

## **Tangkhul Traditional System of Education and Its Relevance in the Modern Indian Context**

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### **About the Tangkhul Tribe**

The Tangkhul tribe is one of the major Naga tribe of Manipur and is an indigenous people of the state. They are inhabited mostly in Ukhrul and Kamjong districts of Manipur and some are found in Senapati and Imphal East districts of Manipur and Somra tract of north western part of Myanmar. The population of Tangkhul is about 2 lacks. The Tangkhuls ethnically belonged to Naga groups who are Mongoloid race speaking Tibeto-Burman language. There is a peculiarity in their dialect and they are a mono-tribal community having the same custom, culture and tradition. Each and every village speaks different dialects, hardly or not understood by other villagers. However, they have evolved a common dialect known as Tangkhul dialect, though which they communicate among themselves. Agriculture was the main occupation of the Tangkhul people. The social lives of the Tangkhuls were closely intertwined with their religious life and the religious festivals are in perfect harmony and their festivals and songs are mostly agricultural oriented. Music and dance are the two main features and events of every festival.

The culture of the Tangkhul revolves around the traditional beliefs and custom exercises being passed down. The Tangkhuls were an organized people who had well-structured socio-political system in their own way. In course of time every Tangkhul village became a small republic like the Greek city states. Every village had an unwritten constitution made up of age-old conventions and traditions. They had their own clan administration, village administration and area or regional administration, and an overall judicial administration for the entire territory. In the

days of yore, the indigenous oral laws or traditions, social custom and culture were strictly followed by forefathers until the time of their encounter with the British administration and the Christian faith with formal education.

### **Origin of the Tangkhuls**

The origin and migration of the Tangkhul Naga is shrouded in mystery. Their origin naturally points towards North of their present habitat. However, there was no any written record on the issue of origin and migration. Still then, in making of their history, Tangkhuls will have to rely heavily on their oral traditions, legends which are displayed in the form of songs, dances and traditional cultures handed down from generation to generation through the word of mouth. The oral tradition has been recognized as a keystone in the reconstruction of Tangkhul society and it has been assigned an important aspect in the study of history. Regarding the origin of the Tangkhul Naga, there are various theoretical attempts and different versions have given by various historians, authors and Scholars. But in fact, no one could trace the unique history of the genesis. Generally accepted by all the Tangkhuls is that they were migrated from the northeast and had for centuries occupied the present inhabitant. In fact, they are non-Dravidians.

The origin of the Tangkhul-Naga traced back to the history of nomadic ages. Some Tangkhul scholar claim that by 2<sup>nd</sup> century A.D. the Tangkhuls were living in Samshok (Thuangdut) in Myanmar. Two of the earliest authors on Tangkhul culture, T. Luikham and M.K. Shimray supported their original home as Mongolia. According to them Tangkhul Nagas have cultural and ethnic affinity with other Mongoloid races living in South East Asia. All these observations suggest and point upper China as their original Home. The recent study of the origin of Nagas was by a Tangkhul-Naga scholar like RGG Just Shimray supported Marshall's view of Indo-China southwards movement. Thus he wrote, "The Nagas and other tribal of North East India followed the Southward movements towards Indo-China. It has been seen that the ancestors of the Nagas had lived at sea coast in the remote past". The Tangkhuls at one point of time had been associated of with the people of the

seashore. It has proved from the evidence that most of the ornaments of the Tangkhul-Naga such as Kongsang, huishon, etc. were made of sea shells, cowrie and conch shells which are prominent feature of the people who lived on the shore. The Tangkhul-Naga came together with the Maos, Poumeis, Marams and Thangals because all of them have references to their dispersal from Makhel a Mao village in Senapati District. They had also erected megaliths at Makhel in memory of their having dispersed from there to various directions. Some were traveled from china via Tibet and Arunachal to Makhel and finally to Ukhrul. Some of the northeastern parts of the Tangkhul villages were coming through Samsok, Chindwin River from china via Burma, whereas other came through Himalayan ranges and other came from Mongolia through Yunan province of China. Thus, the Tangkhuls and other Naga tribes travelled from china to Myanmar and from there finally they entered into their present land. The exodus of the Tangkhuls from China to Myanmar and finally to India was indeed a story of heroism of human courage and endurance.

The origin and meaning of the word 'Tangkhul' is still a question today among the Tangkhul writers and scholars and it is a field of study that continues. T. Luikham (edt. 2013, p.33) says that the original name of the Tangkhul was 'Wung'. The Tangkhul word 'Wung reimeilo, Wung Yameilo' meaning 'to Wung be the glory' has been a slogan of the Tangkhuls. The word Wung is still in used today. For instance, the entire area of the Tangkhul tribe named as Wung Tangkhul Region (WTR). On the other hand, some of the writers like Maiya Gacchui (1968) mentioned that the Tangkhul was called 'Hao' by the Meiteis. Tangkhuls themselves accept that the original name was 'Hao' as its termed is still found in my Tangkhul words. Some of the examples are, Hao-Laa (Hao folk songs), Hao-Mi (Hao folk or People), Hao Shim (Hao House), Hao Har (Hai Chicken), Hao Mchi (Hao salt) etc., these are still in sued today. The word Hao is also referred to as non-Christain among the Tangkhuls. Since the advent of Christianity, the newly converted Christian was called as 'Vareshi' (People of God) and the non-Christian were called as 'Hao-Mi' (Hao folk or people). On the contrary, the term Hao was

used by the Meiteis of Manipur Valley as 'hill people'. No one has so far been able to give an authentic and generally acceptable theory of the original name of 'Tangkhul' as there is lack of written record.

### **Location of the Tangkhuls**

The Tangkhul are the first settler at their present inhabited since time immemorial. Most of the Tangkhul population were found in Ukhrul and Kamjong districts lies in the North-Eastern corner of Manipur which is the highest hill station in the state and it extends between latitudes of 24°29'N – 25°42'N and longitudes of 94°30'E – 94°45'E approximately. The total area of the Ukhrul district is 4544 sq. km. The altitude ranges from 914 meters to 2835 meters above mean sea level. The district is predominantly inhabited by the Tangkhuls and they are mostly local tribal people. The district shares the geographical boundary with Senapati and Kangpokpi districts in the west, Chandel district in the south, Nagaland state in the North and Myanmar in the east. Bulk of Tangkhul population is also found in some of the adjacent districts of Manipur. In Myanmar, the Tangkhul populations are also found in the Somra tract as with the demarcation of boundary between India and Burma during East India Company, many Tangkhul villages situated in Somra hills are included under Burma. Presently, there are 261 Tangkhul villages; out of which 29 villages are in Somra track of Myanmar and 232 villages are inhabited in India. The present Tangkhul villages in the Northern and Western areas were mostly bigger than that of the Eastern and Southern Tangkhul villages.

