23 Jana Shikshan Nilayams for follow-up programme was implemented in Mizoram. These projects are one of the major activities of the Adult Education Wing and each one is looked after by a Project Officer.

6.8.4 *Each One Teach One Scheme*

With a view of achieving the target of cent-percent literacy by 1990-91, a new scheme called “Each One Teach One” has been introduced under this scheme; a

Village Adult Education Committee has been formed in every village. In a bigger village there are two or three such village level committees.

6.8.5 *State Adult Education Programme*

For effective implementation of the programme, the following steps have been taken:

- (a) About 500 Adult Education Centres have been started in different parts of the State,
- (b) Twenty Circle Adult Education Centres have been opened to run post-literacy programmes in the State, running simultaneously under each circle adult education centres, there are 60 sub-centres,
- (c) One vocational school has been opened on an experimental basis for neo-literate adults and
- (d) Two experimental schemes have also been opened for neo-literates.

Thus, about 45 percent of the village have the facilities of the adult education programme. Under the management of the Government, there are 237 centres in the rural areas while in the urban areas there are no such centres.

6.8.6 *Secondary Education*

Secondary education offers the terminal stage of schooling for a number of students. It consists of three years, viz., class VIII, IX and X and is provided in the

high school. After passing the 'High School Leaving Certificate' (HSLC) a student becomes eligible to join the higher secondary classes XI and XII as part of the Degree College and known as the Pre-University Course.

Vocationalisation of education at the Higher Secondary level has received high priority in the State. It was introduced in the State Education System in 1989. The following vocational courses have been selected at the plus two stage:

- (a) Office Secretaryship
- (b) Repair and maintenance of Television, radio and other electrical and domestic appliances
- (c) Dress making, knitting and embroidery and
- (d) Tourism and travel techniques.

The responsibility for implementing the vocationalisation scheme rests with the SCERT, which set up its constituent units known as the State Institute of Vocational Education (SIVE) in 1990.

6.8.7 *Teacher Education*

The teacher is the most important element in the teaching-learning process and the quality of schooling depends substantially on his competence, commitment and training. The high percentage of untrained teachers in the State suggests the urgent need for providing training programmes. Therefore, the professional growth

and development of teachers deserves priority in educational planning and policy making. In this respect some steps have already been taken since the First All India Survey of Educational Administration (1973) by setting up the following training institutes:

- (a) Mizoram Institute of Education (MIE) now called 'College of Teacher Education', 1975,
- (b) Mizoram Hindi Teacher's Training Institute (MHTTI) now named Mizoram Hindi Training College (1975),
- (c) State Council of Educational Research and Training (SCERT), 1980,
- (d) District Institute of Education and Training (DIET), Aizawl, formerly known as Teacher Training Institute (1989), and
- (e) Teacher Training Institute, Lunglei.

With establishment of innovative institute like the DIET, etc., the Government seems to be making efforts to tackle the problem of providing teacher education. Realising the urgency to clear problems of untrained teachers, the Government has accorded priority to train the entire cadre of teachers.

6.8.8 Professional, Technical and Higher Education

In the State there are as yet no institutions for providing graduate level education in Engineering, Veterinary Sciences, Medicine, Agriculture, etc. Consequently, the progress has been made in the field of technical and professional

education. The establishment of State Council for Technical Education in 1988 however, brighten some prospect. Other achievements in the field of technical education are the establishment of a polytechnic at Lunglei in 1979 and an Industrial Training Institute (ITI) at Aizawl for preparing middle level skilled workers. The polytechnic provides a three-year diploma course in Civil and Electrical Engineering, while ITI offers a two-year certificate course in various trades. The Planning Commission has also approved the setting up of a women's polytechnic.

There is a Law College at Aizawl under the Directorate of Higher and Technical Education, offering a three-year Degree Course in Law leading to LLB degree. This Directorate was set up in 1989 to take care university education, collegiate education, college of teachers' education and the Mizoram Hindi Training Institute. At the end of the Ninth Five Year Plan, there were in the State, seven Government Colleges, ten Government aided colleges, eleven unaided colleges, including a Law college, Polytechnic, a college of Teachers' education, Mizoram Hindi Training Institute and Special Hindi School.

6.8.9 Non-Governmental Agencies and Community Participation

Mizoram has progressed considerably towards the goal of universalisation of elementary education. These achievements can be attributed primarily to the role played by non-governmental voluntary agencies, besides the promotional role of the Government.

Non-Governmental voluntary agencies involved in educational activities in the state are predominantly by the different Churches such as Mizoram Presbyterian, Catholic Church, Baptist Church of Mizoram, United Pentecostal Church, The Salvation Army, Seventh day Adventist Church, Evangelical Church of Maraland, Lai Baptist Church and a few others. A part from these, certain new organisations are also coming up to meet the challenge of educational needs and requirement of the state. For instance, “The society for the Rehabilitation of spastic children” has been established recently to provide academic support to spastic children. Some other voluntary organisations helping in adult education programmes and also indirectly involved in other developmental activities aiming at the socio-economic progress of the Mizo community are the young Mizo Association, Mizo women’s organisation, young men’s Christian Association etc.

The state Government supports voluntary agencies in education and provides the institutions under their management with financial assistance and grant-in-aid. Institutions under the deficit grant-in-aid scheme are fully financed by the government and are commonly known as ‘deficit schools’. While others receiving financial aid are known as ‘aided schools’. Institutions that are not given any financial aid are known as ‘unaided or private institutions’. Under private management there are thus three categories of institutions namely deficit, aided and unaided schools.

As yet, there are no acts, which regulate the educational activities of non-governmental agencies and voluntary organisations, although the State education department has certain rules and regulations to govern the educational activities.

In accordance with the rules and regulations of the Education Department private institutions are required to constitute management committees comprising representatives of teachers, donors and guardians. These committees, which have a quasi-official status are responsible for the management and maintenance of their respective schools and act as advisory bodies. The involvement of guardians and donors in the management of schools helps to foster community participation in education.

There has been a close cooperation between local communities and the government in running educational institutions. Community participation is significant in the opening of new institutions and their maintenance. Community cooperation and participation in the form of parent-teacher associations school managing committees and village councils are helpful in mobilising community resources for the improvement of educational facilities particularly in the rural areas.

Table 6.14: Block-wise Distribution of Rural-Urban Literacy in Mizoram, 1991

C.D. Block		% of Total Literates	% of Total Male Literates	% of Total Female Literates
Zawlnuam	Total	69.43	74.48	64.01
	Rural	63.91	69.87	57.46
	Urban	88.10	90.40	85.70
W. Phaileng	Total	53.31	62.40	41.84
	Rural	53.31	62.40	41.84
	Urban	-	-	-
Reiek	Total	90.63	92.66	88.37
	Rural	90.17	92.18	87.89
	Urban	93.23	95.48	91.07
N. Thingdawl	Total	86.24	89.12	83.07
	Rural	79.87	82.97	76.11
	Urban	90.55	93.41	87.51
Darlawn	Total	86.34	89.72	82.92
	Rural	84.80	88.44	81.10
	Urban	93.59	95.66	91.45
Tlangnuam	Total	94.62	95.23	93.93
	Rural	86.29	84.51	88.72
	Urban	95.24	96.13	94.27
Aibawk	Total	93.55	95.39	91.56
	Rural	93.55	95.39	91.56
	Urban	-	-	-
Serchhip	Total	90.35	92.66	87.87
	Rural	87.86	89.46	78.17
	Urban	91.92	94.77	88.98
Thingsulthiah	Total	91.22	92.44	89.83
	Rural	89.76	90.88	88.42
	Urban	94.51	96.23	92.75
Ngopa	Total	85.39	87.66	82.57
	Rural	85.39	87.66	82.57
	Urban	-	-	-
Khawzawl	Total	89.52	92.55	86.40
	Rural	86.16	89.97	42.13
	Urban	91.72	94.29	89.14
E. Lungdar	Total	88.37	92.72	84.02
	Rural	87.36	92.13	82.57
	Urban	93.52	95.77	91.32
W. Bunglemun	Total	55.61	64.20	45.89
	Rural	55.61	64.20	45.89
	Urban	-	-	-

Lungsen	Total	52.19	61.69	41.48
	Rural	46.40	56.58	35.00
	Urban	78.07	84.81	70.03
Lunglei	Total	92.08	94.03	90.01
	Rural	87.08	90.19	83.67
	Urban	94.17	95.55	92.56
Hnahthial	Total	92.07	94.66	89.50
	Rural	92.21	94.57	89.87
	Urban	91.71	94.94	88.52
Chawngte	Total	24.76	36.51	11.63
	Rural	24.76	36.51	11.63
	Urban	-	-	-
Lawngtlai	Total	57.93	63.48	51.34
	Rural	57.93	63.48	51.34
	Urban	-	-	-
Sangau	Total	77.54	84.34	70.67
	Rural	77.54	84.34	70.67
	Urban	-	-	-
Tuipang	Total	79.78	85.18	73.84
	Rural	74.41	80.58	67.74
	Urban	88.03	92.09	83.44
Totals	Total	82.27	85.61	78.60
	Rural	72.47	77.36	66.56
	Urban	93.45	95.19	91.61

Source: Census of India 1991, Series-17, Mizoram.

6.9 Growth and Distribution of Literacy Rate:

After the attainment of statehood in 1987, Mizoram witnessed a quicker spread and progress of education. This was indicated by the growth of literacy rate and also by the growth and expansion of educational institutions and the increased in the number of enrolment (students) at different classes/levels. According to the Census of India 1991, the literacy rate of Mizoram was 82.27 percent as against 59.83 percent in 1981. The growth of literacy rate between 1981-91 was the highest decadal growth of literacy rate after the introduction of formal education in 1894.

From a mere 0.93 percent in 1901, Mizoram had achieved a high percentage of literacy in 1991 with 82.27 percent. Thus becoming one of the highest literates state in India next to Kerala. The quicker spread of education in the post independent period as already mentioned was due to efforts of the government one hand and also the non-Government agencies and community participation on the other.

It must be noted that while the literacy rate of Mizoram was 82.27 percent in 1991 there are several spatial variation. The above given Table shows the spatial variation of literacy rate according to C.D. Block-wise. As compared to the literacy rate of 1981, all the C.D. Blocks in Mizoram witnessed a considerable increased in their literacy rate but the degrees of changes varies significantly.

In 1991 among the C.D. Blocks having the highest literacy rate are Tlangnuam, Aibawk and Lunglei with 93.93 percent, 91.56 per cent and 90.01 per cent respectively. Besides, other C.D. Blocks having high literacy rate are Thingsulthliah, Hnahthial, Reiek and Serchhip with 89.83 per cent, 89.50 per cent, 88.37 per cent and 87.87 per cent respectively.

On the other hand, C.D. Blocks, which had shown a considerable increases in their literacy rate but far below than the state average are Chawngte, W. Bughmun, Lungsen, W. Phaileng and Lawngtlai, and their literacy rate are 24.76 percent, 55.61 per cent, 52.19 per cent, 53.31 per cent and 57.93 per cent

respectively. Out of 20 C.D. Blocks the literacy rate of 12 C.D. Blocks are above the state average while the remaining 8 C.D. Blocks are below the state average.

All the C.D. Blocks having a high percentage of literacy are generally located on the central, northern and eastern part of Mizoram. These C.D. Blocks are generally smaller in size with less number of villages but are compact and the size of villages and population are larger. On account of their location and size the degree of accessibility are higher, even from the villages the access to the urban areas are more easier which are either passes through by the National or state highway. Due to the above- mentioned factors these C.D. Blocks are more developed and witnessed faster spread of education and their level of progress are higher.

While C.D. Blocks located on the western and southern part of Mizoram are generally larger in size. There are a number of small villages with few population scattering over the entire C.D. Blocks. The degree of accessibility in these C.D. Blocks is much lesser, lying away from the main line of Transport and Communication and also away from the urban centres. Moreover, the level of development and availability of different amenities are limited. All these factors led to the poor economic development of the areas. Besides, the above-mentioned C.D. Blocks shares common boundaries either with Bangladesh or Myanmar and faced several problems due to heavy infiltration from across the border. On account of this the spread of education and the level of progress was comparatively low in these

C.D. Blocks as indicated their low literacy rates and also by the absence of higher education.

6.10 Growth of Rural - Urban Literacy Rate:

The rural literacy rate of Mizoram has shown a remarkable progress especially after Mizoram had attained the status of statehood in 1987. The rural literacy rate according to the Census of India 1991 was 72.47 per cent as against 54.24 per cent in 1981. The progress of education in the rural areas was mainly due to the various steps taken and implemented by the Government as mentioned in the earlier analysis with reference to the educational development and progress under the state.

The progress of education in the rural areas can be observed from the growth of literacy rate, the growth and expansion of educational institutions, which indicates the quicker spread of education under the state Government. Even though the rural literacy rate in 1991 (72.47%) was lower than the state average (82.27%), several spatial differences can be observed.

The rural literacy rate of C.D. Blocks such as Aibawk, Hnaithial, Reiek and Thingsulthliah are very high even higher than the literacy rate of some urban areas. There are some rural areas like Darlawn, Tlangnuam, Serchhip, Ngopa, Khawzawl, E.Lungdar and Lunglei C.D. Blocks also had a high literacy rate ranging between

84-87 percent, which was higher than the state average. These rural areas are located on the central, eastern and northern part of Mizoram.

On the other hand, there are many rural areas having a low literacy rate, C.D. Blocks such as Chawngte, Lungsen, W.Phaileng, W.Bunghmun and Lawngtlai had a low rural literacy rate with 24.76 percent, 46.40 percent, 53.31 percent, 55.61 percent and 57.93 percent respectively. Therefore, it can be seen that the literacy rate of rural areas presents a varying degree of spatial difference due to several factors. The rural areas located on the western and southern part of Mizoram had shown several improvement in their literacy rate between 1981-91 but far behind as compared to the other rural areas of the central, eastern and northern Mizoram. There are two C.D. Blocks such as Sangau and Tuipang located on south-eastern corner of Mizoram had a moderate rural literacy rate with 77.54 per cent and 74.41 per cent respectively. In spite of their extreme location they had a high rural literacy rate higher than the state rural average (72.74%).

According to the Census of India 1991, the urban population of Mizoram has increased from 24.67 percent in 1981 to 46.09 percent in 1991. This was due to the increasing number of towns in 1991, which were not recognised as town in 1981. The number of towns in Mizoram has increased from 6 in 1981 to 22 in 1991. Thus becoming one of the highest urbanised state in India in terms of population living in urban areas. Several Block headquarters and large settlements are upgraded to the

status of town in 1991, on account of this the urban population of Mizoram has rapidly increased in 1991.

Generally, all the urban centres in Mizoram had a very high percentage of literacy rates. The urban literacy rate in 1991 was 93.45 percent as against 73.99 percent in 1981. Out of 22 urban centres, the literacy rates of 16 urban centres are above 90 percent. Among the urban centres the literacy rate of Mamit, Biate, Thenzawl and Aizawl recorded the highest with 97.27 percent, 97.21 percent, 96.16 percent and 95.34 percent respectively. On the other hand the literacy rate of Tlabung and Zawlnuam was comparatively lower as compared to the other urban centres with 78.07 percent and 79.10 percent respectively. This was mainly due to their location; the former being on the south-western bordering Bangladesh while the latter was on the north-western corner of Mizoram. All the other urban centres had a high percentage of literacy rates ranging between 86 - 94 percent.

Table 6.15: Block-wise Distribution of Rural Population and Literates by Sex in Mizoram, 1991

C.D. Block		Population	Literates	Percentage of Literates
Zawlnuam	Total	23852	12117	63.91
	Male	12308	6883	69.87
	Female	11544	5234	57.46
W. Phaileng	Total	21591	9384	53.31
	Male	11905	6129	62.40
	Female	9686	3255	41.84
Reiek	Total	10320	7516	90.17
	Male	5432	4091	92.18
	Female	4888	3425	87.89
N. Thingdawl	Total	18033	11556	79.87
	Male	9544	6444	82.97
	Female	8498	5112	76.11

Darlawm	Total	17374	11723	84.80
	Male	8792	6159	88.44
	Female	8582	5564	81.10
Tlangnuam	Total	11900	8533	86.29
	Male	6756	4829	84.51
	Female	5144	3704	88.72
Aibawk	Total	14439	10756	93.55
	Male	7457	5709	95.39
	Female	6982	5047	91.56
Serchhip	Total	11803	8212	87.86
	Male	6220	4458	89.46
	Female	5583	3754	78.17
Thingsulthliah	Total	18693	13750	89.76
	Male	9999	7591	90.88
	Female	8694	6159	88.42
Ngopa	Total	23347	16237	85.39
	Male	12170	8756	87.66
	Female	11177	7481	82.57
Khawzawl	Total	20177	13874	86.16
	Male	10387	7446	89.97
	Female	9790	6428	82.13
E. Lungdar	Total	27215	19001	87.36
	Male	13660	10046	92.13
	Female	13555	8955	82.57
W. Bunghmun	Total	15549	6929	55.61
	Male	8161	4245	64.20
	Female	7388	2684	45.89
Lungsen	Total	22097	8322	46.40
	Male	11610	5366	56.58
	Female	10487	2956	35.00
Lunglei	Total	13884	9889	87.08
	Male	7246	5352	90.19
	Female	6638	4537	83.67
Hnahthial	Total	15329	11357	92.21
	Male	7655	5812	94.57
	Female	7674	5545	89.87
Chawngte	Total	24870	4994	24.76
	Male	13038	3886	36.51
	Female	11832	1108	11.63
Lawngtlai	Total	29330	13783	57.93
	Male	15712	8201	63.48
	Female	13618	5582	51.34
Sangau	Total	10746	6672	77.54
	Male	5421	3646	84.34
	Female	5325	3026	70.67

Tuipang	Total	21261	12262	74.41
	Male	10941	6893	80.58
	Female	10320	5369	67.74
Totals	Total	371810	216867	72.47
	Male	194414	121942	77.36
	Female	177396	94925	66.56

Source: Census of India 1991, Series-17, Mizoram.

Table 6.16: Town-wise Distribution of Population and Literates by Sex in Mizoram, 1991

Name of Town		Population	Literates	Percentage of Literates
Zawlnuam	Total	3455	2237	79.10
	Male	1775	1198	83.25
	Female	1680	1039	74.80
Mamit	Total	3546	2703	97.27
	Male	1806	1385	97.67
	Female	1790	1318	96.84
Lengpui	Total	1808	1392	93.24
	Male	921	719	95.48
	Female	887	673	91.07
Sairang	Total	3527	2634	90.86
	Male	1917	1481	94.39
	Female	1610	1153	86.69
Vairengte	Total	5607	3971	87.97
	Male	2982	2165	90.43
	Female	2625	1806	85.19
Bairabi	Total	2421	1665	86.22
	Male	1277	919	90.36
	Female	1144	746	81.62
Kolasib	Total	13482	10070	92.15
	Male	6860	5357	95.81
	Female	6622	4713	88.31
N. Kawnpui	Total	5290	3920	91.05
	Male	2642	1978	91.91
	Female	2648	1942	90.37
Aizawl	Total	155240	123306	95.34
	Male	80615	64933	96.18
	Female	74625	58373	94.44
Darlawn	Total	3609	2762	93.60
	Male	1819	1435	95.67
	Female	1790	1327	91.45

Thenzawl	Total	4502	3560	96.16
	Male	2267	1811	97.42
	Female	2235	1749	94.90
Serchhip	Total	13688	10126	90.52
	Male	6949	5342	93.92
	Female	6739	4784	87.00
Saitual	Total	7104	6445	94.52
	Male	3536	3319	96.25
	Female	3568	3126	92.76
Khawzawl	Total	8402	5399	89.68
	Male	4216	2668	93.22
	Female	4186	2531	86.24
Khawhai	Total	2102	1581	91.55
	Male	1060	827	94.84
	Female	1042	754	88.19
Champhai	Total	20809	15740	92.44
	Male	10535	8099	94.60
	Female	10274	7641	90.24
Biate	Total	2325	1882	97.21
	Male	1160	960	98.56
	Female	1165	922	95.84
N. Vanlaiphai	Total	2804	2102	90.45
	Male	1376	1056	93.37
	Female	1428	1046	87.68
Tlabung	Total	3409	2118	78.07
	Male	1832	1251	84.81
	Female	1577	867	70.03
Lunglei	Total	35599	27294	94.17
	Male	19044	14933	95.55
	Female	16555	12361	92.56
Hnahthial	Total	5548	4151	91.71
	Male	2783	2138	94.94
	Female	2765	2013	88.52
Saiha	Total	13669	9449	88.03
	Male	7192	5241	92.09
	Female	6477	4208	83.44
Total	Total	317946	244307	93.45
	Male	164564	129215	95.19
	Female	153382	115092	91.61

Source: Census of India 1991, Series-17, Mizoram.

6.11 Growth of Male - Female Literacy Rate:

From the above given Table, it can be observed that the number of male and female literates in Mizoram has increased manifold. The literacy rate of male has increased from 63.63 percent in 1981 to 85.61 percent in 1991, and in case of female it was from 53.75 percent in 1981 to 78.60 percent in 1991. The growth of female literacy rate was slightly higher than the growth of male literacy rate. The above given figures was for the whole Mizoram, therefore, it must be noted that a comparative study of male-female literates between rural to urban, urban to urban and rural to rural in Mizoram revealed that there are certain degrees of spatial variation.

The urban literacy rate of male in Mizoram has increased from 74.39 percent in 1981 to 95.19 percent in 1991, in case of female it was from 65.27 percent in 1981 to 91.61 percent in 1991. On the other hand the rural literacy rate of male in 1991 was 77.36 percent as against 60.04 percent in 1981, and in case of female it was from 50.06 percent in 1981 to 66.56 percent in 1991. The rate of increased for both male and female in the urban areas was higher than the rural areas. It can also be seen that the difference between male-female literacy rates in the rural areas shows a higher degree of variation than the urban areas. Moreover, the growth of female literacy rate in the urban areas was higher than the male, while in the rural areas; the growth of male literacy rate was higher than the female.

All the urban centres in Mizoram had a very high percentage of male-female literacy rates. The urban centres such as Biate (male 98.56%, female 95.84%), Thenzawl (male 97.42%, female 94.90%), Mamit (male 97.67%, female 96.84%) and Aizawl (male 96.18%, female 94.44%) recorded the highest male and female literacy rate. The other urban centres also had a very high literacy rate except Zawlnuam and Tlabung. In all the urban centres the male literacy rate ranges between 90-95 percent while the female literacy rate ranges between 81-92 percent. The two towns namely Zawlnuam and Tlabung had a lower literacy rate and the difference between male-female literacy rates was also highest, Zawlnuam (male 83.25%, female 74.80%) and Tlabung (male 84.81%, female 70.03%).

