CHAPTER II

BACKGROUND OF THE STUDY AREA

2.1. Brief profile of Manipur

The word Manipur literally means a "Jewelled Land". Many writers have written the beauty of the land as an exquisite work of art executed by superb hands of Nature and is a state of exquisite natural beauty and splendours. Mrs St. Clair Grimwood once described Manipur as a "pretty place more beautiful than many show places of the world". Our Late Prime Minister Pandit Jawaharlal Nehru also paid a fitting tribute to Manipur by describing it as "the Jewel of India".

The state of Manipur has an oval shaped valley surrounded by lusty blue hills on all sides. The land is rich in art and tradition as it lies in the melting pot of culture. It is the birth place of Polo and Ras Lila, the classical Manipuri dance created by the famous Rajshree Bhagyachandra out of his enchanting dream by the grace of Lord Krishna. The land of varied festivities, cultural and traditional diversities of the different tribes inhabiting the hills.

2.1.1 General Statistics of the state of Manipur

The state of Manipur lies in the eastern most part of the North-East India between longitude 93.20^{o} E and 94.47^{o} E and latitude 23.50^{o} N and 25.4^{o} N bordering Myanmar. Geographically, Manipur can be divided into the hills and the Valley. The Valley has an average elevation of about 790 meters above sea level and that of the hills is between 1500 meters and 1800 meters. It has a total land area of 22,327 square kilometres of which 92% is hill area and the valley covers only 8% of the total geographical area. It has a total population of 25,70,390 (Singh, 2011).

The erstwhile princely kingdom of Manipur was for several years under the British colonial powers, freed only when India got its independence in 1947. Then, Manipur merged to the Indian union on 15th October, 1949. It became one of the union territories of India in 1957, which again became a full-fledged state of India on 21st January, 1972. Manipur has a recorded history of its existence as an independent princely kingdom ruled by its kings for centuries. However, the hill areas surrounding the Imphal valley was the domain of the head hunting tribes, who were mostly the allies of the kings

of Manipur rather than being loyal subjects. Therefore, the king had to occasionally suppress and crushed any potential threat thereby exercising his control over the vast 'un-administered' hill ranges.

Manipur has nine administrative districts. These nine districts can further be divided into the valley areas and the hill areas. This distinction is made not only on the basis of geographical differences but also on different administrative style of governance too.

Table No.2.1 District-wise distribution of Area, Population and Literary.

Districts	Area(sq.km)	Population 2001	Literacy 2001	Population 2011	Literacy 2011
VALLEY DISTRICTS					
Imphal-west	789.53	439532	80.61	5,14,683	86.70
Imphal-east	438.47	393780	76.38	4,52,661	82.81
Thoubal	514.00	366341	67.90	4,20,517	76.66
Bishnupur	496.00	205907	71.59	2,40,363	76.35
HILL DISTRICTS					
Churachandpur	4570.00	228707	74.67	271,274	84.29
Ukhrul	4544.00	140946	68.96	183,115	81.87
Chandel	3313.00	221714	57.38	144,028	70.85
Senapati	3271.00	379214	50.47	354,972	75.00
Tamenglong	4391.00	111493	58.46	140,143	70.40

Courtesy: Current Manipur GK by IT Singh 2007, p.34. And Summary of Provisional population figures Manipur 2011: Directorate of Census Operations Manipur.

2.1.2. Brief account of the hill areas of Manipur

The hill areas of Manipur consist of five hill districts namely, Chandel, Churachandpur, Tamenglong, Senapati and Ukhrul districts. These hill districts covered almost 90 percent of the total land area of Manipur and holds 40 percent of the state's population.

2.1.2.1. Chandel district

Chandel district with a total geographical area of 3,313 square km lies in between 23.49 degree and 24.28 degree north latitude and 94.09 degree to 94.31 degree east longitude in the south- eastern part of the state of Manipur. This border district of the state neighbours Myanmar on the south, Ukhrul district on the east, Churachandpur

district on the south and west, and Thoubal on the north. Chandel district (formerly known as Tengnoupal district) came into existence on 13th May 1974. The district is inhabited by several communities with about 20 tribes, and is sparsely populated. Anal, Lamkang, Kukis, Moyon, Monsang, Chothe, Thadou, Paite and Maring are the prominent tribes scattered all over the district.

2.1.2.2. Churachandpur district

Churachandpur district is situated in the south west part of Manipur. The district is bounded by Senapati district in the north, Bishnupur and Chandel districts in the east, Assam and Mizoram in the west and Myanmar on the south. The total geographical area of Churachandpur district is 4,570 sq.km. It lies between 23º 55'N and 24º 30'N Latitudes and between 92º 59'E to 93º 50'E longitudes. The topography of the district is hilly. The district got its name "Churachandpur" from the Manipur king Churachand Maharaja. It is home to ethnic groups like the Chin, Kuki, Mizo and Zomi. The district is divided into 5 revenue sub-divisions, namely Churachandpur, Singnat, Thanlon, Parbung (Tipaimukh) and Henglep. There are 6 Tribal Development Blocks except for Churachandpur sub-division where there are two Blocks namely Churachandpur and Samulamlan

2.1.2.3. Tamenglong district

The district of Tamenglong, is located on the west of Manipur at an altitude of 1,290 m above the sea level and covers a total area of 4,391 sq.km. It lies between 24°30'N and25°27'N latitudes and of 93°10'E and 94°54'E longitudes. The district is bounded by Nagaland in the North, Churachandpur district in the South, Senapati district in the East and in the West by the state of Assam. The main tribes of the district are Zeliangrong Nagas (with different sub-tribes- Rongmei, Liangmai, Zeme, and Puimei) and Kukis besides minority Hmars, Chirus and Khasis. The first sub-division office in Manipur Hills was set was up in this district since the time of British in the year 1919. It became a full-fledged district in 1969 when the first DC was posted. It was then known as Manipur West District. Later it was renamed as Tamenglong District with four sub-divisions.

2.1.2.4. Senapati district

Senapati one of the hill districts of Manipur, was earlier known as Manipur North district that came into existence w.e.f. 14th November 1969 with its headquarter at Karong. Later the district headquarter was shifted to Senapati on 13th December 1976. The District came to be known as Senapati District w.e.f 15thJuly 1983. Several

communities like Mao, Maram, Poumai, Thangal, Kabui, Tangkhul, Meitei, Kukis and Nepalese.

2.1.2.5. Ukhrul district

Ukhrul district, with a total geographical area of 4544 square kms, lies between 24.28 degree and 25.41 degree north latitudes and 94.45 degree and 94.80 degree east longitudes. The District is bounded by Myanmar in the East, Chandel District in the South, Imphal East and Senapati Districts in the West and Nagaland State in the North. The terrain of the district is hilly with varying heights of 913 m to 3114 m (MSL). Ukhrul District was first a Sub-Division in 1919 during the British Raj. Then in November 1969 it was upgraded to a full-fledged district, under the name of Manipur East District. Later Tengnoupal District, now called Chandel District was carved out from this district on 15th July 1983 and the area of the then Manipur East District was sliced down to 4,544 Sq. km. and the title of the district was changed into Ukhrul District in 1983.

2.1.3. Population and Ethnics in Manipur

When the first Census was initiated by the British India in Manipur in 1901, the population of Manipur was recorded at 2.8 lakhs only. The rate of growth of population in Manipur registers much higher rate than the all-India-rate from 1961. Through the decades the number of persons in Manipur increased at a very high rate, that some doubted the increase through birth and points to influx or immigration of people from outside. As such in recent development, many organisations in the state has been demanding the implementation of 'Inner Line Permit' effective immediately in the state of Manipur as well. High birth rate is also observed among the rural population of the state especially the tribals because of the need for man power for manual labour in the agro-economy of the people. The lack of knowledge of birth controls and education of the same among the rural and hill people is also one of the reasons for such continuous growth rate. Another reason could be the belief of the people that children are blessings from God as many parents take pride in the number of children they bore and the shame and sorrows of a barren parents. According to the Report of Census 2011, the total population of Manipur has reached 27, 21,756.

Table No 2.2 Growth rate of population in Manipur and India

Census year	Total population (in lakhs)		Decadal growth (in percentage)	
	Manipur	India	Manipur	India
1901	2.8	2383.3	0.0	0.0
1911	3.5	2520.0	25.6	5.7
1921	3.8	2512.4	8.6	-0.3
1931	4.5	2788.7	18.4	11.0
1941	5.1	3185.4	13.3	14.2
1951	5.78	3609.5	12.8	13.31
1961	7.80	4390.7	35.04	21.51
1971	10.73	5469.6	37.53	24.80
1981	14.21	6838.1	32.46	24.66
1991	18.37	8463.0	29.29	23.85
2001	22.94	10270.1	24.86	21.34
2011	25.70	12101.93	18.65	17.64

Source: Compiled from various Census reports.

