CHAPTER-I
INTRODUCTION
CHAPTER 1

INTRODUCTION

1.0.0 A PROFILE OF MANIPUR

1.1.0 THE LAND

Manipur literally meaning "A jeweled land" nestles within a lush green corner of northeast India. It seems much like an exquisite work of art executed by suspect lands of nature and is, indeed a state of exquisite natural beauty and splendor, the beauty of which once inspired Mrs. St. Clair Grinwood who described it as "a pretty place more beautiful than many show places of the world". Late Pandit Jawaharlal Nehru paid a tribute by describing it as "Jewel of India".

Having a varied and proud history from the earliest times, Manipur came under the British rules as a princely state after the defeat in the Anglo Manipuri war of 1891. After independence of India in 1947, the princely state of Manipur was merged in the Indian Union on October 15, 1949 and became a full fledged state of India on the 21st January 1972.

Manipur is a land locked state in the northeastern corner of India. It is predominantly a mountainous state but in its central part it includes a small plain land which is very thickly populated. Imphal, the capital of the state, is situated in the western part of the plain. Manipur is a culturally well-known state. It has an area of 22,327 sq. kms. Out of the total area, nine-tenth
(9/10) of its area is covered by hilly regions and only one-tenth (1/10) of its parts consists of beautiful oval-shaped valley. The emerald green valley of Manipur surrounded by shining hills is rightly called a beautiful flower on lofty heights.

The state of Manipur is situated between 23.80° North to 25.68° North latitude and 90.03° East to 94.78° East longitudes. The state is bounded on the north by Nagaland, on the south by Mizoram and Burma, on the west by Assam. Manipur has a pleasant climate throughout the year. It gets rainfall from the monsoon wind from June to September. The amount of rainfall varies a good deal even though the geographical area is not very large.

1:2.0 The People and Religion

The people of Manipur belong to Mongoloid stock mainly but there is a great diversity of feature among them, some of them show resemblance with the Aryan.

Manipur is inhabited by Meitei, Hindus, Muslims and 29 different recognized tribes or castes. Majority of these scheduled Tribes follow Christianity. The people living in the valley may be sub-divided into 3 groups namely: i) The Meiteis ii) The Bishnupriyas and iii) The Manipuri Muslims.

The Meiteis and Muslims occupy the Central Valley. The Bishnupriyas are found in the western part of Manipur though they are to be found in large number in Cachar district of Assam, Tripura and some parts of Bangladesh.

The hill people of Manipur belongs to two broad groups namely: i) The Nagas and ii) The Non-Nagas who were called Kukis until recently. The

---

1. Das, J. N., A study of land system of Manipur, Law Research Institute Eastern Region, Gauhati High Court, Gauhati (Sponsor by NEC, Shillong), 1989, p-1.
Nagas inhabit the North-Eastern, Northern and North-Western hills and the Kukis occupy the Eastern and Southern hills\(^2\).

**1:3.0 Language**

The linguistic situation in the state is quite complex. Manipuri has been recognized as the official language of the state. It is the mother tongue of the people inhabiting in the valley. It also serves as a link language among different hill tribes living in the hills. Manipuri is taught upto the post-graduate and research levels in Manipur University. The language is used as a medium of instruction upto class X in the schools of the valley and is taught as compulsory second language in the hills.

Besides Manipuri, there are 29 principal independent hill dialects used by the hill people. The four hill dialects out of these 29 are being used as media of instruction upto class V. It has been decided as policy by the state government to develop and introduce other hill dialects gradually as media of instruction at this stage.

**1:4.0 Population**

The total population of Manipur according to 2001 census is 23,88,634 and the density of population is 107 persons per sq. km. Out of the total population, 18,18,224 live in the hills and 5,70,410 live in the valley.

The percentage of scheduled tribes population is 34.41 and the scheduled caste population is 2.02 to the total population of the state (1991 Census).

---

Sex ratio is not alarming. It is nearly equal to both the sexes. At one time there were more females than males in some areas. At present there are 978 females for every 1000 males.

Table 1.01 shows the male and female ratio of population from 1951-2001.

### Table 1.01: Male - Female Ratio of Population.

<table>
<thead>
<tr>
<th>Year</th>
<th>Sex-ratio</th>
</tr>
</thead>
<tbody>
<tr>
<td>2001 Census</td>
<td>978 females per 1000 males</td>
</tr>
<tr>
<td>1991 Census</td>
<td>958 females per 1000 males</td>
</tr>
<tr>
<td>1981 Census</td>
<td>971 females per 1000 males</td>
</tr>
<tr>
<td>1971 Census</td>
<td>980 females per 1000 males</td>
</tr>
<tr>
<td>1961 Census</td>
<td>1015 females per 1000 males</td>
</tr>
<tr>
<td>1951 Census</td>
<td>1036 females per 1000 males</td>
</tr>
</tbody>
</table>

**Source:** Statistical Handbook of Manipur, 2002.

Table: 1.02 shows the Decennial Population Growth during 1911-2001.