The Tangkhul region is divided into sub-region as per topographical settings with its name since time immemorial. The sub-divisions of the Tangkhuls based on regional location such as, Raphei (North), Somra (North-East), Rem-Khongyang (East), Raikhang (South-East), Kamo (South), Khaorui (South-West), Kharao (West), Khurao-Raora (North-West) and Kathur (Central). These regions are the classification made by the Tangkhul people for their convenient identification of the group scattered over a different terrain and they are backed by topography. In the recent past, the Tangkhul Naga Long (Tangkhul Naga Council) was formed in the

mid of 20<sup>th</sup> century as the apex body of all the Tangkhul civil organizations. The Tangkhul villages were divided into four divisions for their administrative convenience such as – Ato Longphang (Northern Branch), Aze Longphang (Southern Branch), Zingsho Longphang (Eastern Branch) and Zingtun Longphang (Western Branch).

### **Related Studies Conducted in India**

**Sharif Khan (1987)** has done an analytical study on the Traditional Muslim System of Education and its Relevance in the Modern Indian Context. The study focused on historical development, aims and objectives and curriculum of Muslim education. The study was restricted to those Madrasas and Darul Ulooms which provide education according to Sunni Theology. The historical cum Survey method was applied for the study. There is evidence of the educational system that exists in the Jahiliyyah period and was teaches by the prophet Muhammad and the first Muslim boarding school was started known as Suffa. The main aim of Muslim education was the attainment of pleasure of God the teachings of the Quran and Hadith into the life of the individual and community. The aims of Muslim education are relevant because they are similar to the aims of education emphasized individual knowledge and development of values in one hand and ideals of aims on the other. However, the curriculum was an outdated and unscientific technique of presenting syllabus and it consists of classical books only. There is no proper attention to the vocational aspects of the curriculum. It was stated that concerning the curriculum, there was no relevance of Muslim Traditional Education in relation to the modern Indian context.

**Molan Chandra Hari (1992)**, conducted a study on “The Impact of Education on the Society and Culture of the People of the District of Karbi—Anglong”. The main objective of the study was to assess the impact of education on the society and culture of the Karbis. An investigation was made as to how the primitive culture and tradition has been acting as a frictional force in the development of their economic, social and cultural lifestyle. The study was of

descriptive type and it was mainly based on data collected by questionnaire scheduled and field study. The sample consist of about 150 families was selected by random sampling technique. The study has found that the impact of education on the culture of karbis society was not uniform. The missionary group of educated people was more advanced in comparison to the people of Hindu culture. Their primitive mode of life is such that they have no interest in free mixing for international understanding and religious performance, mode of productions etc. in this respect the role of Christian missionaries is to be accounted for the establishment of organizations even in remote interior places. Another interesting fact was that the educated Karbis youth remain isolated from the old society. There was no educational enterprise by the educated section to serve an educational purpose. The dynamics of educational development make no impact on the life of Karbis.

**Lilabati Choudhury, (1999)**, examined the role of traditional performing Art forms in imparting Informal Education among the non-literate rural folk of Assam with special reference to Dakshin Kamrup. The study was an attempt to study the various folklore items from the viewpoint of performance which was closely connected with some public ceremonies, from which the rural folk can acquire some important education informally. The Participant observation method was applied to the collection of data in the study. A thorough discussion was given by the investigator with different chapters regarding the various performing art forms, importance of folk songs, folk dance, folk drama and their performances alongwith the social functions including the informal education imparted by these forms. Most of the people of Dakshin Kamrup region were living with the rural background but the performing art forms are playing a vital role from the past in imparting informal education through the amusement. The performing different art forms educate the rural folks informally, mainly non-literate folk of Assam. It concluded that the modern world cannot be separated from the traditions of the people. People follow the traditions constantly to live as social and cultural beings

in society and it should not be neglected in the society as it transmitted the educational values from generation after generation.

**K. Nishena Nekha (2002)** surveyed on “Cultural Content in School Education of Nagaland: A Socio-Cultural Study”. The objectives of the study were; to study the cultural contents of the school curriculum; to examine the facilities available for cultural instruction and training in terms of physical, material and human resource; to assess the impact of school education on preservation and promotion of culture; to examine the opinion of teachers and students towards cultural contents in the school curriculum; to find out the traditional and modern social values that may be developed through education. The study was of a descriptive cum survey method and the sample consists of 821 selected from different groups such as; Headmasters, Teachers, Students, Experts, Intellectuals and Community Elders. The study was confined to 24 Elementary and Secondary Schools including both government and Private schools from four Districts of the state. The study revealed that the school curriculum is inflexible and unresponsive to the local needs and environment, and also devoid of the component of skill formation. So far, social and cultural inputs from the community to the school environment are inadequate. Most of the schools did not have sufficient trained teachers and physical facilities and teaching aids for cultural instruction. The Headmasters, the teachers, the experts, the intellectuals, the students, and elders of the communities equally expressed their desire that more of Naga cultural aspects may be incorporated in the school curriculum. The school curriculum was unrelated to the world of work, which exercise a strong pull on the life of the modern youths and there was near-absence of activity-based learning. The causal factors of cultural erosion in Naga society as mentioned by teachers were; blind aping of western culture, the influence of mass media, the influence of modernization and more importantly, lack of cultural education in the school. 94.44% of the intellectuals supported the view that school could preserve the cultural heritage of the Nagas. The study suggested that there is a need to develop a curriculum on value education

in the secondary stage of schooling, keeping in view the present condition of moral and value degradation among the new generation. A synthesized study of traditional and modern values would provide meaning to cultural continuity while embarking on science and technology.

**Th. R. Tiba (2006)** studied on “History and Culture of the Maram Nagas: A Reconstruction from Oral and Folklore Traditions”. To study the traditional culture and look into the rapid changes in recent times have affected the traditional institutions was one of the objectives of this study. The historical method based on oral and folklore traditions was applied to obtain historical facts and realities and empirical methods were used in the study. Participant observation was one of the main sources of data collection in the study. The study of the problem reveals that like any of the Naga tribe, the Marams have their own history, though oral, and rich cultural heritage which are unique in many ways. These traditions are handed down from generation after generation and they are the sources of information for reconstructing the history and culture of the people. Their society is a society that looks after the welfare and interest of every section of the society by classifying them into different groups according to their different age group. It was due to this reason that the people built dormitories separately for boys and girls as per the age group. Such a system remains a cohesive force to defend themselves against any internal and external dangers. The Maram culture was inextricably entwined with the socio-religious aspect. The festivals, songs, dances, etc. have definite meaning and importance of their own.