In case of rural areas, the literacy rate of male-female shows a higher degree of spatial variation unlike the urban areas. C.D. Blocks such as Reiek (male 92.18%, female 87.89%), Aibawk (male 95.39%, female 91.56%), Thingsulthliah (male 90.88%, female 88.42%), and Hnahthial (male 94.57%, female 89.87%) are among the rural areas having a very high male-female literacy rate. Even in the rural areas higher the literacy rate, the difference between male-female literacy rates was less than those with a low literacy rate e.g. Chawngte (male 36.51%, female 11.63%), Lungsen (male 56.87%, female 35.00%), W. Phaileng (male 62.40%, female 41.84%), W. Bunghmun (male 64.20%, female 45.89%), Lawngtlai (male 63.48%, female 51.34%) and Tuipang (male 80.58%, female 67.74%). All the above-mentioned rural areas had a low literacy rate. There was only one C.D. Block, i.e., Tlangnuam; the rural literacy rate of female (88.72%) was higher than the male

(84.51%). In all other C.D. Blocks either in the rural or urban areas the male literacy rate was higher than the female literacy rate.

Table 6.17: Block-wise Distribution of Villages According to the Availability of Primary School in Mizoram, 1991

C.D. Block	Total No. of Villages	Total No. Of Vill. Having P/S	Total No. of Primary School	Percentage of Vill. Covered by P/S
Zawlnuam	45	38	44	84.44
W. Phaileng	29	24	30	82.76
Reiek	24	20	25	83.33
N. Thingdawl	31	21	34	67.74
Darlawn	28	27	40	96.43
Tlangnuam	17	12	17	70.59
Aibawk	23	21	28	91.30
Serchhip	16	16	22	100.00
Thingsulthliah	25	19	29	76.00
Ngopa	28	27	40	96.43
Khawzawl	37	35	44	94.59
E. Lungdar	39	37	51	94.87
W. Bunglemun	44	33	36	75.00
Lungsen	61	43	49	70.49
Lunglei	30	30	38	100.00
Hnahthial	23	21	35	91.30
Chawngte	71	63	75	98.73
Lawngtlai	60	57	71	95.00
Sangau	17	17	29	100.00
Tuipang	50	50	54	100.00
Totals	698	611	791	87.53

Source: Census of India 1991, Series-17, Mizoram, Reports on Block Statistics; Directorate of Economic & Statistics, Mizoram.

Table 6.18: Block-wise Distribution of Villages According to the Availability of Middle School in Mizoram, 1991

C.D. Block	Total No. of Villages	Total No. Of Vill. Having Middle School	Total No. of Middle School	Percentage of Vill. Covered by Middle School
Zawlnuam	45	14	15	31.11
W. Phaileng	29	9	11	31.03
Reiek	24	13	13	54.16
N. Thingdawl	31	13	16	41.93
Darlawn	28	15	17	53.57
Tlangnuam	17	11	13	64.70
Aibawk	23	15	16	65.21
Serchhip	16	13	16	81.25
Thingsulthliah	25	13	16	52.00
Ngopa	28	21	25	75.00
Khawzawl	37	18	19	48.64

E. Lungdar	39	33	38	84.61
W. Bunglemun	44	10	410	22.72
Lungsen	61	18	19	29.50
Lunglei	30	13	13	43.33
Hnahthial	23	15	18	65.21
Chawngte	71	4	4	5.63
Lawngtlai	60	17	21	28.33
Sangau	17	11	13	64.70
Tuipang	50	32	33	64.00
Totals	698	308	346	44.12

Source: Census of India 1991, Series-17, Mizoram, Reports on Block Statistics; Directorate of Economic & Statistics, Mizoram.

Table 6.19: Block-wise Distribution of Villages According to the Availability of High School in Mizoram, 1991

C.D. Block	Total No. of Villages	Total No. of Vill. Having High School	Total No. of High School	Percentage of Vill. Covered by High School
Zawlnuam	45	5	5	11.11
W. Phaileng	29	2	2	6.89
Reiek	24	5	5	20.83
N. Thingdawl	31	6	6	19.35
Darlawn	28	8	8	28.57
Tlangnuam	17	4	4	23.52
Aibawk	23	6	6	26.08
Serchhip	16	3	4	18.75
Thingsulthiah	25	6	6	24.00
Ngopa	28	12	13	42.85
Khawzawl	37	7	7	18.91
E. Lungdar	39	11	11	28.20
W. Bunglemun	44	2	2	4.54
Lungsen	61	3	3	5.10
Lunglei	30	5	5	16.66
Hnahthial	23	7	7	30.43
Chawngte	71	1	1	1.41
Lawngtlai	60	6	9	10.00
Sangau	17	5	5	29.41
Tuipang	50	7	7	14.00
Totals	698	111	116	15.09

Source: Census of India 1991, Series-17, Mizoram, Reports on Block Statistics (1992); Directorate of Economic & Statistics, Mizoram.

Table 6.20: Block-wise Distribution of Educational Institutions in Mizoram, 1991

C.D. Block		Primary Schools	Middle Schools	High Schools	Colleges
Zawlnuam	Total	57	23	9	
	Rural	44	15	5	
	Urban	13	8	4	
W. Phaileng	Total	30	11	2	
	Rural	30	11	2	
	Urban	-	-	-	
Reiek	Total	27	16	6	
	Rural	25	13	5	
	Urban	2	3	1	
N. Thingdawl	Total	67	45	17	
	Rural	34	16	6	
	Urban	33	29	11	1
Darlawn	Total	45	22	9	
	Rural	40	17	8	
	Urban	5	5	1	
Tlangnuam	Total	127	96	55	
	Rural	17	13	4	
	Urban	110	83	51	5
Aibawk	Total	28	16	6	
	Rural	28	16	6	
	Urban	-	-	-	
Serchhip	Total	36	32	11	
	Rural	22	16	4	
	Urban	14	16	7	1
Thingsulthiah	Total	40	20	9	
	Rural	29	16	6	
	Urban	11	4	3	
Ngopa	Total	40	25	13	
	Rural	40	25	13	
	Urban	-	-	-	-
Khawzawl	Total	75	46	18	
	Rural	44	19	7	
	Urban	31	27	11	1
E. Lungdar	Total	58	47	16	
	Rural	51	38	11	
	Urban	7	9	5	
W. Bunglemun	Total	36	10	2	
	Rural	36	10	2	
	Urban	-	-	-	-

Lungsen	Total	53	23	5	
	Rural	49	19	3	
	Urban	4	4	2	
Lunglei	Total	76	45	17	
	Rural	38	13	5	
	Urban	38	32	12	2
Hnahthial	Total	50	24	9	
	Rural	35	18	7	
	Urban	15	6	2	1
Chawngte	Total	75	4	1	
	Rural	75	4	1	
	Urban	-	-	-	-
Lawngtlai	Total	71	21	9	
	Rural	71	21	9	1
	Urban	-	-	-	-
Sangau	Total	29	13	5	
	Rural	29	13	5	
	Urban	-	-	-	-
Tuipang	Total	66	42	12	
	Rural	54	33	7	
	Urban	12	9	5	1
Totals	Total	1086	581	231	13
	Rural	791	346	116	1
	Urban	295	235	115	12

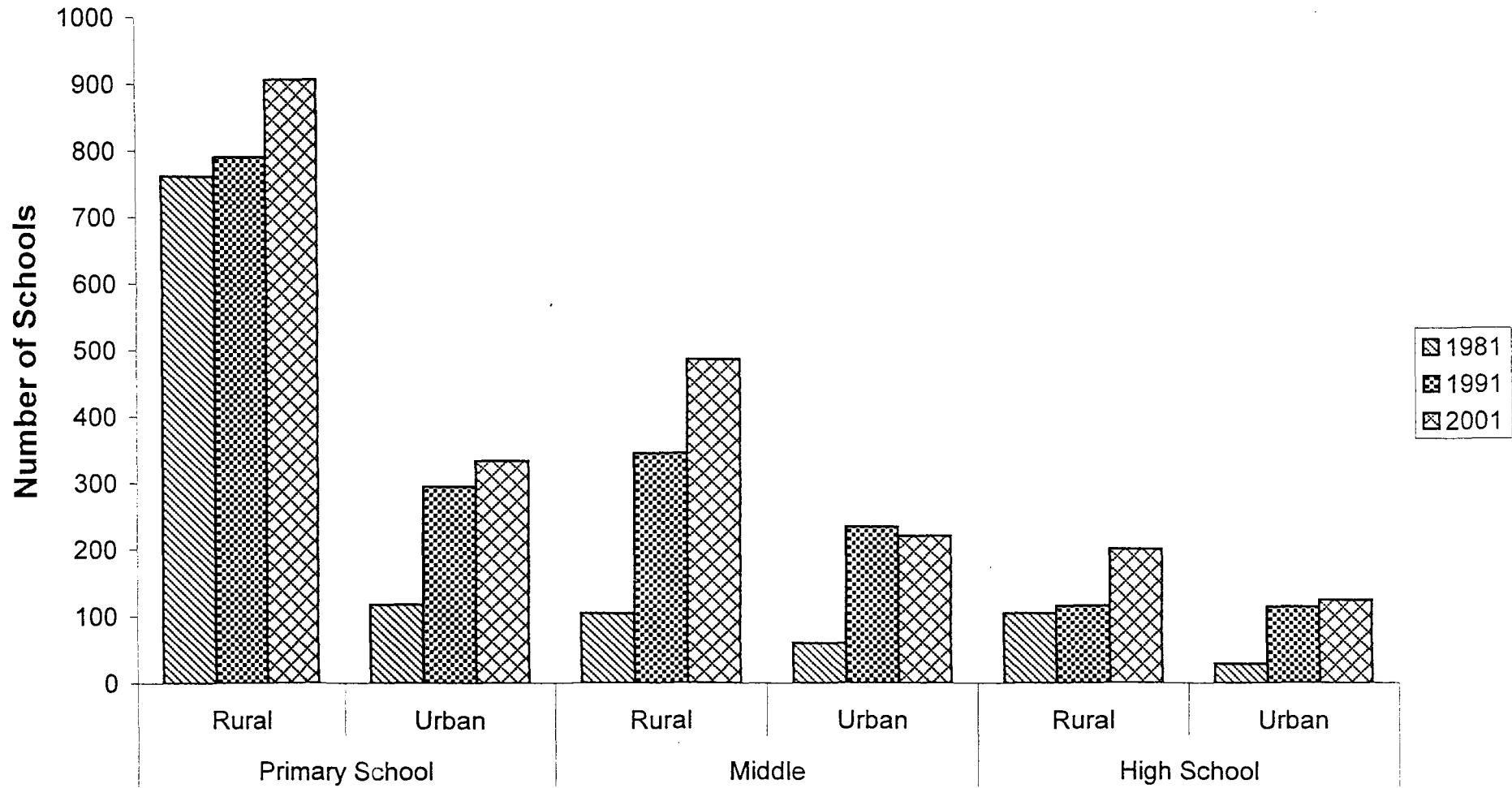
Source: Census of India 1991, Series-17, Mizoram, Reports on Block Statistics (1992); Directorate of Economic & Statistics, Mizoram.

Table 6.21: Block-wise Rural-Urban Distribution of Educational Institutions in Mizoram, 1999

C.D. Block		Primary Schools	Middle Schools	High Schools	Colleges
Zawlnuam	Total	62	33	16	2
	Rural	51	28	11	
	Urban	11	5	5	2
W. Phaileng	Total	41	21	9	
	Rural	41	21	9	
	Urban	-	-	-	
Reiek	Total	31	18	9	
	Rural	28	16	8	
	Urban	3	2	1	
N. Thingdawl	Total	82	52	18	1
	Rural	46	29	10	
	Urban	36	23	8	1

Darlawn	Total	48	21	10	1
	Rural	43	18	8	1
	Urban	5	3	2	
Tlangnuam	Total	163	104	66	11
	Rural	25	17	5	
	Urban	138	97	61	11
Aibawk	Total	32	19	11	
	Rural	32	19	11	
	Urban	-	-	-	
Serchhip	Total	59	39	14	2
	Rural	33	22	7	
	Urban	26	17	7	2
Thingsulthiah	Total	42	27	9	1
	Rural	37	21	8	
	Urban	5	6	1	1
Ngopa	Total	43	31	16	
	Rural	43	31	16	
	Urban	-	-	-	-
Khawzawl	Total	76	60	26	2
	Rural	50	43	16	-
	Urban	26	17	10	2
E. Lungdar	Total	53	37	18	
	Rural	47	33	16	
	Urban	6	4	2	
W. Binghamun	Total	39	17	4	
	Rural	39	17	4	
	Urban	-	-	-	-
Lungsen	Total	73	30	7	
	Rural	62	21	6	
	Urban	11	9	1	
Lunglei	Total	99	63	31	3
	Rural	58	36	12	
	Urban	41	27	19	3
Hnahthial	Total	42	22	11	1
	Rural	31	19	8	
	Urban	11	3	3	1
Chawngte	Total	70	16	7	1
	Rural	70	16	7	1
	Urban	-	-	-	-
Lawngtlai	Total	88	36	19	1
	Rural	88	36	19	1
	Urban	-	-	-	-

Rural-Urban Distribution of Schools



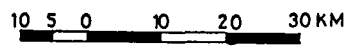
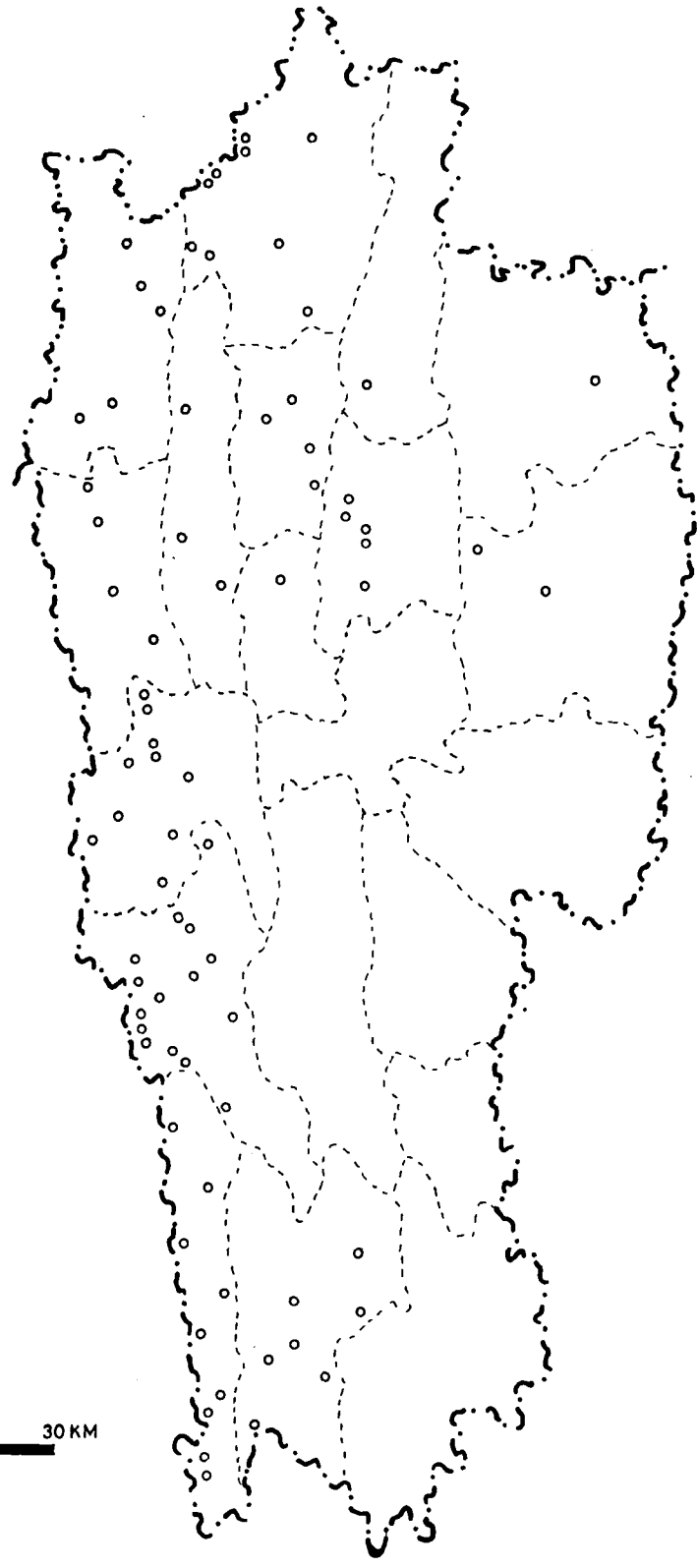
Sangau	Total	30	16	5	1
	Rural	30	16	5	1
	Urban	-	-	-	-
Tuipang	Total	68	46	20	2
	Rural	53	38	15	1
	Urban	15	8	5	1
Totals	Total	1241	708	326	29
	Rural	907	487	201	5
	Urban	334	221	125	24

Source: Census of India 1991, Series-17, Mizoram, Reports on Block Statistics (1992); Directorate of Economic & Statistics, Mizoram.

Table 6.22: Block-wise Distribution of Villages (in Percentage) According to the Availability of Educational Institutions in Mizoram, 1999

C.D. Block	% of Vill Served by primary School	% of Vill. Covered by Middle School	% of Vill. Covered by High School	% of C.D. Block Covered by Colleges
Zawlnuam	86.36	40.90	18.18	4.54
W. Phaileng	96.42	57.14	32.14	
Reiek	91.66	66.67	37.50	
N. Thingdawl	96.96	69.69	36.36	3.02
Darlawn	92.59	59.25	40.74	3.70
Tlangnuam	100.00	81.25	62.50	68.75
Aibawk	100.00	85.00	55.00	
Serchhip	100.00	89.47	36.84	10.52
Thingsulthiah	95.83	66.66	58.33	4.16
Ngopa	100.00	83.33	53.33	
Khawzawl	100.00	86.66	44.44	4.44
E. Lungdar	100.00	75.00	45.00	
W. Bnghmun	94.87	41.02	10.25	
Lungsen	87.71	36.82	12.28	
Lunglei	100.00	84.61	33.33	7.89
Hnahthial	100.00	76.19	42.85	4.76
Chawngte	82.20	16.88	9.90	1.29
Lawngtlai	93.65	47.61	19.04	1.58
Sangau	100.00	64.70	41.17	5.88
Tuipang	100.00	77.55	30.61	4.08
Totals	95.36	60.11	30.75	2.38

C.D. BLOCK-WISE VILLAGES WITHOUT SCHOOLS, 1991



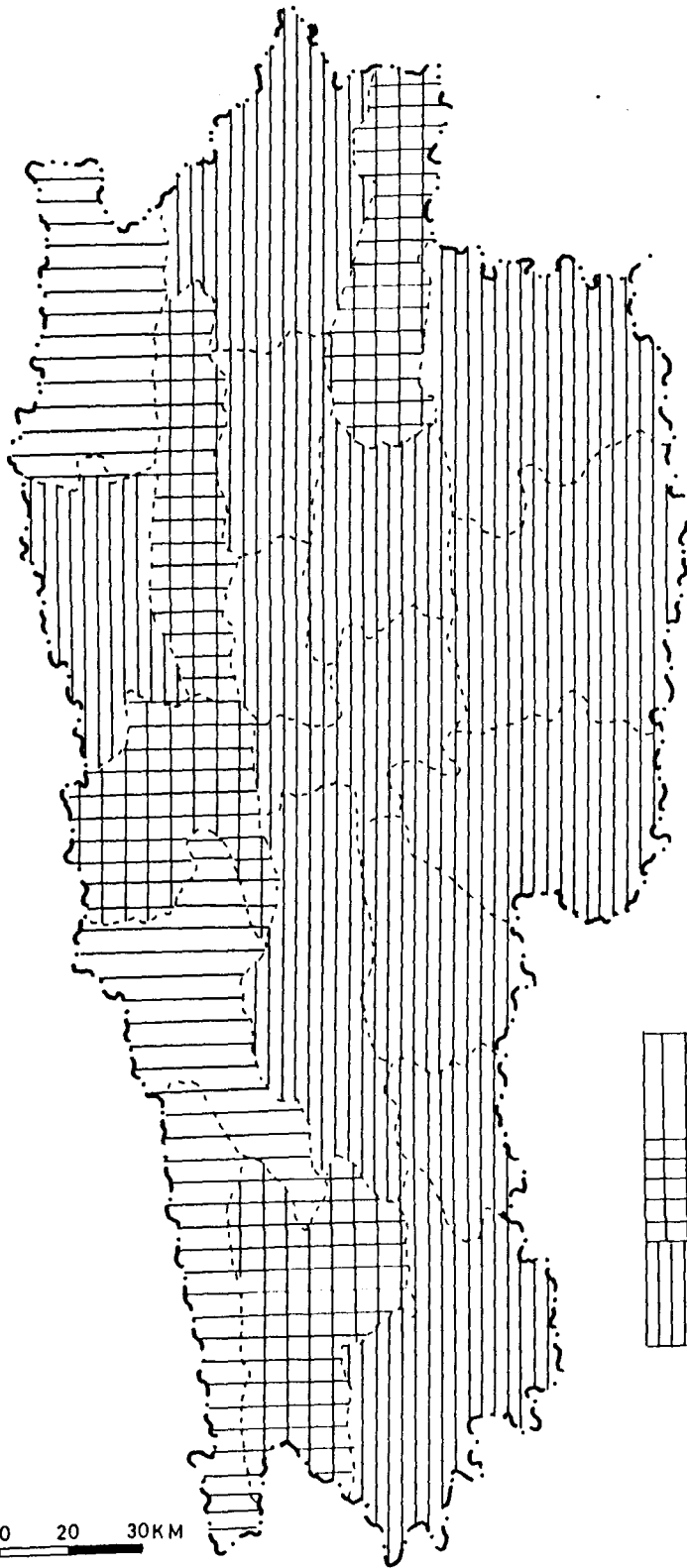
6.12 Growth and Distribution of Educational Institutions:

The quicker spread of education in Mizoram after the attainment of statehood was shown by the growth of literacy rate, which was 82.27 percent in 1991 as against 59.83 percent in 1981. Educational development under the State a part from the growth of literacy rate can be observed from the growth and expansion of educational institutions in both rural and urban areas. In spite of several differences regarding the availability educational institutions especially in the rural areas, the overall analysis revealed that the percentage of availability of primary, middle and high schools in the rural areas has increased considerably.