The ethnics in Manipur can broadly be divided into the Meiteis, The Nagas and the Kukis. The Meitei fold here includes the Muslim community better known as Meitei Pangals and some of the scheduled caste communities or the Lois namely, Sekmai, Khurkhul, Andro and Phayeng (Devi L. B., 2002, p. 21). They all speak Meiteilon (Manipuri), despite slide differences in the tone and stress of different words. They altogether constitute about 59% of the total population of the state, inhabiting the plain region of the state. The Kukis and the Nagas are the tribal communities inhabiting the hill areas of the state. These tribals consist of 33 different recognised tribes (Institute, 2008) having their own distinct languages and cultures. Mention may be made at this point that the Kuki communities, despite their different languages and sub-tribes segregation can communicate with each other each speaking his own language or dialect. The 33 tribes claimed to have a long history although most oral. However like many primitive tribals elsewhere, they do not have written records of their own past. Only Oral traditions have been the source of connecting oneself to the past of these tribes. Many scholars have made a number of contributing works on these tribals too, starting from the colonial rulers trying to keep what is known of the past history of these hill people. Unfortunately many of the early writings are today a source of contention among the different communities in the hills. Christianity had been introduced to them by the colonial missionaries. In spite of the brute life in the past, the tribals embraced the gospel

of Christianity. This way the past traditional way of life slowly disappeared even as western and eastern culture began to dominate the mind-set and culture of the tribals. These tribals were woken up only when Christianity was brought in by the Colonial Missionaries. Their suspicious nature had hindered them from accepting the western style of education for a long time. Their recent awakening was put out by the government's apathy. Thus, these hill areas showed limited progress both economically and educationally.

Table No. 2.3. List of recognised tribes inhabiting the hills of Manipur with strength.

Sl.No.	TRIBE	POPULATION	Sl No.	TRIBE	POPULATION
1	Aimol	3'643	**18**	Monsang	1,635
2	Anal	13,853	**19**	Moyon	1,710
3	Angami	650	**20**	Paite	44,861
4	Chiru	5,487	**21**	Purum	503
5	Chothe	2,675	**22**	Ralte	111
6	Gangte	15,100	**23**	Sema	25
7	Hmar	42,690	**24**	Simte	7,150
8	Kabui	62,216	**25**	Sukte	311
9	Kacha Naga	20,328	**26**	Tangkhul	1,12,944
10	Koirao	1,200	**27**	Thadou	1,15,045
11	Koireng	1,056	**28**	Vaiphei	27,791
12	Kom	15,467	**29**	Zou	19,112
13	Lamgang	4,524	**30**	Poumai	78,249
14	Mao	38,350	**31**	Tarao	600
15	Maram	10,510	**32**	Kharam	1,000
16	Maring	17,361	**33**	Any Kuki Tribe	
17	Any Mizo	10,520			

Source: Annual Report 2007-08, TRI Manipur (population has increased but no exact numbers were available yet)

2.1.4. Religion in the state

Knowing the religious background of a place helps in understanding the situation in which education or learning style evolved and developed. The idea of learning or education and religion closely are associated with each other. It will be a great help to briefly discuss and sketch the idea of religious prevalence in the state of Manipur in the erstwhile kingdom. The communities of Manipur in the past have their own indigenous religions (Animism), which had been in their practise from time immemorial. In the process of time, Manipur was swept several times at different era by religious proselytization. S.K Chatterjee was quoted by Goswami about the date of origin of Hindu religion among the Meiteis in Manipur. Chatterjee stated that Meiteis became Hindus at

least 2000 years ago and in their chronicles which were mostly preserved in the old Manipuri language and in the old script, a fairly detailed history of Manipuri kings and their Hindu background (Goswami D. N., 2010). Goswami (2010, p. 16) had stated that from the time of Kyamba (1467-1508), Brahmins from almost every region of Northern India entered Manipur in Small batches. Some of them came first not to spread Hinduism or Vaisnavism but to safe their own culture from invading powers and their cultures. Slowly, their former practises and Hindu rituals became synthesised in the Meitei community. Laiba (1992, p. 72) had claimed that in the year 1913, some hill tribals came with a request to Maharaja Churachand Singh to allow them to convert to Hinduism. The Maharaja rejected them because they were unwilling to pay some payments to the Sana Konung (Golden Temple) for conversion to Hinduism. Many maharajas of Manipur also patronised and enforced Hinduization among the Meiteis. Thus, Hinduism took deep root in Manipur. But in recent developments, many of the indigenous religious practises were rediscovered and are either incorporated in the already Hinduized culture or practice separately apart from Hinduism.

The Tribals, on the other hand, have not been moved by the first waves of religious proselytization by the Hindu or Vaisnavite missionaries. They have been loyal to their own indigenous religious practices (Animism) for centuries, until the colonial missionaries came to them with the gospel of Jesus Christ. Christianity, among the tribals in Manipur, came by two directions, through two western missionaries namely, William Pettigrew who started his missionary work at Ukhrul and Watkin Roberts who started his work at Senvon village in Churachandpur.

Christianity among the hill tribal people was first brought in by William Pettigrew, the first foreign Christian missionary who arrived on the soil of Manipur on the 6th February, 1894 (MBC, April 1997, p. 2). He was sponsored then by the Arthington Aborigines Mission, which was founded by Robert Arthington, a millionaire at Leeds near London, United Kingdom. It is said that William Pettigrew at first attempt to work among the Hindu communities in the central valley that is among the Meiteis. His passion and desire in the beginning was to proselytize the Hindu community in the valley. But when his missionary and educational activities in the valley areas of Manipur were restricted, due to the opposition of the royal family and the Meiteis, Pettigrew was asked to proceed with his proselytization among the hill tribal communities. So, he went to Ukhrul. He first established a school in Ukhrul. Only through education and constant admonition of the love of God to the students, he was able to enlighten the ignorance and

superstitions of the tribals. After five years of hard toil and labour, 12 boys got converted and took baptism in 1901. With patience, he was able to organise the first formal Baptist Church 1902 at Ukhrul (MBC, April 1997, p. 3). He, thus, was instrumental in the Christianization of the tribals in the east, north and west hill districts of Manipur. However, the tribals in the southern district were untouched.

For the southern tribals, a lay missionary by the name of Watkin R. Roberts from Caenavon, Wales was instrumental in turning the tribals in the South district to Christianity. It was in 5th February 1910 that Roberts reached Senvon Village in Churachandpur (South district) with the gospel of Jesus Christ from Aizawl in the present state of Mizoram. (Pudaite, 2009, p. 54).

Thus, it is clear that Christianity in Manipur, among the tribals came from two directions through two missionaries. These religious waves have indeed change the attitude and ways of life of the people from very primitive culture toward a more civilized ways. While the spread of education of secular nature was not the primary concern and objective of the Christion Missions, their contributions in regard to the promotion of education in Manipur in general and the hill areas in particular was indeed unique. In discussing the history and development of modern education in Manipur, it is almost impossible to ignore the role played by these christian missionaries.

2.1.5. Origin of formal education in Manipur

Manipur is a tiny state in the north-easternmost corner of India. Before the British took over the administration, it was an independent princely state. In spite of the lack of modern amenities and technological advancement during the pre-colonial period, an indigenous form of education although different from what we now have, had been practiced through the use of various locally prepared indigenous materials. At the earlier period, it was oral in nature with the notion or belief of storing what is valuable in the head. However, recently discovered documents are believed to be as old as 3rd Century AD (Devi J. , 1989). The education at this atage was mainly concern more with the practical affairs of life than just theories. It mostly inclined more toward political administration and warfare, religious, dance, drama and agriculture. The earliest efforts to introduce any form of education beyond the indigenous system came from missionaries and private societies. (Agrawal, Development of Education in India, reprint 1994, p. 3) while there was believed to be a better and more organized set of literature

and learning in the valley, a parallel yet different style of learning existed in the hill areas among the tribals in the form of Dormitory system locally known by different names like *Buonzawl* in Hmar, *Zawlbuk* in Lushei/Mizo (Sharma, 1992), *Som* in Thadou-Kuki (Gangte, reprinted 2012), *Longshim* in Tangkhul (Valui R. W., 2012) etc.

After the treaty of Yandaboo in 1826, the British Political Agents began to be stationed in the province of Manipur, for the purpose of preservation of friendly intercourse and communication (Laldena, 1990). And during the reign of Chandrakirti, Maharaja of Manipur, who ascended the throne in 1838, a desire for westernised learning was manifested from the maharaja's family. In the year 1881, the Maharaja made a proposal of sending some persons to the leather factory of Kanpur for the purpose of training them in the leather work. The proposal was readily accepted and four persons were sent to the factory for training. Beside this, some others were also sent to Bombay to learn the art of pottery. It was during the reign of Chandrakirti that Captain George Gordon was appointed the first political agent in Manipur. After obtaining permission from the Maharaja, Captain Gordon opened a school in line of the western education for the first time in 1837 at his own expenses. He even compiled one English-Bengali-Manipuri Dictionary. All his efforts with great enthusiasm toward bringing modern education in Manipur were rendered futile because the school had to be closed down soon. It was partly because the people had a false belief that after attending the schools of the Britishers, they would become one like them, eating beef etcetera and thereby lose their caste (Irene, 1991). Beside this factor, George Gordon's death in 1844 could also be one important reason for the failure of his effort to establish and maintained a modern school in Manipur. (Devi J. , 1989)

The irony is that despite the friendly relationship that Captain George Gordon shared with the Regent Nara Singh – the uncle of the minor king Chandrakriti Singh, the rulers do not manifested any encouragement and stimulation to the opening of a modern school by Gordon other than giving permission (Laldena, 1990). Thus, the first unsuccessful attempt to establish a school in Manipur came from the first Political Agent George Gordon, who was appointed to the office in 1835.