**Manoj Kumar (2010)**, studied on “Education and Social Change among Gond Tribes in Rohtas, Bihar: A Sociological Study”. The studies explored on interlink between education and social change and its role was examined among the Gond tribe and also to analyse the impact of education on their traditional socio-economic structure. The sample consist of 90 households respondents from both rural and urban (40 rural; 50 urban) and was selected through a random sampling technique. The study was examined from the perspective of the wider process of

education and social change in the life of the Gond Tribe of Sasaram (Rohtas). The investigator stated that due to the influence of Hindu culture and contact with non-tribal habitats, the Gond has adapted many evil customs of Hindu culture and faces many social problems in the society and it has seen the disappearing of Youth Dormitories (Ghutul). However, the changes that have been taking place in various spheres of the life of the Gond such as economic activities, religious practices, kingship structure and internal organization of settlements, personality characteristic is that the attitudes and practices that have a direct bearing on their present economic activities are continuing to be present. The study was also found that the impact of education has made the Gond tribes more receptive to new ideas and more curious to know the happening in the outside world. Education is one of several forces operating in bringing about social change among them. Though education has brought about changes in the economic and political life of the tribal's and to some extent in their material culture, there is hardly much change in their core culture and social values. Education is a means of social change with regard to Gond though this was a very slow process.

**Khotole Khieya (2012)**, conducted on "A Study of the Socio-Cultural Traditions and Value Patterns of the Angami Nagas in Nagaland". The main purpose of this study was to find out the important traditions of the Angami tribe relating to human values and to consider these values in the context of modern education. It also studies the various social institutions and analyses the value pattern inherent in their tradition and to bring out a synthesis between tradition and modern values of the Angami tribe. The sample consists of 440 Angamis from all the four regions viz., Chakromia, Northern, Southern, and Western Angami covering 62 villages spread in Kohima and Dimapur Districts. The information was collected through a self-made questionnaire and interview carefully selected resource persons and was analysed by applying a descriptive technique. As per the findings of the study, the Angami people in general, have not altogether given up on the cultures and traditions, but the present younger generation has certainly

departed from the old traditional life. The people are unaware of the significance of the indigenous institutions and the good values it imparted. The traditional institutions like Thehou, Pelli, and Kichuki were provided interaction between the elders and the youngsters of the village. These institutions provided a good knowledge of traditions values; customs, laws, etc. were transmitted orally by the elders of the village. Gaming tactics, skills of war, crafts, folk songs, and dances, etc. were also taught to the young people. It was stated that modern education lacks many merits of the indigenous institutions. However, formal education has brought about awareness of more aspects of life such as broadmindedness, socio-economic progress and plays the role of extension to the community. The modern values like initiation, innovation, achievements and creativity are accorded a high place, so also, are the traditional values like honesty, discipline, respect, sincerity, hard work and self- sufficiency. An urgent need is felt to develop self-discipline within the present generation. The desirable cultural, as well as modern values of the society, should be preserved and practiced, and good examples should be set by elders through instruction and disciplined living.

**Iris Odyuo (2013)** investigated the various aspects of Naga Art. This research study was an attempt to analyse the various aspects of Naga art. The research methodology was based on participant observation, formal and informal interviews, recording life histories of individual artisans, and narrative or reflexive methods and photography. Naga art consists of perishable material and in the past, one of the main concerns for every Naga village was the protection against frequent enemy attacks and the spread of disastrous fires and the rigid observations of the rituals and taboos surrounding certain arts, which discouraged the artists from devoting much of their time to produce lasting art forms. Introduction of traditional skills and knowledge such as woodcarving, textile and basket weaving, metalwork, pottery along with other cultural expressions through fusion music, theatre, drama, literature, paintings, dances, film making to future generations such as schools and colleges will generate interest in students who are inclined towards the art.

**Richa Jaiswal (2013)** investigated the impact of Socio-Cultural determinations on Child Personality. The study was done to find out the contribution of society and culture on the development of child personality. The sample consists of four hundred (N=400) children were selected from Gorakhpur, Deoria and Kushinagar districts of Utter Pradesh. The respondent belongs to the age group of 6 to 14 in which two hundred were girls and two hundred were boys. The study reported that most of the girls and boys highly enjoyed and involved in the occasion of festivals & family rituals at the age of all age groups. The girls are highly enjoyed and involved in festivals and boys enjoyed family rituals in a joint family. It also stated that the individual learns norms, values, skills, roles, etc. in the society through socialization process. This understanding of society and culture helps to develop a personality. Culture is moved as a social heritage from one generation to another through socialization and it influence the development of personality.

**Taleb (2014)** conducted a sociological study on Tradition and Modernity among Student Community. The objectives of the study were; to examine the perceptions and practices of the students towards tradition and modernity; to study social customs and ceremonies of the students in the context of changing scenarios, and to bring out the relationship between urbanity and modernity and also between rural community and tradition. The study was conducted at Osmania University and 490 Post-Graduate students were selected as a sample. The prime tool used for the primary data collection was a questionnaire that consists of questions about various aspects of modernity and tradition. After analysis the studies found that 91.22% of post-graduate students believe and follow traditional customs and majority of the students think that religion plays an important role in continuing customs and traditions. There was a significant relationship between the gender of students and their attitude towards tradition. The male post-graduate students are traditionally more than women post-graduate students and the students whose birthplace is rural are more traditional than other students whose birthplace is urban and semi-

urban. The inclination, tendencies and attitudes of men and women are different as female socialization is different from that of males in India. The parents' place of living has also an effect on the inclinations and tendencies of students towards tradition and modernity whereas; the students who live either in rural or urban areas do not have any differences in terms of modernity.

**Inzule Zeliang (2015)**, conducted on A Study of Education and Socio-Cultural Life of the Zeliang Nagas. The objective was formulated to analyse the development of modern education and its influence of education on socio-cultural life of Zeliangs; to study changing attitudes among the Zeliangs and identify the socio-cultural values of the past and bring out their educational implications. The study was based on the historical and descriptive type of research depending more on the descriptive research method. The sample of the study constitutes randomly and purposefully selected 502 Zeliang Nagas from different groups i.e. Heads of the Institutions, Teachers, Students, Stakeholders, Community Elders, and Church Workers. The study examined that Morung acted as the traditional educational institution that ensured the transmission of knowledge, culture, and traditions as well as values from one generation to another. They learned ancestral history, folk songs, folk tales, social, economic, manners like respect for elders, learned customs and traditions. However, modern education affected traditional institutions like Morungs which was replaced by schools, the traditional system of learning was virtually eradicated and many youngsters forgot the traditions of hard work. Most of the students felt that cultural values had their educational implications in today's world. So, Morung should be continued since that was the centre of learning informal education. Custom and traditions should be imparted from Morung because learning cultural background could strengthen the identity. The age-old values which were cherished in the past were found to have diminished as westernization has changed our custom and traditions, but also the study showed that majority of the stakeholders agreed that education had brought social upliftment and brought positive changes in the way of life and standard of the Zeliang

people in Peren district. Most of the respondents agreed that education had brought economic development as it enabled people to learn new techniques to apply in trade and farming and also prospective utilization of available resources which helped them to uplift their economy. Concerning for preservations of socio-culture of the Zeliangs, suggested some of the measures like an organized cultural program in schools; mother tongue subject with socio-culture curriculum should be included and also a cultural day in schools should be observed. The study had found that to preserve of socio-culture festivals should be celebrated to let the younger generation understand their significance and Morung must be re-activated in all the Zeliang villages and Preserved cultural heritage.

