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INTRODUCTION

The excessive concentration of power at the state level is one of the important factors causing frustration and discontent at the various regional and local levels of the state. The literal meaning of decentralisation is to transform by transferring functions from the Central Government to local centres. Democratic decentralisation is defined as the process of minimisation of decision-making at the apex of the administrative hierarchy, that is at the highest or central point of authority. Decentralisation allows maximisation of the delegation of responsibility and authority in the making of decisions at the local level.

The basic purpose of democracy has not been achieved because of bottlenecks in administration and the habitual attitudes and constraints of the administrators at the central level. The people at the local level are usually deprived of the benefits, social and economic, even though they are entitled in a democracy.

The increasing expectations of the people, which are natural in a democratic set-up, committed to the social welfare ideology, especially economic, development impose or larger responsibility on the administration. The decentralised administration with people participation can ensure speed us and more effective policies. Decentralised democracy as Panchayati Raj in India confers on the people the authority to manage their own affairs.
The Government of a state is concerned with Public Administration. Public Administration is concerned with the administrative affairs of the state. But it is not practically possible for the Government of a state alone to perform these functions well. Only one Government at the center of a state cannot carry out these functions. Even in the history, we found that a monarch carried out the administrative works for his subjects through various offices established throughout his country. By that time, the king may be all-powerful, as in monarchy. But now in Democracy, we want the power decentralised at the local or field level for the total interests of the people. We are not aiming at decentralisation for the control and the integrity of the whole state, but for the interest of the whole masses. Thus, we must know the distinction between the local Government and local self-Government.

Democratic decentralisation in simple terms, means “free popular management of local affairs”. Its ingredients are—

(i) existence of authorities at various levels, each closer to the ultimate sovereign that is the people;
(ii) allocation of sphere of activities to these authorities;
(iii) Democratic composition of these authorities, the local bodies;
(iv) democratic working of these authorities;
(v) autonomy to these authorities in the allotted sphere, limited only by the supervision of democratic authorities at the higher level.

Democratic decentralisation is very much essential for the growth and success of the representative Government. John Stuart Mill even felt the
need of local Government institutions on various grounds. The principle of division of labour is to be adopted to share the aggregate duties of the Government between the central authority and local authorities. Political education could be easily given to the local and rural people through the process of democratic decentralisation. The political maxim that "those who have any interest in common may best manage their own affairs by themselves", could be realised through democratic decentralisation, that is, through Panchayati Raj institutions. We are concerned with democratic decentralised institutions in the local level that help in bringing up the real building of democracy in the larger social level. Political development is an aspect of the multi-dimensional process of social change. Panchayati Raj brings changes in the society.

The basic purpose of democracy has not been achieved because of bottlenecks in administration and the habitual attitudes and constraints of the administrators. The people at the local level are usually deprived of the benefits, social and economic even though they are entitled in a democracy.

The increasing expectations of the people, which are quite natural in a democratic set-up committed to the social welfare ideology, especially economic development impose a larger responsibility on the administration. The decentralisation administration with people's participation can ensure speedier and more effective policies. Decentralised democracy or Panchayati Raj in India confers on the rural people the authority to manage their own affairs.
Local government is that part of the Government of dealing mainly with local affairs, administered by authorities subordinate to the State Government, but elected independently of the state authorities by qualified residents. Local self-government is a variant of local government. But the former is important for its emphasis upon the freedom of locality to decide and act. Besides, there is more than a technical importance in the difference between the two terms, because they are related to the distinction, sometimes drawn between de-concentration and decentralisation. By concentration, it is meant that for the convenience of a congested administration on the spot, certain functions are given to the local authorities for administration but still administered through officials appointed by and responsible to the centre. Decentralisation represents local government in areas where the authority to decide has been devoted to a council of locally elected persons acting in their discretion with officials they themselves freely appoint and discipline.

Thus, we can conclude that local self-government is the government in which local bodies are elected by the local residents on the basis of universal adult franchise.

