

Effect And the Long-Planned Execution to Full fil Objective of West in India Through Manipur

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Abstract—This study examines Manipur's politically delicate and historically complicated history, emphasizing how colonial tactics and post-independence political choices contributed to the current unrest in the area. This study explores a long-standing and intricate implementation of Western goals in India, particularly through the northeastern state of Manipur, going far beyond the superficial story of Scheduled Tribe (ST) status demands or ethnic conflicts. The paper makes a strong case that outside forces have consistently shaped Manipur's sociopolitical landscape, frequently at the expense of indigenous cohesion and autonomy, starting with King Pamheiba's conversion in 1709 and continuing through the deliberate use of religion, ethnicity, and education by colonial rulers. Burmese invasions, the so-called "Seven Years Devastation," and the historical transition from Kangleipak to Manipur created the basis for vulnerability, which the British Empire took advantage of by using divide-and-rule strategies. Divisions were further cemented by the Meiteis, Nagas, and Kukis being strategically placed into rival ethnic groups and by the founding of missionary schools to spread Christianity. The article also reexamines the contentious 1949 admission of Manipur to the Indian Union, casting doubt on the validity and free will of the Instrument of Accession that Maharaja Bodhchandra Singh signed. This is regarded as a turning point that led to decades of political instability, insurgency, and loss of autonomy. The Meitei community's demand to be a Scheduled Tribe and the ensuing ethnic tensions—such as the recent clashes between the Meitei and Kuki—are examined in the present as continuations of a lengthy historical pattern of manipulation rather than as singular incidents and being denied the right to vote. The paper makes the claim that Manipur's current problems are the result of a complex colonial and postcolonial legacy by critically analyzing case studies, official records, and historical archives.

1. INTRODUCTION

The SC quota demand is not the only issue contributing to the current unrest in Manipur. Instead,

it is the outward sign of a much more profound and deeply ingrained conflict that has been influenced by post-independence political developments, demographics, colonial meddling, and geography. Looking again at Manipur's history, both before and during colonization and seeing how it continues to affect the present day is important to grasp the complexity of what is happening now.

Because it has a long-shared border with Myanmar, Manipur enjoys an important and advantageous location in northeastern India. It has been commonly remarked that the state looks like a cricket stadium. Most of the central valley is occupied by Meiteis, who make up roughly ten percent of the state's area. Yet, different groups of people—the Nagas and the Kukis—live in the nearby hills which are just as high as the stands in the stadium. Nearly all of Manipur's area consists of hilly regions. Both the ethnic mix, political aspirations and cultural beliefs have changed, in part, due to this strong geographic division. British colonialists and others have regularly manipulated these differences and turned them into official policies to enhance their power. As a result of these divisions, conflicts have arisen after independence among different groups over political rights, who gets to keep their land and who counts as a Scheduled Tribe under specific laws. For this reason, the present situation in Manipur has developed from centuries of events and policies and not only from disputes in law or administration. It is important to properly grasp geography and demographics to understand just how unstable the state remains because of ethnic and political issues.

- 1709

in 1709, Manipur was known as kangleipak. this shows the influence of maharaja garibaniwaz of manipur, locally known as pamheiba. he was considered one of the greatest kings manipur has ever

produced in its historical existence of more than 2,000 years. many writers also described him as the great "emperor" and the "Manipuri ningthourel" or maharaja.

- **SHANTIDAS ADHIKARI]**

the maharaja of Manipur was also meitei. according to historical accounts, he met the hindu preacher shantidas adhikari, also known as ("shantidas gosai" or "shantidas goswami"), a hindu preacher from sylhet. shantidas adhikari converted the manipuri king pamheiba (also known as "garib nawaz") to hinduism in the 17th century ce pamheiba was the grandfather of the great manipuri king ching-thang khomba, who created the manipuri ras-lila art form and led manipur to military glory.

- **KANGLEIPAK TO MANIPUR**

the present manipur, an easternmost tiny constituent state of the indian union bordering myanmar, was an independent country up to the advent of hinduism in the beginning of the 18th century ad, by all probable meanings of the concept of 'sovereignty'. the tiny country became a hindu state after pamheiba became king of kangleipak in 1709 ad. he changed the country's name from kangleipak to manipur, though it was not widely adopted.

- **13th DECEMBER 1751**

after the death of pamheiba, the manipur kingdom weakened. this weakness opened the door for attacks from the burmese kingdom (present-day myanmar). these continuous attacks culminated in the conquest of Manipur by Burma in 1819.

