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CHAPTER I

INTRODUCTION

Geographical and historical background of Manipur:

Manipur is a small state in north-eastern region of India, bordering Myanmar on the east, Nagaland on the north, Cachar District of Assam on the West and Mizoram on the south. This small state occupies an important position from the strategic point of view. This state with rows of hills and beautiful valley in the centre, is the abode of natural beauty and splendour. Manipur lies between 23°33'N to 25°68'N latitude and 93°03' E to 94°78'E longitude with an area of 22,327 sq.km., of which only 2.238 sq.km. about 1/10th of the whole area is covered by the valley and surrounding hills cover 9/10th of the total area, having about 20,089 sq.km. Out of the nine districts of Manipur, 4 (four) districts - (a) Imphal West (b) Imphal East (c) Bishenpur and (d) Thoubal are in the valley which is the area of present study. Remaining five districts - (a) Senapati (b) Ukhrul (c) Tamenglong (d) Churachandpur and (e) Chandel are in the hills. Manipur was a princely state upto 15th October, 1949, when it merged in the Indian Union and become a part "C" state and then a Union territory until it became a full fledged state of India on the 21st January, 1972. (Administrative Report, Government of Manipur, 1981).

The formal school system in Manipur was started from 1885 when Col. Johnstone established an English Middle School. (Sir. James Johnstone, 1896, P.144). The two primary schools started by Captain Gordon during 1835-1844 and by W.F. Nuthan in 1872, closed down very soon due to apathy of the people (Brown R. 1874, P-2). People did not send their children to these two schools and could not survive due to low attendance. Upto 1901 Johnstone M.E. School was the only middle English School in the state and there were 17
Primary Schools. In 1921-22 there were 1 (one) high School, 3 (three) middle schools and 97 (ninetyseven) Primary Schools (Singh Mangoljao Th. 1967, P. 43). In this way the progress of formal school was very slow. People did not take any interest in Adult Education. Adult Education in the form of informal way based on custom, tradition and convention prevailed in Manipuri society. Table No. 1 shows literacy rate and number of literates of Manipur from the year 1901 to 1941.

Table No. 1 :- Rate of literacy of Manipur from 1901 to 1941.

<table>
<thead>
<tr>
<th>Year</th>
<th>Population in lakhs</th>
<th>Number of literates</th>
<th>Rate of literacy (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1901</td>
<td>2.84</td>
<td>2,658</td>
<td>0.9</td>
</tr>
<tr>
<td>1911</td>
<td>3.46</td>
<td>7,106</td>
<td>2.1</td>
</tr>
<tr>
<td>1921</td>
<td>3.84</td>
<td>11,520</td>
<td>3.0</td>
</tr>
<tr>
<td>1931</td>
<td>4.45</td>
<td>14,705</td>
<td>3.3</td>
</tr>
<tr>
<td>1941</td>
<td>5.12</td>
<td>25,603</td>
<td>5.0</td>
</tr>
</tbody>
</table>


The literacy rate of Manipur of 0.9% in 1901 was below the general literacy rate of India which was 5.35%. Upto 1941, Manipur could not over take the general trend of education in India. In 1941 Literacy rate of India was 16.10%, while that of Manipur was 5.0%.

1.3 Meaning of Adult Education

Adult Education is meant for those adults who could not continue their education during their childhood days due to poverty, illness or some other conditions. The concept of Adult Education has been undergoing several but significant changes over the years. The
word "Adult" has led to multitude of ideas, like age (legal or otherwise), experience, maturity (physical/biological, social, psychological etc.), citizenship with full rights and duties and so on. There is also legal age of adulthood for franchise, marriage, etc. The age for franchise in India is 18 years at present, previously it was 21 years; while legal age for marriage for male is 21 years and for female, it is 18 years. From psychological standpoint adulthood comes after adolescent period i.e. after 19 years. Adulthood starts from 20 years comprising of early, middle age and old age periods. Normally, Adult Education is meant for productive age-group of 15-35 years as per the National Adult Education Programme (NAEP) 1978. By educating adults of this age-group, the socio-economic development of the country can be enhanced. The Constitution of India under Article 45, provides to give free and compulsory primary education to all the children in the age-group of 6-14 years. The idea of Adult Education is based on the following assumptions: (NAEP, 1979, P-1).