**Babita Das (2017)**, conducted a survey on narrative tradition and its impact on imparting Informal Education to Children in Kamrup Ditriect of Assam. The study examines the impact of narrative traditions on imparting informal education to children and how it helps a child to acquire moral, emotional and social education, and determine whether tales, myths and legends play a role in child education. The involvement of parents and guardians and their attitude towards the tradition of telling narratives was also examined. Descriptive analytical and observation method was adopted in the research. The sample consists of 200 were selected through simple random sampling technique. Of which 100 children between the age group of 4 to 12 years were selected for the Word Association Tests (WAT) and 100 parents from village or localities of Kamrup District. The study reported that moral and aesthetic values were imbibed by the children and their faculty of judgment was developed through the narrative sessions. Narratives had greatly impact on the development of attention, interest, and curiosity of children as reflected in their strong desire for listening to narratives, concentration, their act of asking relevant questions and their anxious wait for what would happen next during the narrative sessions. The traditional practice of telling narratives still exists on a small scale in the study area and most of the parents or guardians are in favour of retention of story-telling narratives traditions. The number of narrative

bearers is declining day by day with the passing away of aged narrative bearers. A considerable number of narratives still remain to be collected and preserved.

**Nabarun Purkayastha, Kewenilu Lohe (2017)** investigated on “The Changing face of the Tribal Life: a study on Socio-Cultural Practices of the Tangkhul Nagas of Jessami village in Ukhrul District of Manipur”. The total sample size of the study was 40 (20 males and 20 females) and the equal chance was given for an interview to both males and females. It highlights several aspects of traditional, social and cultural life and the recent changes in the norms and customs. The study also deals with the festivals, religion, traditional ornaments and dresses of Jessami people. The people of Jessami have very rich and colorful traditional attires and ornaments and it was observed that entire respondents (100%) of the Jessami village wear their traditional attires only occasionally, especially during festivals. Days due to the influence of modernization and the introduction of Christianity, their socio-cultural life has changed. It was also revealed that the journey of traditional ornaments and traditional dresses back then has a very great impact on the community, but the whirling movement of modernization has given a golden touch to the community at large.

**Binita Devi (2018)** conducted research on “Impact of Modern Education on the Traditional Life and Lore of the Karbis in the greater Guwahati area”. The objectives of this study were; to study the traditional life of the Karbis in the Greater Guwahati area; to study the traditional knowledge of the Karbis which still exists to a certain extent and to study the influence of modern education on the life of the Karbis in Greater Guwahati area. The study was conducted by the collection of information through questionnaires from 444 households and chapter wise analysis was carried out. The study was found that the Plains Karbis have changed in context to their social, cultural, economic, and traditional practices, although even now they are maintaining the traditional or customary cultural pattern. In Karbi society, informal form of education is prevalent since ages transmitted mostly in oral form through stories, riddles, jokes, etc. The bachelors' dormitory of the

Karbis was existent, which is known by different terms as the Terang Ahem, Terang Hangbar, Farla, but more the popular term is “Jirkedam”. However, due to the spread of education and exposure to modernity, significant socio-cultural changes leading towards better achievements have become apparent among the Karbis. In the course of their association and interaction with other people, their tribal and traditional socio-cultural identity has undergone considerable changes. This is due to the fact that they have remained cut off from their traditional socio-cultural practices for many years, and also because of urbanization. The study was concluded that the Karbis could not firmly hold on to their age-old traditional beliefs and practices and so the society has undergone transformation and changes.

### **Related Studies Conducted in Abroad**

**Ken Shaw (1998)** discussed on Traditional Society and Modern Teaching. This article concerned with its cultural meanings is significant for many aspects of education; choices, motivations, gender, perceptions of success and failure, commitment, and more. How do receiving cultures experience Western educational patterns, structures, curriculum, and forms of evaluation? Some key aspects of traditional culture and education were discussed. It was argued that school systems and teachers need to be more carefully prepared to handle the intimate mesh of traditional and modern in countries such as the Middle Eastern ones, and find their own authentic solutions. Though rapid secularization has taken place and many aspects of the religious world-view are eroded, there are reactions towards traditional societal education in the family and domestic sphere where residual conducts and habits of mind have persisted. In Western-influenced school culture, all may expect to be steadily re-evaluated, to some extent critically, according to relatively explicit criteria which at higher levels of education may, must be subject to severe scrutiny. Teachers and the educational process are to be employed to handle the intimate meshing of modernity and tradition needs to be consciously recognized and embodied in deliberate social and political decisions, certainly from the moment that borrowed or imitated school and higher education systems have

reached a level of maturity and can embark upon more authentic planned development.

**Barnhardt & Kawagley (2005)** explore on Indigenous Knowledge Systems and Alaska Native Ways of Knowing. This article seeks to extend our understanding of the processes of learning that occur within and at the intersection of diverse world views and knowledge systems, drawing on experiences derived from across Fourth World contexts, with an emphasis on the Alaska context in particular. An underlying theme of this article has been the need to reconstitute the relationship between indigenous peoples and the immigrant societies in which they are embedded. By documenting the integrity of locally situated cultural knowledge and skills and critiquing the learning processes by which such knowledge is transmitted, acquired and utilized, Alaska Native and other indigenous people are engaging in a form of self-determination that will benefit themselves, but will open opportunities to better understand learning in all its manifestations and inform educational practices for everyone's benefit. In this context, the task of achieving broad-based support hinges on the ability to demonstrate that such an undertaking has relevance and meaning in the local indigenous contexts with which it is associated, as well as in the broader social, political, and educational arenas involved. The knowledge gained from these efforts will have applicability in furthering the understanding of basic human processes associated with learning and the transmission of knowledge in all forms

**Michael Omolewa (2007)** wrote an article on "Traditional African Modes of Education: Their Relevance in the Modern World". It explored the characteristics, goals, modes of transmission, teaching, and learning strategies of indigenous African education. Traditional African Education, which is passed from one generation to another, is usually by word of mouth and cultural rituals and has to some extent been the basis for sustainable development in agriculture, food preparation, health care, conservation and other sectors for many centuries. Under this traditional system, each person in the community is practically trained and

prepared for his or her role in society. Indigenous people have developed enormous volumes of knowledge over the centuries about different subject matters especially in the areas of informal and vocational training, which constitute the core of indigenous education in Africa. Informal and vocational training constitute the core of indigenous education in Africa. It is a holistic system, in which storytelling, proverbs and myths also play an important role. The author suggests the adoption of some of the elements of this system into modern-day educational practice as a strategy for improving quality.

