Chapter V
DEVELOPMENT OF HIGHER EDUCATION IN THE HILL AREAS OF MANIPUR

5.1. Introduction

This chapter discusses the historical development of higher education in the hill areas of Manipur based on available documents[1]. The history of education in India superseded the political history of many contemporary nations is a well-established fact accepted by scholars. Although, education system seemed very systematic with written concepts in the central India, the same does 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 with no proper planning throughout the centuries until the introduction of the present formal system of education. Therefore, if one was to discuss about the education system or learning style of the past, one must rely more on oral literature because many indigenous practices have no written records. The same holds true for the tribes in the hill areas of Manipur. These indigenous tribes have neither standard written system of their own nor formal education system[2]. Knowledge to them was something which can be immediately useful for the socio-economic and political life of the people. Considering the primitiveness of the then population occupying the hills of Manipur, some of the understanding they manifested were surprising.

5.2. Development of higher education in the hill areas of Manipur

The development of the present higher education system in the hill areas of Manipur is of a very recent progress. Higher education in the narrow sense of the term meaning a university or collegiate education, started in 1964 when Churachandpur College was established in Churachandpur District of Manipur which was then called the South District. In 2013, the college has commemorated its fifty years of existence and many more institutions were established in the intervening period. The following pages

[1] The documents here imply the Government and non-government records like Annual Administrative Reports, Departmental Reports, Census Reports, Statistical Reports, Research Project Reports, Theses, Dissertations, write ups of scholars, Biographies, Historical accounts of some individuals, archival materials and Books of related themes.

[2] These tribes have stories and myth of having written form of their languages in their folklores but none of these could be found existing at the present time.

discuss the development and growth of higher education in the hill areas of Manipur from pre-literacy learning in more detail.

The hill areas of Manipur is home to a number of tribes. These tribes fall into two main sections, Kukis[3] and Nagas[4]. When the first census was conducted in Manipur in 1881, the whole population of Manipur was 2, 21,070. Most of the hill tribes practice Jhuming cultivation. (B C Allen, 2010, pp. 618, 617) The Tribals living in the hill areas of Manipur had a very exciting history before the coming of modern education and Christianity. Except the occasional expeditions by the Maharajas of Manipur, the hill areas of Manipur was virtually independent. The free loving tribals resided without any external disturbances for centuries. It was an area dominated and ruled by the tribal chiefs. Despite the inter village feuds (Mackenzie, 2011 reproduced, p. 150), inter clan fights and inter tribe wars, the hill areas of Manipur was virtually left undisturbed by valley administration. They were left to themselves. The hills surrounding the Imphal valley was considered to be the domain of the Thadou-Kukis chiefs before they were subjugated and controlled by the British in the 1917-19 Anglo-Kuki War (Gangte, reprinted 2012, p. 9). For these tribals, learning in the past was very closely associated with Agro-economic culture and survival. The most developed system for learning was the dormitory system. The institution of youth dormitory was known by different names in different tribal societies. It is *Zawlbuk* in Lushei, *Arichu* in Ao-Naga, *Kichuki* in Angami, *Som* in Thadou-Kuki, *Longshim* in Tangkhul and *Buonzawl* in Hmar (Sharma, 1992, p. 30) and *Jirkedam* in Karbi (Goswami M. , 1990). The Kabuis have different names separately for boys called *Khangchu* and for girls it was called *Luchu*.[5]

5.2.1. Education in the Pre-Literate Tribal Society

The tribals of Manipur did not have any written records. Their cultures and traditions were all orally transmitted to the younger generation. Any accumulated experience or knowledge through the ages were orally passed on through legends, myths,

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[3] Kuki is a generic term applied to a number of tribes with cultural and linguistic similarity who lives in the mountainous tract of Burma, Manipur, Assam, Tripura and Bangladesh. Colonial writers put many tribes under Kuki fold due to physical, cultural and linguistic affinity of these tribes. However, in recent years, many of these tribes have chameleonic loyalty or attachment to either Kuki or Naga for political and security reasons.

[4] Naga is a conglomerate of different tribes who have different and distinct culture and languages unlike those of the tribes in the Kuki fold.

[5] T.Haokip and N.Haokip, Som: The Thadou Kuki Dormitory System, a paper presented in the national seminar organized by the department of Political Science, Mizoram University on the 11th and 12th March 2014.

tales, proverbs or other symbolic representations. The most formally organise institution was the Dormitory System. The formation and organisation of the dormitory system in the tribal village was necessitated by multiple reasons[6].

The situation of inter-village feuds, frequent invasion and unprecedented emergencies like fire etc. required such institution. The village needed young trained and ready man for immediate response. In the hills, every young person was needed to face the challenges of life whether from enemies or nature. Readiness was an added advantage. Being equipped with such training to be ready for any moment was the only defense that the tribals were able to equip themselves with. Therefore, the essence of the Youth or Bachelors' Dormitory was of great significance in the pre-literate tribal society. (Guite, 1991)

The tribals, although, thought to be so backward in many areas were aware of the need for co-operative struggle for successful social life. They were aware that they required an engine to ignite the process in any event. This knowledge was the outcome of years of experience in the social set up and group life. The social efficiency was required for maintaining the stability and self-sufficiency of the village unit. Therefore, social organizations in the village were formed. As the main occupation being agriculture, Agro-based labour organizations such as *LOM*[7] of the Kukis were organized. This Lom was based on the age group distribution as well as accommodative of all ages too. However, the activity of the Lom is not limited to the agriculture field alone.

The requirement for moral and vocational training among the young people beside the learning of culture and traditions of the society necessitated the dormitory system. The tribals were excellent craftsmen and weavers. (Hungyo, 1984) They were undoubted specialist in agriculture and hunting. The tribals were aware that the knowledge whether theoretical, practical or vocational needed to be passed on to the next generation. The culture and customs, the taboos and etiquettes etcetera were to be handed down to the next generation. For this purpose, a formal institution or organized institution was necessary. As such dormitory system was the most developed institution of learning in the primordial or preliterate tribal society, learning was perfected in the dormitory, wherein a youth mastered a trade for his vocation in life.

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[6] See K.P. Guite (1991) Development of education in the hill areas of Manipur. P.190.

[7] LOM is an agro based labour corpse of the Kukis, formed to help the members of the group wherein the group work together for each of the members in their Jhums. It works on the principle of, 'working together makes the job easier, dinning together make the food sweeter'.

The tribals were also aware that some philanthropic organization was essential to help the needy of the village which is carried out by the dormitory members. The concept called '*Khankho* and *Tomngaina*'[8] by the Kukis was the basic principle of ethics at work in such situation.

In the absence of formal educational system, the only worthwhile study relating to learning was the Dormitory System. The Dormitory system was the only learning institution for the tribals. It was not solely devoted to learning alone but also a socializing institution, where the youths especially the young boys in most cases were trained to make life out of their living. The practice of majority of cases among the tribals in Manipur was that of a separate building where the young boys of certain age sleep together for the night. When a boy had reached the age of puberty, he was required to go to the dormitory after every dinner to sleep with the village boys in a group. It was between dinner and lunch in the morning that these boys stayed in group and the elder ones among the group lead the younger ones in learning many things from stories telling to courting girls, craft making to wood cutting, agricultural activities to wild animal hunting and social life to warfare. In most cases, some of the village elders also played big roles in the organization and activities of the Dormitory lodgers. Their activities also extended to the philanthropic acts of helping villagers in need and maintaining order in the village. Thus, it has been rightly termed by Shimray as 'the Naga School' in his book, 'Origin and Culture of Nagas'. (Shimray, 1985, p. 192)

The tribals were governed by the chief of their villages. (Singh L. , 1989) Each village had a dormitory or more. The village Dormitory building was usually built on the highest elevated place of the village to ensure visibility of all the corners of the village. Not only does this serve to help in times of war but also in moments of emergency like fire, feuds etc.

The young boys in the dormitory learned the culture and traditions of the village and practice the same. In a way, they were indoctrinated with the beliefs, culture and traditions of the society. It is in this institution that they started learning and practicing what their parents had taught them at home and continued learning outside of their home. When a man had matured and could not go hunting or couldn't make any craft work, he was considered to be a good for nothing fellow. Such was the concept of life in which

[8] Khankho and Tomngaina is Kukis' concept of gentle service gesture, perseverance, philanthropic attitude etc. put together.

every young man should indulge in something worthwhile. It was in the dormitory that young boys discovered their inherent talents and developed them. The village blacksmith was an institution throughout the hill area, where he forged the spears and daos which his people required (T.C.Hudson, 1911, p. 49). Handicraft work with bamboo or cane, carpentry, blacksmith, priest, village council of administrators, the village trumpet (information secretary), war-general etcetera were the common vocations of special trade. T.C. Hudson in his book, '*The Naga Tribes of Manipur*' stated, "in common with all the hill tribes, the Tangkhuls are adepts at mat and basket weaving." (T.C.Hudson, 1911, p. 49). It is clear that the hill tribals were masters with craft works too.

While most of these dormitory practices were similar in the basic concept, structure and practice, the Thadou-Kukis had a slightly different practice, among the tribals in Manipur. They did not have a separate building to name the Dormitory House. Instead, few boys gathered in one of the houses of the villagers, where a caring and hardworking girl could attend to the needs of the boys. She became the *Somnu* (Lady of the Dormitory). The young boys slept in the girl's house and do helped the family. The man of the house became *Sompa* (Elder of the Dormitory) who was responsible in passing down the oral knowledge apart from the knowledge shared among the young boys. This unique development of Dormitory system among the Thadou-Kukis was more of recent development as compared to other practices although the time and period could not be established accurately. It is believed that this practice emerged as a war strategy during the inter village feuds and head hunting era. It is believed that this sort of strategies had made the adopting community or village more successful in defending themselves against any attack.

5.2.2. Coming of modern education in the hill areas of Manipur

When the idea of formal education was introduced by the colonial agents and Christian missionaries, the tribals resisted the idea tooth and nail for a very long time[9]. They were afraid that they would be Christianised and could lose their credibility in their society. They feared that their love for simple and contented village life, their culture and traditional practices would be threatened with the new religion and the ideas brought in by the white man. They also considered any young person desirous of pursuing formal

[9] Reverent William Pettigrew faced lots of hardship to help the tribes to get over their superstitions and fear. For further detail see, R. Wonkhuimi Valui (2012) *Hundred Years of Education in Manipur (1896-1996)*, Akansha Publishing House, New Delhi.

education as a lazy person, because their economy demanded labour[10]. In their concept, a successful person is one with sufficient labour force with physical vitality. Thus, the gospel of modern education and Christianity had to strike hard at the ignorance and innocence of the tribals. As such, the government had to adopt certain steps and policies to penetrate the hill areas in the colonial period. The chiefs of tribal villages were given orders to send their sons and some village boys compulsorily to the schools run by the missionaries to ensure that tribal people were given education.[11] These steps were taken only after proper subjugation of the hill areas for free and independent loving tribals did not appreciate any outside interferences. Any move for development from the Manipur Maharaja or the British were considered acts of dominance. Any person or group outside the village was observed with suspicion.