According to B.C.Allen, education had received 'little encouragement' during the pre-colonial period. There were no formal school in 1869. The second attempt to initiate the establishment of a formal vernacular school was made in 1872 at Langthabal by Major-General W.F. Nuthall, (Brown, 2001, p. 93); (Irene, 1991, p. 105) who was the then political agent with English language as the medium of instruction. The government

of Bengal showed its support by presenting books , maps and other school materials costing about Rupees 500. Occasional attendence of few boys was withnessed in the initial stage, but could not materialised for long. Nothing was done to effectively began schooling from the side of Raja or his officials or even the local people. Thus, the school was eventually closed down due to extremely small attendance. British writers were of the openion that Manipuris prefered to remain ignorant than get the help of the westerners due to suspecion that it might be a ploy to drag them to Christianity. Loyalty to the traditional ways seem a barrier to modern light of education and enlightenment.The art of reading and writing was not felt necessary even in the palace because many royal officials do not know how to read and write. (B.C.Allen, 1905 (reproduced 2002), p. 128), (Devi J. , 1989).

By 1877, Sir James Johnstone became the Political Agent in Manipur. After eight years of his political agency in Manipur in 1885, Sir James Johnstone sought permission to establish a school in Imphal. His request was greeted with silence, but with the help of influential people in the palace like Thangal Major-General, Sawaijamba Menjor and Rama Singh, Johnstone obtained permission for establishing a modern school (Irene, 1991). It was through Bengali script that formal education was initiated in the native princely state (kingdom) of Manipur. Strife and revolts in the palace after the death of Maharaja Chandrakirti Singh result in the disaster of 1891 where some British personals were executed. Then, the Khongjom war (Anglo-Manipuri war 1891) broke out, which caused a setback to the spread of western education in the state because the only school had to be closed down. Khongjom war is the war between the princely state Manipur and the biggest empire in the world-the British, in which the erstwhile independent state of Manipur loses its independence for the last time. The British attack from three fronts but the stand-off at the eastern front at Khongjom was the fiercest one. So, it was named after this battle and is known now as Khongjom War. After the extension of the British rule in Manipur, Johnstone Middle English School was reopened on the 1st June 1892. A temporary building in the British Residency Compound was use for the school. A grant of Rs.360 from the State Fund and another grant of 360 from the Imperial Fund were sanctioned to meet the expenses of the institute. By 1893, the school has 113 students enrolled. (Devi, March 1989)

According to the report of the missionary Reverent William Pettigrew, on his arrival in Manipur in 1894, there was only one Middle English School in the capital, which was in a poor state owing to defective teaching and supervision. This school was

no other than Johnstone Middle English School, established in 1885 by Sir James Johnstone. The school was closed due to the Anglo-Manipuri war. It was revived again after the British rule was imposed in Manipur. During Sir James Johnstone's tenure as the Political agent of Manipur, English education was introduced in the state. He also encouraged the growth of the indigenous industries and induced the state to abolish the severe punishments meted out for petty offences (Devi D. K., 2005).

The next most important contributor in the development of modern education in Manipur is Rev. William Pettigrew. In 1890, William Pettigrew arrived in Bengal as an English Missionary sponsored by a private society, the Arthington-Aboriginese Mission. Although, he was a member of the Church of England, he was convinced of the doctrine of believer's baptism, as upheld by the Baptists. Accordingly, he recieved believer's baptism from R.Wright Hay, a missionary of the Baptist Mission Society, living in Decca, yet, he remained an Anglican. He met some Manipuris in Cachar and began to take interest in them. However, the British authorities in Manipur, not willing to antagonize the orthodox Hindu Manipuris, did not permit missionary activity in the state. Even then, Pettigrew succeeded in impressing the then Acting Political Agent, who invited Pettigrew to start a school in Imphal apparently without consulting higher authorities. (Downs, 1969)

Pettigrew arrived in Imphal on the 6th February 1894, to start a school. He started by providing private tuition for the children of the government officials and began writing a Primer and Grammar in Manipuri with bengali script. Soon his days were numbered. He was allowed to carry on for only six months. When the Political Agent, Major Maxwell returned from leave, he asked Pettigrew to leave Imphal and discontinue his work there (Downs, 1969). It was because of the objection raised by the nobles and local people. The authorities in Manipur objected William Pettigrew not to the opening of schools but to his evangelization. (Sangma, 1987, p. 274). At this time, there were 6 Lower Primary Schools scattered about in the valley, 3 more of the same grade were established in the Capital. (Zeliang, 2005). It was suggested to Pettigrew that he could remain in the state if he was willing to work among the tribal communities. Pettigrew accepted the offer with the hope that he might be given an opportunity to resume his work in valley among the Manipuris later.

On reaching Ukhrul in 1896, he first starts a school on the plot of land that the government gave him. In February,1897, the school has 20 boys enrolled. Besides his missionary activities, Pettigrew was also appointed the Honorary Inspector of Schools

for the entire state. Hand in hand with his missionary works, he was to inspect all the schools three times a year. In the year 1910-11, the government decided to carry out the first census in the state and appointed William Pettigrew, Superintendent of the Census. This gave him opportunity to visit other places in the hill areas of Manipur and assessed the need of his gospel work as well as the need of the light of modern education in those places. So, modern education in its birth, infancy and growth in the state of Manipur, to some extend, can be said to be a joint venture of the government and the Christian Missionaries.

As for the first school in the hill areas, the state government had earlier established a school at Mao Thana in 1893, but due to non-availability of students, the school was closed in 1932. (Devi J. , 1989)

Although the work of christian proselytisation in the valley was prohibited by the government, the outlook in the hills was encouraging. A letter dated December5, 1912, from the state Government to the Mission reads, "I beg to say that the vice president of the Manipur state Durbar will be glad if you communicate to him your scheme for educational work among the kukis as soon as possible in order that he may know what provision to propose in the next year's budget. He will also be glad to know what evangelizing schemes you proposed" (Sangma, 1987). The authorities in Manipur appointed Reverent Pettigrew to be the Supervisor of the census work in all the hill districts of Manipur, which gave him opportunity to travel to every corner of the hill areas, thereby, establishing contact and relation with most of the hill people regardless of their tribes and community. This way, Christian missionary work penetrated deep into the interior part of Manipur. And wherever, christianity reached out to, there was a better prospect of modern education among the tribals. An understanding of the benefits of literacy was always the subsequent result of the awakening brought in by Christian proselytization among the tribals.

However, inspite of the great efforts given by many, the concentration of educational development was on basic primary education to secondary education. There were no efforts whatsoever to introduce higher education in Manipur. This, perhaps, was due to a number of reasons. The state of Manipur was a princely state during the earlier period of the British colonisation. Therefore, the british had no interest in introducing any form of education at all. The people of Manipur, particularly the Meiteis including the king did not show any interest instead they were suspicious and afraid that they might be Christianised.

During the course of British political agency in Manipur, lots of attempts were made to establish schools. Gradually, schools were established. However, the British's educational policy in India also hinder the further development of these schools into colleges. The British came as traders and so business and profits were their priority. What they required was clerks to help them in their administrations and daily affairs, who in their own words, "would have english taste with Indian blood". Therefore, they did not show interest in the vertical development of the educational level in any part of India, including Manipur. Besides, education was at its infancy stage in the province of Manipur that the need for introducing higher education did not arise.

The Christian missionaries on the other hand, were also not so keen on introducing higher education during colonial period mainly because their main priority was evangelisation and not education. The need to be literate was required to bring in the new faith, so they develop education up to the secondary level only. The situation of less educated persons also did not make it worthwhile to introduce higher education as secondary education was more than sufficient then. As a matter of fact, education was stagnated at the secondary level for a prolong period until the locals started feeling the need for the introduction of higher education.

2.2. Brief sketch of higher education in India

The history of education in India superseded the political history of many contemporary nations is well established fact accepted by many scholars. Although, education system seemed very systematic with written concepts in the central India, the same do not hold true for many regions of the country. Among the tribes in the hill areas of Manipur, education in the past was of indigenous nature and was not properly organized all throughout the centuries until the introduction of the present formal system of education. Therefore, if one were to discuss about the education system or learning style of the past, one must rely more on oral literature for many indigenous practices have no written records. Such was the case with the tribes of the hill areas of Manipur. These indigenous tribes have no standard written system of their own and no formal education system. Knowledge to them was what can be immediately useful for the socio-economic and political life of the people concern. Considering the primitiveness of the then population occupying the hills, some of the understanding they manifested in the phenomena around them is surprising. However, the present study deals with the post-

indigenous practices to learning, where the art of keeping records and written concept has been fully developed.