### Table: 1.02: Decennial Population Growth.

<table>
<thead>
<tr>
<th>Year</th>
<th>Population</th>
<th>Percentage decennial percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1911</td>
<td>3,46,222</td>
<td>21.71</td>
</tr>
<tr>
<td>1921</td>
<td>3,84,016</td>
<td>10.92</td>
</tr>
<tr>
<td>1931</td>
<td>4,45,606</td>
<td>16.04</td>
</tr>
<tr>
<td>1941</td>
<td>5,12,069</td>
<td>14.92</td>
</tr>
<tr>
<td>1951</td>
<td>5,77,635</td>
<td>12.80</td>
</tr>
<tr>
<td>1961</td>
<td>7,80,037</td>
<td>35.04</td>
</tr>
<tr>
<td>1971</td>
<td>10,72,753</td>
<td>37.53</td>
</tr>
<tr>
<td>1981</td>
<td>14,20,953</td>
<td>32.46</td>
</tr>
<tr>
<td>1991</td>
<td>18,37,149</td>
<td>29.29</td>
</tr>
<tr>
<td>2001</td>
<td>23,88,634</td>
<td>30.02</td>
</tr>
</tbody>
</table>

**Source:** Statistical Handbook of Manipur, 2002.
1:5.0 Administrative Set up

The state is administered by the Governor. The state has a Legislative Assembly of 60 elected members/representatives of the people of which 19 are reserved for Scheduled Tribes and 1 for Scheduled Caste. The majority party selects a Council of Ministers for the purpose of administration. The Council of Ministers and Minister of State are headed by the Chief Minister.

The state is represented in the Lok Sabha by two members and by one member in the Rajya Sabha.

For the administrative convenience the state has been divided into nine districts namely:


Out of the nine districts, five districts are in the hills and four are in the valley.

The districts are further divided into sub-divisions. For economic development, the state is divided into developmental blocks. On the plain, the blocks are called Community Development Blocks whereas in the hills they are known as Tribal Development Blocks. The boundary of each block coincides with that of the sub-divisions except in the case of Imphal west sub-divisions where there are two blocks.

The various districts of Manipur and their sub-divisions are given below in table 1.03.
Table 1.03: Districts and Sub-Divisions of Manipur.

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Districts</th>
<th>Head-Quarters</th>
<th>Sub-Divisions</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Imphal West District</td>
<td>Lamphelpat</td>
<td>Lamphelpat, Lamsang, Patsoi, Wangoi</td>
</tr>
<tr>
<td>2</td>
<td>Imphal East District</td>
<td>Porompat</td>
<td>Porompat, Keirao Bitia, Sawombung, Jiribum</td>
</tr>
<tr>
<td>3</td>
<td>Bishnupur District</td>
<td>Bishnupur</td>
<td>Bishnupur, Moirang, Nambol</td>
</tr>
<tr>
<td>4</td>
<td>Thoubal District</td>
<td>Thoubal</td>
<td>Thoubal, Kakching, Lilong</td>
</tr>
<tr>
<td>5</td>
<td>Senapati District</td>
<td>Senapati</td>
<td>Mao-Maram, Saikul (Sadar Hill West), Kangpokpi (Sadar Hill East), Paomata, purul</td>
</tr>
<tr>
<td>6</td>
<td>Ukhrul District</td>
<td>Ukhrul</td>
<td>Ukhrul, Chingoi (Ukhrul North), Kasom Khullen (Ukhrul south), Kamjong Chahsat, Phungyar Phaisat</td>
</tr>
<tr>
<td>7</td>
<td>Tamenglong District</td>
<td>Tamenglong</td>
<td>Tamenglong, Tausim (Tamenglong West), Nungba, Tamei (Tamenglong North)</td>
</tr>
<tr>
<td>8</td>
<td>Churachandpur District</td>
<td>Churachandpur</td>
<td>Churachandpur, Singhat, Parbung (Tipaimukh), Thanlon, Henglep (Churachandpur North)</td>
</tr>
<tr>
<td>9</td>
<td>Chandel District</td>
<td>Chandel</td>
<td>Chandel, Tengnoupal, Chakpikarong, Machi</td>
</tr>
</tbody>
</table>


1:6.0 Literacy

The literacy rate of Manipur according to 2001 census is 68.87 percent. Of these the literacy percentage of males is 77.87 and the literacy percentage of females is 59.70.
The literacy in urban areas accounts to 71.53 % and in rural areas 55.74 %. The literacy rate of Manipur District-wise according to 2001 census is given in table 1.04.