The first formal school in the hill areas was the school at Mao Thana established by the then government in 1893 which later had to be closed in 1932 due to lack of student attendance in the school. The Christian Missionary Reverent William Pettigrew reached Ukhrul in 1896 and started the first missionary school in Manipur on the plot of land that the government gave him. In the following year, on February,1897, the school had 20 boys enrolled. This was the beginning of modern education in the hill areas among the tribals. Whereever, the missionary work reached, the establishment of modern education although at the basic level, followed and the light of the gospel of Christianity and education slowly eliminated and dispelled the prevailing superstitions and ignorance among the tribals.

Although no women college exist in the hill areas, girls' education was already initiated by Mrs. Alice Pettigrew, during 1908-1909. She interacted with some girls walking door to door urging the parents to pemit their daughters to attend the night school after the day's work. She used her bangalow as the night school. She often visited the girls' dormitory. Soon, nine girls came forward to attend the night school regularly. This is how girls education in the hill areas of Manipur began. (Khayi, 1996)

Slowly, the conversion of tribals to Christianity helped them to accept schooling to some extend because they needed to read the Bible and their song books. Many tribals remained literate enough only to be able to read the Bible and their songbooks for decades

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[10] Interview with Pi Neijalhing Haokip, 80 years old, from K.Salbung village on date 21st March 2012. She is the youngest daughter of the Anglo-Kuki War (Kuki Rebellion) 1917-19 hero, late Pu Tintong Haokip.
[11] R. Wonkhuimi Valui (2012) *Hundred Years of Education in Manipur (1896-1996),* Akansha Publishing House, New Delhi. P, 186.

without really considering the leap of development, education was about to bring them.[12] There was rather rapid transformation and changes after Manipur attained statehood. The government took interest in establishing schools in villages in the hill areas, thereby making education more accessible to the tribals. The tribals became more aware of the significance and benefits of education. Slowly, the tribals' suspicions over the government and teachers began to subside. Observing the material benefits and luxurious life led by educated officers, some tribal families began to send their children to the plain in better reputed schools. The government's initiatives of establishing schools in remote areas suffered many challenges like shortage of teachers willing to work in the remote places, inadequate learning materials, absence of good school building and lack of many such amenities. Therefore, progress in the form of growth in the number of school was rather slow and uneven. Even after Indian independence, the hill areas coped up with only the primary and secondary levels of education available at their reach. In the interior villages of the hill areas, primary education was still a far cry for decades.

The tribals of Manipur suffer from two handicaps. One was with regard to their languages and the other of being the minority section of the state in comparison to valley people/population which forms the majority. Multiple languages and dialects existing among the various tribes and sub-tribes makes it very difficult to impart education in the mother tongue. Tribal students need to learn two or three languages before they can learn subject matters. For instance, they have to learn Manipuri, Hindi and English to understand the medium of instruction first. While they struggle to learn the modes of instruction, there usually is no time left to build strong foundation in the subject matter. This is why, many tribal students in Manipur become poor students right from the beginning developing inferiority complex in educational atmosphere. Despite many flaws, education has been a boon to the tribal in more ways than one. As such, the general impact of education which come in the same package with Christianity to the tribals might enlightened us of the foundations of development of higher education in the hill areas.

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[12] Haokip T.,(2013) Understanding Poverty and Illiteracy in the Hill Districts of Manipur in *SPECTRUM: An Intrnational Journal of Humanities and Social Sciences* Volume 1 Issue 1 Jan-Feb 2013 p. 153-158

5.2.3. Brief impact of education in the hills of Manipur

An attempt is made in this section to discuss the changes in the general culture of the tribals due to Christianity and education. No people or community is without a set of culture or traditional practices. The hill areas of Manipur is home to 34 recognized tribes with different traditional practices and cultures (TRI, 2009). The traditional tribal cultures were composed of concepts, mostly based on their own experiences and interpretation of the experiences through the ages. Most of the activities of these tribals were based on their Agro-based Socio-economic condition of their village life. These tribals were savages and hunting heads became the war trophy during the frequent inter-village, inter-clans and inter-tribes feuds. Taking locally prepared rice-beer on any occasion, feast or rituals frequently resulted in fights and quarrels.

5.2.3.1. Languages

The tribals in the hill areas consisted of 34 different tribes, each tribe possessing its own unique language. None of these tribes had any written form of their languages. Many of them had tales of how they had loss the written script of their languages. Therefore, oral tradition was practiced by all these tribes.

With the introduction of the English alphabet, through modern education, the tribals in the hill areas of Manipur had used the Romanized English alphabets to write their languages. This way, the tribals started putting down the oral languages in the written form. This transformation was first introduced by the Christian missionaries,

With the introduction of higher education, many of these tribal languages had been introduced in the academic study as a Major Indian Languages (MIL) subjects up to undergraduate level. This necessitated improving the use of alphabets in spelling the tribal words as well as the subject matter. Therefore, various literary societies have been constituted to look into the problems of the adoption of English scripts and make necessary improvements along with educational implementation policy. Each recognised tribe set up a society for the purpose. There were still variations or non-uniformity in the use of spellings in most cases, even among the direct users of the language. The writing system in most of the tribal languages has not yet been systematised except that of Paite language till 2007-08.[13] Thus, higher education has unleashed the rich oral and lingual resources that these tribal have been treasuring for ages.

[13] Annual Report 2007-08, Tribal Research Institute, Manipur, Government of Manipur.

5.2.3.2. Food Habits and Material Cultures

The traditional tribes, regardless of their differences in many aspects, were similar in their food habits. An elderly granny narrated of how she and her family members dined together in a big wooden tub/plate, when she was a maid. These wooden plates are now replaced by steel plates. They had two square meals a day. In those days, whoever went to the jhum field took with them a lunch pack to be eaten at noon. The most common beverage was rice beer, locally prepared by the village folks themselves. Meat was a special delicacy. Regarding reserve food, a Thadou-Kuki tribal elderly person narrated that root crops would be intentionally left in the jhum fields even after they shift to another one. In times of emergency or famine, they would depend on those root crops for survival. This practice has become obsolete now.[14]

Christianity and education brought modernization among the tribals in the hill areas. Educated tribals soon desire to put away many of the practices concerning food. Wasteful eating or feasting and drunkenness were put aside through the introduction of Christianity, which propagated its followers to be 'sober and vigilant'.[15] Wine, whether locally prepared or imported become prohibited in villages. However, this didn't necessarily means it was completely done away with. In recent years, the menace of drinking has revived to such degree that even most of the educated tribal youths were not spared, sometimes creating very unpleasant scenes in many home and society.

The impact of education and modernisation among the tribals can best be observed through the westernised or modernised clothes they no wear. Gongs and beads were important materials that the tribals possessed in the traditional world. But the traditional items lose their importance with the dawn of modernisation. Education and modernisation has fascinated the attention of these tribals toward modern items of luxury and comfort than the traditional materials.

5.2.3.3. Economic life and activities

The economy of the traditional world of the tribals was based mainly on agriculture. The introduction of education has drastically diversified the economic activities of the tribals. In fact, many tribal students leave their villages for higher education and job in various distant places. Accordingly, tribal diaspora increased in many places. Agriculture and its allied activities which were the major activities now

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[14] Interview with Pu Shumthang Haokip, Tintong Laijang village on 5th October 2012, at 3 PM at his residence in Tintong Laijang village.

[15] The Holy Bible (New King James Version): I Peter 5:8

become a minor activity practised by the few who still remain illiterate or half-literate. However, in many villages in the hill areas, agro-based activities cannot be completely discarded due to various obvious reasons. Unless modernization and urbanization swept over the whole village, the age old traditional livelihood had to remain. The point raised here is that higher education have diversified the economic activities beyond the agriculture and its allied activities by helping them to come out of their isolation socially, geographically and politically.

5.2.3.4. Religion and beliefs

The tribals practiced their indigenous religion in their traditional world. Their rituals and rites were basically based more on their fear than their faith. Fear drove them to worship and offer sacrifices. Ignorance instilled fear upon them from all directions. Knowledge of their surrounding environment, natural phenomena and better understanding of the universe, no longer enslaved them and keep them fearful. Besides, the introduction of Christianity gave them better alternative to their old practices and beliefs. Thus, education was helping the tribals in shaping their attitudes and notions about their surroundings and beliefs.

5.2.3.5. Social institutions

An attempt is made here to show the change and shifts in the existing social institutions of the tribals in general due to the impact of education and Christianity. The bachelors' dormitory practice in variety of ways among different tribal communities suffered the most and subsequently declined. The role of education of such institutions has been taken over by the educational institutions. The role of school of ethics and moral education now rest mainly on with the church. The social security and the role of philanthropic activities in the village and society now mainly rest on the youth clubs and other youth organisations in the village. Meanwhile, the institution of marriage practices survived with some of the basics concepts and practices unchanged but the religious rituals associated with it have completely changed with the coming of Christianity. The traditional practices of seeking bride from one's maternal uncle's daughters, the traditional formal ways of seeking bride's hand by taking drinks in the bride's house, bargaining of bride-price etc. still persist in most tribal communities. Now, the church addresses the issue of marriage with great concern and persuade its members to adhere to its norms. The westernised dresses of coat and tie, gown and veils beside the western style of marriage vows in church characterize the present marriage ceremony. Thus, some

institutions declined while others such as marriage is now a mixture of traditional and modern Christianised practices.

The way of life of the tribals were completely altered with their acceptance of the doctrines and principles of Christianity, backed by the light and understanding that come through modern education. The basic ground of change for the tribals was prepared by Christianity and modern education. Halting the traditional and cultural practices was not the solution. These tribals needed an alternative healthy culture for their society. For instance, traditional locally prepared Rice-beer is now replaced by beverage like tea (Nemching, 2008)[16] and coffee in any important gathering of the tribals. Inter-tribal feuds and hatred have been replaced by the Biblical principles of loving the neighbor[17] and praying for the enemy[18] (at least in principle). Higher education has made the consciousness of such principles and its practices more practical and logical to the survival of the tribals. Transformation of the tribals can be witnessed in almost every aspect of their life. Food habits, dresses, speaking, faith and believing, understanding and concepts of many things of the tribals had completely been transformed. Items of food have changed, spoons and forks have become more common like that of the westerners, besides the cleanliness that is maintained at the table. Dresses have completely changed from being less clothed in the past to more clothes on with modern styles and designs. Many etiquettes have found themselves in greetings that were rarely heard before and most tribals have professed Christianity as their religion. Many other consciousness like that of political and economic awakening had been the product of higher education among the tribals. Besides, economic advancement which have completely altered the living standard of the tribals towards higher level is still on the rise in continuity. Higher education is now responsible in exposing many younger tribal generation to the outside world for a change[19]. It has also help many talented young people to aspire for coveted administrative posts and their achievements in such competitions is no more a secret thing[20]. Agriculture and its allied activities which were the major sources of livelihood

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[16] G.D.Nemching (2008*) Marriage, Family and Kinship among the Paite Tribe of Manipur,* Concept Publishing Company, New Delhi.p.31. She has used the tag, “before rice beer but now tea” to mean the change in the used of drinks among the tribes of Paite which holds true for most of the tribals who had converted to Christianity.

