

## Chapter: VII

### SUMMARY, FINDING AND CONCLUSION

Study of caste, community or tribe is always simple and complex depending upon approach, methodology and theory a scholar uses. Likewise study of Thadou in a particular set up and during recent time becomes significant to understand vicissitudes of phenomena relating to diversity of Indian society. Stereotype change and continuity though governs and directs almost human potential mind, certain vital or crucial dimension like genesis of micro identity, political economy and enlarged impoverishment or extinction of a community is barely given priority of study ironically in so-called LPG ushered in present-contemporary society. In backdrop of multiplicity of tribal plight and unending inhuman exploitation *per se*, an empirical study of Thadou garnered vitality at least to suggest or recommend certain corrective vis-à-vis protective measure for an endangered community.

At the very outset and in beginning problem relating to the study, I tried to carve out concept and theory in chapter one. In course of conceptualisation and contextualisation, I understood it is very difficult to define and conceptualise tribe. Malinowski, Radcliffe-Brown, E.E. Evans-Pritchard, Durkheim and others defined tribes on basis of territorial location, language, religion, occupation and other attributes of socio-cultural life. Both classical as well as contemporary work failed to evolve all accepted definition of tribe. Tribe in Indian context is not similar to African tribes. Therefore, definition and conceptualisation of tribe is still a matter of perplex controversy and debate among scholars. N.K. Bose, Surajit Sinha, A.R. Desai, S.C. Dube, Andre Beteille and now Virginius Xaxa highlighted vital issues pertaining to definition of Indian tribes. They

viewed tribes from different perspective and methodology, but contextualisation of tribes remained prime concern. For Ghurye and Elwin tribes in India achieved higher status in caste hierarchy. At the same time a bulk proportion of their population is still isolated from mainland and some of them are in process of transformation. Therefore, criteria used to define tribe by colonial administrators and anthropologists are insufficient to define tribes in contemporary Indian society. Lacunae of three dominant theories of tribes in India formulated by Verrier Elwin, G.S. Ghurye and Jawaharlal Nehru only could reap certain result but their effect is not far-reaching.

To gain idea and understanding about tribe and its complementary association, in second chapter framework of study, I discussed pertinent issues like background and rationale of study, scope of study, review of literature, research question, objective, hypothesis and method of data collection. Taking total three hundred sample, I collected data by using interview scheduled, interview guide, participant observation and case study method. I too came across with various unwanted problems in course of fieldwork but I managed to undertake the same. I spent one year in field to collect data from six Thadou inhabited village.

My continuous acquaintance and intensive fieldwork only facilitated me to gain some knowledge about method and technique of data collection, but to know more in detail about the Thadou, I in course of third chapter having title profile of Thadou put my best effort and highlighted origin, migration, settlement as well as traditional social structure of the tribal community. I found written study materials on origin of Thadou-Kuki are very rare. Oral tradition is major source of data about their origin and other allied activities. I found from the earliest record of Thadou-Kuki origin of McCulloch (1859) to

William Shaw (1929), which reflect enormous confusion as well interesting aspects about the Thadou, who are also known as new Kuki and earlier lived in Lushai and Chin Hills. I also observed and understood Thadou's migration from Chin Hills was also noted by different colonial administrators such as Mackenzie, Johnstone, Dun, Brown, Lehman, Pemberton, Mc.Culloch, Shakespeare, Shaw and others. At present, Thadou are found in all districts of Manipur but they are more concentrated in three districts: Senapati, Chandel and Churachandpur. They are dominant tribe in three sub-division under Senapati district- Kangpokpi, Saitu and Saikul. In Churachandpur and Chandel, they are dominant inhabitant. Mere numerical strength of the tribe does not help them to avail necessary benefit and tribal related programme announced by both centre and state from time to time. Plight of them in structural sense remained as usual and even aggravated over historical antecedents.

Nature and structure of Thadou plight is further explored and analysed in fourth chapter, wherein I highlighted economic profile of Thadou. For them I found agriculture was and is the principal occupation. They practice shifting and settled cultivation. Those living in hill area follow traditional *jhum* cultivation, whereas those living in nearly sub-urban area do adhere to both type of cultivation. Indeed three forms of shifting cultivation are practiced among the Thadou-Kuki of Manipur: *Loupi (Loulén)*, *Changlei* and *Joulei*. Wet rice cultivation is another important agricultural activity of them today. Most household uses power tiller and tractor than bullock cart. Land is irrigated by letting water flow from nearby irrigation canal. Pesticides, weedicides and fertilizers are used to make harvest more productive. Handicraft and domestication of animal is also source of secondary economic activity which is mostly done along with agriculture. Besides

agriculture they are now engaged in different kinds of occupation either as wage labour (2.21%), private job (2.36%), government job (4.51%), business (3.44%) etc. which comes under the third tertiary sector. With all these kinds of activities and income source, most of the Thadou have remained beyond poverty and backwardness till now.

Problem of Thadou does not end in economy and occupation. Rather their problems get surmounted in other sphere of life too. Hence in chapter five, I intended to study and find out education profile of Thadou. In fact before formal education was introduced among the Thadou-Kuki, they had their traditional form of informal education which centered on family and youth dormitory. Family played important role in children education and socialisation. With advent of British and subsequent introduction of formal education in hills, the traditional *Som* system of informal education almost lost its importance. But most Thadou, after getting English education through spread of Christian missionaries, are yet to get proper kind of job and placement. Therefore problem of education is still haunting them as most of them are mere literate only.