The local self-government institutions are known by different names. In India, the popular term is Panchayati institution, in England, local authorities; in other places local government. According to Article 40 of the Constitution of India, the state shall take steps to organise village Panchayats and endow them with such powers and authority as may be necessary to enable them to function as units of self-Govt., Local Government, that is to say, the constitution and powers of Municipal Corporations improvement
trusts, district Boards, mining settlement authorities and other local authorities for the purpose of Local-self-Government or Village Administration state subject as per Seventh Schedule. List II, State List, Entry No.5, of the Constitution of India. In view of these facts the author prefers to use the term Local-Self-Government. The term is used to denote the Local-Self-Government Institutions, both urban and rural. The urban institutions are Corporations, Municipalities, Town Committees etc. The rural institutions are Panchayats, Gaon Panchayats, Gaon Sabhas etc. In Manipur, local self-government is playing an important role.

Manipur is an isolated hill girt state in the North-Eastern corner of India. It extends from 93.03° to 94.78° East Longitude and 28.83° to 25.68° North Latitude. Manipur is a small, beautiful paradise on the Earth. Pandit Jawaharlal Nehru described it as “the Switzerland of India” and “A jewel of India”. Imphal is the capital of Manipur.

The total area of Manipur is 22,327 sq. kms. About 90 percent of the total areas consist of hill inhabited by different tribes. The area covered by the Gram Panchayats is 2196 sq. kms.

The State Government of Manipur cannot control such a vast area. So, the local self-government looks after its own problems through different institutions.

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structures like Gram Panchayat, Panchayati Samitis, Nagar Panchayats, Municipalities, Town Committees . . .

Characteristics of Local-Self-Government

1. Local self-government owes to the concerned State Government. It is a corporate body with legal powers and functions, with a common seal without which legal many a formal act of the corporation is not legal.

2. A local self-government is governmental in character. It is elected by the residents of the locality on the basis of adult franchise.

3. Local self-government deals with local problems. e.g. Imphal Municipality deals with the problems of the municipal areas of Imphal; Kolkata Corporation with the problems of the city of Kolkata. But the problems are of peculiar concern of the locality, such as water supply, sanitation, maintenance of roads and parks, supply of electric energy, supply of seeds and artificial manures for agriculture etc. only for the benefit of concerned local people.

4. Local self-government has the right to determine its own budget, to levy and collect taxes for local purposes.

5. Local administration is financed substantially by the inhabitants of the locality. It is wholly or mainly dependent on grant-in-aid. Local self-government has limited financial resources.

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3 Rao, V.V. & Hazarika, Niru, Government in Andra Local-Self (1980), pp.10-13
6. The work of local self-government is amateur i.e. most of the work is done by non-professional people and the work is quite casual.

7. The work of local self-government is largely personal because there is red-tapism. Most of the works are done by personal discussion.

8. In local self-government, the distinction between government policies and administration are largely absent, particularly in Panchayats. Panchayats are pre-eminently domain of the generalist as the State Government is the domain of the specialist.

9. Local self-government has only derivative authority. The powers and functions of the local authorities are determined by the State Legislature, which may alter them at any time. Therefore, local authorities are not really independent.

10. The three organs of the government, legislative, executive and judiciary are not clearly defined, demarcated in local self-government. The functions of local self-government are executive in nature. The . . . Panchayats at the village level perform ad-judicatory functions. They try petty cases, civil and criminal. It has also some law-making powers, which is a sense of delegated legislation.

11. There is much popular control in local self-government. Since the local authorities are in close contact with the people, local administration, confirms to current standards of public opinion.

12. Local self-government is essentially the government of a small scale but the State Government is a large-scale enterprise in terms of total revenue, expenditure and employment.
13. Lastly in terms of numbers, the number of local authorities is infinitely greater than the State Government. In Manipur, at present, there are 166 Gram Panchayats, 42 Nagar Panchayats, 9 Panchayat Samities. After the 5th General Elections to Gram Panchayats in 1991 in Manipur, three valley districts – Imphal, Thoubal and Bishenpur, excluding the areas which fall within Municipalities, Town Committees and other notified areas were covered by Panchayati Raj system. Three Zilla Parishads on each in the three valley districts have been established. The Manipur Panchayati Raj Act, 1994 (Act No. 26 of 1994), published on the 23rd April, 1994 provided a two-tier Panchayati Raj system i.e. village levels (Gram Panchayat) and District Levels (Zilla Parishad). According to this Act, there are four Zilla Parishads in four districts i.e. Thoubal, Bishenpur, Imphal East and Imphal West.