[17] The NKJV Bible, Leviticus 19:18, Mathew 5:43.

[18] Ibid. Mathew 5:44, Romans 12:20.

[19] A number of Manipur tribal diaspora in different states of India and other countries came up due to higher education and subsequent job.

[20] For instance, the Manipur Public Service Commission announce its state civil service result in May, 2014, which was topped by a tribal candidate.

and the only source in many cases now is replaced by various economic activities not limited to agriculture. Hunting animals, which was a man's pride no longer occupy the admiration and esteem seat among the younger generations. In fact, many of the younger generations do not prefer such adventures and knowledge anymore to the modern ways of life and luxury.

Some tribal communities are so transformed that if somebody had seen them five decades ago, they will not recognize them at present. Some tribal communities have even completely or partially given up their traditions for the modern ways of life. However, as education increases, most traditional practices were preserved through writing, first by the colonial agents, and now by the native or local educationists. Thus, education has helped them not just to accept modern education and development, it has transformed them culturally toward higher levels of education and change.

5.2.4. Growth of higher education in the hill areas of Manipur

Although the basic concept of education and its subsequent benefits were accepted by the tribals due to the efforts of the Christian missionaries and the government agents in the late nineteen century, the concept of formal higher education, which is above the level of primary and secondary education was still a strange thing to the tribals for many decades. The hill areas of Manipur remained untouched by the consciousness of the need for higher education for decades until the early nineteen sixties, when some tribal elites started feeling the need to establish institutions of higher education in the form of colleges.

In the hill districts of Manipur, higher education was introduced very late. R.W. Valui (2012, p. 188) had claimed that it was Rev U.M. Fox from America who first started higher education for boys in 1911 in Ukhrul. He first introduced the vocational trade of carpentry to the hill people as a formal course and trade. It was more a vocational trade than can be called higher education. Besides, it was not properly institutionalized. Of course, the missionaries had also open a dispensary or a medical centre at Kangpokpi too.

It is cleared from the above discussion that while secondary education was already introduced in the hill areas of Manipur in close simultaneous with that of the valley areas, it took almost a century to introduce higher education in the hill areas. The basic reasons could be that the need for higher education did not arise with the local

tribals and the hands of the missionaries were also full with the running and maintenance of the mission schools. Besides, both the colonial government as well as the new independent Indian state government did not consider higher education important for the tribals. It is evidently clear that the state government does not consider framing a special policy for the hill areas concerning higher education. They were left to their own fate regarding higher education. So, some tribal elites having seen that the government did not and will not act at all, started establishing private colleges in the hill areas, which mark the beginning of a new era in educational development in the hill areas.

The first college established in the hill areas was Churachandpur College, which was established in 1964, after 17(seventeen) years of India's independence and after 18(eighteen) years of the introduction of higher education in the valley (i.e. 1946). It was followed by Pettigrew College in Ukhrul established in 1965. Bethany Christian college was established in 1971, Presidency College in 1973, Lamka College in 1977, Hill College in 1978, Tamenglong College in 1979, United College in 1980, South East Manipur College in 1981, LMGM Law College in 1982, Damdei Christian College in 1987, Moreh College in 1992, Rayburn College in 1994, Kanggui Christian College in 1995, Mount Everest College in 1999, Don Bosco College in 2000, Mount Pisgarh College in 2008 and Asufii Christian College in 2011. These colleges are institutions imparting general higher education which is divided into Arts stream, Science stream and Commerce stream. The LMGM Law College in Churachandpur is the only professional college established in 1982. All these colleges were private colleges. There were no government colleges in the hill areas of Manipur prior to the 1977.

Henceforth, the state government realized the grave need for higher education institutions in all the hill areas. A decade after the establishment and functioning of private colleges in the hill areas, the state government took over two colleges in the hill areas viz, Churachandpur College in Churachandpur district and Pettigrew College in Ukhrul district in the session 1977-78. In the following year in 1978-79, the state government took in Presidency College in Senapati district. Again in the year 1979-80, the state government also took in Lamka College in Churachandpur district, raising the strength of government colleges in the hill areas to four. In the year 1980-81, Tadubi College in Senapati district was taken over by the state government. By 1980-81, there were altogether 5 colleges in the hill areas, all of which were taken over by the

government and 24 colleges all over the state of Manipur.[21] Thus, we can say that the years from 1977 to 1981 were years of private colleges conversion to government colleges in the hill areas. Despite the government's effort to democratize and offered the opportunity of higher education in all the districts of the state, a couple hill districts were still without any government college. So, 'One District One College' policy was adopted and the government took a bold step in absorbing some potential private colleges in all hill districts of the state of Manipur bringing about the presence of government colleges in the hill areas. As such, on 1st June 1996, United College in Chandel district was converted to Government College.[22] In the same manner the state government also brought the existence of a government college in Tamenglong district calling it Tamenglong College in 1997.[23] By the year 2013, there were 18 (eighteen) colleges in the hill areas of Manipur, of which 17 colleges imparts General higher education and one college of professional higher education. The chronological order of the establishment of colleges in the hill areas of Manipur is shown in the following Table No. 5.1.

Table No. 5.1. Chronological order the establishment of College in hill areas.

Sl. No.	Colleges	Types	Yr. Est.	Total
1.	Churachandpur College	Government	1964	Government college = 7
2.	Pettigrew College	Government	1965	
3.	Bethany Christian College	Private	1971	
4.	Presidency College	Government	1973	
5.	Lamka College	Government	1977	
6.	Hill College	Government	1978	Grant in Aid colleges = 3
7.	Tamenglong College	Government	1979	
8.	United College	Government	1980	
9.	South East Manipur College	Grant in Aid	1981	
10.	LMGM Law College	Private	1982	
11.	Damdei Christian College	Private	1987	Private College = 8
12.	Moreh College	Grant in Aid	1992	
13.	Rayburn College	Private	1994	
14.	Kanggui Christian College	Private	1995	
15.	Mount Everest College	Private	1999	
16.	Don Bosco College	Grant in Aid	2000	
17.	Mount Pisgarh College	Private	2008	
18.	Asufii Christian College	Private	2011	

Source: College Development Council, Manipur University.

[21] M.Shanti (2001) Development of Education in Manipur, Rajesh Publications, New Delhi.p.71.
[22] College Prospectus 2013-14, United College Lambung Chandel,p.3.
[23] As per information given by the Principal of the college.

Meanwhile, the tribal elites increased and the awareness for the need of more colleges began to be felt among the tribals supported by many scholars from the valley too. However, establishing a college demands lots of resources. And the government did not take up any more initiative to establish new colleges or convert private colleges to Government College. It did not also have any specific program and policy for the tribals or tribal areas regarding higher education except permission for affiliation. This did not however, discourage the growth of private colleges. Slowly, more private colleges came up to meet the demands for higher education in the hill areas. While these available colleges were concentrated in some area, other regions and districts remained unserved. The trend of growing private colleges in the hill areas still seemed a continuing phenomenon as it can be witnessed in very recent years too. The latest or the youngest college established in the hill areas of Manipur is Asufii Christian College in Senapati district at Mao established in 2011.

Private Colleges originated due to the failure of the government to provide provision for higher education in the hill areas. After government colleges were established by absorbing some private colleges, the outputs of these colleges in the form of results were not satisfactory still. The low percentage of pass out students from these government colleges also encouraged the birth and growth of new private colleges. More effort with proper and far-sighted policy and its implementation regarding higher education in the hill areas is still required.

The development of professional or technical higher education is negligible as only one Law College was established in all the span of five decades. The only professional college offering Bachelor of Law in all the hill areas is LMGM Law College established in 1982. Beside this college, there is no other professional college in all the hill areas of Manipur. There is not a single institute of higher education offering courses in engineering, agriculture, teacher education, polytechnic or medical in all the hill districts of Manipur. Therefore, students who preferred to aspire for professional courses have to go beyond the hill areas to either the valley areas or outside the state in some other states of India or abroad for their further or higher study. This way, many brilliant and smart students got job offers in other states or abroad and subsequently worked in those places. With this comes the idea of inter-country or inter-regional or inter-state brain-drain in higher education.

The study also revealed that there are no women's colleges in all the hill areas of Manipur. The tribal women, who were as determined as the man themselves had no

particular policy in their favour, neither from the government nor from private individuals or organisations to establish Women College. No attempt whatsoever was made for the same too from the state government even in recent years while there were as many as seven women colleges in the valley areas[24]. Therefore, girls in hill areas, opting for higher education had no choice but to seek admission in the available co-education colleges or go to the valley areas or other states.

The state government made plans to introduce vocational centres in each district so that aspirants for professional and technical courses can go up the ladder of professional courses.[25] But this policy is yet to materialise. Various factors seem to hinder the growth of professional and technical education in these areas. These factors range from geographical locations, lesser population, lack of communication, lack of people's awareness about it and government's apathy, which need a proper and further probing.

Despite the large demand for trained teachers in the hill areas, there are no teacher training institutes in the hill areas too. While the available teacher training institutes in the valley could not accommodate the growing demand, candidates from hill areas have to try to cram in themselves amidst the already congested teacher education institutes in the valley. Of late there was a proposal for establishment of one teacher education institute in Kangpokpi/ Kanggui, a hill-town in Senapati district, but this also could not function so far.

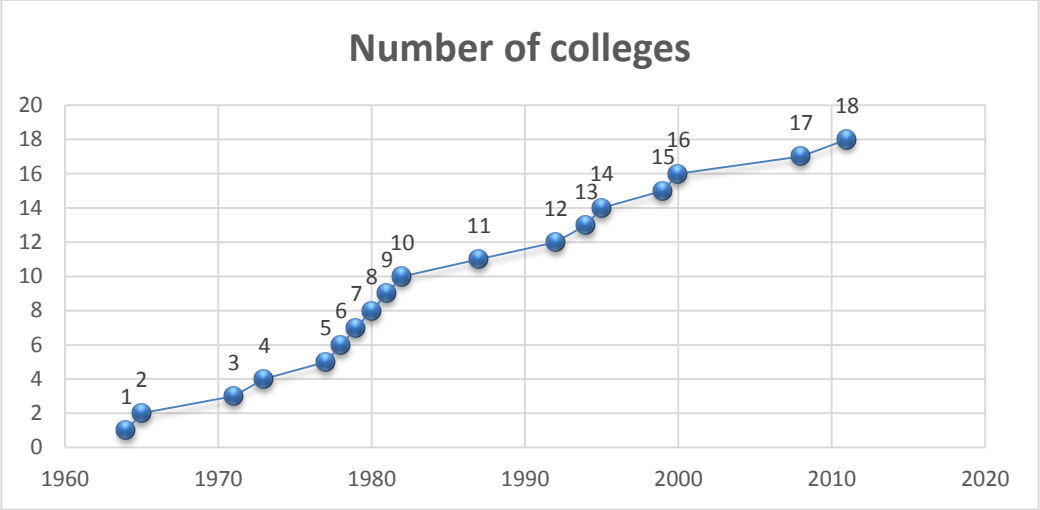
There is inconsistency in the growth rate and pattern of growth of higher education from one district to another. So far, Senapati district has the highest number of colleges both government as well as private colleges, whose strength comes to 8 colleges, followed by Churachandpur which have 5 colleges. While Chandel district has 3 colleges, the remaining districts i.e. Tamenglong and Ukhrul districts have one college each in the entire district.