a) That, illiteracy is a serious impediment to an individual's growth and to country's socio-economic progress.

b) That, education is not co-terminus with schooling but takes place in most work and life situations.

c) That, learning, working and living are inseparable and each acquires a meaning only when co-related with the others.

d) That, the means by which people are involved in the process of development are at least important as the end, 

e) That, the illiterate and the poor can rise to their own liberation through literacy, dialogue and action.
Thus, adult education is a part-time, own-time and voluntary education under the organised sector, for persons beyond the compulsory school age. And, in the unorganised form, adult education may include.

a) Custom, convention, tradition and belief.

b) Domestic instruction based on the vocation of the parents.

c) Informal education.

d) Out of school education.

In adult education, literacy, functionality and awareness components are emphasised. By educating adults in the productive age-group, the national aims of economic prosperity, health-care, family planning and betterment of the community, leading to the improvement in the quality of life will be achieved. Key concepts of adult education changed under four cycles, viz, basic literacy, civic literacy, functional literacy and developmental literacy. In each of the four cycles, a variety of adult education programmes were developed and implemented in different parts of India under various nomenclatures, viz, Social Education, Farmer's Training and Functional Literacy, and Polyvalent Education, National Adult Education Programme, Mass programme of Functional Literacy and National Literacy Mission, Total Literacy Campaigns, etc. (G.O.I. 1993, P.4). An exhaustive discussion about these concepts will be made in Chapter II.

Under traditional approach to literacy reading, writing and Arithmetic were emphasised along with religious faith by encouraging reading of holy scriptures. In the phase of social education, the life oriented approach continues even today.
From the acquisition of knowledge, the emphasis is on the application of learning, skill to daily living. During the phase of functional literacy, the work-oriented approach dominated in the programme of adult education. The idea of social change approach which made its debut during the phase of National Adult Education Programme, supported by New Education Policy, 1986, and re-affirmed by National Literacy Mission, 1988, made it a national undertaking. Programme of Action, 1992, re-emphasized social change by removing all the disparities with the operationalisation of Total Literacy Campaigns.

DEVELOPMENT OF ADULT EDUCATION IN MANIPUR IN THE PAST:

Manipur state as part and parcel of India, has its success and defeat history regarding adult Education Programme. During pre-independence period, the number of formal institutions like Schools, special schools and Colleges were limited and literacy rates were low. During this period adult education in Manipur was not properly developed as majority of the people of this region were getting their informal education through customs, conventions, rituals, etc. observed by the people from time to time. Some of the important social institutions of great educational values are given below:

1. Leipung-Phamba (for males)
2. Shinaipham Kaba (for girls folk)
3. Khongjom Parva
4. Pana singing
5. Panhei-paorou (Riddles and Proverbs)
6. Wari-lairik taba (for old folk)
7. Professional education based on the family vocation.
8. Festivals, games and sports and Martial Arts.
13.1 Leipung - Phamba:

This was a tradition prevailed among the Manipuri male folk. After long hours of day's, labour and hard work the male folk, generally adolescents and grown ups, spent their leisure time in the evening/night in the forms of talks, discussions, story telling etc. The grown up youths narrated their incidents in life, so that such stories may be a note of warning or example to the younger ones.