6.12.1 *Primary School*

In 1991, the total number of primary schools in Mizoram was 1086, out of these 791 were in the rural areas. The percentage of village covered by primary school has increased from 80.80 percent in 1981 to 87.53 percent in 1991. Thus, the progress of education can be noticed from the growth and expansion of schools as indicated by the percentage of village covered by primary school. But a closer analysis revealed that the availability of primary school shows some variation at the C.D. Blocks levels. Firstly, C.D. Blocks such as Serchhip, Lunglei, Sangau, and Tuipang had achieved 100 percent, i.e., all the villages in these C.D. Blocks were covered by primary schools. Secondly, the availability of primary school in the following C.D. Blocks ranges between 90-98 percent. These are Darlawn, Aibawk, Ngopa, Khawzawl, E. Lungdar, Hnahthial, Lawngtlai and Chawngte. Thirdly, in all the remaining C.D. Blocks, the availability of primary school ranges between 70 % -

C.D. BLOCK-WISE PERCENTAGE OF RURAL AREAS COVERED BY PRIMARY SCHOOL, 1999

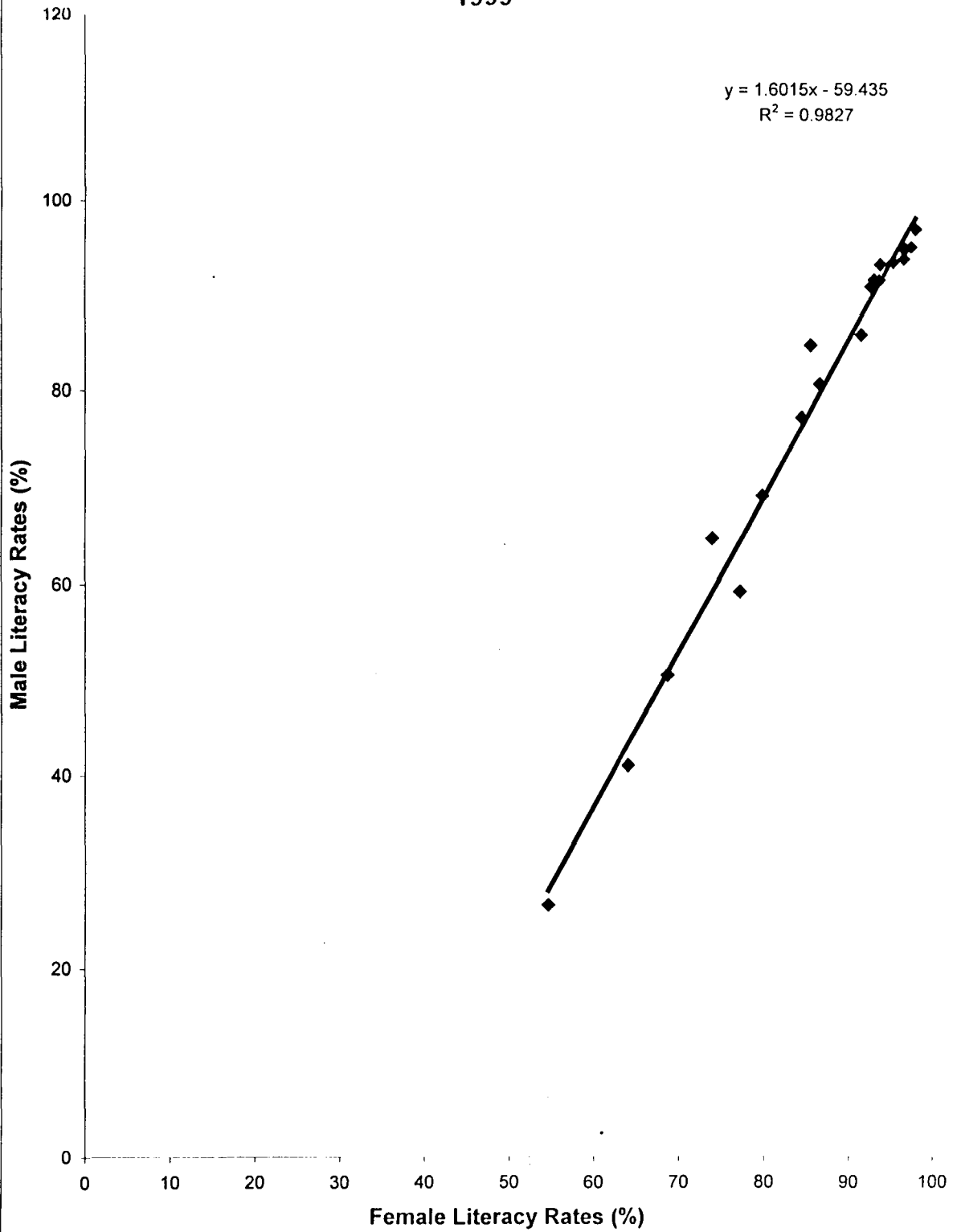


RURAL AREAS COVERED BY PS IN (%)

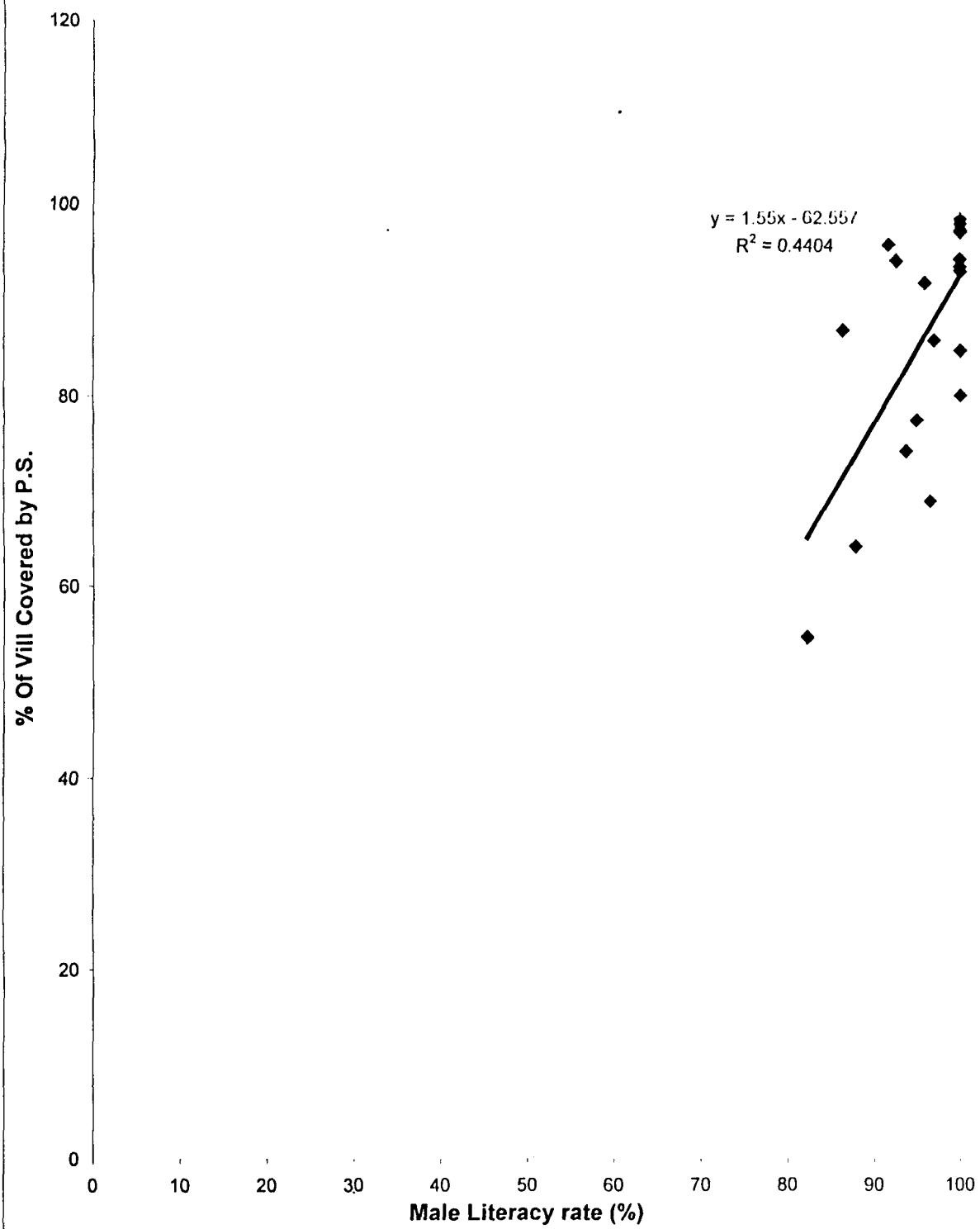
	85 - 90
	90 - 95
	ABOVE 95

10 5 0 10 20 30KM

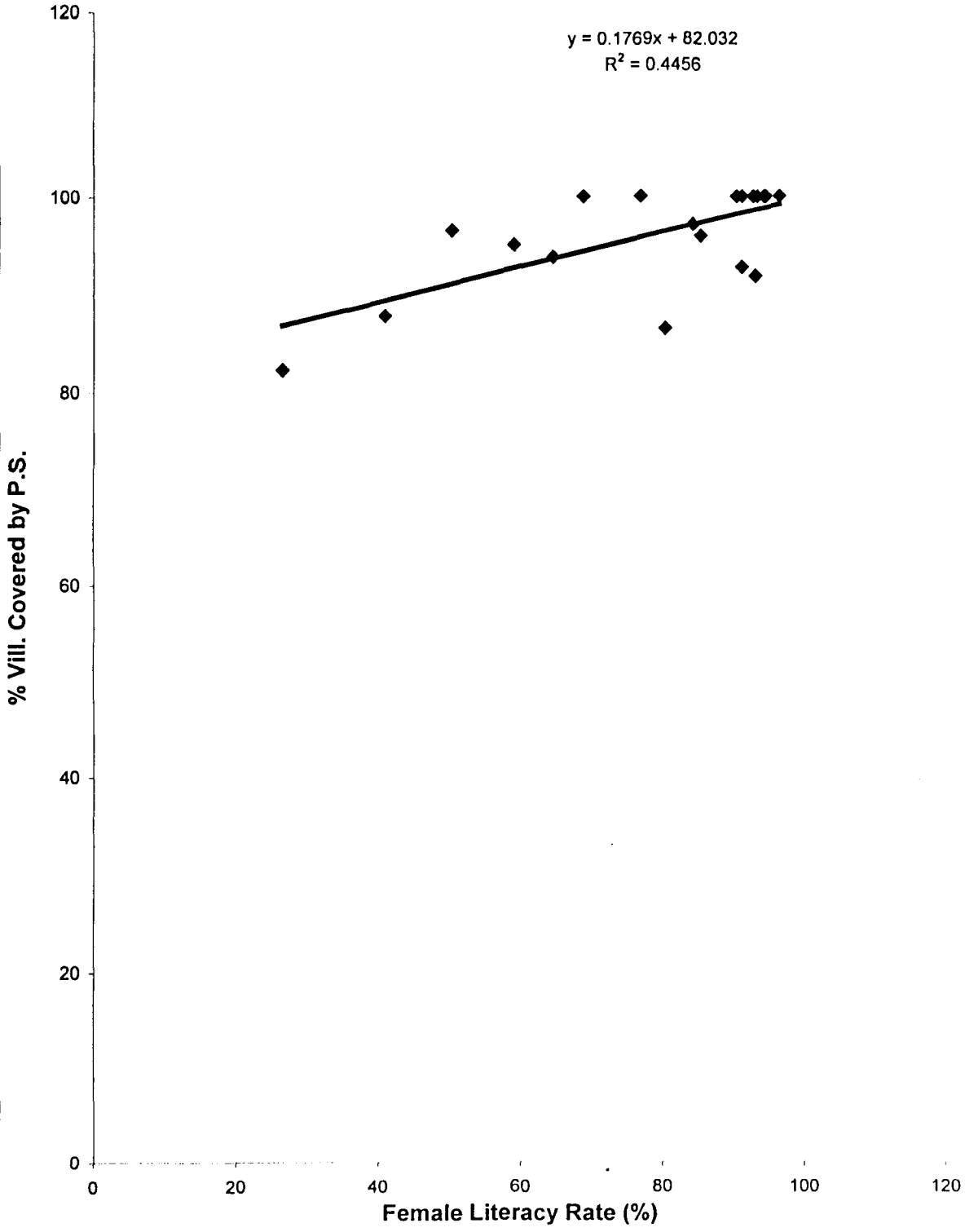
Scatter Diagram showing Male and Female Literacy Rate,
1999



Scatter Diagram showing Percentage of Villages covered by Primary School and Male Literacy Rate, 1999



Scatter Diagram showing Percentage Villages covered by Primary Schools and Female Literacy Rate, 1999



85 %, such as Reick, W. Phaileng, N. Thingdawl, Tlangnuam, Thingsulthiah, W. Bungmun, Lungsen and Zawlnuam.

Therefore, it can be seen that the availability of primary schools in some C.D. Blocks was comparatively lower than the State average (87.53%). This was mainly due to the emergence of many settlements along the National or State Highway and also near the urban centres. Besides, the migratory habits of Mizos in search of a new fertile land for jhum cultivation were still in practice in some areas. As a result of these there are many small new villages with a very few population in such cases the establishment of primary school was not immediately possible.

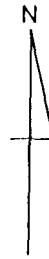
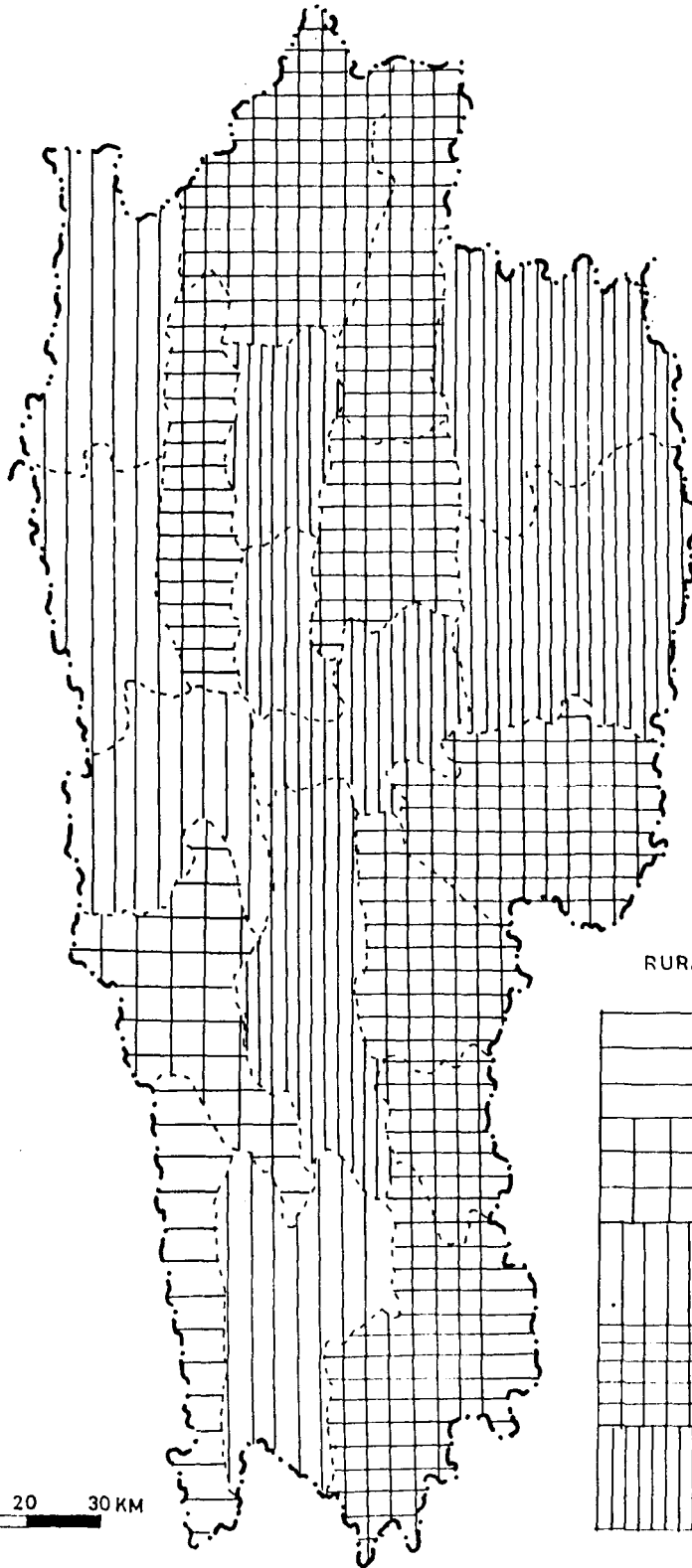
While analysing the progress of education, it was quite remarkable that in 1999, 95.36 percent of the village in Mizoram was covered by primary school. The total number of primary schools has also increased to 1241, out of these 907 primary schools are in the rural areas as against 791 in 1991. Thus, the increased in the number of primary schools in the rural areas can be attributed to the quicker spread of education. In 1999, all the villages in 10 C.D. Blocks such as Tlangnuam, Aibawk, Serchhip, Ngopa, Khawzawl, E. Lungdar, Lunglei, Hnahthial, Sangau, and Tuipang was covered primary school. The availability of primary school or the villages covered by primary school in all the remaining C.D. Blocks was also very high ranging between 86 % and 96 %. As mentioned above, the reason for the absence of primary school in some villages that was why the percentage of availability of primary school in some C.D. Blocks was lower.

6.12.2 *Middle School*

In 1991, the total number of middle schools in Mizoram was 581, out of these, 346 middle schools were in the rural areas. The percentage of village covered by middle school has increased from 36.37 percent in 1981 to 44.12 percent in 1991. Thus, several improvement can be seen from the percentage of the village covered by middle school in 1991 as compared to 1981. Among the C.D. Blocks, the percentage of the village covered by middle school in E. Lungdar, Serchhip and Ngopa recorded the highest with 84.61, 81.25 and 75.00 percent respectively. The availability of middle school in the following C.D. Blocks such as Tlangnuam, Aibawk, Hnahthial, Sangau and Tuipang was also quite high ranging between 64 % and 66 %. The availability of middle school in Zawlnuam, W. Phaileng, N. Thingdawl, Lunglei, Khawzawl, Thingsulthliah, Darlawn, Reiek ranges between 31-55 percent. The villages covered by middle school were comparatively low in W. Bunghmun (22.72%), Lawngtlai (28.33%), and Lungsen (29.50%) and extremely low in Chawngte C.D. Block, which was only 5.63 percent.

In order to analyse the progress of education the increase in the number of villages having middle school was one of the important indicators or parameters. In 1999, the total number of middle schools has increased to 708 and the village covered by middle school has also increased to 60.11 percent as against 44.12 percent in 1991. The availability of middle school was very high in Serchhip, Khawzawl, Aibawk, Lunglei, Ngopa and Tlangnuam ranging between 80 % and 90 %. The other C.D. Blocks where the percentage of village covered by middle school

C.D. BLOCK - WISE PERCENTAGE OF RURAL AREAS COVERED By MIDDLE SCHOOL, 1999



RURAL AREAS COVERED
BY M.S IN (%)

	BELOW 20
	20 — 40
	40 — 60
	60 — 80
	ABOVE 80

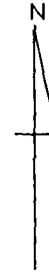
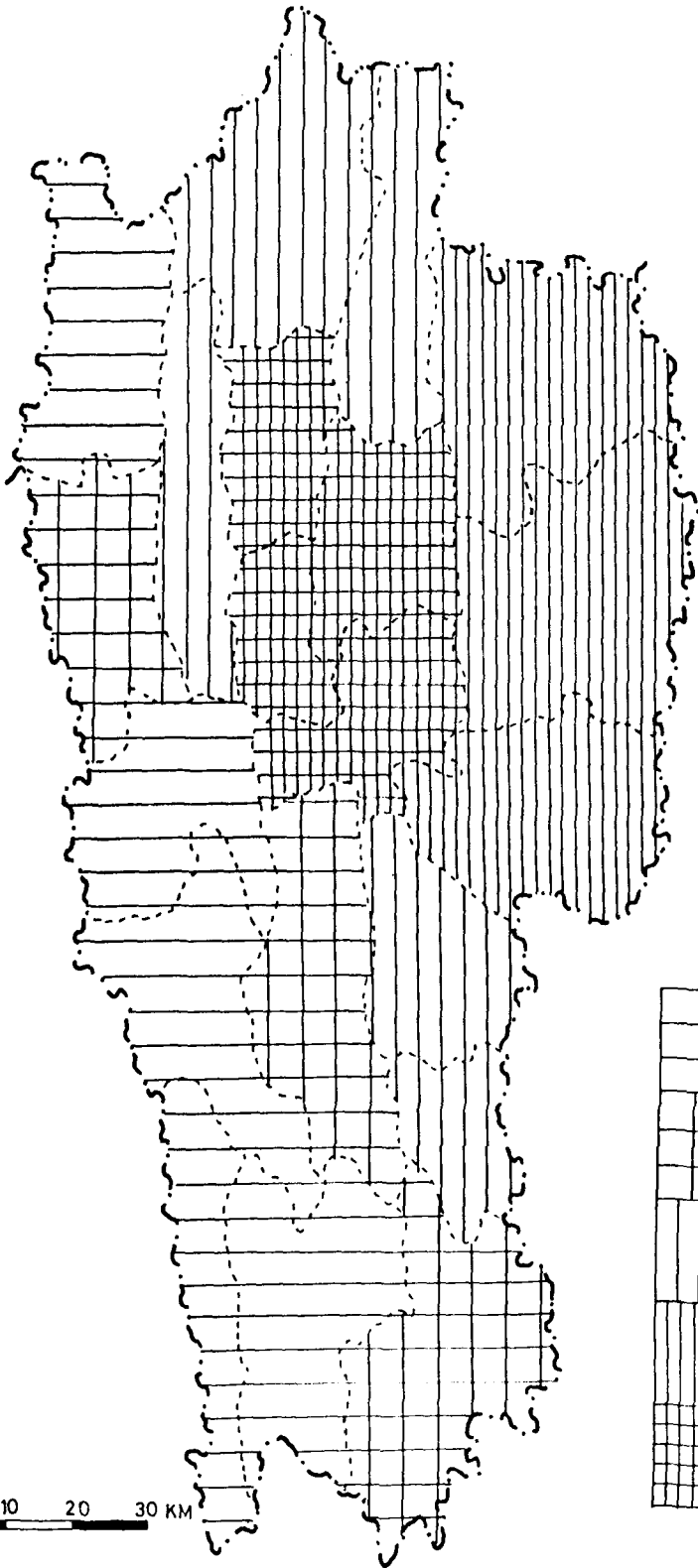
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was quite a high are found in Tuipang (77.55 %), Hnahthial (76.19 %) and E. Lungdar (75.00 %). Among the C.D. Blocks which has shown several improvement towards the availability of middle school but comparatively lower are Zawlnuam (40.90 %), W. Binghamun (41.02 %), Lungsen (36.82 %), Lawngtlai (47.61%) and Chawngte (16.88 %). All the remaining C.D. Blocks have a moderate availability of middle school ranging between 57 % -70 %. Thus, from the above analysis, the increase in the number of villages covered by middle school can be attributed to the progress of education.

6.12.3 *High School and College*

The growth and expansion of high schools in Mizoram particularly in the rural areas as compared to primary and middle schools was very slow. Where as the increased of high schools in the urban areas has been manifold. Between 1981-91, the increased of high schools was more or less confined in the urban areas. In 1991, the total number of high schools was 231 out of these, 116 high schools were in the rural areas as against 115 high schools in the urban areas. Moreover, most of the high schools in Mizoram was confined in the capital, District and Block headquarters barring a very few in a large settlements or villages. As a result of this, the percentage of the villages covered by high school unlike primary and middle school was very low, only 15.09 per cent of the village in Mizoram was covered by high schools.