Out of all these colleges, 56.25% are private colleges. (CDC, 2009). Analyzing the college histories, it is surprising to see that the initiative taken to first establish these colleges in the hill areas are coming from very few elites of the hill tribals. 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 some of the private colleges into government

[24] See for detail, N. Pandey and T. Haokip: Women in higher education in the state of Manipur, published in HEF's Indian Journal of Higher Education Vol V- Issue 1 Jan-Jun 2014, ISSN 0976-1314.
[25] This plans were disclosed by the officials of the Directorate of University and Higher Education, during interview of the same.

colleges. This conversion came even as the state government adopted the principle of 'one district one college' under which some hill districts which earlier did not have college were given one. As such all the hill districts each have colleges. Only after a considerably long periods, the state government decided to take some of these colleges under its administration and took the initiatives to establish some more.

Figure No.5.1. Trend of growth of colleges in the hill areas of Manipur



Thus, it was observed that the process of growth of higher education institution was rather slow. This inconsistency can also be observed in comparison between the hill areas and valley areas as well. Out of the total institutions of higher education in Manipur, only 23.68% (that is 18 colleges) institutions existed in the hill areas and the remaining 76.31% (that is 58 institutions) were in the valley.

By 2013, there are 18 (eighteen) colleges in the hill areas of Manipur, of which 7 Colleges are Government Colleges, 3 Colleges are Grant in Aid Colleges and 8 Colleges are Private Colleges.

The district wise break-up of the number of colleges is that Chandel district has two private colleges of which one is a government Aided and a government college which total three. Churachandpur has two private and two Government colleges, altogether four in number. Senapati district has eight colleges of which two are government colleges and six private colleges including one private aided college. Tamenglong and Ukhrul district each has one government college each.

Table 5.2. District-wise distribution of colleges in the hill areas of Manipur

Sl. No.	*Name of the hill district*	*No. of colleges*
1	CHANDEL DISTRICT	03
2	CHURACHANDPUR (LAMKA) DISTRICT	05
3	SENAPATI DISTRICT	08
4	TAMENGLONG DISTRICT	01
5	UKHRUL DISTRICT	01
	Total	**18 colleges**

District-wise growth of higher education has shown the slow progress of higher education in these districts. Among the hill districts, the highest growth can be seen in Senapati district, which altogether has eight colleges so far followed by Churachandpur District which has five colleges, then, comes Chandel. The remaining two districts Tamenglong and Ukhrul Districts each have one college each. Regarding Professional Higher Education, Churachandpur district has one law college which according to College Development Council, Manipur University is not functional. The rest of the districts have no professional colleges at all. Professional education which would provide technical knowledge for the growth various technical industrial development has been neglected in these area.

5.2.5. Development of individual colleges in the hill areas of Manipur

5.2.5.1. Churachandpur College

Churachandpur College was the first college to be established in the hill areas of Manipur. It was established in the year 1964. It was the late Dr. T.S. Gangte[26] who started this college in a humble cabin with the motto “Clarior E Tenebris” meaning from Darkness to Light. This college was the first college established in the hill areas of Manipur. The college was started as a private venture but after few years, it was taken over by the Government of Manipur. The college is affiliated to the Manipur University and recognized by UGC under section 2(f) and 12B. The college has two faculties namely, Arts and Science[27].

[26] Late Dr. T.S. Gangte was the founding Principal of Churachandpur College and also the former Director of Higher Education (University and Higher Education), Government of Manipur. He was also one of the pioneer and noted Scholar among the tribals in Manipur.

[27] All these information are gathered from the College Prospectus 2013 and a visit to the college.

5.2.5.2. Pettigrew College, Ukhrul

Pettigrew College is the only college in the Ukhrul district of Manipur state came into being in the year 1965. The college was named after Rev. William Pettigrew, a pioneer missionary who had introduced education in Ukhrul to commemorate his noble service. The college had been running in private capacity for 12 years and was taken over by the Government of Manipur in 1977. The college is affiliated to the Manipur University and recognized by UGC under section 2(f) and 12B. The college is situated at Meizalung about 7 Kms north of Ukhrul town and 90 Kms from Imphal, the capital of Manipur. The college has two faculties namely, Arts and Science[28].

5.2.5.3. Hill College, Tadubi, Senapati

Hill College was established on 1st April 1978 and was affiliated to the Manipur University on 16th June 1981. It is a degree college offering Arts subjects only. The present principal is Mr. Lowli.

5.2.5.4. Lamka College, Churachandpur

Lamka College was founded on the 7th June, 1976. It was then one among the two colleges for higher education in the district. The college is co-educational institution catering to the needs of tribals and other backward students in the region. The college was taken over by the government of Manipur in the year 1979. The college was first affiliated to the University of Gauhati and later affiliated to the Manipur University in the year 1981. The section of higher secondary classes was recognized by the Council of Higher Secondary Education Manipur (COHSEM). The college has faculties in Humanities and Social Sciences. The Medium of instruction except for vernacular subjects is English. The Modern Indian Languages taught in the college include Manipuri, Mizo, Hmar, Paite and Thadou-Kuki. The college is affiliated to the University Grants Commission under Section 2(f) and 12(B) of the UGC Act 1956[29].

5.2.5.5. Presidency College, Motbung, Sadar Hills

Mr. Henkholen Sitlhou with help of Seikholam and Lunneh (chief of Motbung village), Letpao, Thangkhochon and some intellectuals of the area had started the foundation work of establishing the college in the year 1970, particularly for the communities residing in the Sadar Hill Areas. They took three years to set up and so the college was officially established in the year 1973. The Presidency College is a degree

[28] Gathered from History and present status of the college from College website and the principals' offices.

[29] Information from the college prospectus 2013 and response of the college principal.

college for both Science and Arts streams. Classes XI and XII both Science and Arts were also attached to the college as there were no government higher secondary schools within the vast area surrounding this college. The college is co-educational and the medium of instruction other than the languages is English[30].

5.2.5.6. Tamenglong College, Tamenglong

The Tamenglong College was established in the year 1979 more specifically the 9th July, 1979, and it was taken over by the Government of Manipur in 1996. It is the only Degree College catering to the needs of higher education in the entire district. It offered course in Arts subjects only. The central purpose of the college is expressed in its motto, "For Nation's Progress". The college is located 1 kilometer away from the town and has 40 acres of land having enough rooms for further development of infrastructures[31].

5.2.5.7. United College, Lambung village Chandel

United College, Lambung, Chandel was established on the 18th February, 1980 as a private college after prominent leaders, chiefs and Public leaders cames together to address the long felt need of an institution of higher Education in Chandel. In 1987, the college was granted temporary Affiliation by the Manipur University. Permanent affiliation was accorded to the college in 1995 vide the Syndicate Resolutiion No.15/131, thereby including the college under the sections 2(f) and 2 (B) of the University Grants Commission Act of 1956 on 13th November, 1995. The United College was permitted to add degree classes in Arts and was granted 90% Recurring Grant-in-Aid by the Government of Manipur vide order No.6/9/84-S/HE dated the 30th March, 1987. On 1st June, 1996 the college was converted into a full-fledged Government Degree College. The college has been accredited by NAAC with B Level (71.05%). The college offered both Science and Arts Streams/subjects at the degree level[32].

5.2.5.8. Bethany Christian College Churachandpur

Bethany Christian College was established in the year 1971 by Mrs. Hathoi Buansing on a rented plot, where the well-known Churachandpur Theatre known as Lighthouse once stood. In the year 1972, when the rented plot was sold, the school shifted to its present location where classes from Nursery to Degree level are offered now. This

[30] These information are from the college magazine and Principal's response.
[31] Information from the College Prospectus 2013.
[32] These information are gathered from an interaction with the Principal during the survey. The cooperation and warm hospitality of the college principal was very encouraging.

college started as a primary school and became a High School in the year 1981. In the year 1989, classes for XI (Arts) were started. In the year, 1990, the school was recognized of it Secondary section by the Board of Secondary Education, Manipur (BOSEM). Furthermore, the XI Science stream and Bachelor of Arts 1st year were recognized and started in the year 1992. In the following year i.e. 1993, B.A. 2nd Year was started and in this year, the College Development Council, Manipur University permitted the usage of the name 'Bethany Christian College'. Temporary affiliation was granted by Manipur University in the year 1995. Permanent Affiliation was also granted by the same authority in the year 1998. It is a co-educational institution. It is also recognized under Section 2(f) and 12 (B) of the UGC Act 1956[33].

5.2.5.9. Damdei Christian College, Damdei Tooling

Damdei Christian College was established in the year 1987. Damdei means 'desire for health, peace and progress'. Concern over the state of poverty and remoteness of the hill tribals both economically and educationally, the founding members of Damdei Christian College have decided to establish a quality higher education at an affordable price at the reach of these poor tribals. They were also concern about the degrading moral values in the society. So, they decided to add the tag/word Christian, which imply the strict adherence of Christian principles and human values to be imparted to the students. The Damdei Christian College is affiliated to the Manipur University up to degree level both in Arts and Science. The college has been included in the list of the colleges of India prepared under Section 2(f) and Section 12 (B) of the UGC Acts, 1956. The college is also registered under Section 7 (1) (2) of the Manipur Societies Registration Act 1989 and numbered 639 of 2003[34].

5.2.5.10. Don Bosco Colleges, Maram

Don Bosco College, Maram, is a minority Catholic Educational Institution established and administered by the Salesians of Don Bosco (a Religious order) of Dimapur Province. The college was established in the year 2000. Integral and personalized education of youth through a blend of faith and culture to become persons of right principles who will strive after excellence in every field and through selfish service bring about social justice. The Salesian Province of Dimapur, one of the biggest educational agencies in North East India, actively involved in the field of education right

[33] These information are collected from the college prospectus 2012.
[34] An interaction with the college principal and information from the college prospectus were the sources for these information on the college.

from its inception is rich in expertise and experience. It has over 45 professionally run educational institutions from kindergarten to Degree Colleges. Most of these educational institutions are in the remote areas of Arunachal Pradesh, Upper Assam, Nagaland and Manipur. The Don Bosco College at Maram is affiliated to Manipur University (MU) and is accredited by National Assessment and Accreditation Council (NAAC) with B grade with a CGPA of 2.49 in 2009. The college offered traditional degree courses in Arts, Science and Commerce, along with a number of career-oriented courses. The college has three hostels for girls and one hostel for boys[35]. This college has made outstanding outputs at the state level and has made its made at the national level too.