**Violeta Dimova, & Natasa Sarafova (2011)** wrote an article in such a generally set title “Education and Culture”. This article is about, firstly, what the authors mean by the term culture, and secondly, which its impact on the development of education from the sociological, anthropological and socio-economic aspects and vice versa is. Music, dance, sports, painting, theatre and film art, architecture, folklore and literature are forms of communication, which on one side allow connecting with the past, and on the other hand, enable contemporary needs to be distinguished from the past, and future perspectives can be developed. The authors concluded that culture and education are an inseparable whole that is aimed at the upbringing of students from preschool age to the time of their adolescence, and to the academic level as well. The authors make this claim because the authors do not look upon the educational component through the prism of the adoption of some basic ethical rules of conduct, but the authors look upon it as an important process of maturation, cultural maturing in which upbringing has lasting tasks.

**Filiz Meşeci Giorgetti, Craig Campbell & Ali Arslan (2017)** reviewed on Culture and education: looking back to culture through education. In this article the issue of *Paedagogica Historica* was selected from the papers presented at the meeting of the International Standing Conference of the History of Education (ISCHE37) held in Istanbul in 2015 under the theme of Culture and Education. The sub-themes covered a spread of subjects were attempted to organized conference

deliberations. The articles selected here are a very small sample of many excellent papers presented at the ISCHE37 meeting, each of them nevertheless addresses some important issues connected to a discussion of culture and education. It was stated that one way or other social transformations are powerfully affected by cultural developments, some of which may be clearly thought about in terms of the impacts of deliberate and incidental educational activity. There may be remarkable periods of stability for cultural and educational formations and the role they play in the making of particular ethnonational-religious communities – but there is a seemingly inevitable challenge, reform, and sometimes regression – always change. When the authors examine human history in these terms, another theme emerges the ways that interactions between cultural groups and ideas, and educational practices and institutions become crucial factors in understanding and explaining social change.

**Jinling Tao, Jianjun Yin (2017)**, investigated on the current situation of Chinese traditional culture education in China's kindergartens. A total of nine hundred 900 teachers from different ranked kindergartens in six provinces and one municipality were selected for questionnaires, on-site observation and interviews. The education practices in the seven kindergartens of the two cities were observed on sites. The students and their parents or grandparents were interviewed. The study revealed that 53.7% of the teachers believed the traditional festival customs are highly beneficial to the growth of children; 40.2% of them believed the customs are averagely beneficial and 6.1% of them believed they are just normally good. This study demonstrated that many teachers and parents did not clearly or accurately understand the value of traditional culture education. The interviews with teachers, parents and grandparents demonstrated that education activities lack diversity the integrally of the education was weak. The curriculum in kindergartens is the selected and organized content with integrated and helpful experiences for a clear purpose based on the features of children's physical and psychological development and the background of social culture. They should rationally analyse and select the

contents for the purpose of children's development and consistently create new ideas and methods with a worldly broad mind regarding traditional culture education in kindergartens has a solid foundation of national culture and should be appropriate for the development of children. Some parents and residents in the community who have talents in traditional culture, folk artists or heritage inheritors can be hired by kindergartens as the advisers of traditional culture education. In order to develop the Chinese traditional culture education, it was recommended that the concept of traditional culture education should be established academically; the goal of the education should be set appropriately; a rich content of the education should be selected and the diverse resources of traditional culture education should be integrated.

**P. Chike Onwuachi (2019)** wrote an article on "African Traditional Culture and Western Education". The indigenous African societies educated their children through the ongoing processes of life in their traditional customs and values. Very little reference was made to indigenous African social and physical ecology as well as cultural values and ideals. In the indigenous African societies, religious beliefs and practices teach reverence for the spiritual life, respect for authoritative government, obedience, love and regard for older people, fidelity for friendship, and genuine hospitality to strangers. Economic and social philosophies, the European powers introduced and maintained educational systems with curricula that have European cultural objectives rather than African. Most of what the schools taught was based on Western spiritual and moral values which made such school systems in the African cultural milieu a seeming deviation from true educational objectivity. The authors feel that for it to be objective, the process of education must be so channelled as to enable the individual to develop deep moral values, proper social attitudes, necessary skills, and ideas in terms of the highest cultural objectivity of the society. To appreciate and adequately cope with the demands of the new cultural pattern, the educated African must be taught in such a way that he will not be unmindful of his indigenous cultural traditions and heritage. He must be taught

to understand the meaning, values and the significance of the indigenous cultural traditions and customs. Such an educational process will help instill in the African a sense of the new cultural pattern that is fast becoming the vogue in contemporary Africa.

**KyoungSook Oh, HeeKyong Joo, YouMe Han, (2015)** investigated on “Awareness of Traditional Culture and National Identity of Mothers’ Pre-School Children”. The study aimed to compare their national identity and those of the mothers of young children. In this study, the sample consists of 217 women whose children were taken care in 4 day-carecentres of Gyeonggi-do, Korea. The researcher was collected the data through using different research tools such as, Mothers’ preference for traditional culture; Mothers’ national identity; Children’s national identity and 63 mothers of young children were interviewed on national identity. The collected data was analysed with SPSS Win Program for statistics including means, standard deviation, etc. as well as Pearson correlation and ANOVA followed by Duncan test. The result of the study found that mothers showed slightly higher than medium score on preferences of traditional culture and national identity. It was also found that, the traditional culture and national identity of mothers was different according to their jobs. The mothers of young children in traditional culture preference were correlated with their national identity. The study suggested that, the educational organizations need to develop various programme on traditional cultural education in connection with parents and teachers for the cultural awareness and cultural heritage.

### **Socio – Culture of The Tangkhuls**

The Tangkhuls are a tribe well known for their rich cultural heritage. Colourful life and culture are an integral part of the Tangkhuls. These people are a race with strict adherence to customary, traditional and ceremonial rituals since time immemorial. They were and still are the people of fond of social and community life and they were known for their group activities. Their social life was marked by traditional institutions, festivals, games and feast of merit. The

community life of the people was dominated by traditional folkways and mores. In the days of yore, isolation from outside world in their life injected strong sense of unity among themselves. The oneness knits them together, resembling a single unit of family with uniform behaviour. RGG Just Shimray stated that “The Tangkhuls were worked in group in all activities. All things are done in groups and in full presence of the entire community. The individual has no existence apart from the community”. Every individual was given equal opportunities and rights in the community life. The Tangkhuls also were known to be casteless and classless in social, economic and in political aspects.

Being a close knit society, Tangkhul social relationship in olden days was built on mutual trust. There was such a trust among them that houses were never locked as no households have fear of robbery. Theft was unheard and when people had to leave the house to secure the door from random opening a piece of wood or just a stick was put across the doors. The moral standard of the Tangkhuls was set by their concept of super-natural judgement. No man had power over it. The fear of ultimate effect of their action called upon by heaven and earth – “Kazing Ngalei” was dreaded that committing crime was rare, so murder, rape, theft etc. were seldom heard of. Security was never a problem as safety within the village was part of daily normal life.