C.D. BLOCK-WISE PERCENTAGE OF RURAL AREAS COVERED BY HIGH SCHOOL, 1999



RURAL AREAS COVERED
BY H.S IN (%)

	BELOW 25
	25 — 35
	35 — 45
	45 — 55
	55 — 65

10 5 0 10 20 30 KM

Among the C.D. Blocks, Ngopa recorded the highest percentage of the village covered by high school with 42.85 percent in 1991. In Inahthial, Sangau, E. Lungdar, Thingsulthiah, Aibawk, Darlawn and Reiek the availability of high school ranges between 20 % and 30 %. On the other hand the availability of high schools was extremely low in the following C.D. Blocks such as Chawngte (1.41%), W. Bunghmun (4.54 %), Lungsen (5.10%) and W. Phaileng (6.89 %). A part from these Lawngtlai, Zawlnuam, Tuipang, Lunglei, Khawzawl, Serchhip, N. Thingdawl had also a low percentage of village covered by high school ranging between 10 %-20 % only.

Thus, from the above analysis it was quite obvious that the growth of high schools in the rural areas between 1981-91 was very limited. Moreover the percentage of village covered by high school indicates the absence of higher education in the rural areas of Mizoram. But there have been several improvements towards higher education as indicated by the progress and achievement under the state Government. In 1999, the total number of high schools in the rural areas has increased to 201 and the percentage of the village covered by high school rose to 30.75 per cent.

With the increased in the number of high schools particularly in the rural areas the availability of high schools had shown an upward trend. Among the rural areas such as Tlangnuam (62.00 %), Thingsulthiah (58.33 %), Aibawk (55.00 %) and Ngopa (53.33 %) C.D Blocks shows higher percentage of village covered by

high schools. The other C.D. Blocks which had made a remarkable progress towards the increased of high school in the rural areas are E. Lungdar (45.00 %), Khawzawl (44.44 %), Hnahthial (42.85 %), Sangau (41.17 %) and Darlawn (40.74%).

In contrast to the above mentioned C.D. Blocks, the villages covered by high schools was particularly lower in Chawngte (9.90%), W. Bungmun (10.25%), Lungsen (12.28%), Zawlnuam (18.18%) and Lawngtlai (19.04%). In all the remaining six C.D. Blocks such as Tuipang, Lunglei, Serchhip, N. Thingdawl, Reick, W. Phaileng, the villages covered by high school ranges between 30%-40%.

There are a very few colleges in Mizoram mostly located in the capital, i.e., Aizawl and the in the other urban centres. There were eleven colleges in 1981 and increased to thirteen in 1991. Out of these, five colleges were in Aizawl, two colleges in Lunglei and one each in Kolasib, Champhai, Serchhip, Hnahthial, Saiha and Lawngtlai respectively. In 1991 there was no college in the rural areas except Lawngtlai, which is a large settlement having a population of more than nine thousand and is also the headquarters of Lai Autonomous District Council as well as Block headquarters. The total number of colleges in 1991 constitutes only 1.09 percent of the total educational institutions in Mizoram. Thus, the growth and expansion of educational institution at the higher level particularly the increased of colleges between 1981-91 was almost negligible, though the number of enrolment in colleges had increased considerably.

Earlier, the growth and expansion of educational institutions was mostly confined at the lower level. But the progress of education under the State Government had shown several improvements towards the higher level. In 1999, the number of colleges has increased to twenty-nine, more interestingly five colleges are coming up in the rural areas such as Tuipang, Sangau, Lawngtlai, Kamalanagar and N.E. Khawdungsei. The remaining twenty-four colleges are distributed in the following urban centres, there are eleven colleges in Aizawl, three colleges in Lunglei and one college each in Kolasib, Champhai, Serchhip, Saiha, Hnahthial, Saitual, Khawzawl, Mamit and Zawlnuam respectively.

The increase in the number of colleges and the coming up of a very few colleges particularly in the rural areas was an important feature of educational development under the State Government. With the increase in the number of colleges, the number of enrolment in colleges also increased significantly. The share of enrolment in colleges to the total enrolment has increased from 5.57 percent in 1991 to 7.04 percent in 1999. While the increase in the number of enrolment in colleges was much lower than primary, middle and high schools but the growth rate of enrolment in colleges recorded the highest. All these can be attributed to the progress and achievement of education under the State Government and also indicates the spread of education at the higher level.

Thus from the above analysis it can be observed that while nearly all the villages (95.36%) in Mizoram was covered by primary schools showing a less

spatial variation, the spatial coverage of villages by middle schools and high schools was characterised by certain degree of spatial variation. C.D. Blocks located in western part of Mizoram had low percentage of villages covered by middle schools and high schools. This was obviously due to several factors such as location, absence of urban centres, higher concentration of rural population, size of the village, migration from across the border and so on. This part of Mizoram was characterised by lower level of accessibility and availability of basic amenities. There are several numbers of villages but are small, generally the population of above 65 percent of the villages are below 500. Above 60 percent of the villages are accessible only by footpath and few villages are approach by jeepable road (kachha road) only. Moreover, migration from across the border (Bangladesh) particularly in Chawngte, Lungsen, W.Bunghmun and W.Phaileng C.D. Blocks caused several inherent problems These C.D. Blocks are generally backward educationally as indicated by their low literacy rates and low levels of availability educational institutions as indicated by the absence of high schools and college.

Apart the above analysis while 95.36 percent of the rural areas in Mizoram has been covered by primary schools, male and female literacy rates in some C.D. Blocks are still very low. Thus the relationship between the rural areas covered by Primary Schools and male - female literacy rates as shown in scattered diagrams indicated a low relationship. But as compared to 1981 the relationship between male-female literacy rate and the rural areas covered by primary schools shows a higher relationship in 1999. Thus, it can be observed that while there has been a

rapid increased in the number of schools, the increased of male and female literacy rates particularly in the rural areas was characterised by a certain degree of spatial variation.

Thus it can be observed that while there has been a rapid increased in the number of schools as indicated by a very high percentage of rural areas covered by primary schools, the female literacy rate of the western belt such as Chawngte and Lungsen shows a marginal relationship. In this C.D. Blocks 82.20 % and 87.71 % of the rural areas have been covered by primary school but the female literacy was only 26.51 % and 40.91 %. Finally from the above analysis the relationship between the growth of literacy and increased in the number of schools varies significantly through space and time.

Table 6.23: Levels of Literacy (Distribution of Male-Female Enrolment in Educational Institutions in Mizoram, 1989-1997)

Year		Primary School	Middle School	High School	College	Total
1989-90	Total	91256	39516	21594	7417	159783
	Male	47941	20428	11115	4469	83953
	Female	43315	19088	10497	2948	75830
1991-92	Total	98771	42028	31828	10187	182814
	Male	51425	22648	15980	5827	106151
	Female	47346	19380	15848	4360	96832
1993-94	Total	97750	44969	27784	16057	186560
	Male	50988	24111	13919	9047	98065
	Female	46762	20858	13865	7010	88495
1995-96	Total	99730	47408	30983	12696	190817
	Male	52600	24458	15555	7218	99831
	Female	47130	22950	15428	5478	90986
1997-98	Total	106167	48676	33833	14307	202983
	Male	56130	25175	16981	7865	106151
	Female	50037	23501	16852	6442	96832

Source: Statistical Handbook of Mizoram 1990-98, and Directorate of School Education, Aizawl.

Level of Literacy in Mizoram

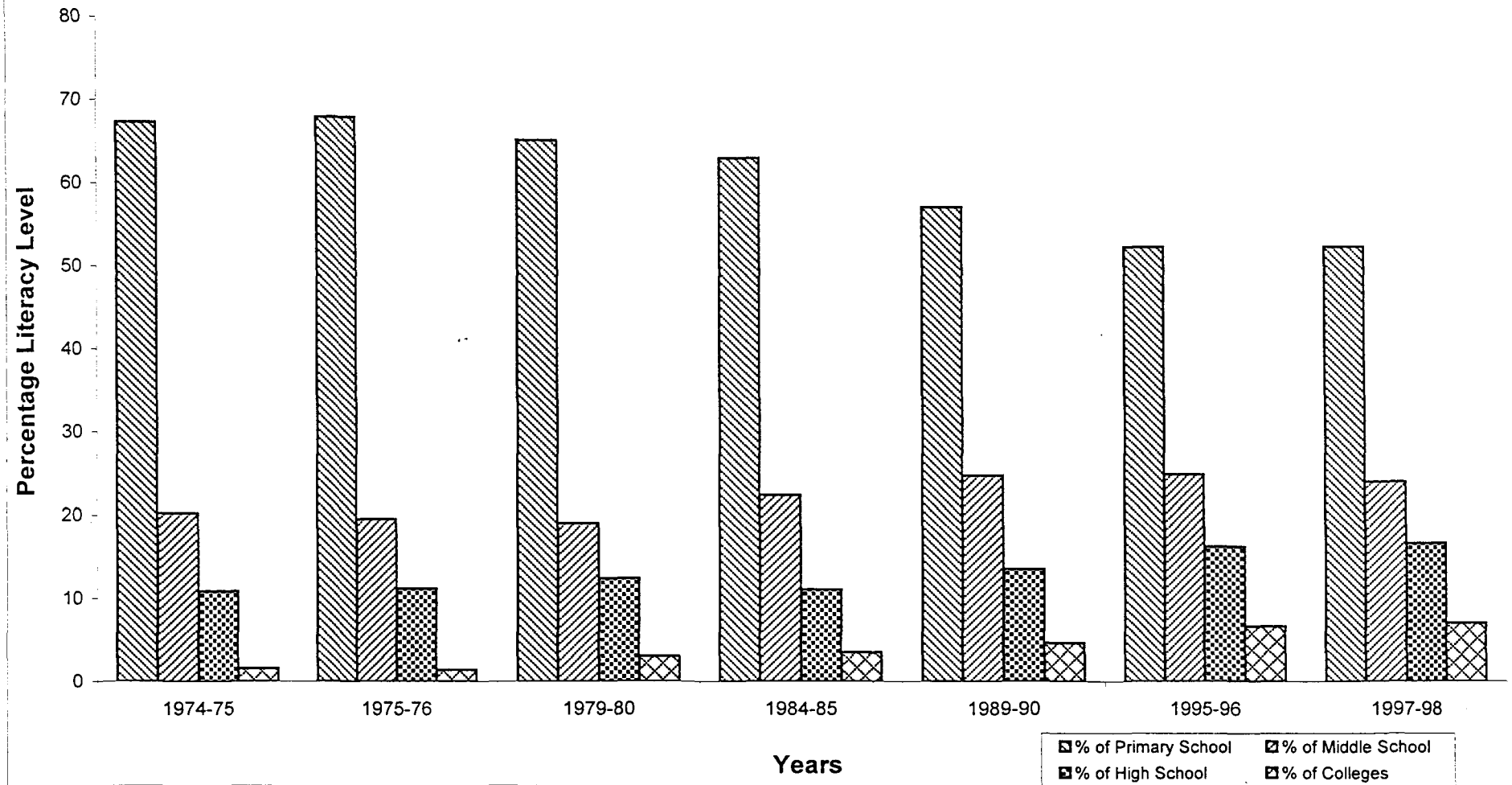


Table 6.24: Levels of Literacy (Share of Educational institutions and Enrolments to the Total Educational Institution and Total Enrolment in Mizoram) 1989-1997

Year		% of Primary School	% of Middle School	% of High School	% of Colleges
1989-90	School	59.75	28.33	10.90	0.73
	Enrolment	57.11	24.73	13.51	4.64
1991-92	School	56.47	30.21	12.22	1.09
	Enrolment	54.02	22.98	17.41	5.57
1993-94	School	56.25	28.98	13.37	1.38
	Enrolment	52.39	24.10	14.89	8.60
1995-96	School	54.56	30.20	13.96	1.26
	Enrolment	52.26	24.84	16.23	6.65
1997-98	School	53.99	29.98	14.09	1.92
	Enrolment	52.30	23.98	16.66	7.04

Source: Statistical Handbook of Mizoram 1990-98, and Directorate of School Education, Aizawl.

Table 6.25: Levels of Literacy Share of Male-Female Enrolment in Educational Institutions in Mizoram, 1989-1997

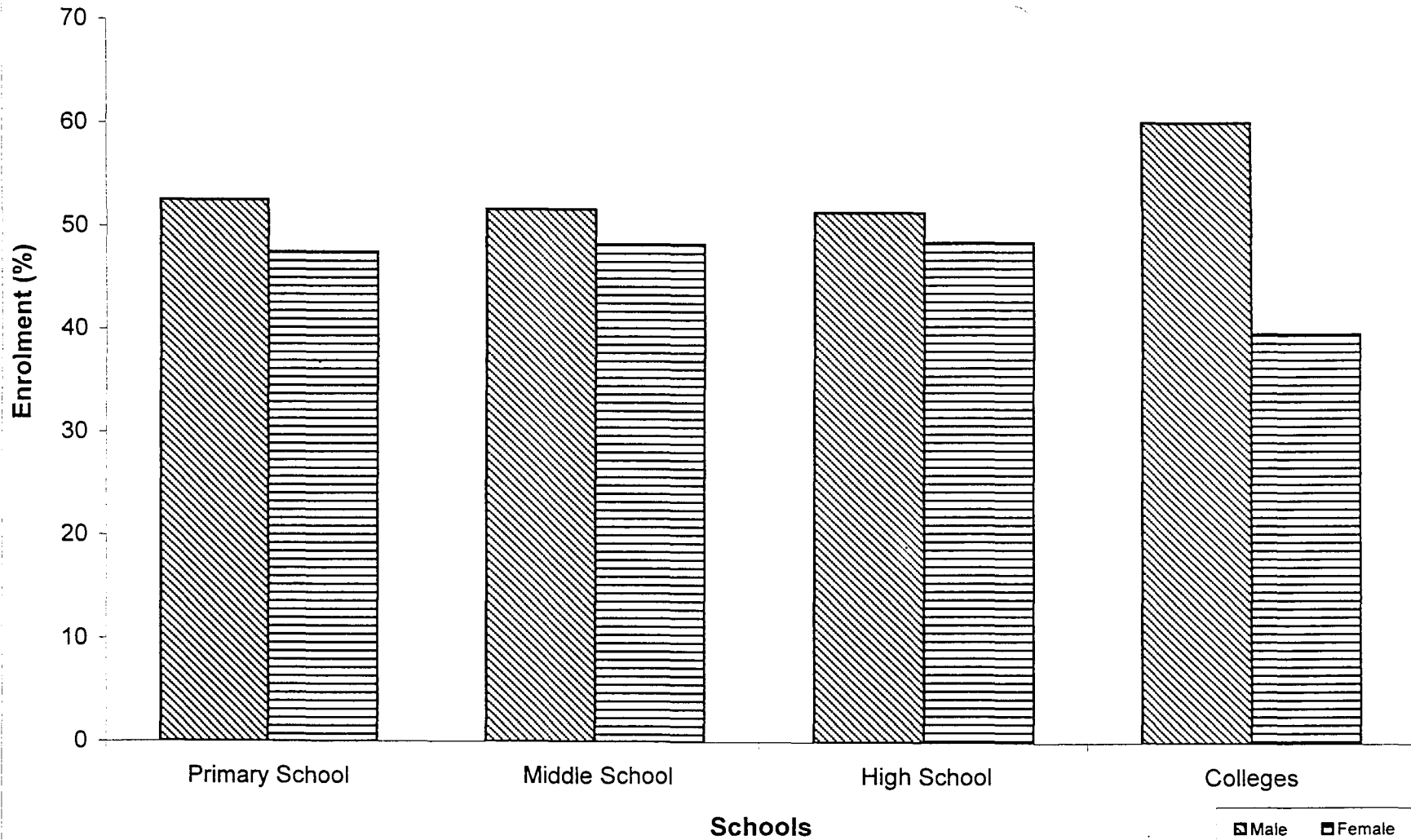
Year		Primary School	Middle School	High School	College
1989-90	Male	52.53	51.69	51.47	60.25
	Female	47.48	48.31	48.61	39.78
1991-92	Male	52.06	53.88	50.20	57.21
	Female	47.95	46.11	49.81	42.79
1993-94	Male	52.16	53.61	50.09	56.34
	Female	47.85	46.40	49.91	43.65
1995-96	Male	52.74	51.59	50.23	56.85
	Female	47.26	48.41	49.78	43.17
1997-98	Male	52.86	51.72	50.18	54.98
	Female	47.14	48.28	49.83	46.10

Source: Statistical Handbook of Mizoram 1990-98, and Directorate of School Education, Aizawl.

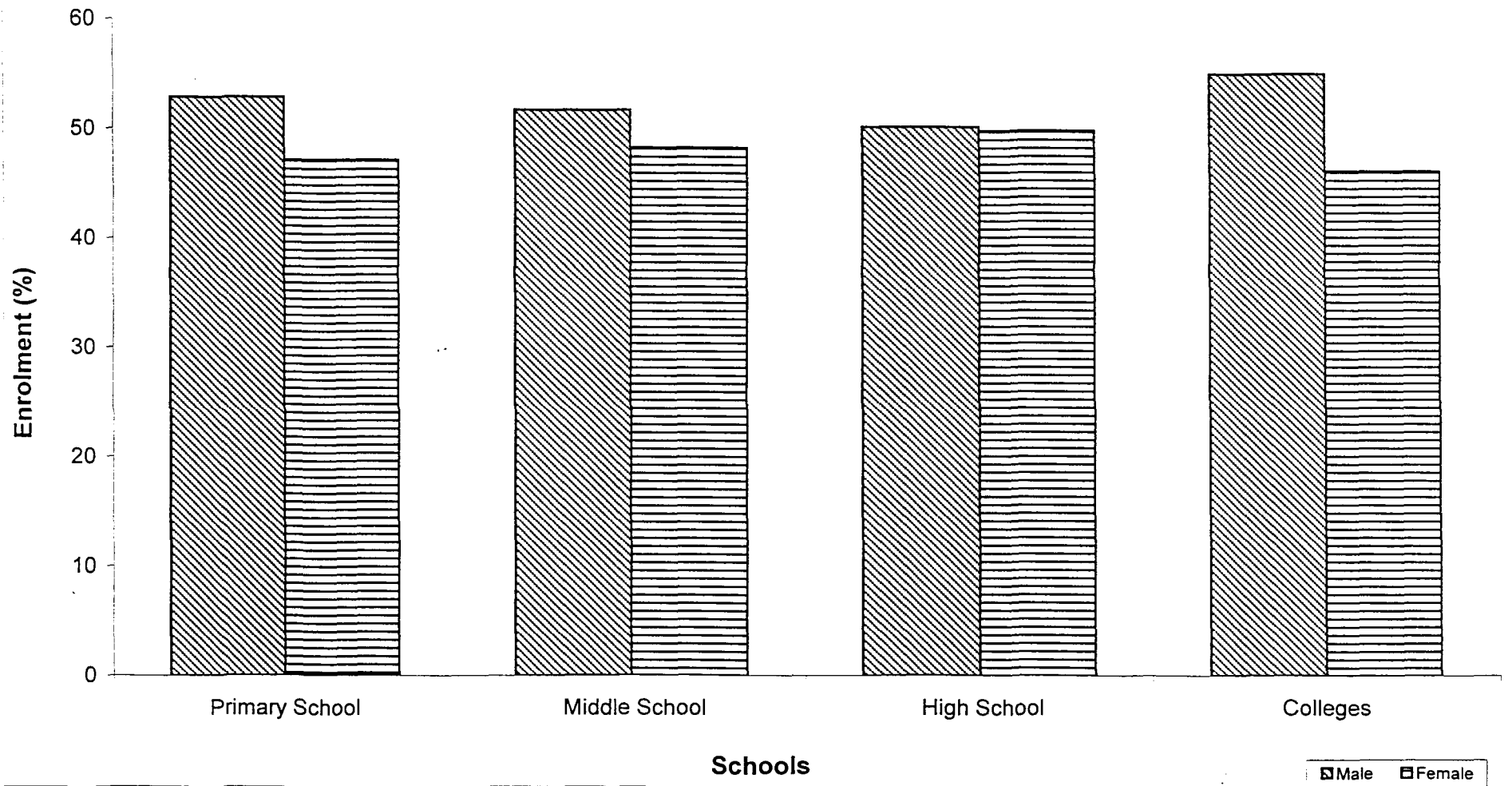
6.13 Levels of Literacy (Growth and Pattern of Enrolment)

Consequent upon the growth and expansion of educational institutions at different level in both rural and urban, there has been a steady increased of enrolment. An interesting feature of enrolment, which can be attributed to the progress of education at the higher level or classes, can be observed from the shares

Sex-wise Distribution of Enrolment in Educational Institutions, 1989-90



Sex-wise Distribution of Enrolment in Educational Institutions, 1997-98



of enrolment to the total enrolment. Thus, while the net increase of enrolment in primary schools was the highest but the rate of increase of enrolment was the lowest. On the other hand, the net increase of enrolment in middle schools, high schools and colleges was lower than primary schools but the rate of increase of enrolment was higher.