5.2.5.11. Kanggui Christian College, Kangpokpi/Kanggui

Kanggui Christian College formerly named Kangpokpi Mission College was established in 1995 at Mission Compound, Kangpokpi. Kangpokpi Mission Compound was founded in 1920 by the pioneer missionaries like William Pettigrew, Dr. Crozier and Mrs.Crozier who had spent most of their prime lives serving the people through the establishment of a Hospital, a Liprosy Care Centre and a Theological College named, 'Manipur Theological College'. The Council of Higher Secondary Education, Manipur (COHSEM) had granted the permission to open the college at Higher Secondary level (Vide order No. 3/7/92-HSC/386 dated 28th July, 1995 as per provision of Section 13 (XI) of HSC Act 1992 with the resolution No 4.1 (a) of COHSEM. The Syndicate of the Manipur University under its Resolution No. 17/163/29-10-99 had granted the permission to open Degree Classes from the session, 1999-2000 under Vide Memo No. MU/2-1/80/CDC/217. The name of the college had been changed from Kangpokpi Mission College to Kanggui Christian College, Kangpokpi by the College development Council, Manipur University vide No. 15/183/7-8-2004. This college is managed at present by the Kuki Baptist Convention, a religious group among the hill tribes[36].

5.2.5.12. LMGM Law College, Churachandpur

This college is the lone professional college in the hill areas established in the year 1982. It is a Law college offering the degree of Bachelor of Law. However it is sad to say this college has neither submitted it vitals nor it enrolment to the College

[35] One of the Grand in Aid College with very promising prospect for excellent output based on the recent past result of the college. These information are collected from the Principal's office during field survey.
[36] These college statistics are from the College Principal and the college prospectus. The researcher acknowledged the kind cooperation and encouragement.

Development Council, Manipur University for several years. The present principal is Shri S. Sarat Singh[37].

5.2.5.13. Moreh College, Moreh

Moreh College was established during the academic session 1992-93 to cater to the higher educational needs of the people of the international border town of Moreh and the surrounding remote villages within the Chandel District of Manipur in the hills. The district of Chandel had recorded the lowest literacy as low as 34.80% rate in the 1991 Census report. Due to the hilly region and bad communications such as road etcetara the nearest college that is South East Manipur College, Komlathabi which is 75 Kms away was not able to serve the youths of Moreh town who want to pursue higher education from their home town. It is a college offering Arts, Science and Commerce courses. By the year 2012, having seen its significant position and role, the government has granted some funds and given the status of Grant-in Aid College.[38]

5.2.5.14. Mount Everest College, Taphou Senapati

Mt. Everest College is the only college in Senapati District Headquarter. It was established in the year 1999 with a vision to achieve academic excellence by imparting higher and quality secular education along with strong emphasis on spiritual growth, transparency in thought and action through value based education. It is a co-educational institution with proper boarding facility. The location affords solitude and congenial atmosphere conducive to the pursuit of good education and creativity as it is surrounded by natural green hills. The college is accessible by various means of transport. With good infrastructure, the college is one the few colleges in the hill areas offering Arts, Science and Commerce courses.

5.2.5.15. Rayburn College, Churachandpur

Rayburn College was founded in 1994 with a vision to achieve academic and spiritual excellence. Its main objective is to bring glory to the Triune God. Accordingly, 'we strive to labor, learn and Serve others for Jesus' had been adopted as the spearheading axiom. The college is named after Dr. Robert G. Rayburn who had inspired the founders of this college toward the need for high quality Christ-centered learning in the country. Rayburn College is affiliated and Recognised by the Council of Higher Secondary Education Manipur, under registration No. 3/7/92-HSE: 28th July, 1995. It is also

[37] Sadly, the only professional college in hill areas, in worse situation than the general colleges.
[38] These information are from the College Statistics 2008 provided by College Development Council, Manipur University and teachers of the college.

permitted to run Bachelor of Arts degree (General and Honours) by the Manipur University under Permission No.:MU/2-1/2003 (CDC), dated Imphal, the 5th August 2003 and Bachelor of Commerce under permission No. MU/1-68/98/CDC/303, dated Imphal, the 19th June 2008. The college is co-educational institution having good infrastructures.

5.2.5.16. South-East Manipur College, Komlathabi Chandel.

The South East Manipur College was established on the 2nd January, 1981 at Komlathabi (now known as Kapaam) by the people of Komlathabi in co-operation with the people of the area. Komlathabi is the biggest Moyon village situated on the state high way No.10 at a land lock plain area just at two kilometers from Pallel towards Chandel Head Quarters. It is joined by neighbouring villages such as Wangparal (Chothe), Ziontlang (Chothe), Chandonpokpi (Chothe) and Khukthar (Moyon) at the south, Purumchumbang (Chothe), Heigrutampak (Moyon) and Leipungtampak (Lamkang) at the south east, penaching (Moyon) at the east, Leishokching (Tarao) and Thamlakpokpi (Lamkang) at the north east, Liwachangning (Monsang) and Khuninglung(Maring) at the north west, and Thamlakhuren (Lamkang) at the north. Many villages of various tribes and communities including Meiteis of Pallel are there within the five kilometers radius of Komlathabi. South East Manipur College is one of the three Government Aided colleges in the hill areas. It offered both Science and Art courses. It is permanently affiliated to the Manipur University and included in the 2(f) and 12B of the University Grant Commission Act 1956.

5.2.5.17. Pamyala Arts and Science College, Senpangjar Village CCpur: According to the record of College Development Council, Manipur University, this college was functional till the academic year 2002-03, after which no data of its functioning has been received. There is also no more trace of the memory of the college at the site too.

5.2.5.18. Mount Pisgarh College, Senapati

Mount Pisgarh College is a co-education residential institution, established in the year 2008 under the sponsorship of the Poumai Naga Baptist Association, Manipur with the aim of imparting higher education based on (to use the words of the college prospectus) “Christian vision, giving opportunity to the poorest of the poor, who can’t effort going outside the state”. The college is situated on the hill top of South-west of Tusii Ngainii Khumai Senapati Village which is a kilometer away from the district headquarter. The college started functioning on 8th July, 2008 with 10+2 courses in Arts under the Council of Higher Secondary Education Manipur (COHSEM), which later was

affiliated to Manipur University in the year 2010 for Bachelor of Arts course with honours in English, History, Political Science, Sociology, Economics and Education under Regd. No. MU/2-8/2006/CDC/293. Besides the academic excellence, the college looks forward to produce socially committed, morally upright and psychologically sound person to fit themselves well in the fast changing world.

5.2.5.19. Asufii Christian College, Senapati

Asufi Christian College was established in the year 2011, to become the youngest college in the hill areas of Manipur. It has faculties of Art and Science. This college is at its initial process of development.

5.2.6. Demand for a New University by the Tribal Students

Manipur University, which was earlier a state university became a central university in 2006. The university was following state norms of seat reservation in the admission and recruitment which was based on the population size proportion. When the university became a central university it had to follow the central norms, which was resented by the tribals stating that Scheduled Tribes compose of 34% (excluding three sub divisions) of the population then (now is 35.1%) having 30% seats now will have 7.5% seats and Scheduled caste composing about 2.5% of the population, which had 3% seats will now have 15% seats despite the small population of SCs in the state. This matter was raised to the authorities by the tribal students in Manipur University, it felt on deaf ears. The students took to the streets, agitating in democratic manner, they were ignored by the authorities and police forces were deployed to discourage the agitation. When the agitation took violent, they were mass arrested. Then, an alternative was sought by the state authorities as well as tribal student communities. As a result, Indira Gandhi National Tribal University, Regional Campus, Manipur was started in the year 2009 due to much pressure of the tribal students and tribal people as Manipur University which became a Central University in 2006 had adopted the central norms in all it process of recruitment and admission of giving only 7.5% reservation for the tribals of the state which comprise of about 35.1%% of the total population of the state.

5.2.7. Birth of Indira Gandhi National Tribal University, Regional Campus Manipur (IGNTU-RCM)

Indira Gandhi National Tribal University, Manipur Campus (IGNTU-RCM) was established at Imphal, Manipur in 2009 to become the first regional campus of Indira

Gandhi National Tribal University, Amarkantak in the state of Madhya Pradesh. For permanent establishment of the campus, the state Government of Manipur has provided 300 acres of land in New Makhan village, which ironically is virtually at the valley, just 20 kilometers away from Imphal. There was a lot of tug-of-war for the site of the campus. Various places were offered by different individuals and communities especially in various hill districts and inspection work had been carried out by All Tribal Students Union Manipur (ATSUM) and other leaders. However, the government decided to keep it at its reach at New Makhan.

The campus started functioning its academic session in 2009-10 by enrolling 20 Master of Philosophy (M.Phil.) Scholars in the department of Political Science. At the initial stage, a couple of rooms of TRI Imphal building was used as office with Mr. Oliver Anal as the Officer on Special Duty (OSD). The following session, two departments started functioning for Post-Graduate Course, namely, Political Science and Social Work along with few M.Phil. Scholars in Political Science.

At present, the university campus is shifted to the old Adimjati School campus, with new Semi Pucca Structure, running the academic activities of the campus. In 2013, two more departments were opened namely, Sociology and Tribal Studies.

The enrolment in this university campus can be discussed starting from its functioning year 2009. In the initial year only one department was open and that M.Phil. Scholars were admitted. 20 M.Phil Scholars were admitted, out of which 18 successfully completed the course in Political Science.

Table No. 5.3. Enrolment and Achievement of IGNTU, RCM.

Year	MA (Pol.Sc)		MSW		MA Tribal Studies		MA Sociology		M.Phil	
	Admitted	passed	Admitted	passed	Admitted	passed	Admitted	passed	Enrolled	Awarded
2010	-	-	-	-	-	-	-	-	20	18
2011	17	12	19	15	-	-	-	-	19	18
2012	7	6	20	15	-	-	-	-	19	15
2013	20	-	24	-	4	-	14	-	18	16

Source: Office file, IGNTU RCM

The percentage of the passed out students from the regional campus Manipur of IGNTU within the four years of its existence can be discussed as under. Assessing the average picture the trend of achievement seem to diminish. As new courses and

departments came up, the enrolment grows up. But the pass out percentage keep going down with the number of years as can be seen from the table below.

Table No. 5.4. Percentage of pass student from RCM, IGNTU.

Sl.No.	Academic session	Total Enrolled	Passed	Passed %
1.	2009-10	20	18	90%
2.	2010-11	55	45	81.81%
3.	2011-12	46	36	78.26%
4.	2012-13	80	16 +*	-

*Results of Post graduate courses awaited.
Source: IGNTU Manipur Regional Campus Office.

The developmental stages of education from pre literate stage to modern higher education can be understood through a time scale starting with the pre-literate stage in the hill areas of Manipur. The introduction of various stages of education in the hill areas of Manipur and some important time period in the Indian historical time frame has a very important corresponding relative significance to each other as shown in the following table.