- **1784 KING BAGIDOW**

Thousands of people were deported, leaving the valley nearly empty for years. many of the war captives were skilled professionals - elite cavalry corps (known as cassay horsemen in burmese), smiths, craftsmen, weavers, and others. they were gradually assimilated into burmese society and forced to pledge allegiance to the burmese crown. for generations, some served as servants and agricultural laborers for the burmese nobility.

however, in 1782 manipur became an independent kingdom free from the dominance of the burmese emperor. in the early decades of the 18th century, a

civil war broke out amongst the Manipuri princes for the throne. taking this as an opportunity, in 1819 manipur was again invaded and ruled by the burmese king "bagyidaw" from 1819-1826. this period is known as "chahi taret khuntakpa" (seven years of devastation) in the history of manipur. the entire valley of manipur was deserted during this period due to the fear of the Burmese slaughtering the masses.

2. MAHARAJA GAMBHIR SINGH

(SON OF CHINGTHANG KHOMBA)

Subsequently, a large-scale exodus happened in Manipur with people fleeing to Assam, Tripura, and neighboring areas. This arose after the Burmese conquered Assam in 1822, which directly led to a confrontation with the British and the outbreak of the Anglo-Burmese War in 1824-1826. The Anglo-Burmese War finally brought an end to the "Chahi Taret Khuntakpa" (seven years of devastation). After the war, the British allowed the king to retain his throne, but they held the real power and collected taxes. This reflects a common strategy the British employed in their colonial expansion. They either directly conquered territories and ruled them entirely, or they installed puppet rulers in what were known as princely states. The British typically used the first approach in flat plains areas and the second approach in hilly regions.

- **TRIBES GAME BY BRITISHERS**

The first documented use of the word "Kuki" to refer to the similar tribes in Manipur's hilly areas appears here. This terminology would later contribute to some of the region's future challenges. There are actually 25 distinct tribes encompassed by the term "Kuki," including Hmar, Kom, Anal, Chote, Gangte, Koiran, Lamkang, Chiru, Koireng, Monsang, Moyon, Thangal, Thadou, Aimol, Zou, and Vaiphei. Interestingly, these same tribes are known as "Chins" in neighboring Myanmar.

On the other side of Manipur reside tribes referred to as Nagas, a name likely derived from their custom of wearing large earrings.

("CHAKHESANG", "KHIAMNIUNGAN", "CHANG", "AO", "KONYAK", "RENGMA", "PHOM", "LOTHA", "YIMKHIUNG", "TIKHIR", "SANGTAM", "SUMI", "KACHARI", "ZELIANG")

- **WORLD WAR I, THE DECIDING FACTOR**

The British recruitment drive for World War I proved to be a decisive factor in Manipur's history. In April 1917, as reported by eminent researcher Yumnam Rajeshwar, over 2,000 Meitei people were sent from Imphal as soldiers to fight for the British in Europe, primarily in France. While around 1,500 men returned after the war, tragically, the remaining 500 lost their lives on the battlefield or succumbed to illnesses. However, the story diverges for the Kuki tribes. When the British sought to recruit them as well, primarily for labor corps, the Kuki chiefs refused. This denial of service escalated into a full-blown rebellion against the British colonizers in 1917. The ensuing conflict lasted for two years and resulted in significant loss of life on both sides. The event has been documented under various names, including the "Great Kuki Rebellion," the "Kuki Rising," the "AngloKuki War," and the "Zou Gaal," depending on the perspective and timing of the historical account.

3. RELIGION GAME OF COLONISERS TO CONTROL THE

- **KUKIS(PUPAKHOSITLHOU)**

In an attempt to exert control over the Kuki population, the British implemented a strategy centered around education and religion. On December 9, 1919, they established the "Mission School." This school, headed by Pu Angom Param Singh, served as a central location for accelerating the Christianization of the Zeliangrong people in the western hills, largely driven by Kuki participation.

Kuki Christian missionaries, operating from both the Mission School and the Twilang area, became instrumental in spreading Christianity.