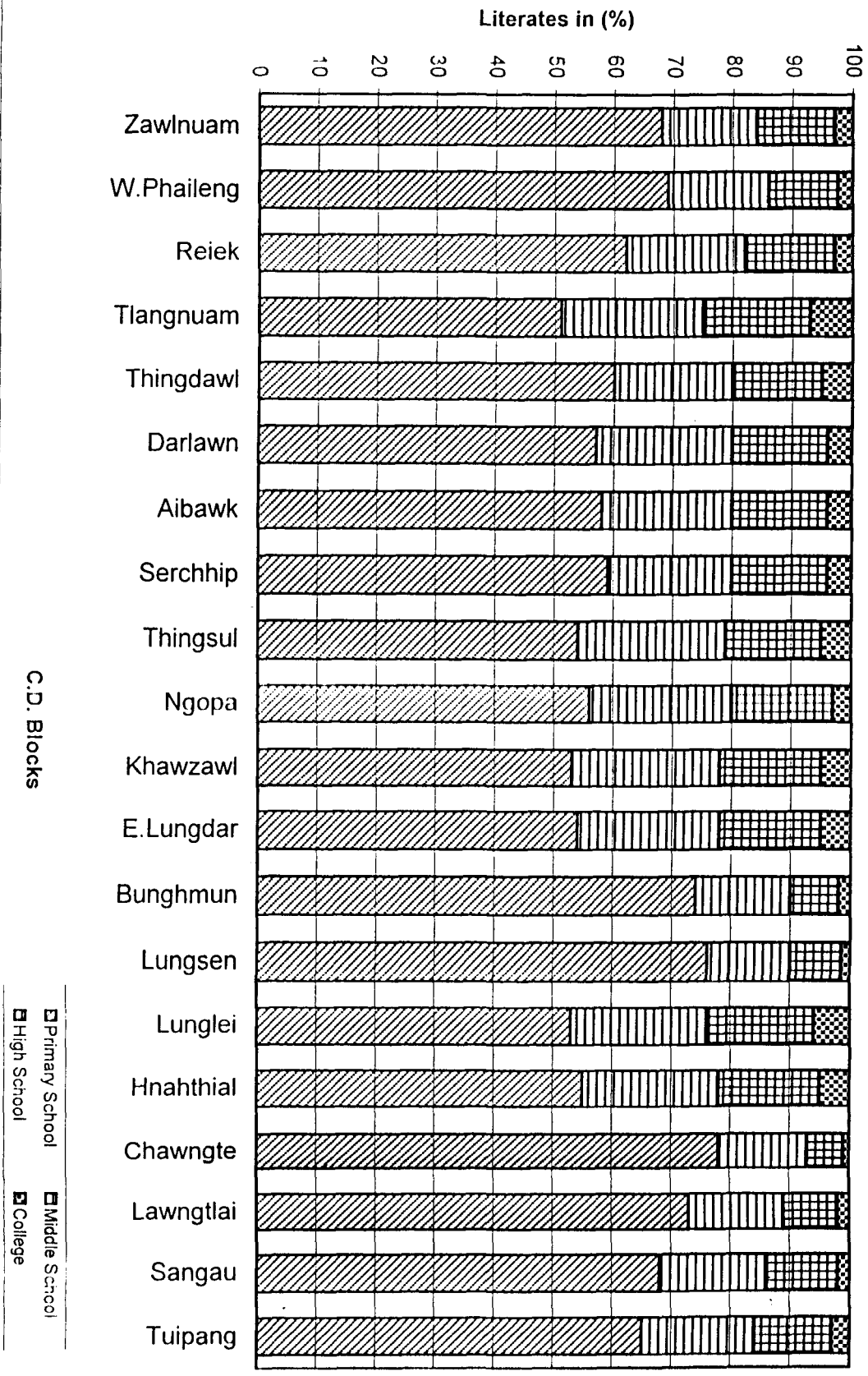
In 1991, the enrolment in all the educational institutions in Mizoram was 1,82,814 as against 1,25,807 in 1981. Out of the total enrolment, the enrolment in primary schools was 98,771, which constitutes 56.47 percent of the total enrolment. The share of enrolment in primary schools to the total enrolment in 1981 was 60.37 percent. While the number of enrolment in primary schools constitutes more than half of the total enrolment but its share to the total enrolment has gradually decreased. This was due to the increase of enrolment in middle schools, high schools and colleges. The number of enrolment in primary schools has increased to 1,06,167 in 1999, out of the total enrolment of 2,02,983 but the share of enrolment further decreases to 52.30 percent. Out of the total enrolment in primary schools, the enrolment of male constitutes 52.06 percent while female constitutes 47.71 percent in 1991. From the above given figures of male-female enrolment in primary schools in 1999 was more or less the same.

The total enrolment in middle schools and high schools in 1991 was 42,028 and 31,828 respectively, out of the total enrolment of 1,82,814. The share of enrolment in middle schools and high schools to the total enrolment was 22.98

percent and 17.41 percent respectively. The shares of enrolment to the total enrolment in both middle schools and high schools has increased in 1991, which was 20.76 percent and 14.05 percent respectively in 1981. In 1999, the number of enrolment in both middle schools and high schools increases to 48,676 and 33,833 out of the total enrolment of 2,02,983. While the share of enrolment in middle schools to the total enrolment in 1999 has gone upto 23.98 percent, there was a slight decrease in case of high schools, which was 16.67 percent. The share of male-female enrolment in middle school was male 51.72 percent and female 48.28 percent; in high schools it was 50.18 percent and 49.83 percent for the year 1997-99.

Finally, the number of enrolment in colleges was the lowest, which was 10,187 in 1991 and constitutes only 5.57 percent of the total enrolment. The share of college's enrolment to the total enrolment has increased from 3.59 percent in 1981 to 5.57 percent in 1991, which further increased to 7.04 percent in 1999 and the total number of enrolment in colleges for the same year was 14,307, out of the total enrolment of 2,02,983. Apart from these, an important feature of enrolment in colleges was the increased of female enrolment. In 1981, the share of male-female enrolment in colleges was 71.81 and 28.19 percent and it was 57.21 and 42.79 percent in 1991. Thus, there has been a rapid increase in the number of female enrolment. In 1999, the share of male and female enrolment in colleges was 54.98 and 45.10 percent showing a lesser degree of difference even at the higher level. Therefore, the growth of female enrolment in all the educational institutions at

Levels of Education in Mizoram, 1999-2001



different level constitutes an important aspect of educational development in Mizoram.

Table 6.26: C.D. Block-wise Distribution of Rural-Urban Population and Literates by Sex in Mizoram, 2001

Name of C.D. Block		Population			Literates		
		Person	Male	Female	Person	Male	Female
Zawnuam	T	27845	14538	13307	20019	10769	9250
	R	19465	10104	9631	13267	7185	6082
	U	8380	4434	3946	6752	3584	3168
W. Phaileng	T	20542	10978	9564	10017	6170	3847
	R	20542	10978	9564	10017	6170	3847
	U	-	-	-	-	-	-
Reiek	T	13926	7250	6676	11125	5898	5227
	R	11503	6018	5485	9197	4900	4297
	U	2423	1232	1191	1928	998	930
Thingdawl	T	60977	31874	29103	46346	24623	21723
	R	24806	13133	11673	17360	9355	8005
	U	36171	18741	17430	28986	15268	13718
Darlawn	T	24125	12305	11820	18768	9698	9070
	R	20266	10351	9915	15579	8070	7509
	U	3859	1954	1905	3189	1628	1561
Phullen	T	12335	6363	5972	9771	5139	4632
	R	12335	6363	5972	9771	5139	4632
	U	-	-	-	-	-	-
Thingsulthliah	T	33463	17115	16348	27449	14251	13198
	R	23220	12026	11194	18923	9977	8946
	U	10243	5089	5154	8526	4274	4252
Tlangnuam	T	253897	129981	123916	213357	109840	103517
	R	19147	10167	8980	15514	8392	7122
	U	234750	119814	114936	197843	101448	96395
Aibawk	T	15992	8166	7826	13178	6799	6379
	R	15992	8166	7826	13178	6799	6379
	U	-	-	-	-	-	-
Ngopa	T	17349	8923	8426	12776	6811	5965
	R	17349	8923	8426	12776	6811	5965
	U	-	-	-	-	-	-
Khawzawl	T	64771	3331	31440	50330	26353	23977
	R	26647	14094	12553	19984	10819	9165
	U	38124	19237	18887	30346	15534	14812
Khawbung	T	19269	9615	9654	14360	7457	6903
	R	19269	9615	9654	14360	7457	6903
	U	-	-	-	-	-	-
Serchhip	T	36622	18900	17222	29285	15348	13937
	R	12918	6586	6332	10050	5220	4830
	U	23704	12314	11390	19235	10128	9107

E. Lungdar	T	18917	9545	9372	15357	7862	7495
	R	13415	6754	6661	10662	5480	5182
	U	5502	2791	2711	4695	2382	2313
W. Bunglemun	T	15448	8107	7341	8691	5150	3541
	R	15448	8107	7341	8691	5150	3541
	U	-	-	-	-	-	-
Lungsen	T	30847	16194	14653	14235	8833	5402
	R	27172	14223	12949	11491	7292	4199
	U	3675	1971	1704	2744	1541	1203
Lunglei	T	66195	34490	31705	54176	28420	25756
	R	18840	9911	8929	14507	7766	6741
	U	47355	24579	22776	39669	20654	19015
Hnahthial	T	24665	12562	12103	19411	9911	9500
	R	17542	8828	8714	13771	6987	6784
	U	7123	3734	3389	5640	2924	2716
Chawngte	T	34528	17966	16562	11341	7862	3479
	R	34528	17966	16562	11341	7862	3479
	U	-	-	-	-	-	-
Lawngtlai	T	38522	20459	18063	22137	12601	9536
	R	38522	20459	18063	22137	12601	9536
	U	-	-	-	-	-	-
Sangau	T	13562	6763	6799	8970	4699	4271
	R	13562	6763	6799	8970	4699	4271
	U	-	-	-	-	-	-
Tuipang	T	47261	24358	22903	32163	17357	14806
	R	27530	14183	13347	16619	9203	7416
	U	19731	10175	9556	15544	8154	7390
Total	T	891058	459783	431275	663262	351851	311411
	R	450018	233718	216300	298165	163334	134831
	U	441040	226065	214975	365097	188517	176580

Source: Census of India, 2001, Series-16, Mizoram.

Table 6.27: C.D. Block-wise Distribution of Rural-Urban Literacy in Mizoram, 2001

Name of C.D. Block		Percentage of Total Literates	Percentage of Male Literates	Percentage of Females Literates
Zawlnuam	T	86.99	89.41	84.34
	R	83.65	86.66	80.35
	U	94.42	95.49	93.23
W. Phaileng	T	60.30	68.73	50.39
	R	60.30	68.73	50.39
	U	-	-	-
Reick	T	94.50	95.85	93.02
	R	94.28	95.44	93.00
	U	95.54	97.93	93.09

N. Thingdawl	T	90.48	91.50	89.36
	R	85.01	85.59	84.34
	U	94.12	95.54	92.58
Darlawm	T	92.86	94.26	91.40
	R	92.50	93.81	91.13
	U	94.62	96.55	92.69
Phullen	T	95.12	96.19	93.95
	R	95.12	96.19	93.95
	U	-	-	-
Thingsulthliah	T	95.99	97.08	94.84
	R	95.59	96.80	94.28
	U	96.88	97.73	96.04
Tlangnuam	T	97.10	97.46	96.71
	R	95.62	96.93	94.39
	U	97.22	97.53	96.89
Aibawk	T	97.31	98.10	96.47
	R	97.31	98.10	96.47
	U	-	-	-
Ngopa	T	88.59	91.58	85.40
	R	88.59	91.58	85.40
	U	-	-	-
Khawzawl	T	93.23	94.65	91.72
	R	91.70	92.77	90.47
	U	94.27	96.00	92.52
Khawbung	T	90.24	93.98	86.51
	R	90.24	93.98	86.51
	U	-	-	-
Serchhip	T	95.83	96.73	94.89
	R	95.08	96.73	93.35
	U	96.23	96.68	95.73
E. Lungdar	T	96.79	98.31	95.24
	R	96.08	97.57	94.56
	U	98.42	100.00	96.81
W. Bunghmun	T	68.64	77.18	59.13
	R	68.64	77.18	59.13
	U	-	-	-
Lungsen	T	57.59	67.67	46.32
	R	53.06	64.01	40.91
	U	89.64	92.71	85.98
Lunglei	T	96.15	96.34	95.93
	R	92.28	93.22	91.21
	U	97.64	97.57	97.72

Inahthial	T	92.83	92.94	92.71
	R	93.37	93.94	92.79
	U	91.52	90.63	92.50
Chawngte	T	41.22	54.63	26.51
	R	41.22	54.63	26.51
	U	-	-	-
Lawngtlai	T	69.63	73.98	64.60
	R	69.63	73.98	64.60
	U	-	-	-
Sangau	T	80.78	84.57	76.99
	R	80.78	84.57	76.99
	U	-	-	-
Tuipang	T	82.90	86.78	78.79
	R	74.58	79.86	68.93
	U	94.11	96.11	92.00
Total	T	88.49	90.69	86.13
	R	80.45	84.38	76.17
	U	96.34	96.97	95.68

Source: Census of India, 2001, Series-16, Mizoram.

Table 6.28: Town-wise Distribution of Population and Literates by Sex in Mizoram, 2001

Name of Town		Population	Literates	Percentage of Literate
Zawlnuam	T	3119	2425	90.99
	M	1608	1281	93.85
	F	1511	1144	88.00
Mamit	T	5261	4327	96.45
	M	2826	2303	96.44
	F	2435	2024	96.47
Lengpui	T	2423	1928	95.54
	M	1232	998	97.94
	F	1191	930	93.09
Sairang	T	5036	4120	96.67
	M	2831	2414	97.90
	F	2205	1706	94.99
Vairengte	T	7687	6035	95.04
	M	4197	3404	98.35
	F	3490	2631	91.07
Bairabi	T	3304	2275	85.08
	M	1736	1225	86.94
	F	1568	1050	83.00

Kolasib	T	18852	15422	94.23
	M	9648	7998	95.11
	F	9204	7424	93.29
N. Kawnpui	T	6328	5254	97.21
	M	3160	2641	97.78
	F	3168	2613	96.63
Aizawl	T	229714	193723	97.23
	M	116983	99034	97.52
	F	112731	94689	96.93
Darlawn	T	3859	3189	94.63
	M	1954	1628	96.56
	F	1905	1561	92.70
Thenzawl	T	5519	4602	98.67
	M	2761	2335	99.62
	F	2758	2267	97.72
Serchhip	T	18185	14633	95.49
	M	9553	7793	95.84
	F	8632	6840	95.09
Saitual	T	10243	8526	96.89
	M	5089	4274	97.74
	F	5154	4252	96.05
Khawzawl	T	9286	7246	93.41
	M	4692	3738	95.21
	F	4594	3508	91.57
Khawhai	T	2408	1882	94.57
	M	1221	962	95.44
	F	1187	920	93.69
Champhai	T	26430	21218	94.54
	M	13324	10834	96.33
	F	13106	10384	92.75
Biate	T	2227	1939	98.68
	M	1137	984	99.59
	F	1090	955	97.75
N. Vanlaiphai	T	3275	2756	98.25
	M	1654	1393	100.00
	F	1621	1363	96.53
Tlabung	T	3675	2744	89.64
	M	1971	1541	92.72
	F	1704	1203	85.99
Lunglei	T	47355	39669	97.65
	M	24579	20654	97.52
	F	22776	19015	96.93
Hnahthial	T	7123	5640	91.53
	M	3734	2924	90.64
	F	3389	2716	92.51

Saiha	T	19731	15544	94.11
	M	10175	8154	96.11
	F	9556	7390	92.01
Total	T	441040	365097	96.35
	M	226065	188517	96.97
	F	214975	176580	95.68

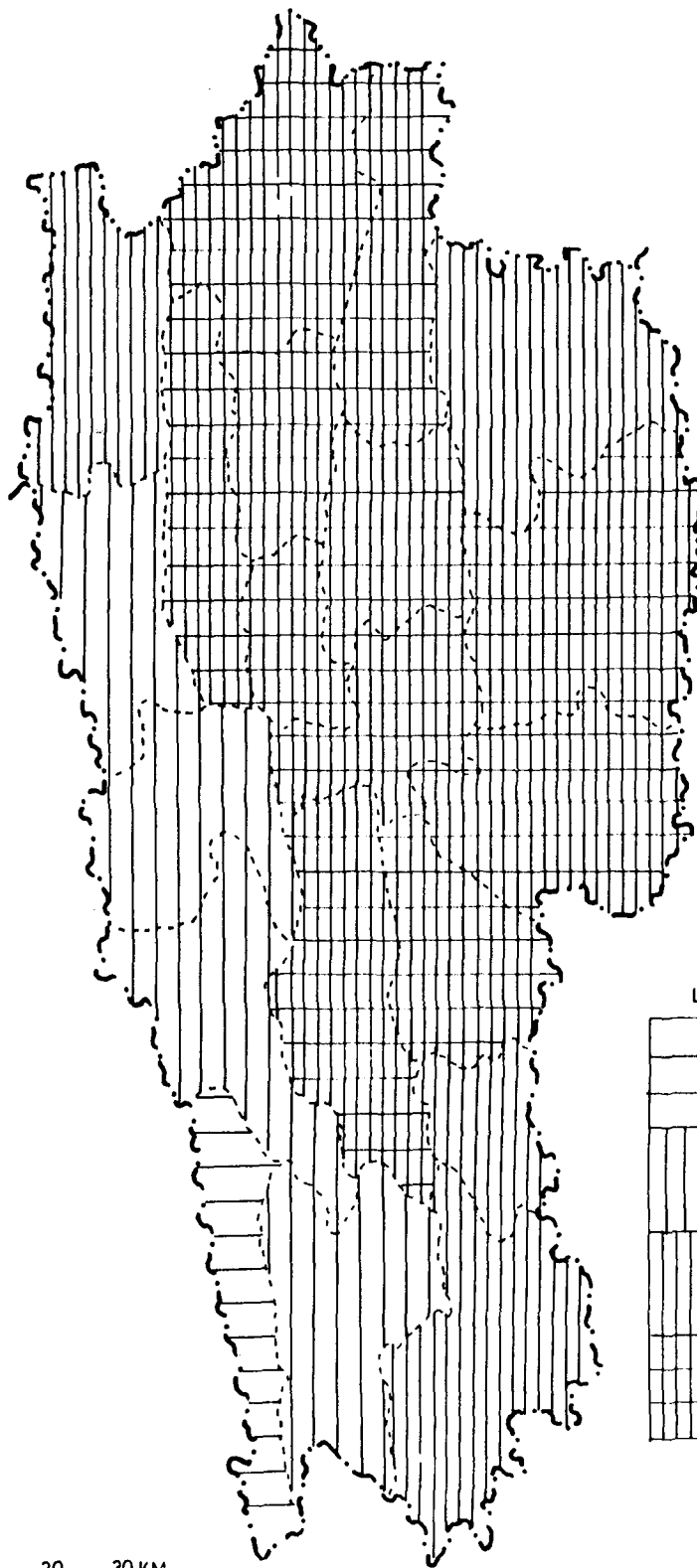
Source: Census of India, 2001, Series-16, Mizoram.

6.14 Growth and Distribution of Literacy Rate, 2001:

The literacy rate of Mizoram, which was 82.27 percent in 1991, has gone up to 88.49 percent in 2001. The overall growth rate of literacy between 1991-2001 was 43.82 percent. This shows that during this period about two-lakh persons becomes literate. After the attainment of statehood, since Mizoram has been trying to quicken the pace of its educational development particularly on universalisation of elementary education. On account of this it has adopted various goals and objectives of education specific in the national policies keeping in view the overall needs of educational development. Apart from this the role-played by non-Governmental agencies, Churches and Community participation also helped the progress of education in the study area.

As mentioned above that while Mizoram had attained a high literacy rate (88.49%) which was the second highest in India only next to Kerala (90.92%). But a closer investigation by studying the literacy rate at the C.D. Block level, it can be observed that there are still wide differences. The above given Tables shows the literacy rate of all C.D. Blocks in Mizoram for the year 2001. Thus, from the above Table it can be observed that while more than half of the C.D. Blocks has recorded a

C.D. BLOCK - WISE LITERACY RATE 2001



LITERACY RATE IN (%)

	BELOW 50
	50 — 75
	75 — 90
	ABOVE 90

10 5 0 10 20 30 KM

very high literacy rate, a few C.D. Blocks are still very low. Therefore, the study of literacy rate at the micro level i.e. C.D. Block, enable us to understand the spatial variation of literacy in the study area.

In order to understand the spatial variation of literacy rate, let us examine the literacy rate by analysing the data at the C.D. Block level. In 2001, among the C.D. Blocks Aibawk and Tlangnuam recorded the highest literacy rate with 97.31% and 97.10% respectively. The other C.D. Blocks having a high literacy are E.Lungdar (96.79%), Lunglei (96.15%), Thingsulthiah (95.99%), and Serchhip (95.83%). Apart from the above mentioned C.D. Blocks, a high literacy rate ranging between 90 % to 95 % are found in Phullen, Reiek, Khawzawl, Darlawn, Hnahthial and Khawbung.

On the other hand, a few C.D. Block having a low literacy rate are Chawngte (41.22 %), Lungsen (57.59 %), W. Phaileng (60.30 %), W.Bunghmun (68.64 %), and Lawngtlai (69.63 %). C.D. Blocks having a high moderate literacy rate are Ngopa (88.59 %) Zawlnuam (86.99 %), Tuipang (82.90 %) and Sangau (80.78 %).

6.15 Growth of Rural - Urban Literacy Rate:

The spread of education in the rural areas of Mizoram has shown a steady increase, in 1991 the rural literacy rate was 72.47 percent but in 2001 it has gone up to 80.45 percent. The growth rate of rural literacy rate between 1991-2001 was 37.48 percent as compared a mere 5.55 percent between 1981-91. Therefore, the

progress of education in the rural areas can be attributed to the various policies and programmes adopted and implemented by the Government and also by the efforts of non-Governmental agencies. Due to these factors the spread of education in the rural areas can be observed from the growth of its literacy rate and also by the growth and expansion of educational institutions.

While the rural literacy rate of Mizoram in 2001 was 80.45 percent, there are several differences if we examine the literacy rate of rural areas at the C.D. Block level, where the spread of education, the levels of progress and achievement in the rural areas varies significantly. In 2001, among the C.D. Blocks the rural literacy rate of Aibawk was highest with 97.31 percent, followed by E.Lungdar (96.08%), Thingsulthiah (95.99 %), Tlangnuam (95.62 %), Phullen (95.12 %) and Serchhip (95.08 %). Apart from this a high rural literacy rate ranging between 90 percent 95 percent are found in Reiek (94.28 %), Hnahthial (93.37 %), Darlawn (92.50 %), Lunglei (92.28 %), Khawzawl (91.70 %) and Khawbung (90.24 %) respectively.

In contrast C.D. Blocks having a low rural literacy rate are Chawngte(45.22 %), Lungsen (53.06 %), W. Bunglemun (68.64 %), W.Phaileng (60.30 %) and Lawngtlai (69.63 %). Apart from this, there are five C.D. Blocks having a moderate rural literacy rate these are Ngopa (88.59 %), N. Thingdawl (85.01%), Zawlnuam (83.65 %), Sangau (80.78 %) and Tuipang (74.58 %) respectively.

Thus, it can be seen that the rural literacy rate of Mizoram presents a varying degrees of spatial differences, while some rural areas had a very high literacy rate almost comparable with the urban areas. There are a few rural areas where the literacy rates are still very low.

Generally all the urban centres of Mizoram had a very high literacy rate. In 2001, the urban literacy rate of Mizoram was 96.34 percent as against 93.45 percent in 1991. The growth rate of urban literacy between 1991-2001 was 49.77 percent. In 2001, the highest literacy rate among the urban centres was E. Lungdar with 98.48 percent, this was followed by Lunglei 97.64 percent, Tlangnuam 97.22 percent and Thingsulthliah 96.88 percent respectively. A part from this all the other urban centres had a very high percentage of literacy rates ranging between 90 percent and 95 percent.