Table No.5.5. Stages of development of education in the hill areas

Period	**Pre Colonial period**	**Colonial period from 1894**	**independence**	**Pre 1964 period**	**1964 onward**	**2009 onward**
Development	Pre literate stage	Basic literacy stage	Lower primary	Secondary stage	Under graduate stage	Post graduate stage

During pre-colonial period, education in the tribal society in Manipur was oral in nature as they did not possessed any written script. Knowledge was imparted orally in families, dormitories etc. with the coming of the colonial power, more specifically the Christian missionaries, literacy was introduced. Formal schools were introduced after 1894 and primary education was started. During the period between 1894 and 1964, the secondary education was successfully introduced. In the year 1964, a college was established. For decades, undergraduate education remain the highest in the hill areas of Manipur. In 2009, a campus of the Indira Gandhi National Tribal University, Amarkantak was established bring about the presence of post graduate studies in the hill areas of Manipur. This is a brief up summary of the stages of development of education in hill areas of Manipur.

5.3. Administration of higher education in the hill areas.

There is neither separate structure of administration nor policy for the colleges in the hill areas of Manipur. Together with the rest of the colleges in the valley areas, they come under the Directorate of University and Higher education, Department of Higher and Technical Education which is the nodal office of the state Government for higher education in Manipur. The Department was bifurcated in 1979 from the department of Education in order to cope with the rapid expansion of higher education institutions. The Directorate of University and Higher education looks after the government colleges directly and the Private Aided colleges indirectly. The Directorate's involvement with private colleges is limited to giving a no objection certificate at the time of its establishment. (Manipur G. o., 2004, p. 17) However, the Directorate does not have jurisdiction over Technical, Medical and Fine Art colleges. The Directorate of University and Higher education looks after the development or improvement of higher education of the state in association with Manipur University (Education, Annual Administrative Report of the year 2012-13, 2013, p. 2).

The Directorate of University and Higher education is headed by the Director (now a commissioner, Higher Education) as the ex-officio, assisted by one additional Director, one Joint Director and five Officers on Special Duty (OSD), including one OSD/Legal.

5.4. Expansion of higher education in the hill areas

Higher education in the hill areas of Manipur had a late beginning and a very slow growth quantitatively as well as qualitatively. Although minimal, expansion did occur. Expansion of higher education in hill areas, however, was inspired not only by the ideals of equality of opportunity but also by demographic, geographic and economic considerations. (Jonghe, 1973). Higher Education Institutions in hill areas of Manipur were initially the initiatives of the handful tribal elites, who had felt the need for establishment of colleges in order to mentor the growing educational consciousness and social changes among the hill tribal communities. The government also on the other hand was busy with universalization of elementary education (UEE) and many other programmes focusing on the secondary education. Besides, there were no proper policy for implementation at the moment. Therefore, the hill areas had to rely solely on the contribution of individuals and private firms for the establishment of colleges in the initial years.

Among the few private colleges established for the benefit of the tribal people in the hills, not all colleges survived. There is a college established for Arts and Science Faculties, which registered students' enrolment till 2003 and then vanished. As J. Mate (2013) had pointed out in his work, the case of 'dying colleges' can be observed in the hill areas too. Many others remain like defunct for almost the whole academic year, while some others become active at examination times only and remain less functional for the rest.

During the late seventies and early eighties the state government began to see the need for higher education in the hill areas. It therefore, adopted a policy of 'one district one college' by absorbing the existing private colleges, one college for each district so that the government can manage easily. Districts without any private colleges were given the opportunity of establishing one college in the district. Tamenglong College for the district of Tamenglong is an example. Few colleges which were established privately and has the potential of growing and has gained the trust and confidence of the public were absorbed by the state. Thus, the state run government colleges began to exist in each district in the hill areas. The expansion of higher education institutions in the hill areas can be observed through the decadal growth of colleges.

Table 5.6. Decadal growth of colleges in the hill areas of Manipur

Sl No	Decades	New Colleges	Cumulative Total Strength
1	1960-69	3	3
2	1970-79	3	6
3	1980-89	5	11
4	1990-99	4	15
5	2000-13	3	18
		Total	**18**

Source: CDC, Manipur University; Various Annual Reports of Manipur University

Most of the colleges in the hill areas of Manipur offered graduate courses in Arts, Science and Commerce which are categorized under general higher education. The hill areas, do not seemingly offer any ground for the growth of professional education. This can be attributed to various factors such as Geographical, Administrative Policy, Communications, Thin Density of Population, Poor Socio-Economic Status, and Wrong Attitude of the people and Lack of Development. Geographically, the hill areas are mountainous and rough. Deep gorges and steep slopes characterizes most places in the

hills. Only small areas and pockets are fit for human settlement. This character of the hill areas make communication very difficult and developmental works very slow. However, with the availability of modern tools and techniques at our disposal, it shouldn't be unattainable challenges anymore. The state government has no set of specific and proper policy towards the hill areas and its development especially concerning higher education. Only short-term and individual specific attempts were made in piece meals here and there. There is no separate policy for Higher Education in the hill areas. A long-term and firm policy needs to be adopted to bring about mainstreaming the hill areas in its developmental process to be at par with the more developed areas of the state. Low density of population is the result of geographical condition and lack of development in the region. The poor attitude of the people and socio-economic conditions of the people holds them to the state of poverty. Therefore, there is much to discuss on the general aspects of the region while little to discuss on the types of educational institutions in the hill areas. When these colleges are classified as General Higher Educational Institutions and Professional Higher Educational Institutions, the strength of professional institutions became very insignificant. However, understanding the need for such institutions in the development of a district or region, the government has planned to set up a professional and technical institutes in each district[39]. How far this policy materializes is yet to be observed.

Table No 5.7. Types of colleges in the hill areas of Manipur

Sl No	Type of colleges	No. of colleges
1.	General higher education Institution	17
2.	Professional higher education Institution	01

Source: College Development Council, Manipur University

5.5. Enrolment in colleges of the hill areas

5.5.1. Enrolment in academic session 2002-03

Presidency College registered an enrolment of 882 students of which 649 students were enrolled in Arts stream while 191 students were enrolled in Science. Pettigrew College registered an enrolment of 89 students of which 80 students were enrolled in Arts stream and 9 students were enrolled in Science stream. Hill College registered an

[39] This fact was disclosed by an official (Officer on Special Duty) of the Directorate of University and Higher Education, Government of Manipur during an interview on 28th June, 2013 at 01:00 pm in his office.

enrolment of 152 students, all of which were in Arts stream. Tamenglong College registered a total enrolment of 197 students, all of which were in Arts stream. United College enrolled 398 students, out of which 309 students were in Arts stream and 89 students were in Science stream. South East Manipur College registered an enrolment of 281 students of which 140 students were in Arts stream and 141 in Science stream. Bethany Christian College enrolled 148 students. 132 were enrolled in Arts stream, 7 students were in Science and 9 students were enrolled in Commerce. Damdei Christian College enrolled 209 students of which 121 students were in Arts stream and 88 students were enrolled in Science stream. Moreh College registered enrolment of 155 students of which 120 students were enrolled in Arts stream and 35 students were enrolled in Commerce. Pamyala Arts and Science College enrolled 117 students in Arts stream. Kanggui Christian College (then Kangpokpi Mission College) enrolled 54 students in Arts stream. Rayburn College enrolled 29 students in Arts. Mount Everest College enrolled 128 students in Arts. Don Bosco College enrolled 162 students of which 132 students were enrolled in Arts and 30 students were enrolled in Commerce stream. There was no enrolment record maintained in the case of LMGM Law College. Altogether, the enrolment was 4063 students. The enrolment in Arts exceeds that of Science and Commerce courses. Six colleges offered only Arts courses while only three college offered commerce courses.

5.5.2. Enrolment in academic session 2003-04

Presidency College registered an enrolment of 1212 students, an increase of 330 students from the previous year. Out of the total enrolment, 904 students were in Arts and 308 students were in Science Stream. Lamka College enrolled 234 students, all in arts stream. Churachandpur College enrolled 776 student of which 114 were enrolled in Arts stream and 38 students were enrolled in Science stream. Pettigrew College enrolled 91 students of which 84 students were enrolled in the Arts stream and 7 student were in the Science Stream. Hill College registered 143 students in Arts. Tamenglong College also registered 316 students in Arts stream. United College enrolled 457 students, of which 361 students were enrolled in the Arts stream and 96 students were enrolled in Science stream. South East Manipur College enrolled 178 students of which 117 students were in Arts stream and61 students were in Science stream. Bethany Christian College enrolled 110 students of which 94 students were enrolled in Arts stream and 16 in Science stream. Damdei Christian College enrolled 114 students of which 67 students were in Arts and 47 were in Science. Moreh College enrolled 169 students of which 133 were in

Arts and 36 were in Commerce stream. Pamyala Arts and Science College enrolled 72 students in Arts. Kanggui Christian College enrolled 114 students in Arts stream. Rayburn College enrolled 9 students in Arts stream. Mount Everest College enrolled 211 students in Arts stream. Don Bosco College enrolled 163 students of which 130 were in Arts stream and 33 student were in Commerce steam. The overall enrolment in this academic session in hill areas is 4369 students. The enrolment in Arts courses dominated the entire enrolment in colleges in hill areas like the previous year. The growth rate with the based as the previous academic session was 7.53 percent.

5.5.3. Enrolment in academic session 2004-05

The overall enrolment in this academic session was 4513 students. The growth rate with based as the previous academic year was 3.29 percent. Presidency College enrolled 1435 students, of which 1044 in Arts and 391 in Science. Lamka College enrolled 262 students in Arts. Churachandpur College enrolled 673 students, of which 540 were in Arts and 133 were Science. Pettigrew College enrolled 79 students, of which 73 were in Arts and 6 were in Science. Tamenglong College enrolled 235 students in Arts stream. United College enrolled 523 students of which 410 student were in Arts and 113 were in Science. South-East Manipur College enrolled 246 students of which 153 were in Arts and 93 students were in Science stream. Bethany Christian College enrolled 103 students, of which 88 students were in Arts and 15 students in Science. Damdei Christian College enrolled 120 students of which 86 were in Arts and 34 students were in Science. Moreh College enrolled 155 students of which 123 students were in Arts stream and 32 students were in Science. Kanggui Christian College enrolled 120 students in Arts. Rayburn College enrolled 18 students in Arts. Mount Everest College enrolled 253 students in Arts. Don Bosco College enrolled 180 students of which 133 were in Arts and 47 students were in Commerce. Pamyala Arts and Science College ceased to exist during this academic session. There was no enrolment record or report from LMGM Law College.

5.5.4. Enrolment in academic session 2005-06

The enrolment in the academic session 2005-06 was increased from last academic year. The overall enrolment in this session was 5087 students. There was an increase of 574 students from the previous academic year, registering an increment of 12.71 percent. The college to enroll the highest number of student was the Presidency College with an enrolment of 1573 students both in Arts and Science streams. On the other hand, the least recorded enrolment in this academic session was Rayburn College with an enrolment of

only 17 students. Bachelor of Science (B.Sc.) 1st year was started in Mount Everest College and Moreh College with enrolment in the said course of 36 students and 64 students respectively.