During winter season these youths will set fire with the straw and pieces of woods available in the area. Sitting around the fire they will start their day's programme. Sometimes they will cut good jokes or develop fictitious stories as a means to the growth of imagination. Such type of telling stories may continue for days in rotation among themselves. On some other days, there may be discussion on topics of social conditions, job or family condition, human relations, etc. They also try to test ones knowledge while solving Panthei-Paouro (Riddles and Proverbs). In this way, this type of mutual discussions may give knowledge of job or profession, family life, social and political condition etc. Professional knowledge and mutual help among the youths helped economic and social upliftment of society of those days. It was a clear example of informal education in Manipuri society

13.2 Shinalpham Kaba:

This was a tradition among the girl folk of Manipur during early days. This tradition was mainly based on learning of occupation of the girls through the advice and guidance of the senior and skillful girls. Generally the girls adopted the occupation of their mothers at that time in the form of domestic instruction. The girls of the locality gathered at the house of some eminent persons, generally they selected the house of village leaders or
of the nobles. There they worked up to late hours at night. Supper was arranged there and they slept at night in that house. Under this system, the senior and efficient girls taught the junior girls in different trades like spinning yarns from local cotton, weaving clothes of different designs, embroidery, needle works, etc. Senior women also helped them and gave necessary guidance to the young girls. Over and above the learning of various trades, they had interesting talks and discussions on family life, social status, etc. They also narrated among themselves interesting stories, important riddles and proverbs with their solutions, etc. This type of discussion gave information and informal education, which help them much in their family life and style of living. Thus, Shinaipham Kaba was a traditional non-formal education for girls with specific training in different trades. It also paved the way for adult education in an unorganised form.

1.3.3 Khongjom Parva.

It is a style of narrating incidents with the help of a musical drum (Dhulok). This style of singing originated after the incident of Anglo-Manipur War of 1891. It was propounded by Dhobi Leinou, who was formerly a sepoy in the British Army, who fought against the Manipuris and he had witness incidents of various battles at Khongjom. After the defeat of the Khongjom War during April, 1891, Manipur lost her sovereignty. Leinou had witnessed the courage and sacrificing spirit of Manipuri heroes, like, Paona Brajabashi, Yaiskul Lakpa, Chinglen Sana, Heirangkhongja, etc. in the battle. After Khongjom War, he retired from the British Army and temporarily settled at Khongjom. He could not remain silent but sing and praise of those Manipuri soldiers who lost their lives in the battle. He took up the work of a dhobi (Washerian), and while coming back after washing clothes, he narrated the incidents of Khongjom War using his washing tub in the form of a drum. This mode of narrating incidents was appealing to the people and afterwards he was invited to sing on the incidents with musical drum at different places of Manipur. From this mode of narration he was famous under the name of Dhobi Leinou. Now, the theme was not confined to Khongjom War alone, but it has been extended to other themes including many incidents.
of Moirang, Meitei Purans, about the kings of Manipur, etc. From this type of ballad people got adequate information of their traditions and historical facts with interest. This type of narrating incidents can be a source of informal adult education for all groups of people, young and old, male or female. When the learned singers sing about chronicles of the Manipuri kings, people could understand the tradition, customs, historical facts of those days. Along with amusement and recreational means, people received moral lessons and informal type of Education in the form of verbal art.

1.3.4 **Pena Singing**

Pena is a special musical instrument for the Meiteis, with which singing is done. In all important occasions of worshipping of deities of Meiteis, such as in Lai Haroba, Forest and Village deities, etc. this style of singing is used. In some cases, Pena singers are specially invited to sing about the kings of Manipur, incarnations of Khamba and Thoibi, Moirang Kangleiron or of Meitei Purans, etc. In the past, the Pena singers had to sing melodious songs before the kings in early morning in the form of their waking up. Such songs are also sung before the Forest/Village deities during Lai Haroaba in early morning even at present. In certain Loi Villages like Leimaram, Konruk, etc. people use Pena in marriage and sharadha ceremony even. This has made the use of pena popular now-a-days in Manipur in one form or the other.