The first modern universities of Europe at Bologna, Paris and Oxford were founded as centres for travelling scholars and teachers to propagate the intellectual currents of the time. These European Universities development into educational centres of the state in the thirteenth century. (Power, 2002, p. 29) The concept of research universities was first recognized by Wilhelm von Humboldth, a German thinker on higher education, who founded the Berlin University in 1810. In the late nineteenth and twentieth century, the need for trained manpower and an educated labour force was significantly felt. The concept of elite universities, for the privileged was slowly replace by the concept of egalitarian universities responsible to society and committed to its needs. Thus, today a traditional university is charged with the responsibility of undertaking teaching, research and extension activities. The vigorous growth of socially committed university reflects a confidence in higher education as a measure instrument of social and economic progress. The present system of higher education in India has a colonial roots with an elite system, that of a model of the European style. (Power, 2002)

2.2.1. Brief sketch of higher education in ancient India

During 1000 B.C, when most of the Vedic literature were composed, everyone was required to undergo the discipline of Brahmacharya to be initiated into the sacred literature. The beginning of education was marked by a ritual called Upanayana, which was considered the second or spiritual birth. Great stress was laid on the individual's capacity to memorize, recite, and explain the religious hymns, possessing creative intellect, debating power and a spirit of inquiry. During this time, most of the teaching was done by the parents especially the father. (Agrawal, 1994, p. 821)

The evidences of the presence of great centers of learning that existed in the ancient India suggest that higher forms of intellectual learning and training had been very relevant to the ancient Indians. The philosophies and practices of the Indian higher education was towering above its contemporaries during the ancient period. The existence of centre of higher learning in Taxila during 700 BC and Nalanda during the 300 AD were the profound examples. The Brahmanic intellectual centre at Taksasila (Taxila) is now represented by more than twelve square miles of ruins to the north-west of Rawalpindi and south-east of Hasan Abdal (Das, 1996, p. 307). The famous University of Nalanda was situated in the modern village of Bargaon about eight miles from Rajgir

in Behar. The University consisted of six monastic colleges. (Das, 1996, p. 360) Besides these two great centres, various other centres also might be worth mentioning namely, Valabhi University in Gujarat, Vikramshila in Bengal, Purushapur in Peshwar, Sharda University in Kashmir and Kanchi University in Madras at different point of time. Most of these great centres of higher education were residential in nature, in which the learners had to be resident in the centres along with the Gurus. Intellectual debates were the major important academic activities besides various others (Agarwal, 2006). These ancient Indian centres of learning were essentially centres of religion and philosophy though the last mentioned of them also indicated that they taught professional courses (Power, 2002, p. 28). Agarwal (2006) also maintained that these great centres of learning had the remarkable resemblance to the European Medieval Universities. However, these Centres were declined due to frequent foreign invasions and internal disorder in the sub-continent. It was also rightly pointed out that India had had three distinct traditions of advanced scholarship such as the Hindu Gurukulas, the Bhuddhist Vitraras and the Quranic Madrassas before the introduction of the present forms of university system of education which was started during the British colonial period (Agarwal, 2006).

The form of higher education in the ancient India was that of the Hermitages of one or more renowned sages living in the forest. For instance, the hermitage of Valmiki at Chitrakuti hill, the hermitage of Anangadeva, hermitage of Vasistha, hermitage of Varadwaja, Hermitage of Sukra, hermitage of Rajarsi Trnabindu, hermistage of Agastya, hermitage of Gautama, hermitage of Maharsi Atri, hermitage of Vyasa, hermitage of Parasara, hermitage of Devasarma and the lists goes on. (Das, 1996, pp. 315-325).

The Sanskrit college at Ennayiram was a college of Vedic study with 340 students enrolled during the time of Rajendra Choladeva I (1018-1035). A similar Sanskrit college in South India was also described to have existed almost in parallel. Another description probably belonging to the 12th century A.D. recorded that in the Sthanagunduru Agrahara were professors skilled in medicine and various other specialized subjects. There was also another Sanskrit college at Dhar established by King Bhoja Paramaras (1010-1055). When this college was converted into a mosque by the Muslim conquerors, all the slabs of stone in which were inscribed Sanskrit aphorisms and dramas were used for flooring and were rubbed over so much so that almost nothing survived. Other schools of Sanskrit learning were the Tols, which consists of a thatched chamber in which the teacher (Pandita) and his students met. (Das, 1996, pp. 327-332)

The Tamil Academy or Sangam first held at Madura, secondly at Kavatapuram and thirdly at Uttar Madura was a different type of educational institution. It was the associations of learned men summoned by the king from time to time to set the standard in Tamil style, to regulate state patronage and to set the stamp of approval on works conforming to the standard. The earliest of the monasteries or mathas recorded were those of Jnana-Sambandha in the seventh century A.D. Saiva Mathas, Vaisnava Mathas, Vidyapithas, were the different recorded Mathas. From the intineraries of many Chinese pilgrims visiting India in the fifth and seventh century A.D, great accounts of Buddhist Monastery can be drawn. The Megadaba Monastery, Monastery at Patna, Jetavana Monastery, Monastery at Sri Parvata, Mahabodhi Monastery, Tildhaka Monastery, Nalanda Monastery may be worth mentioning. (Das, 1996, pp. 333-357)

In the ancient world, India was intellectually unchallenged. Evidences of the presence of great universities or centres of higher learning in places such as Taxila, Nalanda, Vikramshila (Bihar), Vallabhi (Kathiawad), Kamchi (Tamil Nadu) and Nadia (Bengal) testify the fact that India had faired well in the realm of the then, knowledge world. Many such learnings were intertwined with the religious traditions so that subject compositions were also mostly tinted with religious philosophies. Beside the emphasis on religion, subjects like grammar, astrology, medicine, philosophy, military science, fine arts and handicrafts were also some major fields. Education in those days were imparted ‘at the feet of the Guru’ at his Gurukula (Goswami, 2011, p. 7). It was basically residential in nature and the act of learning was more empirical than theoritical. As such higher education was also not just a question of intellectual awakening but more of inculcating spiritual and human values along with the ultimate attainment of salvation or Moksa of the soul. This way, the higher education system in the ancient period was very informal, unorganised, independent and individualistic. However, some of the concepts introduced then still survive and are very effective in the present century in the Indian context.

2.2.2. Higher education in medieval India

By the beginning of the Medieval period, the ancient centres of higher learning began to lose its significance under the Muslim rulers. Change of governance and altered emphasis in the subject matter began to impact heavily and adversely upon the existing centres of learning, disintegrating them soon. Many were then closed down. The Muslim rulers began to established institutions called Madrasas as centres of higher learning,

which were established mostly in the cities. The subjects of the interest of the rulers like Arabic languages and literature, religion, grammar, mathematics, astronomy and history were introduced through the medium of Persian language.

During the medieval period, the personal character of the Muhammadan ruler was the most important factor affecting education. If the ruler had a taste for literary, education and learning were encouraged and the royal court attracted poets, philosophers and scholars. Indigenous system of education was deprived of royal support and patronage, as long as Islamic learning were effectively set up with the patronage of the rulers. On the break up of the Mughal Empire, education suffered grievously. (Agrawal, 1994, p. 827).

An idea of the medieval system of higher education can be more understood with the brief descriptions in relation to the rulers. Qutb-ud-din Aibek (1206-1210) was a ruler with proficiency in Persian and Arabic. He raised Mosques for Muhammadan learning, which were centres for religion and learning. But his lieutenant Bakhtiyar Khilji jeopardized indigenous learning, when the great monastic university of Vikramshila at Bihar was razed to the ground and not a single scholar was spared. (Agrawal, 1994, p. 827). Iltutmish (1210-1236) had built a Madrasah and by giving sound education to his son proved that he was appreciative of the importance of education. Balban (1266-1287) had a court full with men of learning. He had advice his son to spared no pain to discover men of genius and learning who must be cherished by kindness. Ala-ud-din (1296-1316) was uneducated and was not mindful of the value of education. However, there were learned men in all his departments. With the patronage of some nobles, the cause of learning was patronised so much that some learned men in the court surpassed the most learned men of other cities like Baghdad, Cairo and Damascus. It was during this time that linguistic inter-mingling between the Hindus and Muslims had started. Firuz Shah Tughlaq (1351-1388) had greatly contributed to the material, cultural and educational welfare of his subjects and had spent large sums of money on education of his subjects. He had special interest in History, Art and Archaeology.

Muhammad Tughlaq (1325-1351) shifted his capital from Delhi to Daulatabad which cause untold misery and snapped away Delhi's literary centre and also left the schools and colleges deserted. Bahlol Lodi (1451-1488) being fond of learned men, encouraged learning. His study of Muhammadan Law helped him to dispensed justice. Sikander Lodi (1488-1518) beside encouraging learning, was the first Sultan to insist that his military officers be educated. (Agrawal, 1994, p. 830). Babur (1526-1530) was

himself a great scholar of Arabic,Persian and Turk. He was keenly interested in promoting learning. He entrusted his Public Works Department with the additional duty of conducting Postal Service, the Publication of Gazette and the building of schools and colleges. Humayun (1530-39; 1555-56) had built a madrasah at Delhi, of which Shaikh Husain was a professor. There were two examples of educational institutions founded by private individuals – a college near Chunar and a school near Agra. The famous Humayun's Tomb at Delhi was at one time used as a college of some importance. Sher Shah (1539-1545) had built a big college at Narnual near Hissar.