Literature from Panchayati Raj Office (Directorate): According to 1985, the 5th Panchayat election, the numbers of Panchayats, Panchayat Samities and Nyaya Panchayats was fixed (165, 8 and 94). Under U.P. Act 1947 in 1960, the number of Gram Panchayats was 107 and Panchayat Samities and the number of Blocks were 6. In 1964, it was 227 Gram Panchayats and 44 Nyaya Panchayats and 6 Panchayat Samities and in 1970, it was 221 Gram Panchayats, 44 Nyaya Panchayats and 8 Panchayat Samities.

At three districts, Imphal, Thoubal and Bishenpur, three Zilla Parishads were established.

The Manipur Panchayati Raj Act, 1994 (Act No.26 of 1994). There are four Zilla Parishads in four districts,

- Imphal East
- Imphal West
- Thoubal
- Bishenpur

An Indian Constitution Article 243 B(2), there will be no Panchayat Samiti in Manipur in Zilla Parishad established in each four valley districts because of Article 243 B(2) of the Indian Constitution that “Panchayat at the intermediate level may not be constituted in a state having a population not exceeding twenty lakhs”.

Value of Local Government

One of the virtues inherent in local government is the easy intimacy and ready access to local government officials,⁴ means if any citizen of Manipur wants to see a local government officer, can talk in the office or at home at any time. There is no restriction to the citizen and express everything in front of the officer.

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⁴ Rao, V.V., A Hundred years of Local Self-Government in Assam (1963), p.5.
The second value of it is that local problems are simple and manageable.\(^5\) It means that the work of the local authorities are simple, there is no need for inspectors to inspect; no need for multiple signature and no need for double entries, especially Panchayats have been doing such works so far.

The third value is that all the members of local government in Manipur are well acquainted with local problems.\(^6\) So they can fulfill the satisfaction of the local people, especially in the field of agriculture, which can be seen from the production crops that have increased than there was no local self-government (Decentralized form of Government).

The fourth value of local government is to follow the general rules of uniformity though it had plenty of scope for the modification of rules and regulations. For the suit of local people, diversity is else permitted in local government.

The fifth value of local government of Manipur is to avoid the impersonal control of the State Government.\(^7\) The local government facilities direct, personal, intimate, informal; face to face contact between its official and citizen.

The sixth value of local government is to encourage as many citizens as possible to take interest in its activities and problems.\(^8\) Such opportunities

\(^{5}\) Ibid.  
\(^{6}\) Ibid  
\(^{7}\) Ibid  
\(^{8}\) Ibid
could not find much in the State Government. If there is such local self-government, the state will take practical political education of the citizens; the business of the government will be left in the hands of appointed officials. The State will be highly centralised administration. A "New Despotism" comes into existence. In the new Despotism, the ministers by down certain principles and details are worked out by the civil servant. In such kind of government, it is not possible to avoid . . . because executive power is in the hands of the civil servant. So our local government should be strong system of self-government.⁹

Defects of Local Self-Government

One of the defects of local self-government is that it breeds localism; it narrows the outlook of the people. e. g. a Town Committee under the Manipur Municipalities Act 1975 has many wards; the commissioner of a particular ward usually follows what the people of his ward advise him.; particularly, he looks after the problems of his ward only. Other commissioners also act similarly.

There are not cases where a ward of the Municipality or the Town Committee is provided with all the facilities, such as, water for drinking, library, club, park, electrification, playground etc while another ward is not provided even with an electric tube-bulb. Very frequently, the commissioners quarrel amongst themselves over the work-distribution for other words. Thus, it becomes difficult for them to think for the common good and join the national main stream both in policy and programme. The

⁹ ibid.
narrow outlook and localism, so breed, may be ultimately led to disunity and disintegration of a vast state like India.

Secondly, local self-government officials are generally without second knowledge of administration. At the village level, the members of the Panchayats are laymen; the Nyaya Panchayat Courts are presided over by such persons. Very frequently, these courts try and decide cases not in the ways laid down in the statute passed by the State Government. Even the Pramukh at the Block level are sometimes found to have no knowledge of administration. The concerned Block Development Officers use them as rubber stamps in policy-making and work implementation. The reason behind this state of affairs is that local self-government cannot attract trained and professional politicians, especially at the lower level.