Pena singers narrated the historical background of Manipur and incidents so beautifully with rhyme and rhythm that people were convinced and thus form part of informal education. In some cases two pena singers cordially narrated the incidents, it is known as Pena-Phaibok (dual singing). Different roles are taken by the two singers and this has made the narration more lively and interesting. Over and above giving of entertainment, such song gave requisite knowledge of the past and in such a way helped in moral guidance and character development of the youths.
13.5 Panthel-Paorou: Riddles and Proverbs:

In olden days there was no formal schoolings and no written curriculum. Education in the informal form continued in passing information from the older generation to the younger generation. At that time Panthel Paorou (Riddles and Proverbs) took an important role. Information was given in the form of thought provoking and knowledge giving riddles and proverbs. Panthel paorou were used in Meitei Purans, Puyas, in the royal court, in love making and in testing knowledge of an individual. In royal court information were generally given in Panthel Paorou in decorative, artistic and literary way. Even awkward incidents are reported before the king under this style. Grown-up youths, express their love and affection to their girl friends under Panthel Paorou. During Leipung Phamba, as stated earlier, the male youths used to test ones intelligence and merit by solving important riddles and proverbs. In this way important social and cultural and religious ideas were given by means of Panthel Paorou. The girl folk also during Sinaipham Kaba, used Panthoi Paorou among themselves. The senior girls or women will help in solving those proverbs and riddles meant for love affairs, social, cultural and religious matters, using their own knowledge.

Khongjom Parba and Pena singers while they narrate Meitei Puyas, Purans and incidents of Meitei kings, used Panthel Paorou. Thus these singers introduce social, traditional and cultural knowledge of different kings or of different times by means of Panthel paorou. Verbal arts took different roles, (a) by giving amusement, (b) by validating culture, (c) by propagating education (d) by maintaining uniformity of the accepted social norms and (e) as instruments of social and cultural change. In olden days panthel paorou played a great role in propagating social, cultural and traditional values. Hence, their educative value cannot be neglected in imparting traditional adult education in Manipur.
13.6  **Wari LairikTabla**

Wari Lairik Tabla is of two kinds (a) Story telling with a pillow and (b) Lairik Haiba Thiba. Under story telling the great epics of the Ramayana and the Mahabharata are done with devotion to the Hindu religion. It is done by one person, during Ratha Jatra, Jhulon, Durga Pujah and other suitable occasions in the form of religious and recreational activities. During hot summer days, Ratha Jatra or Jhulon, people will arrange for Mahabharat Katha. The learned story tellers will select the suitable parva for the occasion. Sometimes, Sampurna Mahabharat Katha is told for 3 or 4 months in a series. Such occasion can attract many people. During the month of Mera (Kartika) and Durga Puja Festival, people will arrange for the Ramayana Katha. They will listen to the epic with great devotion. People, old and young, are benefitted by story telling. Under Lairik-Haiba Thiba, two persons are needed, one will read the sacred book and other one will translate it into Manipuri to understand by the people. It is generally done when commenting "Chaiteinya Charnamitra". "Ram Charita Manas" etc. Generally the old folk listen to Lairik Haiba Thiba. It helped them in deep concentration and in moral development using their leisure time profitably. Hence, Wari-Lairik Tabla are also performing the functions of adult education in the past in Manipur society.

13.7  **Professional education based on the family vocation**

During pre-independence period, vocation of the parents was given to the children of the family. Agriculture was the main occupation of the people. Carpentry, handicraft, Black Smithy, Pottery, Gold Smithy, etc. were other occupations of the male. In most cases, male children helped their father and they adapted to that occupation. For women folk,
spinning yarns from the cotton, weaving clothes of different designs, embroidery and needle works were some of the trades that the girls have learnt from their mothers or senior girls as in "Shineipham Kaba" as mentioned earlier. For agriculture, friends and relatives gave mutual help and co-operation which was known as "Khutlang Shuba". In which friends, helped one person to another in rotation. Wood cutting and fishery were also done by the people of Manipur. The hills of Manipur was full of forest which gave scope for cutting trees for various purposes. The rivers and lakes of Manipur were suitable places for fishing. Loktak, Waithou, Pumlem, Kharungpat, were some of the lakes where fishing was done extensively. As population was not large, the people lived happily in abundance of various articles, but the people was basically poor. The people did not take much interest in formal education. They received informal education from the elders or from certain teachers in an unorganised manner.