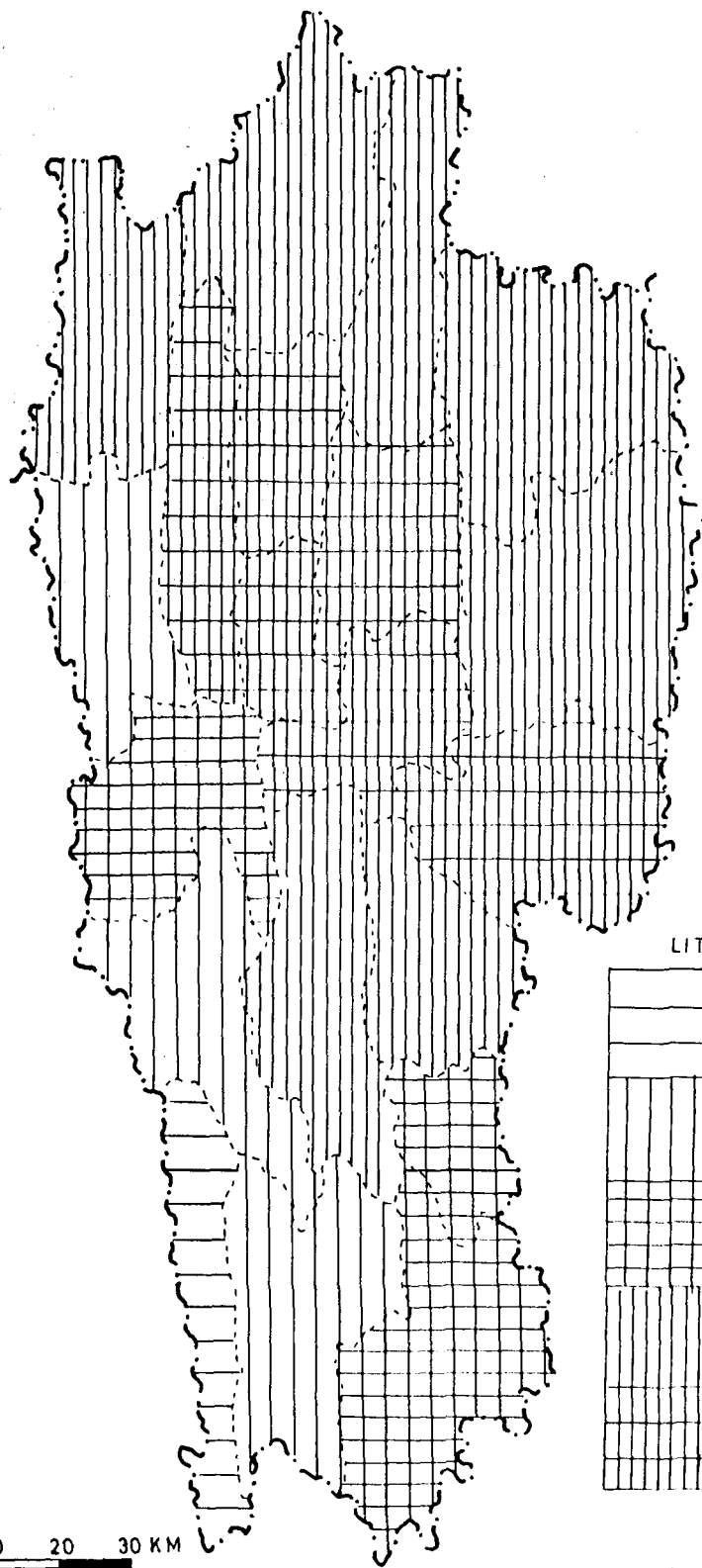
6.16 Growth and Pattern of Male-Female Literacy Rate:

The male literacy rate of Mizoram, which was 85.65 percent in 1991, has gone up to 90.69 percent in 2001 and in case of female it was from 78.60 percent in 1991 to 86.13 percent in 2001. The growth rate of male literacy between 1991-2001 was 40.09 percent and it was 48.27 percent in case of female. The above given figure indicates that the growth rate of female literacy rate was higher than the male. Thus, it can be observed that the growth of male and female literacy rate between 1991-2001 indicates a faster spread and progress of education in the study area consequent upon the various policies and programmes implemented by the state

Government. A part from this a comparative study of male-female literates between rural to urban, urban to urban and also rural to rural was found necessary because there are certain degrees of spatial variation between male and female literacy rate in the study area.

In 2001, the urban literacy rate of male was 96.97 percent as against 95.19 percent in 1991 and in case of female it was 95.68 percent, which was 91.61 percent in 1991. The growth rate of urban male literacy rate between 1991-2001 was 45.85 percent while in case of female it was 53.42 percent. Thus the growth of female literacy rate was higher than the male, on account of this the difference between male and female literacy rate in the urban areas was lower in 2001 as compared to 1991. All the urban centres of Mizoram has recorded a very high percentage of male and female literacy rates. The urban male literacy rate was highest in E. Lungdar (100 %) followed by Reiek (97.93 %), Thingsulthliah (97.73 %), Lunglei (97.57 %) and Tlangnuam (97.51%) respectively. The literacy rate of male in all the other urban centres ranges between 92 % and 96 %. In case of urban female literacy rate, Lunglei recorded the highest with 97.72 % followed by Tlangnuam (97.89 %), E. Lungdar (96.82 %), and Thingsulthliah (96.04 %) respectively. The female literacy rate of other urban centres ranges between 92 % and 94 %. The difference between male and female literacy rate in all the urban centres was almost negligible except in Lungsen, where the female literacy rate was which was 85.98 %.

C.D. BLOCK-WISE RURAL MALE LITERACY RATE, 2001

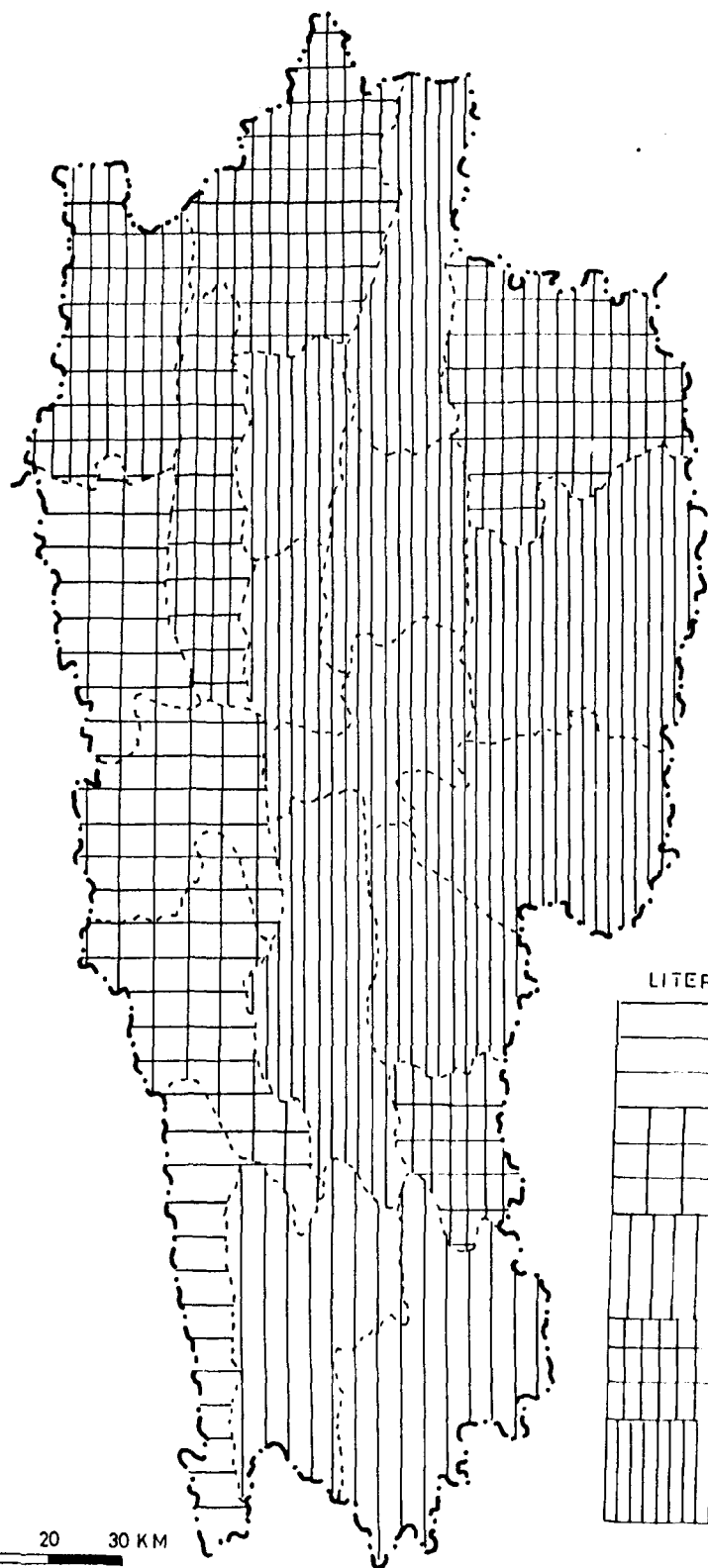


LITERACY RATE IN(%)

[Horizontal lines]	BELOW 65
[Vertical lines]	65 — 75
[Grid]	75 — 85
[Vertical lines]	85 — 95
[Grid]	ABOVE 95

10 5 0 10 20 30 KM

C.D. BLOCK-WISE RURAL FEMALE LITERACY RATE, 2001



LITERACY RATE IN (%)

	BELOW 30
	30 - - - - 50
	50 ——— 70
	70 - - - - 90
	ABOVE 90

10 5 0 10 20 30 KM



On the other hand, the literacy rate of male and female in the rural areas of Mizoram shows a higher degree of spatial variation. In 2001, the rural male literacy rate was 84.38 percent, which was 77.36 percent in 1991. While the female literacy rate was 76.17 percent, which was 66.56 percent in 1991. The growth rate of male literacy rate in the rural areas between 1991-2001 was 33.39 percent, and in case of female it was 42.03 percent. Thus, the growth rate of female literacy in both urban and rural areas was higher than the males, while the growth rate of male and female literacy in the rural areas was lower than the urban areas.

While the difference between male and female literacy rate was almost negligible in the urban areas, in contrast the male - female literacy rate in the rural areas shows a wide difference and also varying degrees of spatial variation. In 2001, C.D. Blocks having a high percentage of rural male and female literacy rate are Aibawk (male 98.10 %, female 96.47 %), E. Lungdar (male 97.57 %, female 94.56 %), Thingsulthliah (male 96.80 %, female 94.28 %), Tlangnuam (male 96.93 %, female 94.39 %) and Serchhip (male 96.73 %, female 93.35 %). The other C.D. Blocks having a high percentage of rural male and female literacy rates are Reiek, Phullen, Hnahthial, Darlawn, Khawzawl and Lunglei. In these C.D. Blocks the rural male literacy rate ranges between 92 % and 95 %, while the female literacy rate ranges between 90 % and 94 %.

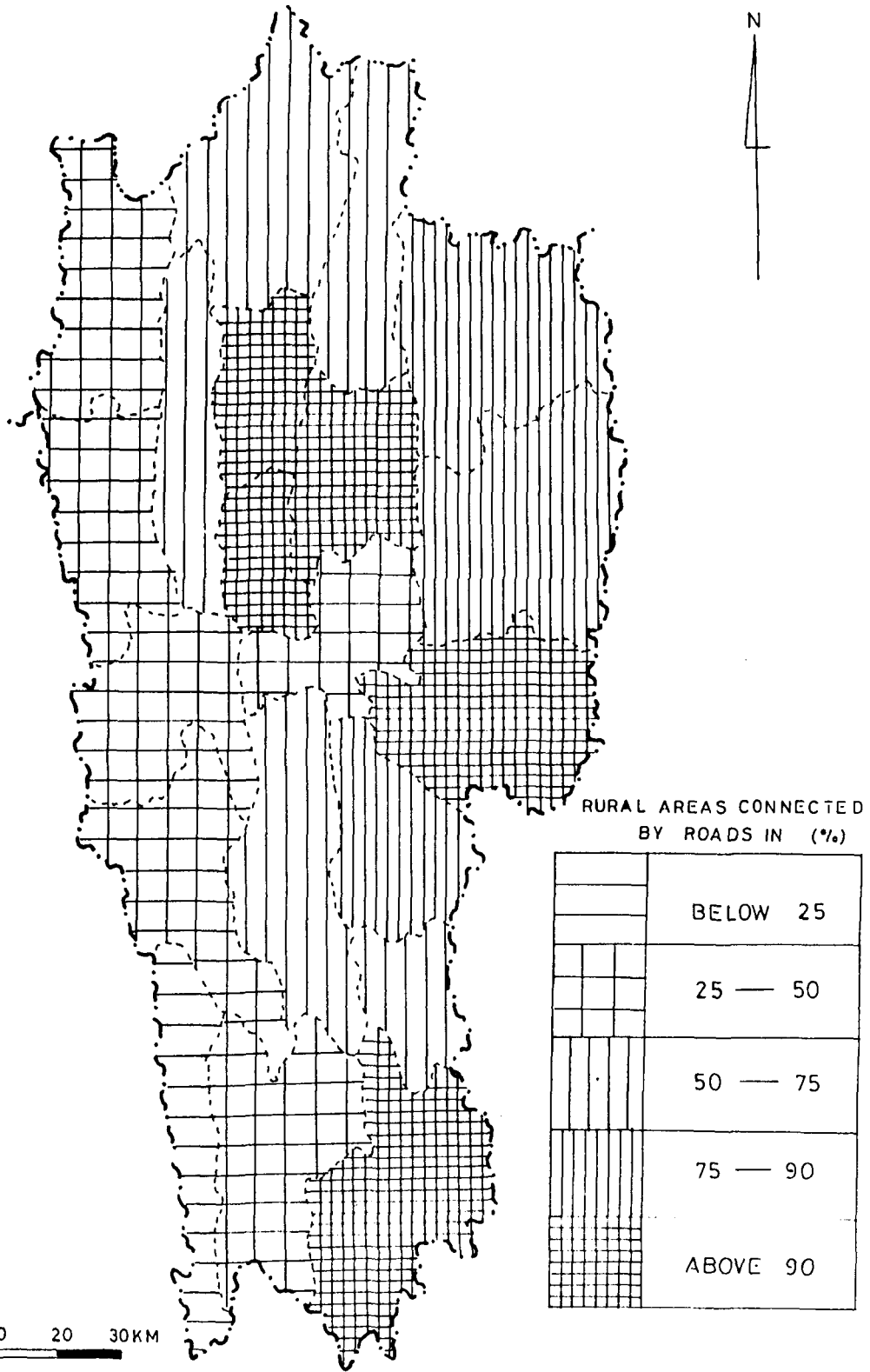
Apart from this C.D. Blocks having a high moderate rural male and female literacy rate are Khawbung (male 93.98 %, female 86.51 %), Ngopa (male 91.58 %, female 86.51 %), Ngopa (male 91.58 %, female 86.51 %).

female 85.40 %), N. Thingdawl (male 85.59 %, female 84.34 %) and Sangau (male 84.57 %, female 76.99 %).

On the other hand, the rural areas having a low literacy rate are Chawngte (male 54.63%, female 26.51%), Lungsen (male 64.01%, female 40.91%), W. Phaileng (male 68.73 %, female 50.39 %), W. Bunghmun (male 77.18 %, female 59.13 %), Lawngtlai (male 79.86 %, female 64.60 %) and Tuipang (male 79.86 %, female 68.93 %).

From the above analysis, it can be observed that there are several differences between male and female literacy rate a particularly in the rural areas. This shows that the level of progress and the spread of education in the rural areas vary significantly. While the rural literacy rate of male and female in several C.D. Blocks are very high which are almost comparable with the urban areas, the rural literacy rate of male and female in a few C.D. Blocks are still very low which are much lower than the state average. Thus, those rural areas, which had a high percentage of literacy rate, shows lower degree of disparity between male and female literacy. In contrast, higher degrees of disparity between male and female literacy are found in those rural areas, which had a low percentage of literacy rate. Finally, there are several factors such as location population, degree of accessibility, availability of different amenities, economic conditions and the levels of development of the areas are some of the important factors, which influenced the spread and development of education in both rural and urban areas of Mizoram.

LEVEL OF ACCESSIBILITY IN (%) C.D. BLOCK-WISE, 1999

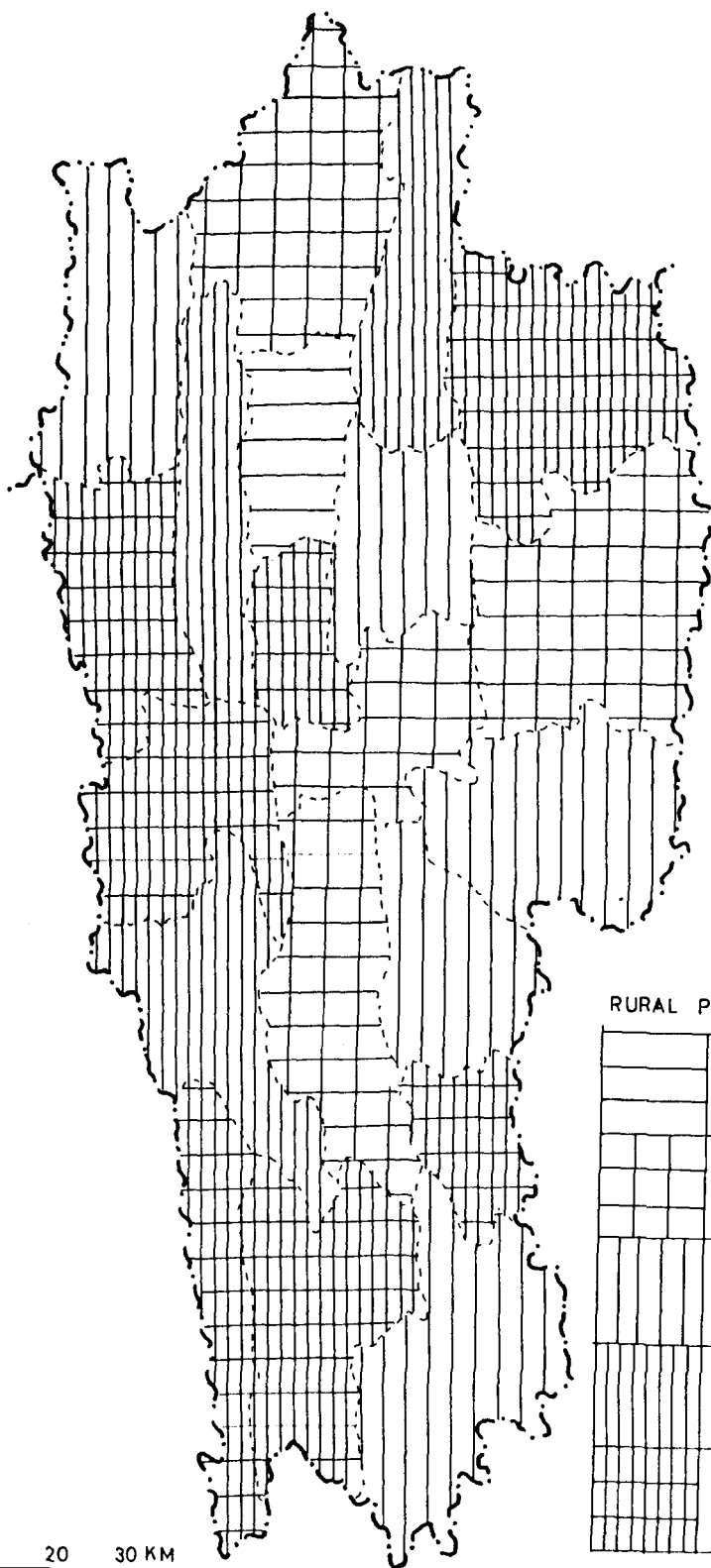


10 5 0 10 20 30KM

The study of the spread of education with reference to C.D. Block wise literacy rate between rural-urban and male-female and also the distribution of schools indicated that it was characterised by a certain degree of spatial variation particularly in case of rural areas. All the C.D. Blocks located on the central, eastern, northern part of Mizoram had a very high literacy rate even the rural male and female literacy rate are almost the same with the urban areas generally above 90 percent. A part from this in terms of the spatial coverage by schools, the rural areas covered by primary school, middle school and high school are comparatively higher. C.D. Blocks located on this part of Mizoram are educationally advanced due to several factors and some of the factor, which can be attributed to the quicker spread of education and higher level of progress, are as follows:

- a) This part of Mizoram is well connected by road such as National highway, State highway and District road, e.g. in Aibawk and Thingsulthliah C.D. Blocks 56 percent and 64 percent of the villages are connected by pucca road while 43 percent and 32 percent of the villages are connected by District road. Generally all the C.D. Blocks in this part had a higher level of accessibility, nearly all the rural areas are connected by at least District road. Moreover, the main line of transport and communication i.e. N.H. 54 passes through several C.D. Blocks. Thus, higher level of accessibility led to a higher level of interaction.
- b) The size of the village population in these C.D. Blocks are larger, e.g. the population of 81.25 % and 79.16 % of the village in Aibawk and

C.D. BLOCK - WISE PERCENTAGE OF RURAL POPULATION, 2001



RURAL POPULATION IN (%)

[Horizontal lines]	BELOW 25
[Vertical lines]	25 — 50
[Grid]	50 — 75
[Diagonal lines]	75 — 90
[Dotted pattern]	ABOVE 90

10 5 0 10 20 30 KM

Thingsulthliah are above 500 and generally the population of about 30 % of the villages are above 1000. A part from this the number of villages in these C.D. Blocks are decreasing due to the amalgamation of several small villages with a large settlement particularly along the National Highway, State Highway or with the urban centres.