Akbar (1556-1605) had interest in subjects like science, history, philosophy, and religion. Education received a great impetus durng his reign. His peculiar thirst for knowledge prompted him to build the famous Ibadat Khanna, where learned men of every faith held intellectual debates and fearless public discussions. Akbar introduced innovations and improvements in the existing system of education, modes of study and curriculum. Under his reign, educational institutions were multiplied. He allowed private individuals to promote the cause of education by establishing schools and colleges. He gave whole hearted protection to Hindu learning and also provided the education of Hindus in their own culture in madrasahs along with the Muslims. Jahangir (1605-1628) was a well versed ruler in Persian and wrote his memoirs Jahangir-Namah. Through his encouragement, painting reached a great excellence during his reign. Shahjahan (1628-1659) was better known for his magnificent superb structures than for his zeal for the promotion of learning. He made a distinct contribution toward higher education by founding the Imperial College at Delhi. He also ordered the writing of the well-known historical work called Padshah-Namah. Aurangzeb (1659-1707) had tried earnestly to diffuse Muslim learning through out his kingdom, founded numberless colleges and schools. Unlike Akbar, he cared little for the promotion of Hindu learning. During his time, Sialkot in Punjab became a great seat of Muslim learning. Shivaji (1647-1680) strongly supported the Dakshina system of encouraging learning. It was an old edition of the modern system of payment by results. Shivaji's reign saw the rise of the vernacular languages, besides Sanskrit. Bahadur Shah I (1707-1712) was well educated and had interest in public education. During his reign, two colleges were established in Delhi – one founded by Ghaziuddin near Ajmeri Gate and the other by Khan Firuz Jang. Muhammad Shah (1719-1748) accession of the throne of Delhi was followed by confusion in the administration of the country and therefore, significant contribution toward education was realised, except that the royal family continue collecting books

after Nadir Shah invaded and carried away the Imperial Library of Delhi. However, in the reign of Shah Alam III (1759-1806) a decent library existed. (Agrawal, 1994)

2.2.3. Higher Education in the modern India

The earliest institution of higher education in the modern sense in India and perhaps in Asia too was St. Paul College in Goa established during 1540s by the Portuguese for the training of Indians, may be, for the lesser jobs in the government. (Jeyakumar, 2004, p. 29) However, the first officially recognize institution under the British India was the Hindoo (Hindu) college established in 1817 in Calcutta (now Kolkata). This college introduced western education in India and was originally a non-government college meant for the sons of Hindu community only. It was renamed Presidency College of Bengal in 1855 and became a government institution. It originally was a boys' college until 1944 when girls were permitted to join the college which then become co-educational institution. One of the first college to impart western education was also founded in 1818 at Serampore near Calcutta. Many such colleges came up over the next forty years in different parts of India, at places like Agra, Bombay (now Mumbai), Madras (now Chennai), Nagpur, Patna, Calcutta (now Kolkata) and Nagapattinam. The emphasis of English and Modern Sciences rather than the indigenous knowledge was rooted in the Mounstuart Elphinstone's minutes of 1830 in which, he pressed for the establishment of schools for teaching 'English and European Sciences'. He reiterated his views before the Lord's Committee in 1830, even the establishment of such schools at Bombay and Poona. He also founded the Elphinstone College in 1834 at Bombay (now Mumbai) (Power, 2002, p. 29).

Subsequently, Macaulay in his minute of 1835 argued that the One Lakh Rupees provided under the Act of 1813 for the study of Arabic and Sanskrit literature should be transferred for making Indian natives good English scholars. The idea of establishing universities in India on the model of the London University (that is affiliating type) was first given in Sir Charles Wood's 'Despatch of 1854' which has been called the 'Magna Carta of English Education in India', which further described the aim of Indian Education as the diffusion of Arts, Science, Philosophy and literature of Europe and the study of Indian Languages. It was later enlarged also to include Law, Medicine and Engineering (Power, 2002, p. 30). By 1857, there were altogether 27 colleges in all, which were then affiliated to the federal examining universities established on the pattern of the London University, established in the same year at Calcutta (now Kolkata), Bombay (now

Mumbai) and Madras (now Chennai). With these institutions as the affiliating body of higher education, the modern system of higher education was started in India. Ever since then, the strength of universities and colleges started growing in every part of India according to the needs and aspirations of the people. At the time of the Indian independence in 1947, these institutions had grown up to the strength of 20 universities and 500 colleges, enrolling about 2.1 lakh students (UGC, 2012, p. 44).

The strength of the institutions of higher education continues to grow faster especially after the Indian independence. By the year 1981, there were already 133 universities and 4722 colleges in the entire country, enrolling around 5% of the eligible age group in higher education. The development of higher education in India can be observed from the table 4.4.

Table 2.4. Growth of higher education institutions in India

Sl. No.	Year	No. of Universities	No. of colleges	Students enrolment (in millions)	Teachers enrolment (in millions)
1	1857	3	27	-	-
2	1947	20	500	-	-
3	1971	103	3604	2	-
4	1981	133	4722	2.8	0.19
5	1991	190	7346	4.9	0.26
6	2001	256	12806	8.4	0.41
7	2007	387	21170	16.6	0.82
4	2013	659	33,023	25.9	-

Source: compiled from various university news and Higher education in India: Twelfth Five Year Plan (2012-17) and beyond.

At the end of the 10th Plan i.e. 31.03.2007, there were already 363 universities of which 20 were central universities, 229 State Universities, 109 Deemed to be universities and 5 Institutions established under the Special State Legislature Acts and 21,170 colleges in the country. At the end of the fourth year of XI Plan, that is, 2010-11, the number of universities has gone up to 523 that is, 43 Central Universities, 130 Deemed to be Universities and 345 State Universities and 5 Institutions established under Special State Legislature Acts and the number of colleges has gone up to 33,023. During the year 2103, there were 659 universities and 33,023 colleges in the country

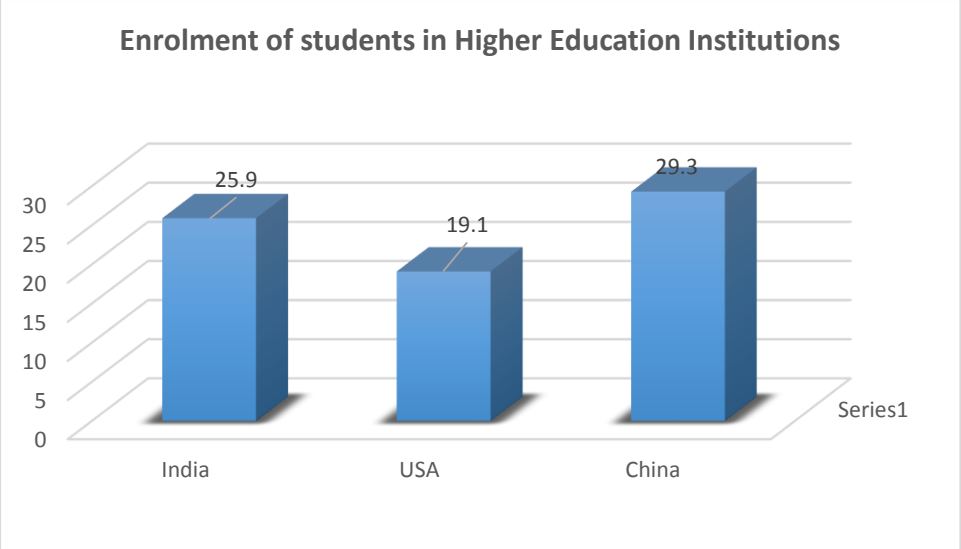
Table 2.5. Enrolment in various courses of higher education in India during 2010-11

Sl. No.	Level of Course	University			Colleges			Grant Total
		Male	Female	Total	Male	Female	Total	
1.	Ph.D.	36320	21026	57346	7860	6842	14702	129394
2.	M.Phil.	8965	8020	16985	499	972	1471	35441
3.	P.G.	596664	399078	995742	877533	822594	1700127	3691611
4.	U.G.	1236624	714621	1951245	9927625	7943025	17870650	21773140

Source: All India Survey on Higher Education 2010-11

In terms of student enrolment, India now stood second position in the world after China and the United States of America. India's Gross Enrolment Ratio was 17.9% in 2012, China 26% and USA was 95% in 2010. (Pujar, Feb. 2014) However, in terms of number of institutions, India today is the largest higher education system in the world (Agarwal, 2006, p. 5).

2.1. Enrolment of students in Higher Education Institutions



In the decade 1991-2001 has witnessed a massive expansion in enrolment across the world, the highest of which is China (8.3 million) followed by India (5.6 million). (Duraisamy, 2009) The average enrolment in a higher educational institutions in India is only about 500-600 students, while that of the United States and Europe is about 3000-4000 and that of China is about 8000-9000 students. Therefore, countries like the USA, China and Europeans countries are able to manage the higher educational system with comparatively lesser number of higher educational institutions than India. But the proliferation of higher educational institutions in India also has its own necessity and reasons based on its large population, wide and varied topography, poverty, rural

environment etc. The large strength of institutions with very few averaged enrolment widely scattered in every part of the country although helps in the democratization of higher education also makes the system highly fragmented and difficult to manage.

2.2.4. Development of higher education in North-Eastern states of India

Despite the efforts of the Christian Missionaries to open schools and colleges in the North-Eastern region of Indian, even the encouragement by Woods Dispatch of 1854, the North eastern region of India remained without a college for many years. In the year 1892, a college called Murari Chand College was established by Girish Chandra Roy in the Surma Valley at Sylhet (now in Bangladesh). By then, the demand for a full-fledged college in the Brahmaputra valley was raised from every quarter. So, Sir Henry John Stedman Cotton, the then commissioner of Assam took the initiative to set up a college in Gauhati (now Guwahati) in 1892. However, it could not be materialized immediately. Only after 8 long years on the 20th June, 1900, the Cotton College was officially established (Roy, 2004) and was formally opened by Henry J.S. Cotton on 27th May, 1901 (Bazeley, 2005, p. 35). Thus, it is evident that there were only 2 (two) colleges in the region till 1901.