1.3.8 Festival, Games and Sports and Martial Arts:

In Manipur society, there was an important place of festivals, games and sports and Martial Arts, in the form of informal education.

a) Seasonal Festivals:

For the Manipuris festivals are the symbols of their culture, social and religious aspirations, which give them recreations and emotional outlets. Such festivals lead them towards better and fuller life. There was a cycle of festivals in Manipur, hardly a month passed without a festival or two. A number of festivals sprang up on account of the fusion of the ancient and modern cultures of the land. Many of the festivals are associated with merry-making and rejoicing like Sankranti,
Vasant Panchami, Holi, Diwali, etc. certain classical dances like Vasanta Ras, Maha Ras, Kunja Ras are also done seasonally. The Meeteis observe "Lai Haraoba" in honour of Village/Forest dieties or dieties of different clans. There are four major "Lai Haraobas" observed by Meeteis, i.e., i) Kanglei Haraoba, ii) Moirang Haraoba, iii) Chakpa Haraoba, and iv) Kakching Haraoba. Many tribes also perform seasonal festivals like Luiira, Yarra, Chumpha (for Tankhul Naga), Gan-Ngai (for Kabui Naga), Kut (for Kukis) etc. They are done at the time of sowing seed, opening of granary, harvest of crops etc. (census of India 1961, Fairs and Festivals, PP 35 - 40). These seasonal festivals give informal education in the form of devotion and cultural heritage so that the custom, tradition and convention can be handed down from older generation the younger generation in an uninterrupted way. Such activities formed an integral part of adult education in the past, even though in an unorganised and perpetuation of the adult education of this category lies in the able guidance of the Village elders.

Most of the festivals in Manipur have religious foundation, Hindus observe these festivals with fasting and great devotion, as in Krishna Astami, Radha Astami, Ram Nabami etc. and certain religious festivals like Holi, Baruni, Shivaratri, Durga Puja etc. are done with pomp and grandeur. Tribal people who are non-christians observe religious festivals of their own like, Lom Kivah (for Thadou), Mangkhap (for Tankhul Naga), etc. before the coming of the Christians. Fusion of cultures of the East and West are seen at present among the tribal people. Cultural and religious ties are fastened among the people by celebrating such festivals.
b) Games and Sports and Martial Arts:

The people of Manipur encouraged indigenous games and sports. In the form of sports, the youth performed Mukna (Manipuri type of Wrestling), country race (both short and distance), High Jump, Broad Jump, Yubi Lakpi (snatching with coconut/Rugby) etc. By observing these sports items, the youths could keep themselves well alert and healthy. Some of the native games were Polo with Pana style, Khong Kangjei (hockey cum wrestling), Kang Shanaba, Likkon Sanaba (Play with cowries), Hiyang Tanaba (Boat race), etc. Among them Polo is internationally recognised. Team spirit and game spirit are aroused by games and sports. The Manipuri youths were well conversant with martial arts (sword and spear), Satjal and Sarit-Sharak (Manipuri type of self-defence similar to Judo and Hip-throw) etc. Before independance such types of games and sports were encouraged by the kings and prizes were awarded publicly on some occasions. To keep the people healthy, knowledge on sanitation, health and hygiene were given. This was also part of informal education. Some teachers founded private institutions for teaching specific skills of sword and spear, satjal, horse riding etc. But general school in the form of formal schooling was rare.

4. FACTORS INFLUENCING IN THE LOW PROGRESS IN ADULT EDUCATION PROCESS:

Manipur being situated at the north-eastern corner of India, could not reach the educational wave for many years during pre-independance period. The slow progress in adult education is due to a number of factors. The following factors can be studied as the causes of slow progress of adult education in Manipur: (a) Socio-cultural (b) Political and (c) Religious.
a) **SOCIO-CULTURAL:**

The Meiteis formed the majority of the population, about 46.5% according to 1941 census. There was Caste system in Manipur society. The Rajkunas or rulers of Manipur enjoyed certain privileges before 1891. The Brahmans also formed another group of high caste. There was Brahma-Sabha headed by the Maharaja of Manipur. The Schedule Caste like Dhobi, Loi, Muchi, Yaithibi, Namsudra, Patni, etc. formed the lowest caste. They stayed in the rural areas of the valley. The Lois and Yaithibis lived in 8 (eight) villages, viz (a) Awang Sekmai (b) Leimaram (c) Leimaram Khunou (d) Kontruk (e) Kwatha, (f) Andro, (g) Phenyeng and (h) Khurkhul. Some yaithibis live at Kakching Khunou area.