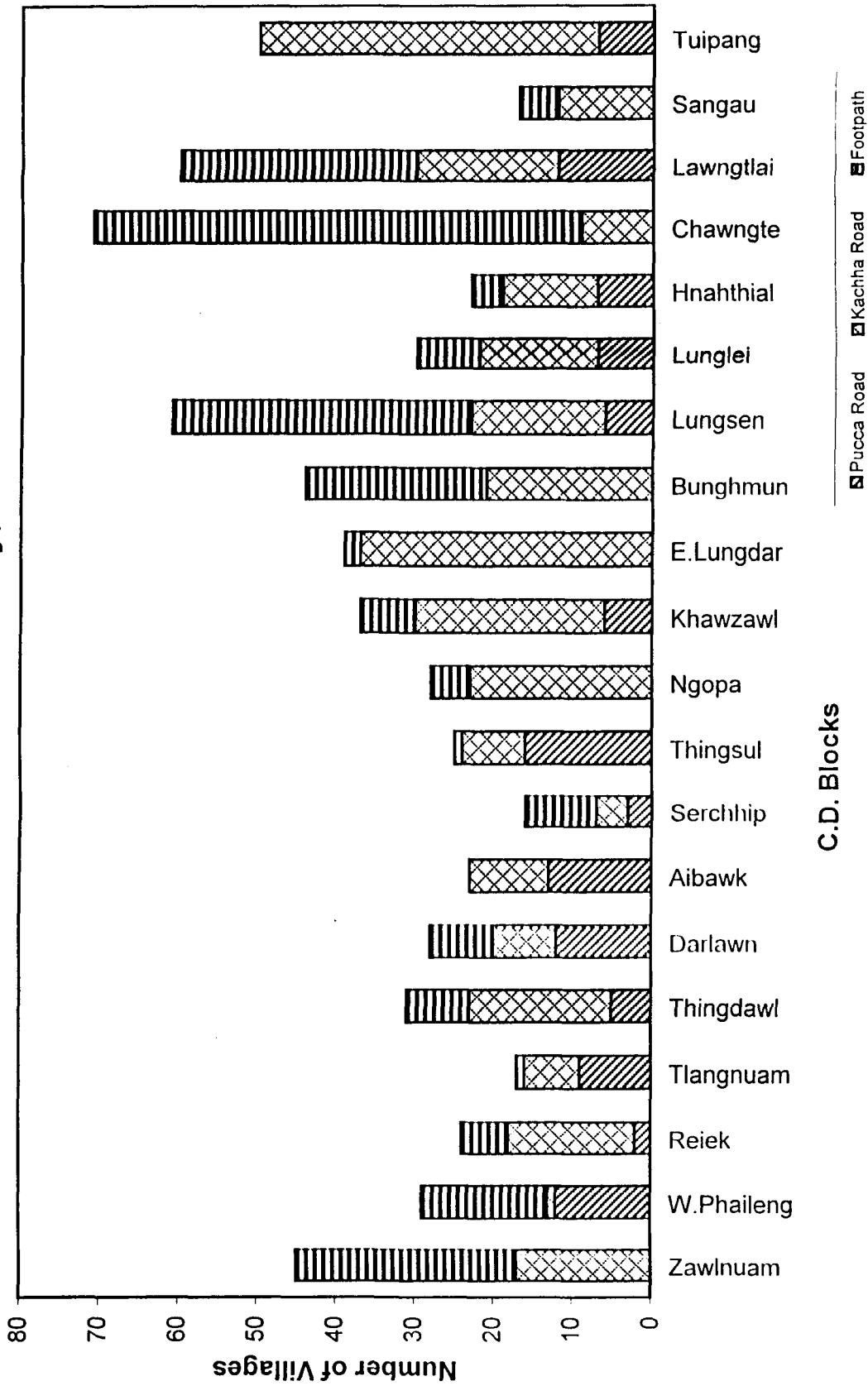
- c) Out of the total urban centres nearly 72 % of the urban centres in Mizoram are located in these C.D. Blocks such as Aizawl, Kolasib, Serchhip, Champhai, Khawzawl, and Lunglei. This led to a higher concentration of urban population in these areas and about 62.10 % of the population lived in the urban areas.
- d) C.D. Blocks located in this part of Mizoram had a better availability of basic amenities e.g. electricity, 94.05 % and 90.44 % of the villages in Tlangnuam and Serchhip are electrified, generally above 60 % of the villages located in these part of Mizoram are electrified. Thus, due to the above few mentioned factors C.D. Blocks located in the central, eastern and northern part are more advanced than the other C.D Blocks. This led to a quicker spread of education and level of progress are higher as indicated by their literacy rate and also by a higher percentage of rural areas covered by schools both at lower and higher level.

In contrast, C.D. Blocks located in the western belt of Mizoram had a low literacy rate particularly the female literacy rate and the rural areas covered by schools at a higher level are very low. These C.D. Blocks can be described as the

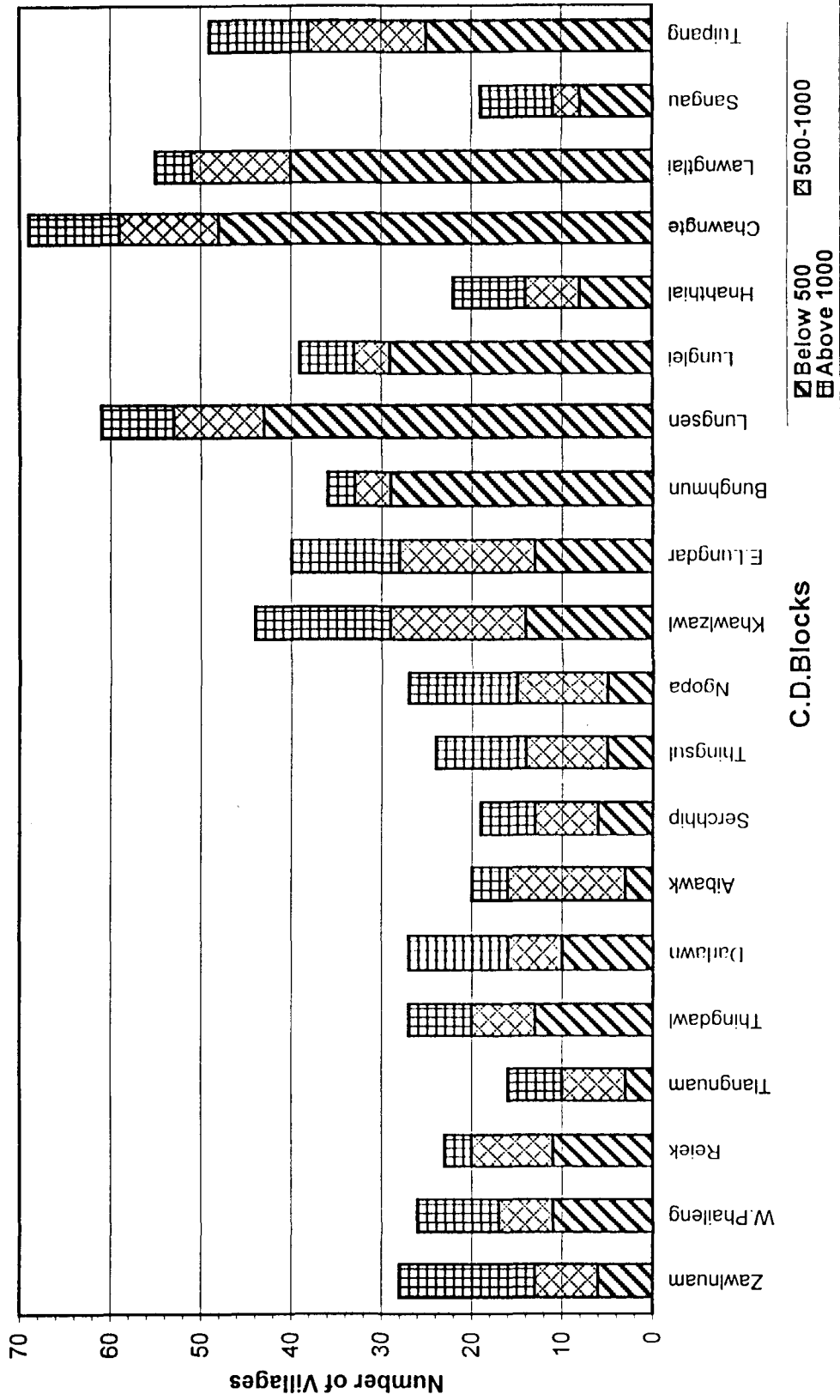
backward belt of Mizoram. The backwardness of the C.D. Blocks located in the western belt can be observed from:

- a) The western belt of Mizoram had a low level accessibility; only a few areas are connected by state highway and district road. For example 87.32 % and 62.27 % of the villages in Chawngte and Lungsen C.D. Blocks are accessible only by footpath and above 50 % of the villages in W.Bunghmun, and Zawlnuam are also accessible by footpath only.
- b) The size of the village population are generally small, in W.Bunghmun C.D. Block the population of 80.55 % of the villages are below 500 and it was 70.49 % and 67.60 % in Lungsen and Chawngte C.D. Blocks. There are a few large settlements, which are either Block headquarters or passes through by the national or state highway. The population of about 10-15 % of the villages ranges between 500-1000.
- c) There are only three small towns in this part of Mizoram namely Zawlnuam, Mamit and Tlabung. Thus, more than 95 % of the population are concentrated in the rural areas.
- d) The western belt of Mizoram are also characterised by lower level of basic amenities for e.g. in Chawngte C.D. Block only 14.70 % of the household are electrified and 36.68 %, 39.41 % and 48.52 % in Lawngtlai, Lungsen and W.Bunghmun C.D. Blocks.
- e) Since the western belt of Mizoram shares a common boundary with Chittagong hill tract of Bangladesh C.D. Blocks such as Chawngte,

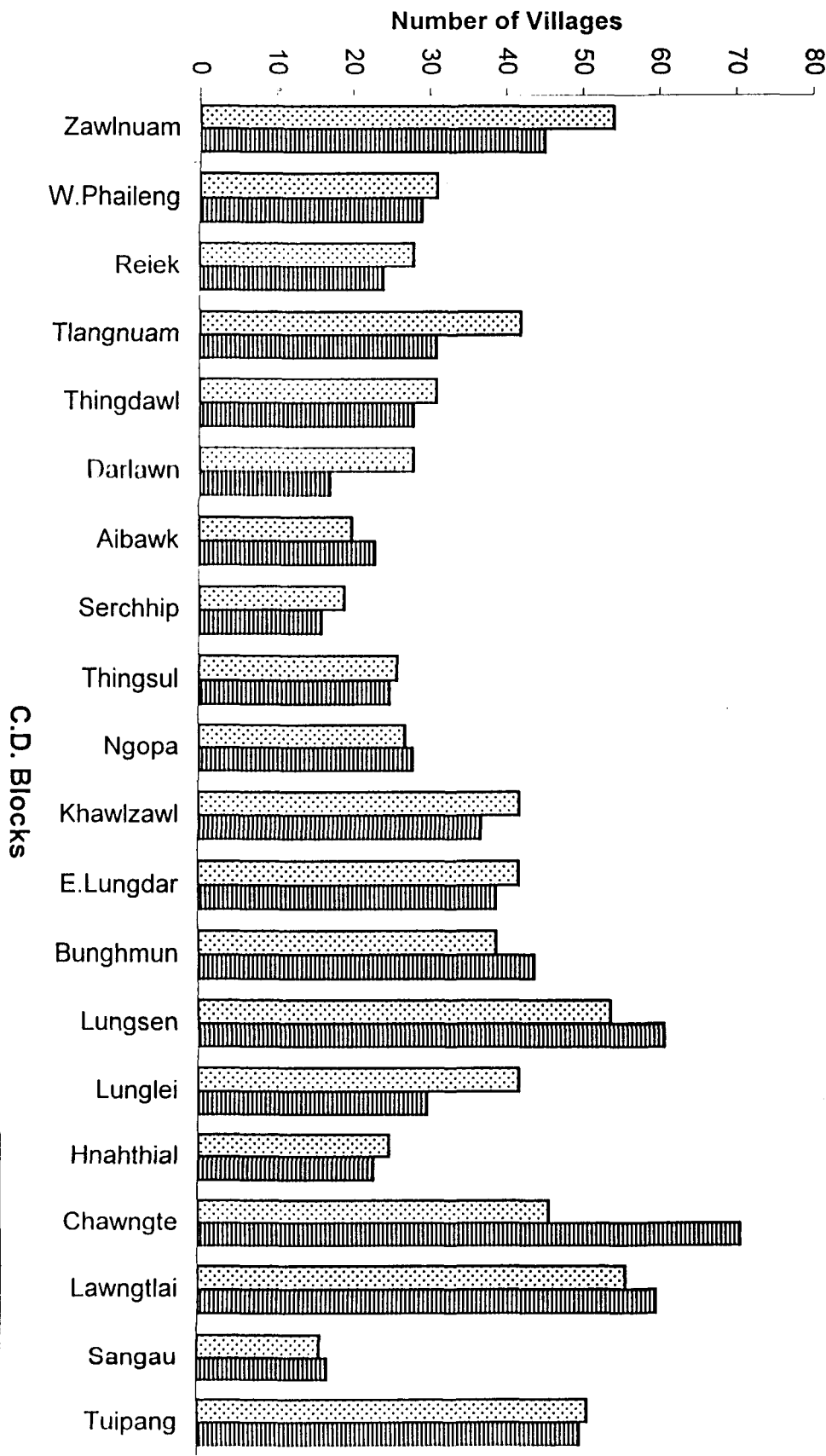
Pattern of Accessibility, 1999



Size of the Village Population, 1999



Number of Villages, 1981 and 1999



Number of Villages in 1999
 Number of Villages in 1981

Lawngtlai, Lungsen and W.Bunghmun received heavy infiltration from across the border. Unlike the other C.D. Blocks the numbers of villages in all these C.D. Blocks are increasing, in 1981 the number of villages in Chawngte C.D. Block which was 46 has increased to 71 in 1999, in Lungsen C.D. Block it was 54 in 1981 to 61 in 1999.

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CHAPTER – VII

SUMMARY OF CONCLUSION, FINDINGS AND SUGGESTIONS

In the absence of any recorded history and there is no evidence of pre-historic settlement in the region, the original habitat and the early history of the Mizos continue to remain obscure. Many historian researcher and writer largely based their views mainly on legends, folklores and stories about the origin of the Mizos, their original habitat and causes of migration to the present homeland. This was due to the fact that the Mizos have kept no record about their ancient history for the lack of script, which they never possessed.

The early history of the Mizos beyond Burmese Territory was shrouded in mystery and myth. It was only upto the hills of Burma that the history of Mizos can be traced. Apart from this, in the absence of any recorded it was also not possible to give a chronological history of the Mizo migration to their present homeland. It was only from the British administration which came into existence in Assam from 1826, that the Mizos were came to be known as the outside world.

The political contact of the British with the Mizos began following their occupation of Cachar. In 1832, Cachar was incorporated into the British Territory

and administered by Superintendent. The Mizos were in the habit of raiding the plain adjoining the hills because headhunting was the most common form of wars among the traditional Mizos. The earliest recorded raid by the Mizos on the British territory took place in 1826. The most important raid, which offended the British, was the killing of Winchester, a tea planter at Alexandrapur in Cachar district on 23rd January 1871. This led to the expedition of 1871. Another important raid was the killing of Lt. J.F. Steward along with his two English bodyguards and one Indian sepoy on the 3rd February 1888. In order to avenge the cruel acts and to punish the Mizos. The British launched three major expeditions such as the *Expedition of 1871-72*, *The Military expedition of 1889* and the *Chin-Lushai expedition of 1889-1890*. In the last expedition most of the Mizo chiefs were subdued. This marks the beginning of new era, i.e., *the British rule in the Lushai Hills*. After the annexation of Lushai Hills; it became a part of the British Empire from 1890 by a permanent occupation of Lushai Hills.

Due to the location and physical setting of the region, which is characterized by rugged terrain, steep slopes and deep river valleys, the Mizos lived in isolation from the outside world. The physical setting have gave rise to socio-cultural, economic and political isolation from outside influence for centuries. Their spatial distribution was characterized by clustering in few areas, which is by and large unsuitable for settled agriculture. They practiced jhum cultivation, which was the only source of their livelihood. Moreover, the lack of interaction with other

communities have permitted the continuation of old tribal order and arrested socio-cultural interaction and economic development

The study of the traditional Mizo society and culture shows that the society was relatively egalitarian and characterised by a far greater uniformity by their religious, linguistic and other socio-economic characteristics. Traditionally, Mizo society was close-knit, simple and homogeneous society. The Mizos have their own traditional institutions such as *Zawlbuk* (Bachelors' Dormitory) in which they have been imparting oral instruction and training to their youth for shouldering social responsibilities when they turned into adulthood.

Before the introduction of formal education. The learning process among the Mizos was mainly evolved in *Zawlbuk* (Bachelor's Dormitory). *Zawlbuk* acted as an important institution, which played a significant role in moulding the Mizo society where the Mizo youth were trained and shaped into a responsible member of the society. It had been referred to as an institution because it was the most important place of learning where the youth learn discipline, behaviour, respect for the elders and also traditional skills like arts crafts hunting, was tactics and so on. *Zawlbuk* acted as a social institution and served as a training centre. It was the most important institution in the village organization and exercise the greatest influence in establishing the social norms and customs.

The permanent occupation of the Lushai Hills by the British from 1890 had paved the way for the coming of the Christian Missionary. The Christian Missionary who first came to Lushai Hills was Reverend Williams Williams. His visit laid the foundation of founding a new mission field in the Lushai Hills. It was from his report that the Church leaders came to know about the Mizos. Consequently, the General Assembly of the Welsh Calvinistic Methodist Church in 1892 approved the proposal to begin missionary operation in Lushai Hills.

In 1894, the Arthington Foreign Mission deputed two missionaries J.H. Lorrain and F.W. Savidge to Lushai Hills. The most important contribution made by the two Pioneer Missionaries was the introduction of alphabet in Mizo language for this purpose they chose the simple Roman script with phonetic form of spelling. The next important works of Lorrain and Savidge was the opening of school on 1st April 1894; they also translate the Gospel of John, Luke and the Book of Act and wrote a book on '*Grammar and Dictionary of the Lushai Language*'. These had laid the foundation of education among the Mizos.

In 1897, Rev. David Evan Jones was deputed to Lushai Hills. In February 1898, he re-opened school started the two Pioneer Missionaries. In the beginning 15 pupils came to school. In 1898, throughout the whole year about 60 Pupils attended the school at different times. In 1899, D.E. Jones organised two temporary Schools at Chhingchhip and Thompawnga village for one month. In his statistical report

Submitted at the end of 1899, D.E. Jones reported that the number of Pupils in the Mission school were 56, (50 boys and 6 girls).

In 1900, Rev. Edwin Rowlands who was deputed to Lushai Hills and took over the responsibilities of schools from D.E. Jones. In 1901 the first batch of Mizo Pupils studying in the Mission Schools at Aizawl were appointed as teacher on trail basis. They were sending out to conduct elementary schools for a period of three months. The aggregate number of Pupils in all the temporary schools was 87. Another progress was the establishment of regular school in place of temporary ones. The first village regular school was opened at Khandaih in January 1903 and followed by the opening of eight regular Schools in October of the same year. The aggregate number of enrolment in all the Schools was 465 with an average daily attendance of 165. At the end of 1903, there 15 Lower primary schools and one Upper primary school in Lushai Hills.

In 1896, A. Porteous submitted a proposal to the Secretary of the Chief Commissioner of Assam to Sanction same financial grant for the establishment of school for the benefit of the Mizo children. The proposal was approved and a Government school was opened at Aizawl on 21st August 1897 and two Government schools were also opened at Lunglei and Demagiri in 1898. Since the medium of teaching was Bengali in these Schools and did not made much impact among the Mizos. In the first Lower primary school examination, which was held in June 1903,

out of 27 Candidates all the 13 Candidates from the mission school 6 Candidates from Government school passed this examination.

Sir Bamfylde Fuller, the Chief Commissioner of Assam visited Aizawl in February 1904, and instructed the Superintendent of Lushai Hills to Submit proposal for handling over the education of the Lushai Hills District to the missionaries. The proposal was approved and from 1st April, the Government schools and the teaching staffs were transferred to the missionaries. A part from this, with the commencement of Missionary works in South Lushai Hills by the B.M.S; in February 1905 all the educational administration in South Lushai Hills was transferred to the B.M.S.

In 1907 the number of primary schools in Lushai Hills rose to 22 with 781 students. Thus, the Upper primary school at Aizawl was raised to the status of Middle English school. A part from this the Serkawn Middle English school was started in 1914. Till 1944, there were only 5 Middle English schools, two at Aizawl and three at Lunglei. On the recommendation of the joint Educational Conference, 9 middle vernacular schools was opened in 1936.

7.1 Role of the British Government:

Some of the important contributions made by the Government in the field of education were as follows:

- (a) Government schools for Mizo children was established on 21st August 1897 at Aizawl. Similar schools were opened at Lunglei and Demagiri in 1898.

- (b) In 1902, major Shakespear made a proposal to the Director of Public instruction for the introduction of Lower primary school Scholarship. The proposal was approved in March 1903; the Government of Assam sanctioned 8 Lower primary school scholarships annually.
- (c) The first Government Grant for one mission school in Lushai Hills was sanctioned in 1897-98 along with three Government schools; the amount for four schools was Rs. 333/-. In 1898-99, the amount was increased to Rs. 902/-.
- (d) In 1893 major Shakespear built a small house near fort Aizawl and Lunglei for the Chief's sons who came to study in the Government schools. They were provided boarding, lodging and free ration for three months. But in 1904, he modified the system by framing certain rules and regulations in which he included all the Mizo students who come to study at the mission Boarding Schools.
- (e) In 1905 major Shakespear gave an instruction to every village in Lushai Hills to give free labour for the construction and repair of schools as well as schoolmaster's house.
- (f) In 1905, the Government Grants towards mission education were increased. The mission at Aizawl received an annual grant of Rs. 2030/- and Lunglei mission received Rs. 1440/-. To enlarge the Schools building the Government granted a sum of Rs. 2300/- and Rs. 1500/- at Aizawl and Lunglei respectively. In 1933, the Government reviewed and increased the

amount of annual grant-in-aid to Rs. 5270/- to the Welsh mission at Aizawl and Rs. 3040/- to the Baptist mission at Lunglei.

- (g) In 1908, the Government approved the proposal submitted by the Missionaries for the construction of Permanent Central schools with boarding facilities and provided an initial expenditure of Rs. 10,000/-.
- (h) The Government in 1907 sanctioned six Scholarship of Rs. 10/- per month on merit basis for the Mizo students who were willing to join high school in Shillong. In 1909 a grant of Rs. 961/- was sanction to meet the travelling expenses of the Mizo students studying outside. In 1915, Upper primary scholarship for the whole Lushai Hills and a special scholarship of Rs. 4/- monthly for two years for three students were sanctioned.
- (i) In 1913, the Government granted an exemption from '*Forced Labour*' (Kuliawl) for the Mizo boys who had passed the Upper primary school examination.

7.2 General Progress of Education Under the Missionaries

- (a) The administrative report of 1904-05 shows that there were 15 Lower primary schools and three girls schools in the north Lushai Hills under the missionaries. Apart from this, there were three lower primary schools and one Upper primary schools under the Government. In all these schools there were 506 students.
- (b) In 1913, the missionaries in the south Lushai Hills had a boarding school for boys with 57 students and a smaller one for girls with 3 students. By 1925,

the number of schools in the South Lushai Hills had increased to 22 with 645 students as against 13 schools in 1920.

- (c) In 1920 the number of primary schools in the north Lushai Hills was 53 as against 48 in 1915, with 1906 students. In 1925, the number of primary schools had increased to 82 and there were two Middle English Schools at Aizawl. The total numbers of students in all these schools were 2638.
- (d) In 1930, there were two Middle English schools and 97 primary schools including girls' schools and the total numbers of students were 2853 in the north Lushai hills. In the same year there were two Middle English schools, 9 Upper primary schools and 20 Lower primary schools in the south Lushai hills. The total numbers of students were 816.
- (e) In March 1935, Education Conference was held at Aizawl and launched a comprehensive scheme for the improvement of education. The conference adopted the '*Ten-year plan*', which included the setting up of 6 and 4 middle Vernacular schools in the north and south respectively. In addition to this, the conference decided to open new primary schools in every village in the north and to bring the total of 50 in the south. Accordingly, the Welsh mission opened 75 new primary schools in the north and the B. M.S opened 11 new primary schools and one middle Vernacular school for girls in the south.
- (f) In February 1944 the first Mizo high school was started, it began with 56 students in class VII. Reverend B.E. Jones was the first headmaster. In 1948,

the first batch of 25 students appeared the matriculation examination from the Mizo high school and 20 students were declared successful.