In the early 20th century, collegiate education began to develop everywhere in the North-Eastern region of India. The first college to be established after the above mention two colleges was St. Edmunds College in Shillong, which was established in 1924. It was followed by J.B. College in Jorhat, Lady Keane College, Shillong in 1934, Guru Charan College, Silchar in 1937. By this year that is 1937, there were 8 colleges in all the North eastern region of India. Within a decade that is 1937 to 1947, some more colleges were established including the Dhanamanjuri College in Manipur, which was established in 1946. The strength of colleges in the north eastern region of India had reached 16 by the time of India's independence. (Roy, 2004)

The first college in Manipur was Dhanamanjuri College (DM College) which was established in 1946. In Mizoram, it was Pachunga College at Aizawl which was the first college established in 1958. In Nagaland, Fazi Ali College at Makokchung was the first college to be established in 1959, and in Arunachal Pradesh, J.N. College at Pasighat was the first college, established in 1964. (Roy, 2004)

Prior to the establishment of the Gauhati University in 1948, all the colleges in the North Eastern region were affiliated to the Calcutta University. And after 1948, the affiliations were all shifted to Gauhati University except the Murari Chand College which

was transfer to the East Pakistan (now Bangladesh). (Roy, 2004). Due to the pressures and demands of the people, the Assam Government established colleges at Jowai and Tura (now in the state of Meghalaya), Aizawl (now in Mizoram) and Diphu (Assam). The number of colleges increases tremendously over the few decades. From only 17 colleges in 1947, the strength goes up to 190 colleges in 1978-79. It also further increased to 261 colleges in the year 1983-84. By the year 1999-2000, the strength of colleges in the region had reached 546 colleges and that of university reached 13. (Roy, 2004)

Table 2.6. Number of Colleges in the North-Eastern Region

Sl.	States	1947-48	1978-79	1999-00	2011-12
1	Arunachal Pradesh	-	1	8	18
2	Assam	12	136	340	388
3	Manipur	1	21	65	76
4	Meghalaya	4	13	47	63
5	Mizoram	-	6	30	28
6	Nagaland	-	7	35	51
7	Tripura	1	6	21	24
8	Sikkim				10
	Total	18	190	546	658

Sources: 1. University News, AIU, Vol-40, No.45 AIU 2002. p. 7

2. Various documents and websites.[1]

Bani Burman Roy (2004, p. 36) had stated that it was Lt. Col. PRT Gordon, the Commissioner of Assam who had suggested the establishment of a university in Assam valley as early as in 1916. This suggestion was finally materialized when the first university that is Gauhati University was established in 1948 under the Assam Act XVI of 1947. This university covered the whole north eastern states except Tripura which was under Calcutta University. The second university in the north eastern states was the

[1] Document and Website sources: i) www.rgu.ac.in/affiliates.html *accessed on 23/11/2013*
ii) College Development Council, Mizoram University Aizawl.
iii) www.nagauniv.org.in/index.php/academic/affiliated-colleges *accessed on 23/11/2013*
iv)https://www.Sikkimuniversity.ac.in/index.php?option=com_content&view=article&id=157&Itemid=213 *accessed on 23/11/2013*
v) www.nehu.ac.in/college%20Development/affiliatedColleges.php *accessed on 23/11/2013*

Dibrugarh University established in 1965 with the jurisdiction over three districts of Assam namely, Dibrugarh, Lakhimpur and Sibsagar.

In the later part of nineteen sixties, the tribals in the north eastern region have become conscious of their rights under the constitution of independent India. A separate university for the tribals had been demanded. After a prolong demand, the North East Hill University (NEHU) was established in Shillong on the 19th July 1973, as a central university by an Act of the parliament, with its jurisdiction extending to the states of Meghalaya, Nagaland and Mizoram. The North East Hill University (NEHU) had a study Centre each in the states of Mizoram and Nagaland, which later were upgraded to full-fledged universities with the jurisdiction over the respective states (Roy, 2004).

Table 2.7. Number of Universities in the North Eastern States of India

Sl.	State	2011-12
1	Arunachal Pradesh	2
2	Assam	9
3	Manipur	2
4	Meghalaya	9
5	Mizoram	3
6	Nagaland	3
7	Tripura	3
8	Sikkim	5
	Total	36

Source: University News, Vol. 49 No.50. Dec 12-18 2010 p. 33.

Beside the already existing three colleges of general education in Manipur, there was one post graduate Centre of the Jawaharlal Nehru University (JNU) at Imphal. This post graduate Centre in Manipur was upgraded and converted to a university in the year 1980, by the Manipur Act VIII of 1980 to cover the whole state of Manipur (Manipur G. o., 1985).

There was also a Centre of Calcutta University at Agartala in Tripura. The Tripura University came into existence in 1987. Till the year 2000, there were 21 (twenty one) colleges affiliated earlier to the Calcutta University, which now comes under Tripura University.

2.2.5. Development of higher education in Manipur

The history of formal type of Higher Education in Manipur is of very recent origin despite the claim of many scholars that different forms of Higher Education has been flourishing in the state from centuries before. The formal higher education can be traced back to the year 1946, when, due to the pressures of students who had completed Secondary stage of education, a college (for Pre-University Course) came up in Imphal. It was formerly an intermidiate college established on the initiative of some local educationists. This college took its present shape due to the patronage of the late Maharani Dhanamanjuri Devi, who had donated a generous sum of rupees 10,000 for the cause of the college. Therefore, the college was named after her as Dhanamanjuri College (DM College). With only 68 (sixty eight) students, the college started its academic session on the 6th August 1946 in the intermediate Arts course to begin the history of Higher Education in Manipur (Manipur G. o., 2004). The college became the first institution of higher education in the state of Manipur.

Mentioned may be made here that the young Prince named Churachand Singh, who was the recognised heir to the throne of Manipur was one of the formost to avail the modern form of Higher education. (B C Allen, 2010, p. 617) As he was just a minor when he was enthroned, the administration was taken over on his behalf by the then Political Agent. Since he was just a child then, he was sent to the Chief's college at Ajmer in Rajasthan for his education. This college had been established around 1870 by the then Viceroy, Lord Mayo, for the purpose of educating princes and nobles in the British style and method. (Downs, 1971, pp. 74,75)

The only college in Manipur then, was affiliated to Calcutta University in the beginning. Later in 1975, the college was affiliated to Gauhati University and followed the curriculum and syllabus of the Gauhati University. The first batch of graduates of D.M. College received their degrees in 1950. All this time, the college provided only general courses of studies in Arts subjects. The year 1951, marked another step up in the history of the college and the general higher education as Science courses were introduced in the college. The first batch of intermediate science students appeared the I.Sc. Examination of Gauhati University in 1953. But science graduates came out of this college in 1958-59 only. B.T. Department was also opened in the campus of the college in 1958. This department is now christened as DM College of Teacher Education, with a post graduate department imparting M.Ed (Master of Education) degree. In 1975, the

former DM College was bifurcated into DM College of Science and DM College of Arts and Commerce due to increasing and changing demands and needs of the students for modern disciplines and subjects. Again in 1996, the DM College of Commerce was opened with different administrative set ups, adding another feather to the college. (Manipur G. o., 2004, p. 6)

Meanwhile, the establishment of two more colleges in 1964, one each in the valley and the hill district ignited the steady growth of colleges in Manipur. They were the Ghanapriya Women's College (GP women's College) in the valley and Churachandpur College, (which then was a private college) in hill district of Churachandpur. Ghanapriya Women's College (GP women's College) was named so after the name of Late Ghanapriya, the mother of Late Shri H. Dwijamani Dev Sharma, who donated a sum of Rs. 1(one) lakh in the fond memory of his late Mother. The establishment of Pettigrew College in Ukhrul district was effected in the immediate following year 1965. Thus, the number of colleges began to add up slowly. In addition to the already existed government colleges, many more private colleges were also established before the seventies. In between the year 1978-79 and 1980-81, the state government took up a brave move toward its policy in higher education by converting all the private colleges into government colleges. There were as many as 19(ninteen) private colleges which had to be taken in by the government. Although, the number of colleges steadily grew up, there was no university in the state. So, all the colleges were affiliated to the Gauhati University. This pose lots of problems for the students as well as the administrative authorities. These colleges impart only graduate degree level of education and there was no institute to impart post graduate degree level of education in the state. In 1972, a study centre of the Jawaharlal Nehru University for post graduate studies was opened at Imphal in the DM College Campus which was later shiefted to Canchipur. Until the establishment of Manipur University in 1980, this centre help students from the state to pursue post graduate courses.