5.5.5. Enrolment in academic session 2006-07

The overall enrolment of colleges in the hill areas for the session 2006-07 was 5247 students. The increase from last academic session was by 160 students which is 3.14 percent. The highest recorded strength of student for this session was Presidency College with the total enrolment of 1587 students. While the college with least enrolment for the year was Rayburn College with an enrolment of 21 students only. In this session, Bachelor of Science (B.Sc.) 1st Year was started in Don Bosco College with an enrolment of 65 students in this course. Most of the institutions registered increase enrolment as compared to the previous year.

5.5.6. Enrolment in academic session 2007-08

The overall enrolment for college in the hill areas for the academic session 2007-08 was 5808 students. Comparing to the previous year, it showed an increase of 561 students enrolled in the colleges in hill areas, which is a rise of 10.69 percent. Most of the colleges had increased enrolment compared to the previous year. For instance, Lamka College had a rise of students' enrolment by 18.13 percent. However, contrary to the trend in most cases, two colleges viz. Presidency College and Hill College showed decreasing percentages of their enrolment. The enrolment in Presidency College decreased by 37.55 percent which about 596 students lesser while in Hill College 33 students decreased which is 18.13 percent. The highest enrolment of students was in Presidency College which enrolled 991 students whereas, Rayburn College registered the least number of students which was only 29 student in this academic session.

5.5.7. Enrolment in academic session 2008-09

The academic session of 2008-09 had an enrolment of 7178 students. The enrolment increased from the previous year by 1370 students which is 23.58 percent. Most of the Colleges registered increased enrolment in this academic session except Moreh College which had recorded a decrease enrolment of 11.23 percent. The highest enrolment recorded was in the Presidency College enrolling 1786 students while the lowest recorded enrolment was in Rayburn College, enrolling 65 students.

5.5.8. Enrolment in academic session 2009-10

The academic session of 2009-10 registered a total enrolment of 7993 students in the hill areas. The strength was increased from previous academic year by 815 students

which is an increase of 11.30 percent. Unlike the past academic years, there has been decrease in enrolment in some colleges. Presidency College recorded a decrease by 34 students, Tamenglong College recorded a decrease by 21 and Bethany Christian College recorded a maximum decrease by 108 students. The Highest enrolment among the colleges in hill areas was in Presidency College which enrolled 2074 students. The lowest enrolment was in Mount Pisgarh College which registered only 14 students. Mount Pisgarh College is newly established college running it academic course from this session 2009-10. In this session, Don Bosco College started BCA 1st year course with an enrolment of 14 students. Mount Everest College started B.Com 1st year with 15 students enrolled in the course.

5.5.9. Enrolment in academic session 2010-11

The overall student enrolment in the academic session 2010-11 was 8857 students which had seen an increment of 864 students from the previous year registering an increase of 10.8 percent. The highest enrolment recorded was in Presidency College registering 2074 students while that of the lowest was at Mount Pisgarh College registering only 14 students. While there is a phenomena of increasing enrolment in most colleges, there were also adverse cases. Bethany Christian College had a decrease in its student enrolment by 30 students, Moreh College had a lesser student of 94 and Kanggui Christian College had 7 students lesser as compared to the previous year enrolment. Besides, only one student was enrolled in commerce in Moreh College.

5.5.10. Enrolment in academic session 2011-12

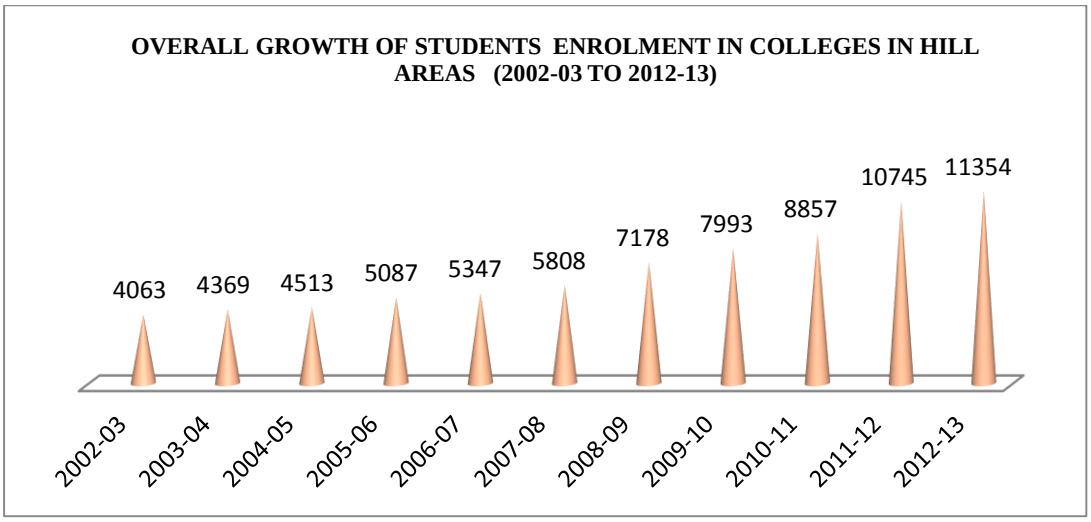
The overall enrolment in the session 2011-12 was 10745 students. As compared to the previous year, there was an increase of 1888 students i.e. 21.31 percent. The highest enrolment was in Presidency College which was 2377 students. The lowest enrolment was recorded in Bethany Christian College which was 32 students. The session observed an abrupt increase of enrolment in Rayburn College by 434 more student which was 396.26 percent as compared to the previous year. Likewise, many other colleges increase even though the increase may not be very significant. However, few colleges recorded decline in the enrolment from the previous year. Lamka College decreased by 44 students, United College decreased by 3 students and Bethany Christian College decreased by 18 students. The academic session also have seen the birth of a new college named, Asufii Christian College starting with an enrolment of 67 students. This college became the recent-most established college in the hill areas of Manipur.

5.5.11. Enrolment in academic session 2012-13

The overall enrolment in the session 2012-13 was 11354 students. As compared to the previous year, there was an increase of 609 students i.e. 5.66 percent. Like the previous year, the highest enrolment was in Presidency College which was 2150 students. The lowest enrolment was recorded in Mount Pisgarh College which was 110 students. Few colleges recorded decline in the enrolment from the previous year. Although Presidency College decreased by 227 students, there is still an upward trend in the overall enrolment figure.

The colleges in the hill areas of Manipur registered a progressive increase in the enrolment. The increase in enrolment became more significant and noteworthy in the recent most decade (2003-13). In the forgone decades, these colleges registered minimum number of students, paving situations for teachers to take excuses of missing the classes and idle environment to prevail in the campus. Although nothing like a leap in the enrolment strength is observed, a gradual increase in the enrolment is encouraging. Looking at the figure below, the years 2002 to 2005 have seen a stagnation of enrolment around the four thousand figure, while 2006 climbed up to the five thousand figure and remained there till 2008. The year 2009 and 2010 recorded further step up to seven thousand figure. The enrolment in 2011 goes up to 8857 and that of the year 2012 was 10745 and the year 2013 recorded an enrolment of 11354 students in the colleges of the hill areas. There is a steady increase in the enrolment over the years in the decade under study.

Figure 5.2. Students' enrolment in colleges of hill areas in Manipur (2002-03 to 2012-13)

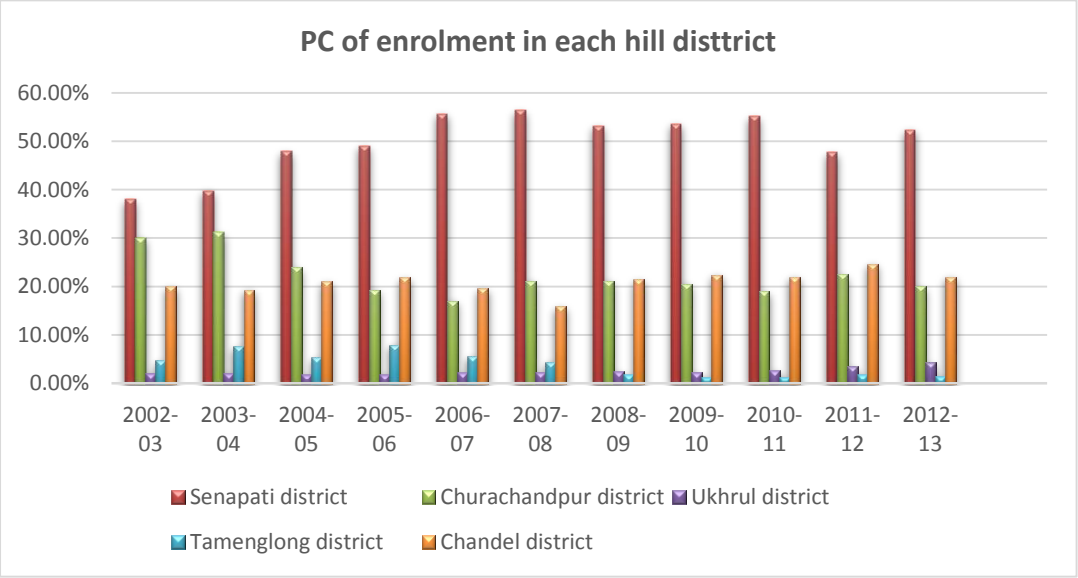


Source: College Development Council (CDC) Manipur University

Based on the information from the above figure, the growth rate of enrolment in colleges at 2012-13 with that of 2008-09 as based year is 58.17%. The decadal growth rate with the enrolment of 2002-03 session as the based year is 179.45%.

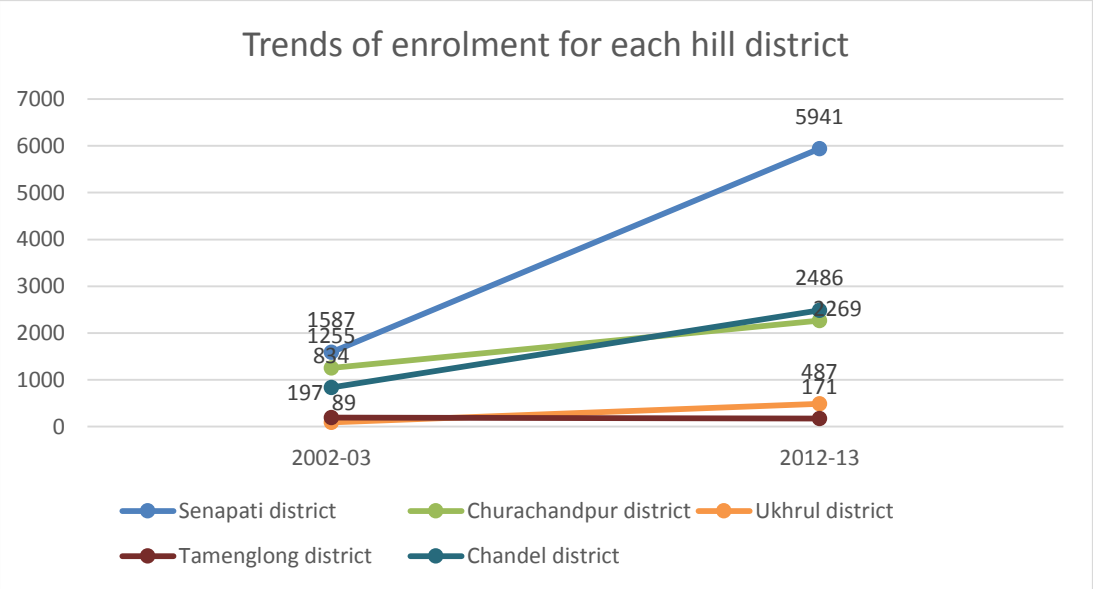
5.5.12. District-wise enrolment (2003-2013)

Figure No. 5.3. Percentage of enrolment in the hill districts in the decade 2003-13



The enrolment trend has been led by Senapati district right from the beginning of the decade 2003-13 followed by Churachandpur and Chandel district. Tamenglong and Ukhrul districts had consistently registered low enrolment due the leser number of colleges.