- (g) In 1948, there were 136 primary schools with 12,369 students, 11 middle schools with 1117 student and one high school with 284 students in the north Lushai hills. In the south Lushai hills there were 123 primary schools with 3668 students, 11 middle schools with 1007 students and one high school with 145 students.
- (h) The works of the Christian Missionaries in the beginning was mainly on education but their primary object was to convert the Mizos into Christianity. In order to spread Christianity it was also necessary to start schools to impart them the art of reading and writing so that they could read Bible and other Christian literature. Therefore, they introduced alphabet and start opening schools and taught a few children. It was through the Mizo students who came to study the Missionary utilised them for spreading Christianity. Moreover educational activities started by the Christian Missionary gave easy access to the people. It was also easier to influence the mind of the youth through education and the school houses served as centres for social intercourse and religious worship.
- (i) The spread of education in Lushai Hills before the independence of India was mainly confined at the primary or elementary level. In order to spread Christianity the missionaries started formal education, they opened 259 primary schools, 22 middle schools and 2 high schools. This clearly indicates that the Missionaries gave special attention only towards primary level

education. The pre-dominance of primary level education can be examined from the number of students, in 1948, there were 16,037 students at primary schools, while the number of students at middle schools and high schools were only 21,24 and 429 respectively.

- (j) The spatial diffusion schools shows that there were certain pockets of concentration especially in the central, eastern and northern part of Mizoram. On the other hand the western and southern belt was mostly conspicuous by the absence of schools. A part from this the increased of Christian population as compared to the increased of literates shows a low relationship. Moreover the increased in the number of schools and the increased of Christian population had shown a higher relationship than the relationship between increased of schools and the increased of literates. Therefore, the increased of schools had made a less impact towards the increased of literates. The schools opened by the Missionaries had made a significant impact on the spread of Christianity as indicated by the rapid increased of Christian population.

7.3 Progress of Education after the Independence:

- (a) After the independence Lushai hills became a part of the Indian union and accordingly in 1952 the Lushai hills District has been set up and became Autonomous District Council under Assam. Besides other administrative power within its jurisdiction, the District Council exercises controls over the administration of primary school and the medium of instruction at the

primary level. In 1961, the supervision and administration of primary schools was entirely handed over to the District Council.

(b) The progress of education under the District Council can be observed from the increased in the number educational Institutions at the one hand, and the progress of education towards higher levels as indicated by the number of high schools and colleges on the other. The spread and development of education under the District Council also witness advancement towards higher education. This can be observed from the increased of middle schools, high Schools and colleges. Till 1948, there were only 22 middle schools and 2 high schools in the entire District. But the number of middle schools and high schools in 1952 was 65 and 5 and in 1971, the total number of middle schools and high schools had increased to 142 and 57 respectively. Another progress towards higher education under the District Council was the opening of college at Aizawl in 1958.

(c) After the attainment of union Territory all matters related to education were under the direct control of the Government of Mizoram. Consequently in 1973, the First Survey on Educational Administration was undertaken and the Directorate of Education was set up. In 1975, the Mizoram Board of School Education Act was enacted and in 1979. Apart from framing and preparing new Curricula Syllabi and Text Books, the MBSE conducted examination for Primary, Middle, High School and Teachers Training Institutes.

7.4 C.D. Block-Wise Literacy Rate, 1981:

- (a) The literacy rate of Mizoram, which was 53.79 percent in 1971, has gone up to 59.83 percent in 1981. The growth rate of literacy between 1971-81 was 62.66 percent. In 1981 the literacy rate of Tlangnuam C.D. Block was the highest with 72.95 %. A part from this a high literacy rate ranging between 61 % and 66 % are found in Serchhip, N.Thingdawl, Reiek, Hnahthial, Darlawn, E. Lungdar, Khawzawl and Ngopa. On the other hand literacy rate of Chawngte C.D. Block was lowest (15.88 %). The literacy rate of other C.D. Blocks ranges between 42 % and 50 %.
- (b) In 1981 there are only six urban centres in Mizoram and the urban literacy rate was 70.09 percent; all the urban centres had a high literacy rate.
- (c) In 1981, the rural literacy rate was 55.24 percent. Rural areas such as Aibawk, Tlangnuam, Thingsulthliah, Reiek and Hnahthial C.D. Blocks had a high literacy rate above 65 percent while rural areas having a low literacy rate were Chawngte, W. Phaileng, Tuipang, Lungsen, Lawngtlai and W. Bughmun.
- (d) The rural literacy rate of male and female in 1981 was 60.04 percent and 50.06 percent respectively. Rural area having a low literacy rate shows a higher difference between male and female literacy rate.
- (e) Since Mizoram shares a common Boundary with Bangladesh on the western side and with Myanmar on the south-eastern side. Therefore, C.D. Blocks located on the western and south eastern received a heavy influx from across the border. A part from this they are usually large comprising of several

small villages located away from the urban centres and from the main line of transport and communication. As a result of this they are characterised by lack of basic amenities, low level of accessibility and poor economic development and their literacy rates are comparatively low. On the other hand, those C.D. Blocks located on the central, eastern and northern part has a high literacy rate. These C.D. Blocks are smaller in size and the village population are larger, located near to the main line of transport and communication or passes through by the main highway (N.H. 54), state highway or connected by the district road and all the urban centres are located in this part.

7.5 Growth and Distribution of Schools:

- (a) In 1971, the total number of primary schools was 325. In 1981, the number of primary schools rose to 745 and by 1986 it increases to 1005 and constitutes about 62 percent of the total educational institutions in Mizoram.
- (b) The total number of middle schools and high schools in 1971 was 65 and 57. In 1981, the total number of middle schools and high schools rose to 340 and 138 and by 1986 it increases to 443 and 154 respectively. In 1981, 80.80 percent of village in Mizoram was covered by primary schools. All the villages in Aibawk, Hnahthial and Sangau C.D. Blocks were covered by primary schools. Other C.D. Blocks such as Ngopa, East Lungdar, Lawngtlai, Tuipang, Thingsulthliah, Darlawn, Khawzawl, Lunglei and Serchhip also had a high percentage ranging between 80 % and 95 %. The

remaining C.D. Blocks had a moderate availability of primary schools ranging between 65 % and 75 %.

- (c) In 1981, only 35.88 percent of the village in Mizoram was covered by middle schools. The availability of middle schools was highest in Aibawk C.D. Block (75 %). Other C.D. Blocks such as Serchhip, Khawzawl, East Lungdar, Hnahthial, Thingsulthliah, Darlawn and Tuipang had a moderate availability ranging between 43 % and 52 %. The availability of middle schools was lowest in Chawngte (13.04%).
- (d) In 1981, only 14.60 percent of the villages were covered by high schools. Ngopa recorded the highest (33.33 %). C.D. Blocks such as West Phaileng (3.22 %), Lungsen (3.70 %), West Bunghmun (5.12 %), Chawngte (6.52 %) and Zawlnuam (9.25 %) had a very low percentage.

7.6 Pattern of Enrolment:

- (a) The pattern of enrolment shows that the enrolment in primary schools constitutes about two-third of the total enrolment. In 1976, out of the total enrolment, the enrolment in primary schools constitutes 67.69 percent, while the enrolment in middle schools, high schools and colleges constitutes 19.53 percent, 11.05 percent and 1.71 percent respectively. But in 1986, out of the total enrolment, the enrolment in primary schools constitutes 60.36 percent while the enrolment in middle schools, high schools and colleges constitutes 24.84 percent, 11.14 percent and 3.64 percent respectively.

- (b) The pattern of male-female enrolment shows that from primary schools to colleges the percentage of male enrolment was higher than the female. In 1986, the share of male-female enrolment in primary school was 52.94 percent and 47.05 percent, in middle schools it was 51.78 percent and 42.21 percent, in high schools it was 53.06 percent and 46.94 percent and in colleges it was 63.58 percent and 36.42 percent.
- (c) The present study observed that while more than 80 percent of the rural areas has been covered by primary schools, male and female literacy rates in some C.D. Blocks was very low. Thus the relationship between the rural areas covered by primary schools and male - female literacy rates shows a low relationship. The relationship between female literacy rate and the rural areas covered by primary schools also shows a weak relationship.
- (d) A low literacy rates in some C.D. Blocks also indicated that the increased in the number of schools in the rural areas had a less impact towards the increased of literacy rates particularly in case of female, e.g. in Chawngte and Lungsen C.D. Blocks while 73.91 % and 68.51 % of the rural areas was covered by primary schools, the female literacy was only 6.58% and 23.57%.

7.7 Progress of Education under the State:

- (a) In 1991, the literacy rate of Mizoram was 82.27 percent but the distribution of literacy rate at the C.D. Block level was characterised by a certain degree of spatial variation. In 1991, the literacy rate of Tlangnuam C.D. Block was highest (94.62 %). Besides, a high literacy rate ranging between 85 % to 90

% are found in the East Lungdar, Khawzawl, North Thingdawl, Ngopa and Darlawn. On the other hand, the literacy rate of Chawngte C.D. Block was lowest (24.75 %).

- (b) In 1991 the urban literacy rate was 93.45 percent. Among the urban centres the literacy rate of Mamit and Biate was the highest with 97.27 % and 97.21 %. All the other urban centres also had a high literacy rate ranging between 86 % and 96 %, except Zawlnuam (79.10 %) and Tlabung (78.07 %).
- (c) In 1991, the rural literacy rate was 72.47 percent. The literacy rates of rural areas located on the central part of Mizoram are very high ranging between 88 % and 93 %. On the other hand, rural areas located on the western part had a low literacy rate e.g. Chawngte (24.76 %) and Lungsen (46.40 %).
- (d) The urban literacy rate of male and female in 1991 was 95.19 percent and 91.61 percent. Most of the urban centres had a very high male and female literacy rate, except Tlabung and Zawlnuam.
- (e) In 1991, the rural literacy rate of male and female was 77.36 % and 66.56 %; the growth of female literacy rate in the urban areas was higher than the male while in the rural areas the growth of male literacy rate was higher than the female.
- (f) The difference between male-female literacy rates in several rural areas was characterised by a certain degree of disparity, e.g. Chawngte (male 36.51 %, female 11.63 %) and Lungsen (male 56.87 %, female 35 %). On the other hand, rural areas, such as Aibawk (male 95.39 %, female 91.56 %) and Reiek

(male 92.18 %, female 87.89 %), had a less difference between male and female.

7.8 Growth and Distribution of Schools, (1991&1999)

(a) In 1991, the total number of primary schools in Mizoram was 1086 and 87.53 percent of the village was covered by primary schools. All the villages in Serchhip, Lunglei, Sangau and Tuipang C.D. Blocks are covered by primary schools. In 8 C.D. Blocks it ranges between 90 percent and 98 percent. In the remaining 8 C.D. Blocks the availability of primary schools ranges between 70 % and 85 %. In 1999, the total number of primary schools has increased to 1241 and the village covered by primary schools was 95.36 percent. All the villages in Tlangnuam, Aibawk, Serchhip, Ngopa, Khawzawl, East Lungdar, Lunglei, Hnahthial, Sangau and Tuipang were covered by primary schools. In the remaining C.D. Blocks, it ranges between 85 % and 97 %.

(b) In 1991, the total number of Middle schools was 581, and the village covered by middle schools has increased to 44 percent. East Lungdar (84.61 %) and Serchhip (81.25 %) C.D. Blocks recorded the highest. The village covered by middle schools was comparatively low in West Bnghmun (22.72 %), Lawngtlai (28.33 %), Lungsen (29.50 %) and it was extremely low in Chawngte, which was only 5.63 %. In 1999, the total number of middle schools has increased to 708 and the villages covered by middle schools have also increased to 44.12 percent. The villages covered by middle schools in

Serchhip, Khawzawl, Aibawk, Lunglei, Ngopa and Tlangnuam ranges between 80 % and 90 %. In contrast, Zawlnuam (40.90 %), Lungsen (36.82 %), and Chawngte (16.88 %) had a low percentage.

- (c) In 1991, the total number of high schools in Mizoram was 231. Only 15.09 percent of the villages were covered by high schools. The village covered by high schools was highest in Ngopa C.D. Block with 42.85 %. Generally all the other C.D. Blocks had a low percentage and extremely low in Chawngte (1.41%). In 1999, the total number of high schools has increased to 326 and 30.75 percent of the village have been covered by high schools. The village covered by high schools was highest in Tlangnuam (62 %) and Thingsulthliah (58.33 %). The availability of high schools is still very low in Chawngte, W. Bunglemun and Lungsen (below 15 %).
- (d) The distribution of colleges in Mizoram shows that it was mainly confined in the urban areas. The total number of colleges in 1991 was 13. But in 1999, the total number of colleges has increased to 29; more interestingly 5 colleges are coming up in the rural areas.
- (e) While 95.36 percent of the rural areas in Mizoram have been covered by primary schools, male and female literacy rates in some C.D. Blocks are still very low. Thus the relationship between the rural areas covered by primary schools and male - female literacy rates shows a low relationship. But as compared to 1981 the relationship between male-female literacy rate and the rural areas covered by primary schools shows a higher relation in 1999. While there has been a rapid increase in the number of schools as indicated

by a very high percentage of rural areas covered by primary schools, the female literacy rate of the western belt such as Chawngte and Lungsens shows a marginal relationship. In this C.D. Blocks 82.20 % and 87.71 % of the rural areas have been covered by primary school but the female literacy was only 26.51 % and 40.91 %.

7.9 Pattern of Enrolment:

- (a) In 1991 the total enrolment in all the educational institutions in Mizoram was 182214. Out of these the enrolment, the enrolment in primary schools constitutes 56.44 percent of the total enrolment. In 1999, its share to the total enrolment has decreased to 52.30 percent. Out of the total enrolment in primary schools, male enrolment constitutes 52.06 percent while female enrolment constitutes 47.94 percent.
- (b) In 1991, out of the total enrolment, the enrolment in middle schools and high schools constitutes 22.98 percent and 17.41 percent and in 1999, it was 23.98 percent and 16.98 percent. The share of male-female enrolment in middle schools was 51.72 percent and 48.28 percent and in high schools it was 50.18 percent and 49.82 percent.
- (c) In 1991, the total enrolment in colleges was 10187 and constitutes 5.57 percent and in 1999 it has increased to 7.04 percent. The share of male-female enrolment was 57.21 percent and 42.79 percent and in 1999, it was 54.98 percent and 45.10 percent.

7.10 C.D. Block-Wise Literacy Rate, 2001:

- (a) In 2001, the literacy rate of Mizoram was 88.49 percent. The growth rate of literacy between 1991-2001 was 43.82 percent. Aibawk and Tlangnuam C.D. Blocks had the highest literacy with 97.31 % and 97.10 %. The other C.D. Blocks having a very high literacy are East Lungdar, Lunglei, Thingsulthiah, Serchhip, Reiek, Phullen, Khawzawl, Darlawn, Hnahthial and Khawbung ranging between 90 % and 96 %. In contrast, there are some C.D. Blocks, which had a low literacy rate, far below than the State average these are Chawngte (41.22 %) and Lungsen (57.59 %).
- (b) The rural literacy rate, which was 72.47 percent in 1991, has increased to 80.45 percent in 2001. The rural literacy rates of Aibawk, E. Lungdar, Thingsulthiah, Tlangnuam, Phullen, and Serchhip are very high all above 95 percent. A part from these a high rural literacy rate ranging 90 percent and 95 percent are found in Reiek, Hnahthial, Darlawn, Lunglei, Khawzawl, and Khawbung. Low rural literacy rates are mostly confined in the western belt of Mizoram, which are usually backward such as Chawngte (45.22 %), Lungsen (53.06 %) and W.Phaileng (60.30 %) respectively.
- (c) In 2001, the urban literacy rate of male and female was 96.97 percent and 95.68 percent. All the urban centres had a very high male and female literacy rate. East Lungdar had attained 100 percent male literacy rate, the male literacy rate in the other urban centre ranges between 92% and 98 %. The urban female literacy rate was highest in Lunglei (97.72 %). In the other

urban areas the female literacy rate ranges between 91% and 96 % except in Bairabi, which was 85.98 % only.

- (d) The rural literacy rate of male and female in 2001 was 84.38 percent and 76.17 percent. Male and female literacy rate in the rural areas was characterised by a certain degree of disparity, e.g. Chawngte (male 54.63 %, female 26.51 %) and Lungsen (male 64.01 %, female 40.91%). On the other hand the difference was less in these C.D. Blocks such as Aibawk, E. Lungdar, Thingsulthiah, Tlangnuam, and Serchhip, male literacy rate ranges between 96 % and 99 %, while the female literacy rate ranges between 93 % and 94 %.
- (e) The study of the spread of education with reference to C.D. Block wise literacy rate between rural-urban and male-female and also the distribution of schools indicated that it was characterized by a certain degree of spatial variation particularly in case of rural areas. All the C.D. Blocks located on the central, eastern, northern part of Mizoram had a very high literacy rate even the rural male and female literacy rate are almost the same with the urban areas generally above 90 percent. As far as the spatial coverage by schools, the rural areas covered by primary school, middle school and high school are comparatively higher.
- (f) The study of the rural areas covered by schools shows while nearly all the villages (95.36%) in Mizoram was covered by primary schools showing a less spatial variation, the spatial coverage of villages by middle schools and high schools was characterised by higher degree of spatial variation. C.D.

Blocks located in western part of Mizoram had low percentage of village covered by middle schools and high schools. This was obviously due to several factors such as location, absence of urban centres, higher concentration of rural population, size of the village, migration from across the border and so on. This part of Mizoram was characterised by lower level of accessibility and availability of basic amenities. There are several numbers of villages but are small, generally the population of above 65 percent of the villages are below 500. Above 60 percent of the villages are accessible only by footpath and few villages are approach by jeepable road (kachha road) only. Moreover, migration from across the border (Bangladesh) particularly in Chawngte, Lungsen, W.Bunghmun and W.Phaileng C.D. Blocks caused several inherent problems These C.D. Blocks are generally backward educationally as indicated by their low literacy rates and low levels of availability educational institutions as indicated by the absence of high schools and College.

- (g) While 95.36 percent of the rural areas in Mizoram have been covered by primary schools, male and female literacy rates in some C.D. Blocks are still very low. Thus the relationship between the rural areas covered by primary schools and male - female literacy rates as shown in scattered diagrams indicated a low relationship. But as compared to 1981 the relationship between male-female literacy rate and the rural areas covered by primary schools shows a higher relation in 1999. Thus, it can be observed that while there has been a rapid increased in the number of schools, the increased of

male and female literacy rates particularly in the rural areas was characterised by a certain degree of spatial variation.

- (h) Thus it can be observed that while there has been a rapid increase in the number of schools as indicated by a very high percentage of rural areas covered by primary schools, the female literacy rate of the western belt such as Chawngte and Lungsen shows a marginal relationship. In this C.D. Blocks 82.20 % and 87.71 % of the rural areas have been covered by primary school but the female literacy was only 26.51 % and 40.91 %. Finally from the above analysis the relationship between the growth of literacy and increase in the number of schools varies significantly through space and time.

7.11 Suggestion:

In the light of the observations made above certain suggestions that may have some bearing towards the improvement of education in the study area are as follows:

- (a) Apparently the literacy rate of Mizoram is very high which is the second highest among the states of India. But the study of the distribution of literacy rate at the C.D. Block-level clearly reveals that while some C.D. blocks had nearly achieved cent percent literacy rate. Other C.D. Blocks located on the western and southern part of Mizoram still had a low literacy rate far below than the state average. Therefore, to tackle the problem of uneven distribution of literacy rate the Government should give special attention by making a special provision for these backward belts keeping in mind the

socio-economic conditions and the overall need of educational development. To certain extent this could be achieve by adopting a new policies and programmes and also by implementing the ongoing schemes and programmes.

(b) In order to bridge the gap between male and female literacy rate particularly in the rural areas, special focus should be directed towards the increased of female literacy rate. The rural female literacy rate of the western belt are still very low, Therefore, the Government should take immediate steps for the implementation of the on-going schemes and programmes a part from the universalisation of elementary education. Such as *Adult education, Rural Functional Literacy Project, each one teach one scheme, women's education, Area Intensive education project etc.* For the effective implementation and functioning of the on-going schemes and programmes better planning, management and implementation strategies are needed. The situation may improve if voluntary agencies, educational institutions and other voluntary organisation take up at the grass root level challenge of motivating the adult, providing them with the utility of education in terms of improvement in the quality of their as well as socio-economic and political development.

(c) The distribution of educational institutions in Mizoram shows that the villages covered by primary schools and middle schools was quite high which was 95.36 percent and 60.11 percent respectively, on the other hand the coverage of villages by high schools and College was only 30.75 percent

and 2.32 percent only. Moreover, the enrolment in primary schools and middle schools accounted for about 76 percent of the total enrolment in all the educational institutions while the enrolment in high schools and College constitutes only 16.66 percent and 7.04 percent respectively. This clearly indicates the imbalance pattern of enrolment between the lower and higher levels. Therefore, efforts should be made for the opening of more high Schools and College in the rural areas, which are capable in terms of population and size through. The deficit system of grant-in-aid, and also by expanding and strengthening the existing one. This will provide a greater opportunity for the students in the rural areas for higher studies. This will to certain extend improve and solve the uneven distribution of educational institutions and enrolment in the study area.

- (d) Though the literacy rate of the state is very high but it has a long way to go particularly in the field of science and technology and in higher education which is still far from satisfactory. Hence to improve the educational level, efforts should be initiated to set up higher and technical institutions like medical, engineering veterinary, etc., which are still conspicuous by their absence in the state.
- (e) Apart from the above-mentioned suggestions, there are several things in the field of education, which need to be improved and initiated for its further progress and advancement. It is therefore necessary to highlight some of significant tasks to be accomplished by the state and their implications for educational planning and development. Some of them are stress on Quality

Improvement (Teaching and Learning), promotion of Science and Mathematics, Solving the backlog of Untrained Teachers, Teachers' Education, Diversification of Secondary Education, people participation, professional, research, higher and technical education, long term Perspective Plan for Educational Development. The above are but a few suggestions. The discussion on which is not done in detail, as they do not fall within the scope of present work. The present work only endeavours to study the spread of education and the levels of literacy. It is hoped that this study will provide basic materials for an in-depth study towards educational development in the state. Nevertheless, there is enough scope for improvement upon the present work and this requires further research and detailed field study covering every nook and corner of the state.

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