### **Family**

The family is the oldest institution of man, and the formation of a family is as old as the beginning of human life and it is the basic unit in the social organization. The Tangkhuls family is a nuclear family and based on patriarchal and patrilineal society. Usually, the type of Tangkhul family is conjugal family in which primary emphasis is placed upon the husband-wife relationship rather than upon blood relationship. Father is the supreme head of the family and all the responsibility of providing for the family lays on him. Mother plays the role of taking care of her children when they are young and performs the household duties and also taught her girls preparation of foods, handicrafts, weaving etc. Social customs, their origin

were taught by the parents through folklores and folksongs as they are the first teachers of the children in the family. When the boys grew up older, they were taught to share their father's work especially domestic works, ploughing the field, making baskets etc. which were considered to be in the male domain. The moral values and ethics were inculcated in the children by the parents and other elder members and relatives of the family. Some of the most important values, which cherished in Tangkhul families, are friendliness, morality, generosity, hospitality and honesty.

### **Lineage, Clan System and Polity**

The clan organization is the most important aspects in the social system. Clan meaning 'Shngnao' of the Tangkhul is a unilateral kin group based on patrilineal descent. In Tangkhul, the name of a person and attachment of people is affected by the name of the clan rather than by the name of a person. Every individual and family belong to a clan as without being the member of a clan no one can stand in the society and there is none who does not belong to a clan. The member of the clan believe that they are descended from a common ancestor through the culturally accepted line of descend. The clan system shapes their socio-cultural ideas, guides their socio-economic problems and values. It is the most important administrative unit in the village of the Tangkhuls. The founder of the clan becomes the head of it, and by the law of primogeniture, the eldest surviving son succeeds the father. If there is no male issue, the headship goes to the eldest surviving brother. After him, it goes to his eldest surviving son. Failure to find surviving son, it goes to the next surviving brother and so on. In matters of inheritance and division of properties of a family, the head of the house alone cannot do it without the consent of the clan especially in the case of landed properties. If the head of a family does it by him, it should be within the norm of the clan. Otherwise, the clan treats it null and void and a new arrangement is immediately carried out again.

The lineage meaning 'Meiphung' is a consanguineous group whose member traces themselves from a common ancestor. At the head of the family, the

component unit of Meiphung, stood the father who is an authority. Clans are hierarchically organized and it's a component part of Meiphung. The members of family discuss all the problems of the family within the circle and the matters or problems which are beyond its jurisdiction are referred to the lineage and the lineage to the clan. All the members of the clan extend their cooperation on every problem. All kinds of business are also carried out by the clan under the leadership of the clan chief and he is the permanent representative of the clan in the Hangva of the village. Therefore, the role of clan chief is great and important both in the clan and village administration. He is respected for the prestigious post he holds in the village.

The ancestors of the Tangkhuls follow a kind of hierarchy but democratic in practice. It is a combination of hierarchy and democracy, and hence, it can be termed as Hierarchical Democracy or Democratic -Hierarchy. Thus, their ways of ruling and governance follow the principle of Federal Democracy. With the King or Chief of the Village at the head, there are the Clan Chiefs, who constitute the HANGVA, the Village Authority. The collective wisdom of this Hangva governs the village administration. The decision of the village authority is based on consensus unanimity. The pattern of sharing of power is federal in nature and apart from the central subjects the units/clans have their lists of subjects to regulate on their own. This is akin to the present division of subjects into the center and the state lists of modern governments. There is also the wider administrative category at the regional level, though it has slightly less subjects but organized for serving common interests of the area.

### **Festivals**

Festivals characterized traditional societies. The Tangkhul, being an agrarian society, most of the festivals have their origin in agriculture. Festivals had been the main interpreter of village identity or the social life, belief, culture and custom of the Tangkhul people. Festival as a part of the culture and custom played an important role in Tangkhul Society as they are fond of singing, dancing and

festivities. The festivals and songs are mostly agricultural oriented. Music and dance are the two main features and events of every festival. All the festivals were associated with sacred religious rituals. The festivals were also the time of telling folktales to the children and youngsters. For every season, there was a festival that lasts almost a week. The indigenous festivals of the Tangkhuls are: Luirá Phanit (seed sowing), Yarra-kashak (Youth/ peer group festival), Mangkhap Phanit (Festival of the completion of rice transplantation), Champha phanit (Festival of thanksgiving for the new harvest), Thisam phanit (farewell festival to the spirit of the dead), Manei Phanit (festival of tools and equipment), Mawonzai, Longra-kashak, etc. Some of the most important festivals observed among the Tangkhuls are discussed below;

### **Luirá phanit (seed sowing festival)**

Luirá phanit is a festival of sowing seed or to begin the cultivation of the year. The festival celebrated in the month of February-March which marks the beginning of the New Year. It has been the biggest traditional festival of the Tangkhul people. It lasts for about ten to fifteen days. At the beginning of the festival the chief of the village would break ground for plantation/sowing season by throwing in the first seeds before which no one can sow or plant any kind of seeds. The festive occasion is graced by all items of Tangkhul games and sports, singing and dancing competition of boys and girls, wrestling, javelin throw etc. re held. There are games exclusively for boys and girls, for no Tangkhul festival can be celebrated without feast, games and sports and merry making. Laa khangnui (beauty contest show only by unmarried girls) of Luirá festival is one of the most outstanding features of the festival where the virgin dance is performed. In this particular dance, only virgins can participate. The most important part of the dress is huge beads of necklace of several rows called Kongsang which is the lone cover of the bosom of the girl. Then, the girls in single file moved into the open air surrounded by the spectators where the general public judges the “Beauty Contest” of the village girls. This is the most exciting and fascinating event of the Tangkhul

festive activities. The dance is soft and slow in uniform movement of hands and legs rocking the body gracefully according to the tune of their songs.

### **Yarra-Kashak (Youth Festival)**

Yarra is also called a 'peer group festival' for people of the same group, normally for unmarried youths or boys and girls. This festival is not connected with religion and cultivation of the village. It is purely a social festival of boys and girls of the village. It is celebrated in April, when the month is adorned with colourful flowers and fresh green leaves. It lasts for three-four days or even for a week. It is the month of merry making and jubilation, many songs are sung during this festival by the youths in praise of the beauty of nature and many impromptu songs are composed by sighing lovers, and as such this is a season of poetry, song and dance. Sharing of joy and happiness of the youngsters is the character of this festival and free from the interference of parents, family worries and personal cares. Even now, the festival is observed with great festive mood and gaiety in some villages.

### **Mangkhap Phanit (Festival of the completion of rice transplantation)**

Mangkhap festival is observed after the completion of heavy ploughed and tedious work of transplantation and it falls during the end of June or the beginning of July. This was celebrated by merry making and feasting, butchering animals – cows, pigs and a time to rest to replenish the lost energy until the next season of hectic fieldwork comes around. In some villages, the festival is celebrated by burning lamps to torch of pine resin, the trees, which are found in its natural hill area. This festival is observed in the same old ways even now, but with some modifications and by adding certain Christian norms.