In process of analysing socio-cultural milieu of Thadou in six chapter, I observed the Thadou society is patriarchal, patrilocal, and patrilineal where rule of primogeniture is strictly followed. Monogamy, cross cousin marriage, sororate, levirate, marriage by elopement, marriage by negotiation, bride price is important aspects of their marriage. Divorce rarely occurs and widow and widower remarriage is permitted in their society. Kinship of them is classificatory. They recognise each other by usage of classificatory terms. Thadou society is composed of as many as 31 clans. These clans are further composed of a number of sub-clans or lineages. Institution of *Tucha* and *Becha* play very important role in Thadou society. *Tucha* are relatives established through marriage

alliance. When a man marries he earns relationship of his children and becomes the Tute or Tuchas of his in-laws. Becha on the other hand are those male relatives chosen by a man who are bestowed with full power and authority of his house. Tucha executes entire work connected with social function of family under guidance of Becha. Becha is the spokesman of the family. They have their own traditional dress called *ponsil* (shawl) for men and *ponve* (wrap round) for women which are weaved by themselves with different designs and colours. Their traditional musical instruments consist of *Dah*, *Khong*, *Lhemlhei*, *Pengkul (Sumkon)*, *Goshem*, *Theile*, *Pheiphit*, *Selangdah* etc. which are used separately for different songs and dances. They have variety of traditional folk songs based on different themes viz., *Lapi*, *Lakoila*, *Khunsumla*, *Joldeila*, *La chom la*, *Lamla*, *Moulhahla*, *Salula*, *Sa-ai la*, *Chang-ai la*, *Lamselkaila*, *Khongchoi la*, *Haan la*, *Hat la*, *Thi la* etc. which are sang on different occasions and festivals. They practice folk dance too.

Apart from this they during recent time perform traditional life cycle ceremonies related to birth, marriage and death. Certain ceremonies like *naodopan* (feast prepared to give gratitude to those who help in child delivery), *naominsah* (naming ceremony), *naopui* (ceremony performed in the Church), *moudoh* (asking the bride hand in marriage), *gollhah* (sending off ceremony of the bride), *moulop* (actual marriage in the Church), *kijammang* (marriage by elopement), *mouman* (bride price), *kituineh* (ceremony performed by the bride's family after one week), *kosa* (funeral rites), *longman* (death price). Many of these ceremonies retain manifestation of their traditional primitive form, although in accordance with Christian faith. Though Thadou socio-cultural

manifestations are colourful and gorgeous, those are yet to be promoted neither by state nor centre.

From the above it is vividly realised that Thadou in entirety has remained much beyond growth, development and prosperity long after attainment of India's independence. Hence I enlist major finding of the study as follows:

### **Observation and Finding of the Study**

- 1) Thadou is a distinct tribal community of Kuki origin, but its present micro identity is at stake.
- 2) Principal occupation of Thadou is agriculture as it still follows shifting and settled cultivation. Former is pattaless and latter is having patta.
- 3) Land availability is scarce but almost every household owns a piece of cultivable land- wet or dry.
- 4) Thadou works hard to generate income from other sources like handicraft and domestication of animals.
- 5) Some Thadou are also daily wage labour, work in private and government sector and very few of them do petty- business.
- 6) Family income of most Thadou households is insufficient and below poverty line.
- 7) Thadou male literacy rate is high than female literacy rate.

- 8) Most Thadou villages do not have nearby educational institution and therefore they depend upon neighbouring village school/college situated more than 5-30 km of distance.
- 9) Poverty, early marriage and non-availability of good institution for higher study cause drop out at higher secondary and high school level as compared to primary level.
- 10) Nuclear family is more than joint family having strong bond tie.
- 11) Marriage by elopement is common than marriage in Church.
- 12) Majority of present Thadou are Christian, while some still follow Judaism.
- 13) Traditional ceremonies relating to birth, marriage and death are now in accordance with Christian faith.
- 14) Not overt myth change, but covert exclusion and impoverishment makes Thadou to become further weak and marginalised in hand of state machinery.

### **Conclusion**

Thadou study-be anthropological or sociological-is very useful which generated enormous data to understand genesis of problem of a tribal community, inhabiting in a relatively less known and undeveloped district Senapati in Manipur state. Historiography of the tribe, observed, analysed and understood in six different chapters except conclusion, reveals over all condition of Thadou has not yet changed to a desirable extent. What is being often told about the tribe having everything with it is rather a concocted myth. The tribe having good number is finding great difficulty at every moment of its life. Mere spread of Christian missionary and attainment of just education

have not helped them too. People of the community still keep on fighting to have minimum right to live in peace. Discrimination or prejudicial state apparatus, joined hand with governing machineries, does not provide or ensure schemes, policies and programmes of tribal development. Thadou living in remote hill area are comparatively backward in terms of health, education, economy, living standard and other necessary amenities to life compared to their fellow in peripheral or sub-urban areas. However, in spite of differences, greater population of Thadou both in peripheral and hill area are still mostly dependent on agriculture for their subsistence. It can be concluded that Thadou in Manipur are socially, economically and educationally backward. Most important and basic or civic amenities like drinking water supply, marketing centre, transport and communication, health and education are lacking in their villages. Hence in name of inclusion they are deliberately excluded from mainstream or hegemonic state.

### **Implication of the study**

In combining and combating these burning vis-à-vis threat posing issues mentioned above, one may not have difficulty to understand the Thadou are alarmingly at cross road of present-contemporary society. To adequately reflect upon their problem and to do minimum possible for their life, career and peaceful existence, however, Thadou village in remote area need further investigation and careful observation. By identification of problem of study and undertaking intensive fieldwork in Thadou inhabited villages, cause of gap or weakness in earlier study can be addressed to certain extent. Further concept, approach, method and theory used in this study may amply help scholar, administrator



and policy-maker to adopt an alternative mechanism and develop future prospect of tribal study in a more rigorous manner with different yardstick that Thadou requires like any other community.