The Christians represent the second largest community about 35.8% according to 1941 census. They lived mostly in the hills. There are 29 recognized tribes scattered in different hill districts of Manipur. They have their own dialects, customs and traditions. The Socio-Economic gap between the hill and valley people was quite marked. The valley dwellers had the better chance to develop their economic position faster than the hill people. Quick means of transports and communication and better agricultural production helped much in the economic prosperity to the valley dwellers.

The Muslims formed the third largest group, about 17.4% of the total population. They lived in the valley area in scattered villages, Lilong being the first settled area since 1601 onwards. (R.K. Sanahal, 1985, P.23). Muslims have a strong religious binding.

Some people from Assam, Bengal, the Punjab, etc. formed 0.30% of the whole population (Census Reports 1941). This group of people lived in the town area.

The people of Manipur mostly depend on Agriculture, Dairy Farming, Agro-Based Industries, Weaving, Carpentry, Bamboo and Canework, wood crafts, and blacksmithy. pottery, were some of cottage industries of Manipur. The agro-forest based industries could not bring economic advancement of the hill people.
The people, as they lived in villages and in the hills, and depend on agriculture and forest product, did not take much interest in education, Imphal was the only town in Manipur before independence. So most of the schools were situated in and around Imphal.

(b) POLITICAL:

Manipur was a princely state before independence. The Maharajas and the Rajkumars dominated for centuries in the administration of Manipur. Maharaj Churachand (1891-1941) and Maharaj Bodhachandra (1941-1955) were the two kings who rule in Manipur during first half of this century.

The kings of Manipur encouraged arts, culture and education. The school in the modern sense was developed from 1885, when Col. Johnstone, then political agent of Manipur, established one English middle school during the reign of Maharaja Chandrakirti (1855 to 1886), earlier schools established by Captain Gordon and W.F. Nathal were closed down due to low attendance. The apathy of the people was the main cause for closing down of those schools. After the establishment of a middle English School by Col. Johnstone, people began to take some interest in English Education. But the people did not take any interest in Adult Education. The following table No. 2 will show the progress of General Education in Manipur during the period under discussion.

**TABLE NO. 2 DIFFERENT SCHOOL ESTABLISHED FROM 1901-1946**

<table>
<thead>
<tr>
<th>Year</th>
<th>College (Intermediate)</th>
<th>High School</th>
<th>Middle School</th>
<th>Primary School</th>
<th>Special School</th>
</tr>
</thead>
<tbody>
<tr>
<td>1901</td>
<td>-</td>
<td>-</td>
<td>1</td>
<td>17</td>
<td>-</td>
</tr>
<tr>
<td>1921-22</td>
<td>-</td>
<td>1</td>
<td>3</td>
<td>97</td>
<td>-</td>
</tr>
<tr>
<td>1936-37</td>
<td>-</td>
<td>5</td>
<td>6</td>
<td>215</td>
<td>-</td>
</tr>
<tr>
<td>1946</td>
<td>1</td>
<td>6</td>
<td>10</td>
<td>275</td>
<td>13</td>
</tr>
</tbody>
</table>

*SOURCE: Western Education in Manipur Vol. 1, PP. 42-43*
Since its establishment in 1885, Johnstone English School was the only middle school upto 1901 and there were 17 primary schools. In 1921-22, this school was upgraded to a high school and 3 other middle schools and 97 primary schools were established. In 1936-37, the number of high school was 5, middle schools 6 and 215 primary schools. In 1946 D.M.College was the only college at the intermediate stage so far established in Manipur. At that time, there were 6 high schools, 10 middle schools, 275 primary schools and 13 other special schools. People paid no heed to adult education.