Despite these defects, local self-government has much practical value in a democratic state. It can be said that local self-government which is known as "grass-roots democracy form a vital element of democracy for the modern state. It can also be said that democracy on the national scale can function in a healthy manner only if it is supported and nourished by democratic self-government. So, inaugurating the first Local Self-Government Ministers' Conference (India)in 1948, our first late Prime Minister, Jawaharlal Nehru said, "Local self-government is and must be the basis of any true system of democracy. We have to get rather into the habit of thinking of democracy at the top or may not be a success unless you build on the foundation from below". 
Democracy and Local Government

There are as many definitions of democracy as there are political thinkers. But the popular definition of it is "Government of the people, by the people, for the people" (Abraham Lincoln). It is a way of life based on equality and fraternity. In a truly democratic state, every individual must feel that for the well-being of the state, love one another and respect another's right as his/her own right.

There are two types of democracy, Direct and Indirect. Direct democracy was applied in small state, small in both population and area e.g. Greek City. In such state local self-government is hardly needed.

Direct Democracy is not practicable in such a vast country like India. Manipur also follows indirect democracy, as she is one of the states of India. Manipur is densely populated area more than two millions of people exist in such small area. So, it is not possible to assemble all the people of Manipur at a time, at a particular place. The Manipur Legislative Assembly at Imphal cannot take up every matter for local development. Decentralisation on a democratic basis becomes indispensable. Such decentralisation can be best achieved if it is based on sound system of local self-government.

The local self-government provides political education to the citizen of Manipur. It also enables a citizen to know what is idealistic and what is practicable. It also teaches the citizens of Manipur how to use power and give practical policies. In short, local self-government of Manipur is the
training ground of democracy, without it the state of Manipur could not function freely.

In Manipur, some people have learnt the idea of democracy by organising clubs, society, organisations etc. They have admired the idea of democracy through their experience of elections to the Manipur Legislative Assembly.

Local self-government of Manipur had done various things for the benefit of the local community. Such works done by the local self-government in Manipur is a practical guide for the proper functioning of the local government in the future. From such works, we can see the real nature of democracy.

Local self-government of Manipur becomes more democratic when Manipur got statehood in 1972. Local self-government of Manipur had been developing with a democratic tone since the State Government was not democratic earlier. "The village elders assembled in the village Mandap (a big house in front of the temple) or at the house of the village headman and decided petty cases of the villages".\textsuperscript{10} The system of village courts in Pre-British Manipur had a great similarity with the system . . . that existed in Assam.\textsuperscript{11} After the establishment of the sovereign, secular, democratic republic India, restrictions were being imposed on local authorities in Manipur. The stabilisation and extension of local self-government is not possible without the active participation of citizens and political education.

\textsuperscript{10} Ibid p. 6.
\textsuperscript{11} Ibid
Local self-government of Manipur does not depend much on the State Government for their finances. They look out for grant -in-aid from the State Government for the training of elected members, construction of bridges, repairing of roads, water supply etc. The local self-government lays directly or indirectly a positive role in the creation of democratic climate in the State Government but it is enough to consider it as the foundation of democracy.  

Local self-government may not reflect the public will. It is oligarchic, if powers are concentrated in the hands of village headman. In some countries local government acts like a brake in the process of democratisation. But in Manipur, the local self-government is not oligarchic. The village elects headman like Pradhans and Pramukhs, Adhyaksha (for Zilla Parishad), they did not exercise their power for their own sake. They did for the welfare of their people.

It must be noted that there may be a viewpoint that the two terms self-government and democracy are contradictory. Democracy creates everywhere a social whole, a community which is harmonious subject to law. It avoids any atomisation. On the other hand, local self-government brings into existence, differentiation, individualisation and separation. It brings into existence a great number of local representative institutions within a national representative system. It generates the struggle for power.

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between the local and central Governments and struggle for cultural, economic and linguistic regionalism. Thus local government imparts instruction how to defend local interests and promote parochialism.\textsuperscript{14} Panchayati Raj in Manipur brought into existence localism and conflict between Panchayat and the State Government.

Thus, as democracy moves towards humanism and universalism, local authorities move towards particularism. More democratic state like Manipur has less chance for local self-government development. Centralisation, is a natural phenomenon in a democracy. Decentralisation is non-democratic. Democratisation of the state brings into existence self-government for all. So, local self-government is superfluous and devoid of any logical basis. National election, based on adult franchise, constitute a guarantee of the representative regimes and there is no need for its repletion at the local level.

Local self-government of Manipur has never been democratic in the modern sense of the term. It simply ensures the safety of the individual. It provides certain essential services to him such as water supply, light and communications etc. It depends on local privileges. It did very little about the freedoms of the individual.