### **Chumphaphanit (Festival of thanksgiving for the new harvest)**

This festival is meant for the first opening and taking out grain of the new harvest from the granaries. It is taboo to start eating new rice till Chumphaphanit festival is observed and necessary rites and rituals are performed to the goddess of wealth by the women. According to their belief, no man could see woman while performing the rites. During this period of ritual, all grown up males did not sleep in

the village; they would go and spend the nights, usually two days in the field huts as it is considered as a bad omen to witness her performance of rituals. After the rituals are performed, the whole family joined together and they ate new rice of the year for the first time with the new curry collected by the male members during their stay outside the village gate. But this festival has now been discarded by the Christian Tangkhuls; hardly some villages were celebrating with the change of way of religion and now it is observed only for the preserving culture.

### **Logra Kashak**

This is the festival mainly celebrated by young men who are inmates of the Longshim a common “dormitory” for young unmarried men. Longshim is the place where young boys were trained in traditional arts and culture preparing them for life. This is the place where they learnt basic life skills – from morality to social-political culture to war concepts and practices. This practice of living and learning prepares them for a healthy community life. During the Longra Kashak (festival), the member or inmates of different groups sing responsive poem-songs.

### **Thisham Phanit (farewell festival to the spirit of the dead)**

Thisham festival was another important festival of the Tangkhuls. The celebration of this festival marks the end of the Tangkhul year which falls in December-January. It is the ritual of commemoration of the dead, the final rite performed by near and dear ones for the dead. It falls around the month of January. There is a strong belief that the souls of the dead do not leave the world until a farewell ceremony is performed. On this day the soul of the dead is departed from this world.

Some of the indigenous traditional festivals were completely discarded by the Tangkhuls themselves after their conversion to the new religion of Christianity, and now it has faded into oblivion and remained as a folktale to the younger generation. All these animistic rituals were supplemented by addition of new Christian festivals

which is now playing an important part of their life such as Christmas, Good Friday, Easter Sunday, etc.

### **Longshim (Dormitory)**

Longshim is one of the most important institutions of Tangkhul Village. 'Long' means association, group of people or collection of people and 'Shim' means house, club or chamber. In English, modern writers used the term 'Longshim' as 'Dormitory'. Every Tangkhul village had one Longshim or more, where unmarried boys and girls slept in their separate sleeping Longshim. So 'they can be called the 'Sleeping Chamber' of boys' and girls' (A.S.W. Shimray, 2001, p.149). The Longshim plays a role not only of a sleeping chamber; it is the centre of the totality of the Tangkhul life – social, economic, political, military, cultural and religious activities. It is in Longshim that all boys and girls get useful lessons and trainings for the individual, family and community living that it can rightly be called social centre of the village where many kinds of training are imparted to young people worthy of the society. Yet life in Longshim is not full of fatigue and labour; rather, all activities in Longshim are blended with mirth and merriment. Therefore, it is an entertainment centre as well.

The Longshim was under the authority of the village King and the village elders regulated the rules of Longshim based on custom and the internal administration was left to the elders of the Longshim. This gave excellent training to youngsters for future village leadership. Violation of rule is awarded with punishment. Discipline is the basis of all Longshim activities. Juniors are under strict disciplinary training. Discipline, obedience and good manners shaped the life of a member; and then courage, skill and efficiency temper it. After undergoing such training, a boy is ready to discharge any form of duty and responsibilities of the village. Juniors are subject to rigorous training. They are supposed to run errands in Obedience to their seniors, collect firewood, fetch water, and all sorts of tasks, big or small, easy or otherwise. To test their courage, they are also sent to the jungle in the dark of the night and ordered, to bring branch of certain trees situated

at a distance. They have to carry out all these with prompt action. This is the probationary period of junior members. After the completion of three to five years they are admitted to intermediate group with greater responsibilities.

The intermediate group has important functions of helping the weak and distressed of the village and assisting the seniors in the administration of the Longshim. Seniors should remain always alert to run the Longshim well. If anybody fails to fulfil the work assigned to him; appropriate action was taken. Disobedience was punished with the expulsion from Longshim for a period of time, and there was nothing more disgrace for a member than expulsion from membership of Longshim. As a training centre in the Longshim, young people had to learn all kinds of handicrafts prevalent in Tangkhul villages. Being a spacious house, village elders bring their unfinished works where young people learn wood carving, weaving mats, baskets etc. A spirit of keen competition and ambition to excel others helps them to learn fast and soon, they can excel in all forms of handicrafts. Education was imparted to young Tangkhuls through oral instruction in their Longshim. Teaching of Tangkhul history is imparted in the evening after meal and on festive days. First, the orator (a person who is well versed in history) narrates the Story and then puts it into folklores, songs and poetry. Again, in early days, because of constant war among the Tangkhul villages, Longshim was the centre of military training and defences of the village. All sorts of war tactics like the use of dao, spear, bow and arrow, holding shield, offensive as well as defensive trainings were given to the members of the Longshim. The spirit of sacrifice was the utmost trait of the members for the protection of their village. People of different shades came and lived together in a Longshim so that it developed the spirit of team work; and this spirit plus the danger of war melted away personal and individual differences. Therefore, Longshim is no doubt, a place of understanding and reconciliation.

Religious functions and ceremonies of the village were also conducted, in Longshim. The village festivals and other social activities begin from Longshim.

Therefore, Longshim is the centre of socio-religious activities of the village as well. Longshim is also regarded as a sacred place for which its sanctity was to be honoured. Entrance of women in Longshim is prohibited, otherwise, the village, it was believed, would not prosper in war, hunting, fishing etc. Longshim fostered sports activities and produced good sportsmen. The young members were taught the art of singing, dancing, wrestling, spear-throwing etc. In the evening after meal, when all the members came together, they spent time in singing, dancing and merry-making. Here the young boys learnt folklores, singing and all sorts of dance. Without entertainment of mirth and merry-making, the meaning of Longshim is incomplete.

Membership of a Longshim is open, and a must to all unmarried boys who have attained puberty. But in order that a boy may learn the art of living and able to master the problem of living as early as possible, generally boys of ten to fifteen years of age were admitted into a Longshim. The membership continues till a member marries. In rare cases, according to the demand of the situation, a married member was required to continue his presence for a year or so. His conjugal relationship with his wife was restricted by his membership of Longshim. The new entrants were required to undergo severe trials and ordeals for three to five years. This is the probation period at the end of which, they were promoted to full membership as intermediates. This group of people has to involve in important village responsibilities. The last and highest category of membership is the senior group who are required to be active members as well as leaders in all village affairs and business.

With the coming of Christianity to the Tangkhuls and other Naga tribes, the importance and values of the Longshim have been wrongly assessed by Christian Missionaries. They did not appreciate the cultural and traditional institutions of the Tangkhuls, and consequently, these ideas also become accepted in the minds of the new converts. They sought to introduce western cultural values with Christianity. As a result, social and cultural degeneration of the Tangkhuls is evidenced.