Their efforts involved converting people, translating religious songs, establishing churches, and even assuming leadership roles within the newly formed Christian communities. An example of this leadership is Pupakhositlhoun, who served as the pastor of the town church in Tamenglong. KING BODHCHANDRA SINGH (1908-1955) during the colonial rule in india, manipur was a princely state with a monarchy, in 1941, bodhchandra singh became the maharaja and his tenure coincided with the swan song of the british in india. in December 1946, british withdrawal from india was imminent. manipur, like other princely states, had to soon make a choice

remain in independent or join the indian union. it seemed like manipur wished to remain independent. The maharaja, taking to account increased pressures and aspirations for democratic governance of the manipuri people, ordered the setting up of a committee that would draft a constitution for manipur. the constitution making committee was chaired by "f.f. pearson", a british civil servant, who was chief minister of manipur from 1945. the committee produced a draft and this was passed as the manipur state constitution act in may 1947. after all this on 1st of august, 1947 when, after three hundred years in India, the british finally left, the subcontinent was partitioned into two independent nation states: hindu majority india and Muslim- majority Pakistan. immediately, there began one of the greatest migrations in human history, as millions of muslims trekked to west and east Pakistan (the latter now known as Bangladesh) while millions of hindus and sikhs headed in the opposite direction. many hundreds of thousands never made

- **INSTRUMENT OF ACCESSION**

instrument of accession by which the ruler of the princely states agreed to the accession of his kingdom to the independent india. the nature of the subject matter varied. the states which had internal autonomy under the british only ceded three subjects to the government of india: defence, external affairs, and communication. the states where administrative powers are exercised by the crown signed a different instrument of accession.

it should also be placed on record that by the time bodhchandra went to shillong in 1949 he had already signed the instrument of accession and the standstill agreement with the government of india on the 11th of july 1947. and also, the other point to ponder over is was he summoned to shillong by the government of india or did he go on his own accord for personal ends? if he was summoned then he ought to have consulted the then interim government of manipur over the possible outcome of his visit, which he did not. central to the demand for liberation of manipur from india by the various groups and the general feeling running in the veins of most manipuris is the belief that the then maharaja of manipur bodhchandra singh was first kept under house arrest and coerced or forced into signing the merger agreement of manipur with india.

numerous speakers had publicly lamented as to how our beloved king had no choice but to sign the agreement on the dotted line. but my contention is that maharaja bodhchandra was not forced into signing the merger agreement but he sold manipur out to india for the "rs.5 lakhs of privy purse" which he received per year then. let us first examine the nature and the character of this man said to be a direct descendant of lord pakhangba, the ruling deity of the indigenous people of manipur.

it was argued that before the merger agreement between the manipur kingdom and the union of india in 1949, the british had designated the meities as a "tribe amongst tribes." "We are essentially demanding the restoration of our tribal status that we had under the British," keithellakpam said.

- THE TAKING OVER OF INSURGENCY

On merger, Manipur was placed into 'part C' category of the Indian states with the President's rule implemented through the office of a Chief Commissioner. Both the formations became states in the year 1971 while Manipur was declared as a union territory in 1956. Thus, the insurgency kept on escalating. Among such, there were armed separatist groups such as • 'United Liberation Front (UNLF),' 'People's Liberation Army (PLA),' and 'People's Revolutionary Party of Kangleipak (PREPAK),' to mention but a few.

An executive order was then made to dis-solve the Manipur state assembly and the elected council of ministers. This action of the government of India was deemed demeaning and traitorous by the people of Manipur and they were angered by it deeply. Later on, "Hijam Irabot Singh", one of the members of the dissolved council, went into hide and prepared the ground for protest which fructified into an insurgency by the early sixties.

In 1970, the Government of India passed an order that Manipur is a disturbed area and all these separatist bodies are prohibited. Due to the worsened situation regarding violence, AFSPA was enforced and even now, which has worsened the condition of people of Manipur to the worst. Finally, after years of unrest, Manipur was given full statehood in the year 1972 but the government miscalculated that this would bring a halt to the popular uprising and a marked growth in the techniques of insurgency which proved a deadly mistake.

- SCETION 158 (THE OBSTACKLE)

Pursuant to Section 158 of the Land Revenue and Land Reforms Act, 1960, the non-tribals, including the Meiteis, cannot directly purchase tribal land; nevertheless, it could be done under the district council's approval. The Meitei are found inhabiting the hill tracts localities. What the Scheduled Tribe status, as demanded by a section of Meiteis, will do is render the agreement solicited from the district councils irrelevant. It was the ST demand that led to the Meitei-Kuki clashed in which more than 70 people were killed in addition to displacing 35,000 residents a fortnight ago.

Kukis started arrived in Churachandpur in Manipur for the three days of a morcha beginning September 11. The Kukis are perhaps one of the largest hill /indigenous tribe of the region which encompasses across the North East India, parts of Myanmar and Chittagong Hill Tracts, Bangladesh. They had gathered to pay condolences to 25 years, which the tribes' term as a black day or Sahnit-Ni, in the history. According to local sources, on September 13, 1993, Naga militants of the NSCN (IM) killed about 115 Kuki civilians in the zone of Manipur hills. The Kukis termed the killings as Joupi Massacre in view of Joupi village which had the highest fatalities.