Table 1.04: District-wise Women Literacy Rate-Manipur (2001)
[excluding age group 0-6]

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>District Name</th>
<th>Female</th>
<th>Male</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Bishnupur</td>
<td>61.09</td>
<td>82.25</td>
<td>71.59</td>
</tr>
<tr>
<td>2.</td>
<td>Chandel</td>
<td>48.57</td>
<td>66.12</td>
<td>57.38</td>
</tr>
<tr>
<td>3.</td>
<td>Churachandpur</td>
<td>64.40</td>
<td>84.98</td>
<td>74.67</td>
</tr>
<tr>
<td>4.</td>
<td>Imphal West</td>
<td>72.24</td>
<td>89.40</td>
<td>80.61</td>
</tr>
<tr>
<td>5.</td>
<td>Senapati</td>
<td>44.04</td>
<td>56.39</td>
<td>50.47</td>
</tr>
<tr>
<td>6.</td>
<td>Tamenglong</td>
<td>49.11</td>
<td>67.04</td>
<td>58.46</td>
</tr>
<tr>
<td>7.</td>
<td>Thoubal</td>
<td>55.34</td>
<td>80.50</td>
<td>67.90</td>
</tr>
<tr>
<td>8.</td>
<td>Ukhrul</td>
<td>61.91</td>
<td>75.40</td>
<td>68.96</td>
</tr>
<tr>
<td>9.</td>
<td>Imphal East</td>
<td>66.30</td>
<td>86.44</td>
<td>76.38</td>
</tr>
</tbody>
</table>


Thus, from the above table we can see that there is still a great disparity in literacy percentage between male and female in every district of Manipur. A determined effort is, therefore, necessary to face the difficulties and to close the existing gap between the education of men and that of women at the earliest time possible.

1.7.0: NEED AND IMPORTANCE OF THE STUDY

Women, the first school of the child, constitute roughly one half of the world’s population. But their social, economic and political status is lower than that of men in almost all countries of the world. Of course, women do enjoy better position in some societies than in others, but their overall
position everywhere is lower than their male counterparts.\textsuperscript{3} The importance of women education can never be under-estimated as education is one of the most significant instrument for changing women subjugated position in the society. It not only develops their personality and rationality but also qualifies them to fulfill certain economic, political and cultural functions thereby improving their socio-economic status.\textsuperscript{4}

Proper education of women has become a national issue in recent years and therefore the development of women's education is the need of the hour. It is realized that women have a definite role to play in nation building. Their contribution is recognized in practically all fields of human achievement.

Women's education needs special attention simply because of the fact that the modern civilized society is committed to the nation of 'equality'. Besides, it is impossible to build a healthy society without providing proper education to women. Women, as mothers, play the most important role in shaping the family and the society. An enlightened educated mother can provide better education to her children. The real progress of a community is possible only when its members, especially the women, whose education is ignored in certain sections of the society, are brought under the umbrella of universal education.

The development of education among women is the main instrument through which we can narrow down the prevailing social inequality and


accelerate the process of economic and political changes in the status of women. It is worthwhile to note that seeing all disparities, inequalities, discrimination etc. education was included as the basic right of human being in the Universal Declaration of Human Rights. The Constitution of UNESCO has directed its efforts to achieve “ideal of equality of educational opportunity without regard to race, sex or any distinction, economic or social”.5

The Indian constitution also guarantees equal opportunities for men and women in the field of education. Article 45 of Indian Constitution directs that free and compulsory education should be provided to all boys and girls upto the age of 14 years within 10 years of the commencement of the Indian constitution. But, this constitutional directive remains unfulfilled till today. Educational experts admit that this failure is mainly due to the slow progress of education among girls.

Since equal opportunities for all has been emphasized in the constitution of India, women should be given importance in matters of education as there is a saying that “There cannot be educated people without educated women. If a general education had to be limited to men or women, that opportunity should be given to women, for then it would most surely be passed on to the next generation”.

(Indian Education Commission 1948-49)6

Education of women is needed for the development of women’s status, careers, social life, marriage, attitudes and family life. Therefore, if

---


homes are to be made happier and healthier, if the new generation is to be made cultured and educated, if social transformation is to be built up during the most impressionable years of the lives, education of women should be increased to the maximum.

Education makes women fully aware of their rights and duties towards society. By receiving education, women become more rational and analytical in their outlook and approach and compete with men in all spheres of life. It is only through education that the women can be converted into an effective and conscious workforce of the nation.

Laying stress on the needs and importance of women's education, National Policy on Education observed: “The education of women should receive emphasis not only on grounds of social justice but also because it accelerates social-transformation”.