## **Art and Culture**

The Tangkhuls have an attractive ethnic Art & Culture. The traditional, attires, monumental Tarung erections in front of the house and memorial set-ups depict their dexterity in art which also speaks of their sense of beauty and nobility. There are common costumes meant for both men and women, and also costume meant for exclusive wear by men and women respectively.

## **Music and Dance**

Singing and dancing are the important features of all festivals of the Tangkhuls. They are music lovers and their songs have a soft and melodious tune apart from encoding into the music the varied seasonal and cultural ideas and philosophies. Music is a medium wherein historical events are also reminisced. As much as religious favour is incorporated and composed in the songs, the romantic nature of the people finds its expression in the music.

There are varieties of songs, mood special, or festival seasonal specials. These folksongs and folklores can be taught and sung by anybody, anytime but there are also some specific musical melodies of every region. These folk songs and folklores can be accompanied by musical instruments such as Tingteila (violin), Talla (trumpet), pung (drum), Mazo (woman's mouth-piece), Sipa (flute), Kaha ngashing khon (bamboo pipe), etc. Corresponding to the rhythmic composition of the songs, the dances of the Tangkhuls are rhythmic, eventful and vigorous. There are also some special occasional dances like the Kathi Mahon (dance for the dead). Laa khangani (virgin dance) during Luir festival (seed sowing), Rai pheichak (war dance), Marriage dance and songs, etc.

## **Games and Sports**

The Tangkhuls love sports. Some of them included both arduous games like high jump, long jump, javelin throw, tug-of-war, boat race etc., and less arduous sports such as singing, dancing, beauty contests etc. Some games were and are exclusively for men or women; and some others are both for men and women. Most

of the virile games are extinct today but some others are still in practice. Some important Tangkhul traditional games and sports are discussed below.

Tug-of-war is one of the most common game played by the Tangkhuls which is the rope-pulling game is known as 'Thingneira Khangakhun'. The distinct characteristic of this game is that it is a common game of both men and women, including children. Further, religious belief is connected with the Tangkhul rope-pulling for good harvest and prosperity of the people. In this, they pull the rope as if they are pulling a big amount of bumper harvest and wealth of the people. Here, all the able persons, young and old have to take part. When they play the game as a social game, various groups take part married men versus unmarried men, so also the woman folks; and one clan versus another clan. The rope used in this game is a wild creeper or a big long cane selected from the jungle. Before the game starts, the Awunga or the village priest chants over before the rope was used for the game.

**Sao Ngatak Kashai** (top spinning game) is one of the traditional games of Tangkhul Naga tribe played by male comprising of two equal groups. The carved wooden conical shape is attached with a rope and allowed to revolve on the ground. If the opponent party successfully dodges the spin, they emerge winner. In case if they missed the target, they regarded as losers. So each member of the group will try to outwit their counterpart.

**Saotheilais** one of the games played by the female gender during the festive season. The large round flattened seed of a creeper is allowed to revolve in different positions. The two groups were competing to show their physical ability in control and movement.

**Sikui Kaphungis** a game played to test the physical endurance and body agility of the male adults. Here, the long wooden rod is held on the back of their body to run the race on their bending position.

**Rai kathat** is a war game tactics played by the male adults. In the olden days, the Tangkhul Nagas were in constant inter-village feud. So hard training among the village youths is a part and parcel of their culture to protect from

invasion. This war game is played dividing into two groups and competes to touch their body. The one who first touched the rival body emerge victory and regard their group as more courageous and bodily agile in the war field.

### **Socio-Economy of the Tangkhuls**

The socio-economic life of the Tangkhuls mostly revolved around agriculture. They run small scale industries in the village level. The main sources of income of the people were Agriculture, Industries; Forest Wealth and animal husbandry. Till about the middle of the 20th century the business transactions of the people were almost nil albeit occasional market days on festival days, but that too was on barter system and within the limit of the village only. We can, therefore, say that there was no commendable trade and commerce. Some stray animal, salt, handloom materials, pottery products, wood and bamboo craft works, blacksmiths etc. were there, even as we still see them today. But till then, the people could maintain and afford to meet their requirements for their day to day subsistence's and livelihood. This way, one can conclude that they were self-reliant and self-sufficient. But with the advent of modern civilization, they were suddenly exposed to capitalistic trend of fierce market competitions and urbanization. Their limited sources of income and resources could not meet both ends and sooner they were reduced to a people living below poverty line. Even to this day, they have yet to pick-up with the trends of modern economy.

### **Education**

No human society exists and grows without education of some kind. Before the advent of the British, Tangkhul people had no formal school education. The most important institution of the Tangkhul village was the 'Longshim' which is also known as Morung or dormitory. It was here that some kind of informal education was carried out for the adolescent boys. However, it is through Longshim or dormitory they learnt the meaning of co-operation and responsibility. In a way, it is an admirable institution. Bower (1959, p.83) stated that "I have known and

employed men trained by both methods; the Morung and the home and where choice existed, I would choose the Morung graduates every time”.

Whatever the cause of the origin of ‘Longshim’ may be it has a unique importance. It is at the Longshim where the Tangkhul youth acquires knowledge about community life by developing skills of social life as a member of that society. It is also a place where the youth enjoys their leisure in group. In the days where head-hunting and village feuds were common, Longshim act as sentinel to the village. The inherent symbols of the corporate life of the Tangkhul village are seen through the Longshim. The Longshim system is now a thing of the past, it has disappeared long since with the advent of Christian religion, among the Tangkhuls and a change in their culture. Rev. William Pettigrew was the first western Christian Missionaries who reached the Tangkhul domains and established a school.

Rev. Pettigrew reached Ukhrul village on October 1896. He opened Mission Centre in Ukhrul and started his mission activities. Pettigrew started his school in a temporary building and the villagers of Ukhrul were invited to learn, to read and write. But the people in those days were so superstitious, and wild that no one was willing to respond to him. Thus, Pettigrew faced a lot of hardship in helping the people to get over this superstition. The first school was established on 11<sup>th</sup> February, 1896 and regular classes began on 1<sup>st</sup> April. Gradually, the school continued to grow. In 1903 other students were added and the school was raised up to Upper Primary standards. A total of 57 boys had been enrolled in the school. At the same time, a lower primary school with 15 students was established at Hundung. Between 1896 and 1905, the progress was conspicuous, for years Pettigrew was the head-teacher “Head everything”. Hesitant and suspicious at first, people gradually came to relies that elementary education was worth being taught to their boys.

The work of evangelization and education progressed together from strength to strength. By 1932, all the Baptist Mission schools lower and upper primary and Middle English schools started working under the same curricula. Today, from what

began in Ukhrul, there are numerous primary schools, high schools, middle schools, secondary schools and colleges all over the state. Thus, it is seen that Christian Missionaries were the pioneers in bringing modern education to this district, and state and as in fact, to the whole India.

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