(c) RELIGION:

During pre-independence period people were religious. Vaishnavism (Hinduism) was the state religion and many kings of Manipur supported this religion. The religious minded people did not like to send their wards to English Schools. They did not like to have contact with the Englishman whom they call as "Malesh". Some of the Christians sent their children to school, but their number was small. There was Purdah system among the Muslim community. These religious minded Muslims did not send their daughters to the school. The result was poor attendance in those schools.

1.5 Wave of Swadeshi Movement and development of Manipuri literature:

The wave of Swadeshi Movement reached Manipur late. During 1930's many prominent leaders and educationists tried to uphold general education in Manipur. Among the educationists mention may be made of Dr. N. Leiren, N. Gopal, Muhari, Chourajit, Damodar and Tolchou, (Mangoljao, Th. 1967, P.62). They were successful in establishment 4 (four) high schools during 1931-35, after the upgradation of Johnstone ME to a high school in the year 1921; thus increasing the number of high schools to 5 (five) including 1 (one) girls' high school. One newspaper, "Jagaran" was publishing by handpress, to arouse patriotic zeal among the youths of Manipur. "Manipur
"Bamakpa Parishad" was established on 23rd June, 1935. The able leader H. Irabot was the first general secretary. L. Ibungohal was the first President and other executive members were H. Nabadwip Chandra, Kh. Chaoba, S. Lalit, N. Gopal and H. Angahal. Literacy movement was swinging on in full swing at that time taking the advantages of the prevailing situation. People, old and young, tried to uplift the Manipuri Literature to a higher level. Many novels, poetry books and essay were published during this decade. The names of Dr. Komal, Nabadwip Chandra, Kh. Chaoba and Angahal can be mentioned for their extra-ordinary works in Manipuri Literature. This literary movement helped indirectly to adult education movement in Manipur during pre-independence period.

1.6 Adult Education in Manipur at present:

The impact of social education reached Manipur during 1950's. In 1953-54, a social Education Unit was set up in the Thoubal Community Development Block (TCDB) to make adults literate. Later on Mahila Mandals and youth clubs were also made familiar with community development programmes. Inspired by the development in TCDB a social education unit of Manipur was opened attached to the Directorate of Education in 1962 and an Inspector was in charge of it. Thoubal CD Block launched adult education programme with two Social Education Organisers (SEO), one male and another female. Later on the number of SEO's was extended to the blocks of Imphal West, Imphal East, Mao Maram, Ukhrul etc. The detail of which is discussed in Chapter No. III. Stress was given on literacy, numeracy and extension works on agriculture, animal husbandry, training of citizenship etc. in the activities of the Social Education Units.
The female SEO's made surveys of the illiterate women of the villages in the blocks under their jurisdiction. Women of Mahila Mandalas were given training in sewing, knitting and embroidery in the form of income generating activities. The male SEOs helped in opening youth clubs, contacted with non-student youths and raising volunteer force. Sports materials were given to the youth clubs and sports meets and training camps were organised from time to time for youths of 20-30 years under this programme to inculcate Social awareness in their mind.

With the opening of a separate Adult Education Directorate in the year 1980,Rural Functional Literacy Projects and State Adult Education Projects were taken up extensively. The literacy rate of the state increased steadily. Growth of literacy from 1951 to 1991 is shown in Table No. 3.