Manipur university was established by an Act of the Manipur Legislature on 5th June 1980 under Act No.8 of 1980. The Jawaharlal Nehru Centre for post graduate studies was amalgamated to the new university. Rapid expansion of Higher Education in Manipur had been witnessed since then. In 1987, the Manipur university abolished the earlier course known as Pre-University course as it have now formed apart of secondary education system as 10+2. It was reported that 13(thirteen) colleges discontinued the course. Only the colleges in the rural and hill areas retained the course. But in 1991, due

to the sudden rise in the number of students passing out the HSLC, the existing higher secondary schools could not accommodate everyone at the class XI admission. Hence, many government colleges which had earlier discontinued pre-university courses were compelled to re-open 10+2 courses due to the tremendous pressure of the people. Slowly after few years this problem subside due to the gradual decline of students passing out HSLC. However, many rural and hill colleges still retained the 10+2 course as Higher Secondary Schools were thinly spread in the regions. (Manipur G. o., 2004, p. 7)

In the year 1983-84, there were 22 (twenty two) government colleges and a lone aided college in Manipur. Of the 22 (twenty two) government colleges, 9(nine) colleges have Arts and Science Streams upto degree (pass and honours) level and 5(five) colleges have Arts faculties (pass and honours) upto degree level with science faculties upto to the pre-university level only. Besides these colleges of general education, there were also 3(three) colleges of professional education, one for Law and two for Teachers training. (Manipur G. o., 1985, p. 49). During these years, Science faculty or stream was also opened in 5(five) colleges. Honours courses were also started in some selected colleges. Geography department in a college was upgraded to degree level.

To maintain the prescribed quality of higher education, 110 lecturers of diferent colleges were deputed for undergoing Ph.D. degree under the Faculty Improvement Programme (FIP) of UGC and 101 lecturers were undergoing the course during the year 1985.

In 1990-91, the first Orientation course/workshop for the college lecturers on the latest method of evaluation were organised at nine government colleges and one private college. To raise the level of higher education in the hills areas, the department of economics, history, Political Science and English opened third year TDC (Core) classes in the Pettigrew College, Ukhrul. To fulfill the minimum requirement in the staffing pattern as prescribed by Manuipur University and improving the quality of education in government colleges 141 lecturers were appointed in different subject and posted at different colleges in the state. Further creation of another 64 (Sixty four) posts of lecturers was also approved by the government. 21(Twenty one) temporary posts of college principals and 553 temporary posts of college lecturers were converted into permanent post.

In order to supplement the bookish knowledge and expose the young college students to historically, culturally and geographically important places, financial assistance were given to 24 (Twenty four) government colleges and 7(seven) aided

colleges for the purpose. In line with the National Policy on Education (NPE) 1986, which lays down that sports and physical education are integral parts of the learning system, the department of University and Higher education launched a wide programme for improvement of playgrounds in almost all government colleges in the state, more particularly in 1990-91 session at the Kha-Manipur College Kakching, Oriental College Imphal, Imphal College Imphal, Presidency College Motbung, Lilong Haoreibi College. (Manipur G. o., 1992, p. 27). The 64(sixty four) posts of lecturers approved in the previous year was processed for appointment. For removing regional disparity as well as promoting Commerce education in the rural areas of Manipur, Commerce stream had been opened at Kha-Manipur College, Kakching. In order to promote Science education in the hill areas of Manipur, Science stream had been opened at Lamka College, Churachandpur, which was later discontinued.

Bachelor degree (TDC) Core classes were opened in various colleges in the valley in the following subjects: Botany. Zoology, Education, Geography, Chemistry, Physics, Anthropology, and Geology. One staff latrine for NG college had been constructed in the session 1991-92. Besides electrification in the Administration Block and Science Block at YK College, Wangjing had been completed.

In the year 1991-92, the department of education had extended State Merit Scholarship to 182 students for their further studies inside and outside the state of Manipur. During 2011-12, the Department of University and Higher Education had earmarked a sum of Rs 2.20 Crore for award of scholarship to meritorious students of different professional courses of the state. During 2012-13, a sum of Rs 25.00 lakh was earmarked for award of sate merit Scholarship to meritorious students pursuing general courses of study. (Education, 2013, p. 7)

Table 2.8. State Merit Scholarship to students in 1991-92

Sl.	Description	Student recepients
1.	Post Graduate scholarship	017
2.	Post Matric Scholarship	163
3.	National Scholarship	002
	Total	182

Source: Annual (Manipur) Administrative Report 1991-92 p.138

In the academic session 1992-93, the number of general colleges was only 29 (Twenty nine), out of which 22 (Twenty two) were government colleges and 7(Seven) Aided

colleges. Besides, there were three professional colleges : one for Law and Two for Teacher Trainning.

The number of teachers in government colleges was 1263 and that of Aided colleges was 132. Non-teaching staff of government colleges was 942 and that of Aided colleges was 89 (eighty nine).

The strength of student enrolment in government colleges was 29,450 while that of Aided colleges was 12,907. So, the total enrolment in colleges in Manipur was 42,357.

In 2012-13, the tertiary stage of education in Manipur offers a variety of courses in 35 (thirty five) subjects in 66 colleges imparting general education, Law, Teacher Training, Commerce and Arts are being offered to the students. Semester System has been introduced in under-graduate courses from the academic session 2010-11.

The Indira Gandhi National Open University (IGNOU) in collaboration with the Department of Higher Education, has opened study centres for distance education at Pettigrew college, Presidency college, Churachandpur College, Thoubal College, Don Bosco College, Mt. Everest College, D.M. College of Teacher Education, D.M. College of Commerce, D.M. College of Science and Moirang College offering various under-graduate and post graduate courses.

The rapid mushrooming of Colleges has cause a lot of concern and anxiety among the people especially the educated groups because of the fear that quality of higher education might be compromised while democratising higher education. For this reason, the state government had set up a body called Higher Education Commission in 2003 to look into the matter judiciously and recommend appropriate measures and workable initiatives for proper rectification and improvement (Singh, 2006).

As a pilot project of the Government of India, in the academic session 2012-13, Community Colleges are being opened at D.M. College of Science, Imphal and Churachandpur College, Churachandpur for imparting short term skill oriented courses.

The Directorate of University and Higher Education, Manipur is the department responsible for the administration of Higher education in Manipur. This department is headed by a Commissioner (Higher Education) as ex-officio Director. He is assisted by one Additional Director, one Joint Director and Five Officers on Special Duty including one OSD/Legal.

Furthermore, by 2012, the number of colleges affiliated to Manipur University inclusive of all types of colleges, both governmental as well as private have reached the strength of 79 (seventy nine) colleges (University, 2012, p. 369). The strength of colleges

is rapid in its growth as the demand for higher education increases. At this juncture, it is important to discuss the type of institutions that keeps multiplying in recent time. The newly established colleges are mostly colleges of general education. Due to the lack industries to absorb and give hand training for professional studies, the state of Manipur so far is not a fertile soil for the growth of institution providing such education. However it doesn't mean that profesional education is completely non existant. Professional and technical institutions exist but is not multiplied as much as the genral higher education institutions.

The expansion or growth of higher education in Manipur can be accounted not only with the increase in the number of institutions but also with the increasing enrolment of students. Higher education which was supposedly mean for the elite group in the society became more spread out among the common people as the need and awareness become more evident for the existence of the society. The increasing trend can be observed from the enrolment in the five year period table given below. It is seen that within five years, the total enrolment of students in higher education has increase more than double fold from 12,152 students in 2008-09 to 41,608 students in 2012-13.

Table No. 2.9. Total enrolment in higher education in Manipur from 2008-2013

Sl.No.	Years	Students
1	2008-09	12,152
2	2009-10	22,387
3	2010-11	30,950
4	2011-12	36,569
5	2012-13	41,608

Source: Annual Report 2012-13, Deptt. Of University and Higher Education p.3.

Manipur University which was established by Manipur Government Act No. 8 (eight) of 1980, became a Central University by Ordinance No. 3(three) of 2005 on 13th October 2005. Manipur University Act No 54 of 2005 received the assent of the president on 28th December 2005. There are 25(twenty five) Post Graduate teaching departments under three schools of Manipur University offering courses leading to the award of Master's degree in Arts, Science, Commerce, Computer Applications, Business Adminitration. Manipur University also awards degrees of Master of Philosophy (M.Phil) and Doctor of Philosophy (Ph.D) in various disciplines. The university also

offers studies leading to the award of Bachelor's degree and Master's degree in Library and Informaion Science.

Beside Manipur University, there are few colleges offering post graduate degree courses.The D.M. college of Science offers studies leading to the award of Master's degree in Anthropology, Mathematics and Life Sciences (Botany and Zoology). The L.M.S. Law College and the Imphal Art College also offered LL.M degree and Bachelor's degree in Fine Arts respectively. The D.M. College of Teacher Education and Hindi Teachers Training College offers B.Ed degree course. M.Ed has been opened in the D.M. College of Teacher Education from the Academic Session 2005-06.

Beside Manipur University, two other universities namely, Central Agriculture University, Iroisemba and a campus of Indira Gandhi National Tribal University also functions in the state of Manipur.

2.2.5.1. Women and higher education in Manipur

Certain percentage of women from Manipur may be enrolled in higher education in other states. So, it is defficult to estimate the exact number of such students. And therefore it becomes hard to either assume anything or defend any kind of statement. The womenfolks of Manipur need no second exaggerated trumpet.[2] As for the state of Manipur, practical and useful learnings and trainings were imparted to women at home from ancient times, according to Jamini Devi (1989, pp. 7-27). In some aristocratic families, tutors were engaged to teach girls in fine arts, music and dancing. Women were in an almost equal footing with men folk. Sipra Sen (1992) has stated that women in Manipur enjoy the fullest possible liberty as compared to women in any other part of India. They play an important role in most of their working life, viz. buying and selling in the market, weaving, gardening along with the household work. They are industrious and laborious women. (Sen, 1992) According to Devi (1989), Rev William Pettigrew, Maharaja Churachand Singh, Major A.E. Woods did pioneering works for female education. The establishment of girls' school at Moirangkhom in 1899 marked the beginning of women's education in Manipur. (Devi, 1989).