- FIRST DEMAND 2012

The Scheduled Tribe Demand Committee of Manipur (STDCM) was set up in November 2012. "We never went to court, because we understood that this is a matter for the government. But some of our colleagues got impatient and decided to approach the court," STDM General Secretary Keithellakpam Bhogendrajit told the Indian Express.

The first of these memorandums was submitted by STDM to the then Governor of Manipur, Gurbachan Singh Jagat, in November 2012. The following month, the committee submitted the memorandum to the then Congress Chief Minister, Oram Ibobi Singh.

- CASE STUDIES

[1] The decade of the 1940s was the most crucial period in the Manipur when the Manipur State Constitution act was passed in 1947. Passed by the Maharaja of Manipur, Bodhchandra Singh this act was to facilitate a democratic form of

government in the princely state of Manipur after the British rule had left.

The act envisaged the creation of a legislative assembly of the state of Manipur to be called the Manipur State Legislative Assembly which was to be constituted through elections. This was a bid to switch from autocratic monarchical systems of leadership to a more democratic one which was in tandem with the political transformations taking place all over the Indian sub continent at the onset of the independence and the Partition.

Some of the elemental characteristics of the act comprised a cabinet answerable to the legislative assembly, another aspect of parliamentary system. The act also described the legal rights and duties of the Maharaja, the assembly, and the executive council with the intention of maintaining the traditional monarchy as well as the new democracy.

Nevertheless, the objectives defined in the Manipur State Constitution Act remained rather ambitious, which was unambitious to some extent. Later in the year, 1949, Manipur was integrated into the Indian Union in what is known as the Manipur Merger Agreement in rather rather dubious manner. Friday's merger was perceived by most people in Manipur as forceful and unjustified therefore resulting to long held resentment and political instability.

Thus, the Manipur State Constitution Act was effectively done away by integration of Manipur as a Chief Commissioner's province and then as a Union territory. Democratic structures assumed by the act were replaced by the administrative structures of the Indian state.

The act and the merger remain contentious especially in Manipur as a subject of reflection about sovereignty and self-determination, as well as historical treaties and their implications to the current political and social processes.

4. CONCLUSION

Each of the aforementioned foci can be traced back to conflict and struggle in Manipur that are antecedent to India's achievement of independence. In terms of geography Manipur looks like a cricket stadium in which the Nagas and Kukis are in the stands while the Meiteis are in the field.

1709 was the one when the then Kangleipak was ruled by Maharaja Garibaniwaz

Pamheiba who decided to convert to Hinduism with the manipulation of Shantidas Adhikari which also changed the name of Kingdom into Manipur. After Pamheiba the kingdom weakness was felt manifested through Burmese invasions notably during the "Seven Years Devastation" under king Bagyidaw Manipuris moved to other areas.

British colonization observed the social aspect of how different local tribes were tactically used and plotted against by the British administration. The British also brought Christianity to the Kuki thus continuing their influence on the Kuki population. Continue on from the earlier in the 20th century, World War I recruitment intensified the local unrest and the Kuki rebellion symbolizing a predominant anticolonial protest.

The ruler during India movement, Maharaja Bodhchandra Singh also tried to democratize Manipur leading to the enactment of Manipur State Constitution Act in 1947. However, through the signing of the illfamed Manipur Merger Agreement of 1949 Manipur became a part of India and inherent political turmoil and insurgency existed till today.

After gaining independence from British rule, manipur had to meet with administrative degradation and Rise in the level of more insurgent groups. It dissolved the Manipur State Assembly and the continuation of more militant actions was observed as a result. The tribals' demand for the Scheduled Tribe status for the Meitei people also added to the ethnic tension, and the 1972 statehood did not address this issue.

The fears for the valley people are however blurred today by the Scheduled Tribe Demand Committee of Manipir (STDCM) which was formed in 2012 demanding ST for the Meiteis asserting that the move will help in the restoration of historical rights. Focus on this demand has raised a lot of ethnic tension and probably the recent Meitei-Kuki one. As evident from the social historical account, the history of Manipur remained a microcosm of Indian sub-continent, therefore Manipur behaviour is still conditioned by its historical scores to settle, the colonial and ethnic structures which had shaped its sociopolitical environment.

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