Whatever may be the viewpoint we can say that in a true democratic state, there must be a second system of local self-government. According to Bryce, local self-government is the best school of democracy and the best guarantee of its success is the practice of self-government.

Political Parties & Local Self-Government

Eminent men like Jay Prakash Narain were of the view that "party politics should not enter into local authority, particularly Panchayat". There are others of course who advocate the entry of the national parties into the arena of local government. As local self-government is based on democratic decentralisation, the aim of it is to meet the peculiar local needs of different far off places. On this basis, we need for the successful working of democracy in a vast country like India. It consists of thousands of villages inhabited by millions of illiterate villagers; and it also consists of cities and towns where millions of homeless, path-dwellers are roaming for livelihood. These villages, cities and towns have varied needs and problems of their own. Sometimes, the needs and problems are so local that they can be best solved and met by their local institutions like Panchayats, Panchayat Samities, Zilla Parishads, Municipalities, Corporations Town Committees etc. Under these circumstances, practical approach is strongly needed. The government on the basis of party politics may have baneful effect on these real needs Modern government is the majority rule. But local self-government is designed to solve the practical problems without the question of majority principle of party politics.

It may be mentioned in connection with the system without political parties that the Sarvodaya School also preaches a system of public administration without political parties. But it does not rule out governmental setup at the early stage towards this goal. It maintains that there should be organized self-government and self-regulated communities.
on party-less basis. This pattern comes close to the ancient Greek States, where the qualified citizens had directly conducted important public affairs.

Further, political parties are national and programmes are also national in character. The argument is that let the political parties be concerned with things national and local-self government is left with the local affairs.

Local government is mainly concerned with the administration of certain services.

Political parties cannot be given up in modern democracy. As our government runs through our elected representatives, political parties with their fixed programmes are the most important for successful working of modern democracy. Party-politics interferes in our modern local self-government, both rural and urban. The State Government in India, as in other countries, passes necessary acts on local self-government. This state of affairs brings political parties into play in our modern local self-government. It is known to all of us that these days political parties in Manipur are canvassing votes for the candidates supported by the parties at the elections even at the level of Panchayats, Town Committees, District Councils etc.

But it should be noted that local self-government should not be controlled by the State Government while functioning. These institutions should be designed to solve the practical needs of peculiar local characteristics. It should be allowed to function freely as far as possible,
which will help in keeping the unity of India and bringing social and economic justice to the masses.

Sarvodaya is a legacy by Mahatma Gandhi, after his death, Archarya Vinoba Bhave becomes its chief exponent; these days Jay Prakash Narain is the chief exponent.

The meaning of the concept of political development given by Lucian Pye bears here characteristics - equality, capacity and differentiation. We are to study and examine whether the decentralised democratic institutions in Manipur could bring in the question of equality, capacity and differentiation. As we are aware of the fact that political development involves mass political participation and popular involvement in political activities, the Pancnayati Raj institutions in Manipur are to be examined whether the institutions are really popular and capable of functioning because of people's political participation. Establishment and functioning of the decentralised democratic institutions whether in the rural areas in the urban area, really make the society move towards some social and political goal, thus shaping the society for political development.

Political development has been interpreted by so many writers in so many ways. We are concerned with the interpretation of the political development as a result of mass mobilisation, and political participation. Democratic decentralisation will give the people the chance for mass mobilisation and political participation.
In order to mark the degree of achievement in a political system it is essential to find out characteristic of equality, capacity and differentiation.

Leonard Binder described political development as consisting of

(i) Identity,
(ii) Participation,
(iii) Distribution,
(iv) Penetration.

We will try to find out how democratic decentralisation includes all these features in Manipur State.

And Huntington's emphasis on institutionalisations as the preface to political development could easily be related to democratic decentralisation.

Lucian W. Pye has given ten connotations of Political developments. One of the connotations signifying development of democracy is related to democratic decentralisation in the state thereby shaping for local democratic institutions is simply applicable in the content of the study of Panchayati Institutions of Imphal District steps for political development.

Decentralised democracy or Panchayati Raj in India confers on the rural people the authority to manage their own affairs. Local participation in the management of affairs of the locals Government makes the local people conscious of their position and democratic status in the society. This consciousness is the first major ingredient of political development in the society. The case of political developments integrally connected with the building of democracy and inculcating of the values of a democratic order in
the minds of the local people. The inculcation of the values will help them to participate in the local affairs. It brings political development. And political development to take place, it can only be within the context of the multi-dimensional process of social change.