[2] The womenfolk of Manipur are hardworking and brave natured. Their zeal for higher education is comparable to that of the man folks. Manipuri women can be spotted almost in most of the institutions of higher learning in India especially in the North Eastern region. Hence to ascertain the exact numerals would be very difficult but not impossible. So, for the present article I've made my concentration on the enrolment in the colleges in Manipur.

Girls education has been progressing rapidly in the past decades in Manipur especially in lower stages of education. The enrolment in higher education is also progressively on the rise through the decades. Although, the people of Manipur are traditionally conservative, the emphasis on female education is given more importance than many other states. Yet, the percentage of female enrolment is still very low as compared to the total strength of female population in the state (Commission C. , 2011). If we look at the enrolment of girls at different levels of education, it is cleared that number of enrolment decreases as the level of education increases.[3i] Hence, it will be too early to judge the level of girls education by studying only the lower stages of education without assessing the higher stages of education which is more responsible in helping the womenfolks to contribute to the society.

Female literacy in the state has considerably improved in the last decade, which stood at 60.53% in 2001, reached 73.17% in 2011. Even in the literacy rate alone, there is great variation between the rural and the urban which stands at 69.95% and 80.21% respectively. In regard to the higher education, only about 15280 women out of 864463, (which is about 1.76%) are actively involved in the state higher education system. This figure indicates the grave need for retrospection on the implementation of policies for women in higher education. The enrolment of women in higher education has increased gradually. Perhaps, it is not expected that all girls enrolled in the lower stages of education would go for higher education especially when there are better opportunities for securing jobs through various technical courses in other states of India. Students in Manipur prefer to study higher education outside of the state because of many reasons. One such reason is the political tug-of-war situations in Manipur rendering the greatest blow to students' career. Such political upheavals gives physical as well as mental torments stealing away their concerntration and focus on studies. In all these unpredictable situations of what might happen, girls have to take extra care to venture out for academic purposes. Many girls get married without opting for higher education, while others have to supress their desire to study further due to many familial, social, political, econmical or even personal reasons. However, this does not mean that women in Manipur lack the ambitions for higher education.

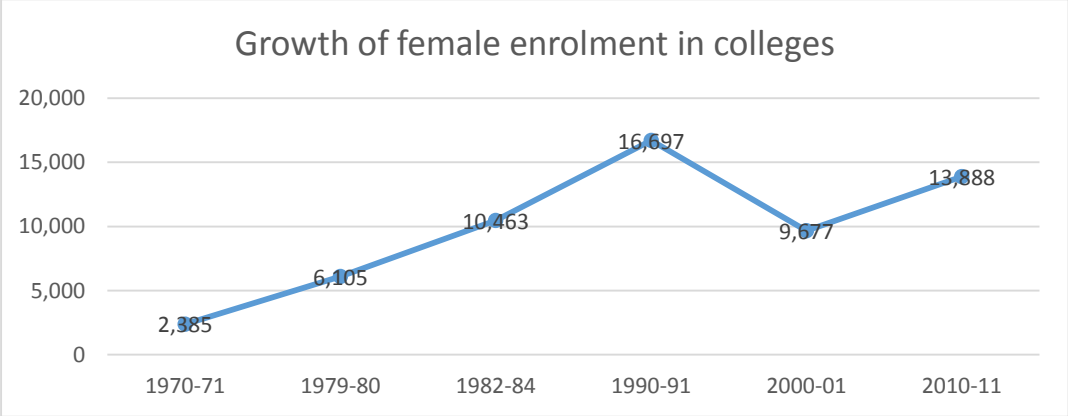
At present there are seven women colleges in Manipur. But none of these colleges are located in the hill areas of Manipur. Beside these women colleges, considerably large

[3] The rate of filtration through-out the different stages of education is higher in the case of girls. This is evident from the various enrolment reports of the concern authorities.

number of female students are also enrolled in the co-educational colleges across the state. For equity in enrolment and access to higher education the government has adopted various strategies of which establishing girls college is one very important agenda. Women colleges in Manipur are:

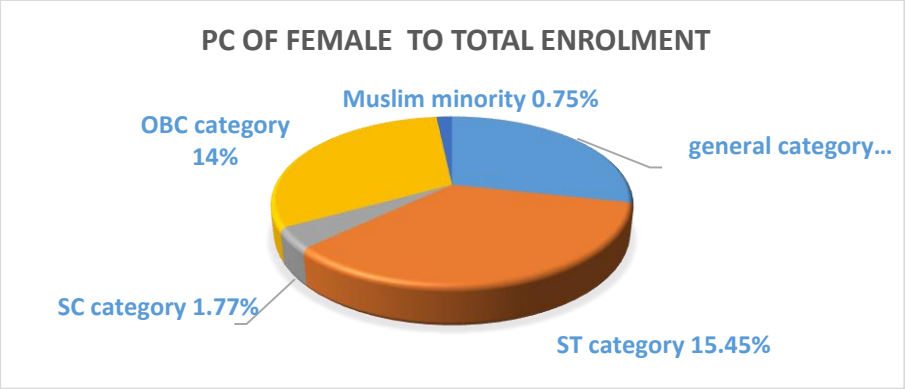
1. G.P. Women College
2. Ideal Girls College
3. Kakching Khunou College
4. S.K. Women college
4. T.S. Paul Manipur Women's College
6. Thoubal College
7. W. Mani Girls' College

Figure 2.2. Growth of female enrolment in colleges through the decades



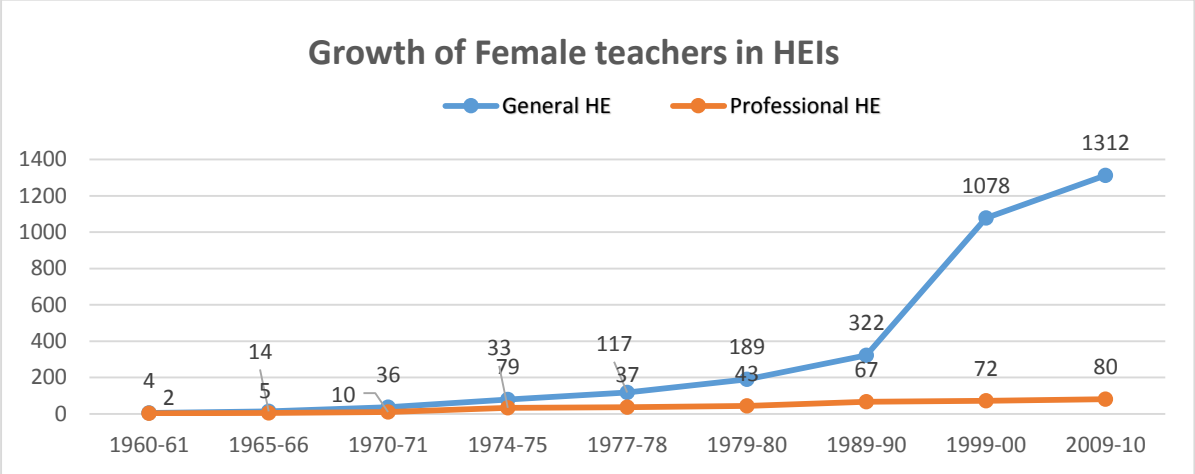
Female enrolment in colleges was highest during the decade ending in 1990-91. The enrolment is tilted more towards general education and less towards professional education. Most of the general colleges in Manipur are co-educational in addition to the few women's colleges. There are at present seven women's colleges in Manipur. Only 12.67% of the women belonging to the general category enrolled in 2009-10 session. Likewise, 15.45% in schedule tribe,1.77% in the schedule castes, 14% in other backward classes and 0.75% Muslim minority category enrolled. However, it will be appropriate to state that these figures are not absolute in presenting the female enrollment in the state because certain considerable percentage of female students are enrolled in various fields of study in various colleges and in different states and even abroad. It is difficult to assess the exact percentage of such students.

Figure 2.3. Enrolment of category-wise Female Students in in Manipur in 2010-2011



Out of the total enrolment in each own category in higher education, female enrolment occupy 12.67%, 15.45%, 1.77%, 14% and 0.75% for General, ST, SC, OBC and Muslim Minority respectively as shown in the above figure.

Figure 2.4. Growth of Female teachers in Higher Educational Institutions



Besides the female students enrolment in higher educational institutions, a considerable number of women are also employed as teachers in these institutes. There were only 4 female teachers in the colleges during the year 1960-61 but this number rose to 1312 in 2009-10, after five decades. The number of female teachers in professional colleges was only 2 in 1960-61, which rose to 80 in 2009-10. The participation of women as female teachers in general educational colleges is progressive although comparatively slow. The involvment of women as teachers in the professional colleges is rather very low and very slow in its progress. Although, there had been a progress witnessed in the increasing strength of enrolment and employment of women in higher educational institutions, the growth rate is far from satisfactory as compared to the total strength of the female population.