The Education Commission (1964-66) emphasized the importance of women's education in these words: “For full development of human resources, the improvement of homes and for moulding the character of children during the most impressionable years of infancy, education of women is of even greater importance”.7

Mahatma Gandhi who championed the cause of women education made extensive and meaningful efforts to stress the need for women's education. His philosophy is that a woman has the right to education and further, that education should not be restricted to 3R's only. Education

according to him develops and sharpens one's intellect and it increases one's capacity for doing well. Stressing on the need of women's education for the education of their children, Mahatma Gandhi said "The question of education of children cannot be solved unless efforts are made simultaneously to solve the women's education". (Gandhi 1942, p-132)

Stressing the need and importance of women's education Jawaharlal Nehru said "Truly no argument is required in defence of women's education. For my part, I have always been strongly of the opinion that while it may be possible to neglect men's education, it is not possible to neglect women's education. The reasons are obvious. If you educate the women, probably men will be affected thereby, and in any case even children will be affected. (Jawaharlal Nehru 1889-1964)

Education therefore, has been an important factor of development, which helps in raising the status of women and their role in society. As education has a social value, there is actually no wastage of public funds, rather there is an expansion of the horizon of education in the whole nation. This is because of the fact that home is the first ladder and training ground for the child and the mother, not only being the first tutor, is the mentor for the children until they are in a position to visualize the pros and cons of any act.8

The level of recognition of the crucial significance and importance of women's education is dependent upon societal expectation of women's role. For example, in a society where women's role is confined to the home-maker

---

and child rearer, the significance of women's education is not properly recognized. In such a society, the attitude of the people towards women's education is one of indifference. On the other hand, in a modern society where the women are expected to play multiple roles, the need for women's education is widely recognized.

Education also helps expand economic opportunities for women. It leads to better health, hygiene, nutrition and also to greater willingness to seek timely medical intervention. All of them together set lead women in the path of development.  

The need and importance of women's education, therefore, cannot be overrated because it affects vitally the range and efficiency of all education. The education of a girl is the education of a mother and through her, the education of her children.  

In India, after Independence, many sustained efforts have been made to expand educational facilities for women. Though the educational facilities have been increased, the rate of progress has been uneven between different states and different regions as well as among different classes of people. These have serious implications for the upliftment of the position of women in all sections of the society.


10 Mathur, Y. B., Women's Education in India 1813-1966, Asia Publishing House, Bombay, p-77.
Since education is the key to progress and unless Indian women both at the rural and urban areas are educated, they will not be able to enjoy their rights. Hence, state level study on women’s education is necessary not only to increase the spread of women’s education but also to further the spread of women’s education among all the groups so that it does not remain the privilege of a few.

The present study deals with the education of women students in Manipur. It is worthwhile to be noted that women form the backbone of family economy in Manipur. They run all the cottage industries and control the sale of their production in the state. The education of women in the state is therefore needed to increase the vocational efficiency of the working women to enable them to start new and non-traditional professions, to help them in acquiring new technology to run their traditional chores in a better and effective manner. Besides, education of women is also necessary to implement the social reforms like evolution of polygamy, early marriage, and exploitation of women by unscrupulous men, drive against alcoholism, drug abuses and other such social evils prevalent in the state.

The significance of the present study lies on the fact that, in Manipur no study on women’s education has been attempted so far. The present investigator therefore felt the need for such a study. Such a study can throw light on how the educational authorities in the state can make effective planning for the education of women in the state so that women too like men will strengthen their role in the society and contribute their share in
augmenting the wealth and well-being of the society as well as the state and the nation.

1.8.0 STATEMENT OF THE PROBLEM

The problem of the study is stated as follows:

"Education of women students in Manipur: An appraisal"

1.9.0 DEFINITION OF THE TERMS USED IN THE PRESENT STUDY

(i). In the present study, the term education of women students has been accepted as the education of women through formal systems of education. It includes both the education of girls at secondary level and the education of women at college level.

(ii) In the present study, the terms 'girls', 'women' and 'females' are used synonymously and so are the terms 'boys', 'men' and 'males'.

1.10.0 OBJECTIVES OF THE STUDY

The objectives of the study were as follows:

i). To trace the development of women's education in Manipur

ii). To compare the education of women with that of men in terms of enrolment and examination results.

iii). To study the staffing pattern in different secondary schools and colleges

iv). To study the problems associated with education of women students at secondary and college levels.

v). To offer suggestions for improving the status of women education in the state.
1.11.0 DELIMITATION OF THE STUDY

i). The scope of the present study was delimited to formal education of women students at secondary and collegiate levels.

ii). The scope of the present study did not include professional and technical education of women students of the state and it was thus restricted to general education only.