Before the British Period, Monarchy was the form of Government in Manipur. The State's works in the field of social, economic and military were covered by the "Lalup" system. The earlier Meitei population was divided into Panna. Each Panna consisted of a number of families and tribes. Thus, there was a tinge of decentralization.

Of course, this Lalup system was abolished by Sir Churachand Maharaja.

The real process of decentralisation started in Manipur during the British period. The valley had a Panchayati Court. This court tried civil suits in which the subject matter of dispute did not exceed Rs.50/- and also criminal offences of certain degree, i.e. simple hurt, assault, trespass, adultery and minor thefts. The names of four circles were given below:-

1. Town Panchayat,
2. Rural Panchayat,
3. Mahamadan Panchayat and
4. Choukidari system.

Besides the Panchayats, there were three higher courts at the capital viz;

1. Pacha,
2. Military Court and

3. Cheirap, which was the highest court of Manipur.

In 1902-1903 there were eight rural panchayats, the member was raised to fourteen panchayats. They were wound up in the year 1955.

Gram Panchayat has been functioning since 1960 under a borrowed law, viz. the Untied Province Panchayati Raj Act, 1947.

Under the provision of the Manipur Panchayati Raj Act 1975, there were 166 Gram Panchayats, 9 Panchayat Samities and 42 Nyaya Panchayats. On 23rd April, 1994, the Manipur Panchayati Raj Act, 1994 (Act. No.26 of 1994) was passed. Under this act, the first election was held on 31st January, 1997. It has two-tier system i.e. gram Panchayat (Village level) and Zilla Parishad (district level).

Before 1915, there was no Municipal Board. In 1915, the Imphal Town Committee was established consisting of five members – the Political Agent, the Civil Engineer and Civil Surgeon, one businessman and one representative from Babupara. Thus the Town Committee consisted of three officers and two non-officials. All of them were nominated by the Chief Commissioner of Assam. The Committee continued to exist till 1956.

The Chairman of the Imphal Town Committee was at first the Political agent upto 1947. In 1948 the Minister for Local Self Government of the State Council was the Chairman of the Town Committee. After merger of the Manipur with the Indian Union in 1949, the Chief Secretary of the Manipur State Government was the ex-officio President till 1956.
The Assam Municipal Act 1923 was extended to the Union Territory of Manipur and a Municipal Board was established, covering an area of 1.2 square miles. On 9th March, 1956, the Municipal Board recommended the extension of the jurisdiction of the board.

The members of the Municipal Board are designated as Commissioner. If any ward failed to elect the Commissioner, the vacancy was filled up by nomination by the State Govt. The term of office of the Commissioner was at first three years. Under the Act of 1974 the term was fixed at four years.

Earlier the Assam Municipal Act 1956 was in force in Manipur (then Union Territory). Then the Manipur Municipalities Act 1975 was passed. Under this Act there were eight Municipalities in Manipur i.e.

1. Imphal Municipality
2. Jiribam Municipality
3. Thoubal Municipality
4. Kakching Municipality
5. Moirang Municipality
6. Nambol Municipality and
7. Churachandpur Municipality

The Manipur Municipalities Act 1994 was passed on 8th July, 1994. Under this Act, there are 10(ten) Municipal Councils, 18 (eighteen Nagar Panchayats and 1(one) small Town Committee in Manipur.

Democratic decentralisation has been in process in Manipur and so many Acts have been in application for making decentralisation a reality in

The Imphal East District came into being, bifurcating of the then administrative Unit of the Imphal east Sub-Divison from the Imphal District and this District fulfilled the long cherished hopes and the demand of the Imphal East people for better governance and development. The District covers both Urban and Rural areas – Urban area covers 19.08 sq.kms and Rural area covers 155.80 sq. kms and the total population is 3,30460 – 1,68,125 Males and 1,62,335 Females (1991 Census).

The Urban population is 75,816 and Rural population is 2,58,44.the administrative Headquarters of the District is at Porompat. The District has altogether 50 (fifty) Panchayats and one Zilla Parishad. It has also two Municipal Councils – The Imphal East Municipal Council and Jiribam Municipal Council. There are also two Nagar Panchayats – Andro Nagar Panchayat and Lamrai Nagar Panchayat which need to be studied for the present proposed work.