<table>
<thead>
<tr>
<th>Year</th>
<th>Population</th>
<th>Rate of Literacy (%)</th>
<th>Male (%)</th>
<th>Female (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1951</td>
<td>5,77,635</td>
<td>11.40</td>
<td>18.46</td>
<td>4.38</td>
</tr>
<tr>
<td>1961</td>
<td>7,80,037</td>
<td>36.04</td>
<td>53.49</td>
<td>18.87</td>
</tr>
<tr>
<td>1971</td>
<td>10,72,753</td>
<td>38.47</td>
<td>53.70</td>
<td>22.87</td>
</tr>
<tr>
<td>1981</td>
<td>14,20,953</td>
<td>49.61</td>
<td>64.12</td>
<td>34.61</td>
</tr>
<tr>
<td>1991</td>
<td>18,26,714</td>
<td>60.96</td>
<td>72.98</td>
<td>48.64</td>
</tr>
</tbody>
</table>

Source: Census Reports of India, 1991 P. 12.
The Growth rate of literacy from 11.40% in 1951 to 36.04% in 1961 is remarkable and again the increase from 49.61% in 1981 to 60.96% in 1991 is quite encouraging. But the literacy rate of Manipur cannot be compared to that of Kerala state, where the literacy rate is 92% (Census 1991). In Manipur 39.04% of the population, i.e. 7.12 lakhs of people are illiterate. To solve the problem of illiteracy in Manipur, effective adult education programme is quite necessary. The research work is being taken up to see the development of adult education in Manipur state.

1.7 OBJECTIVES OF THE STUDY:

The research work has been conducted with the following objectives:

1. To study the progress of adult education during pre-independance and post-independance period.

2. To realise the organisational and administrative structures of adult education in Manipur.

3. To find out the factors relating to financial and administrative constraints relating to the effective implementation of various adult education programmes.

4. To provide feed-back measures about the desired modifications regarding the method, media and materials used.

5. To give adequate provision regarding social and economic upliftment of the adult learners by using the knowledge and skill received during the course.

6. To assess the condition of adult women centres regarding their organization and functional development, and

7. To examine the activities undertaken for neo-literates under follow-up and post literacy programme.
1.8 RESEARCH TOOLS:

The Researcher has used "Survey Method" in the process of data collection and analysis. As the research work is related to the past events and their continuance to the present days, this method can successfully meet the requirements of the study. In the course of the study, the researcher used the methods of observation and analysis. Two sets of questionnaires have been designed as tools for collecting data from various sources. The questionnaires are given in appendix I and II.

1.9 Significance of the Study:

During successive five year plans a large amount of money was allocated for adult Education by the Central, State and Union Territory Governments. For Manipur Adult Education Education Programme was enhanced from February 1980 with the establishment of a full fledged Directorate of Adult Education. Since then, central Govt. has been financing Rural Functional Literacy Projects (RFLP) and State Adult Education Projects (SAEP) by the Govt. of Manipur. Many voluntary Organisations are also working with the financial Assistance from the Central and International Funding Agencies. Now it is necessary to evaluate the programme to as certain whether the adult learners could react and derive benefit from the programme and also to know its impact on their social, economic and political life.

The research work done about the progress of adult education would help in analysing actual problems faced by the functionaries of different levels in their day to day functioning and would be able to give practical solutions. Such type of systematic fact finding analysis would help in understanding the process of adult education in the state as well as learning behaviour of the
adults as in other parts of India, the expansion of adult education since 1978 had its impact in the progress of research; about 19 of these were brought out during 1967-77, and as many as 49 theses came out during 1978-88 (A source Book on Adult Education, S.Y. Shah, 1990, PP. 249-257). No research work was done for the state of Manipur since the inception of N.A.E.P. from 1980 onwards. This will have a significant role to play in the assessment of National Adult Education Programme, National Literacy Mission and Total Literacy Campaigns so far undertaken.

The researcher belongs to geographically isolated, educationally and economically backward state of Manipur and highly motivated to do research work to help in the development programmes of the state. Primarily interested in the eradication of illiteracy and in imparting functional skill, social work will virtually help to the learners. Evaluation and monitoring of the activities of central and state governments and also of the voluntary agencies are highly necessary for future plans and follow-up programmes. This research work will surely encourage the young scholars in their study and will motivate them to work more on this line.

In discussing the development of adult education in Manipur, reference may be made to the development of adult education in India. Because the trend of development in Manipur is closely linked up with the general trend in India. The development of adult education in India will be discussed in the next chapter so as to know the development of adult education in Manipur.