Figure no. 5.4. Trends of enrolment in the hill districts of Manipur

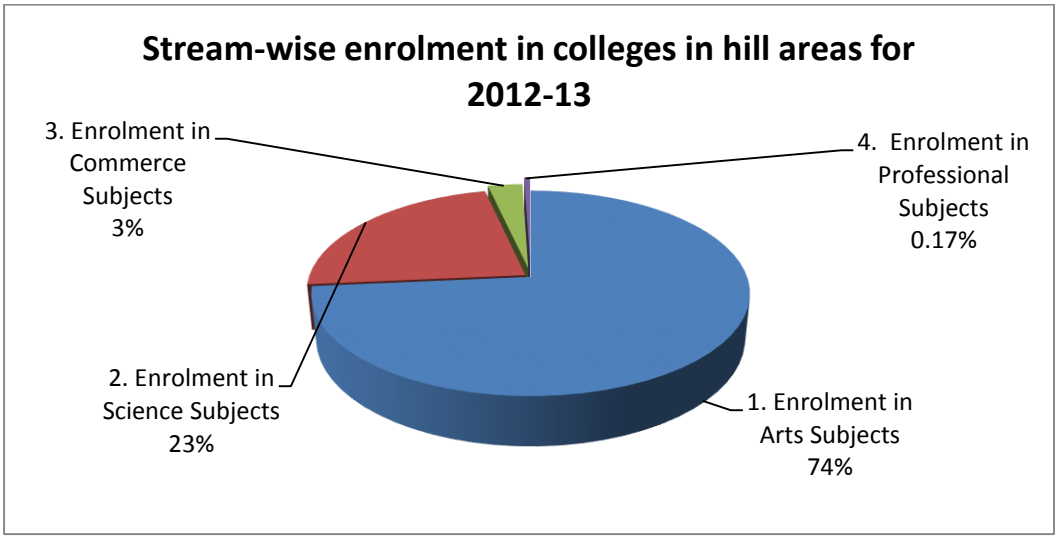


The above figure showed that the trend of enrolment seem most promising in the district of Senapati while the worse enrolment during the year 2003-13 was in Tamenglong district. The number of colleges in these hill districts also have made this disparity in enrolment. Obviously, the district with the larger number of colleges would have higher enrolment. But, the point here is the trend of how enrolment remained horizontal or appeared more vertical.

5.5.13. Stream-wise enrolment

The stream-wise percentage of enrolment tend to weight much on the Arts subjects covering 74% (seventy-four percent) of the total enrolment. Students need to be encouraged to take up subjects other than Arts. This undue increasing enrolment in Art stream may be due to lack of ignorance of other courses, financial constraints to take up more expensive subjects, preoccupied notion or attitude that they are not good enough for other subjects. The undue emphasis of subject choice on humanities and Social Sciences is not a healthy trend. More enrolment into vocational subjects should also be encouraged.

Figure 5.5. Stream-wise Enrolment in Colleges in the Hills 2012-13



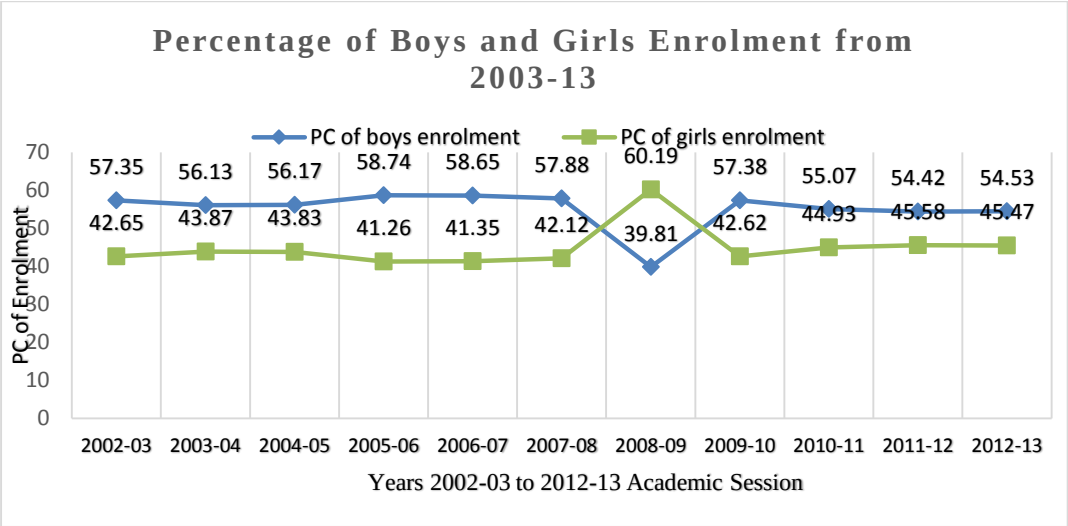
Source: College Development Council, Manipur University.

5.5.14. Sex-wise enrolment

During the decade 2003 to 2013, the percentage of boys and girls in the overall enrolment in colleges of the hill area was consistently dominated by enrolment of boys except the year 2008-09 where the enrolment of girls was abruptly steep up to 60.19%. In this year, the percentage composition of boys' enrolment went down to 39.81%, which was one of the lowest percent of boys' enrolment as compared to girls' enrolment all

through the decade. Perhaps it was due to political situation of the state in the previous year, where educational institutions were closed for a long period. Students from pre-school to higher education all over the state lose months of academic life and activities. This would have convinced many parents to send their children outside the state for higher education, especially students from the hill areas. The problem of insurgency in hill areas have either distracted or disturbed young boys from making effort in their academic life due to fear of the undergrounds on the one hand and the Indian armies on the other. This was because both were on the lookout for young boys to either recruit or arrest. Schools and colleges were closed for prolong period and academic mode was completely shattered. For this reason many parents and children being traumatized by prevailing situation in the previous year did not wish to risk enrolling in colleges of the state. While the percentage domination of boys in the enrolment kept decreasing year after year, that of the enrolment of girls kept increasing.

Figure 5.6. Sex-wise total enrolment of college student in the hill districts of Manipur



Source: Calculated from the data of College Development Council, Manipur University.

5.6. Achievement of colleges in the hill areas

5.6.1. Result for academic session 2008-09

In the academic year ending by 2009, the output or passed out percentage of students from colleges in the hill areas ranges from 75.54% to 100%.[40] The average of all the passed percentage of each college was calculated at 80.48%. There were few state

[40] Based on pass out percentage of students collected from the sample colleges in hill areas of Manipur. This information concern only colleges in the hill areas and not the entire state of Manipur.

rank holders too. For instance, Lamka College produced top 5th Rank holder in general course. Likewise other colleges also succeeded well. The majority of students cleared the graduate course in 2nd Division, while those in 1st divisions and 3rd Divisions were comparatively smaller in strength.

5.6.2. Result for academic session 2009-2010

The range of passed percentage in this academic session ranges from 36.05% to 100% which showed a lower level of the lower range smaller than the previous year. The average passed was 81.80% which is still higher than the previous year. This session has seen the increasing number of passed out in 1st division than the previous year. However, the majority of student clearing the graduate level is still outnumbered by the 2nd divisioners.

5.6.3. Result for academic session 2010-2011

There is improvement in the lower level of the range of students output in this academic session than the previous year. The range of students' passed out was from 40.39% to 100%, the average of which was 84.47%. The average also increased compared to the previous year. Although the majority of students cleared the graduate level education in 2nd division, toppers were also produced. For instance, a college in the hill areas of Manipur produced the state topper in the subject, English in this academic session. Likewise many others also could be said about in the same manner.

5.6.4. Result for academic session 2011-2012

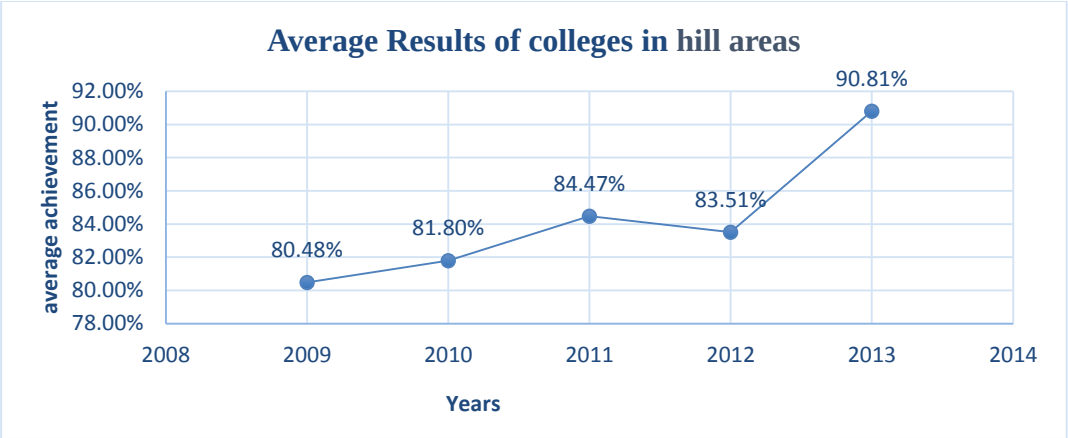
The average passed out this year was 83.51%. The range of output of the colleges started from 62.58% to 100%, which like other years is indicative that some colleges had a cent percent passed from their colleges. In the same manner as before, the larger number of students cleared the graduate level education in 2nd division.

5.6.5. Result for academic session 2012-2013

In this academic session the average pass percentage had reached 90.81%. The range of output of passed out students started from 75.91% to 100%. In like manner as before, colleges in hill areas, produced many state range holders. For instance, Rayburn College produced the 5th rank holder in commerce and Kanggui Christian College produced 9th position holder in Political Science. There were many others such achievements of colleges not mentioned here. Even small and young private colleges like Kanggui Christian College contributed significantly.

Analyzing the overall average of the pass percentage of colleges in the hill areas put together, the trend showed a steady increase in the pass percentage. The increase went up to 90% as the average is a matter of pride for the colleges.

Figure No. 5.7.Average output of colleges in the hill areas of Manipur



Source: Compiled from reports of colleges during field survey.

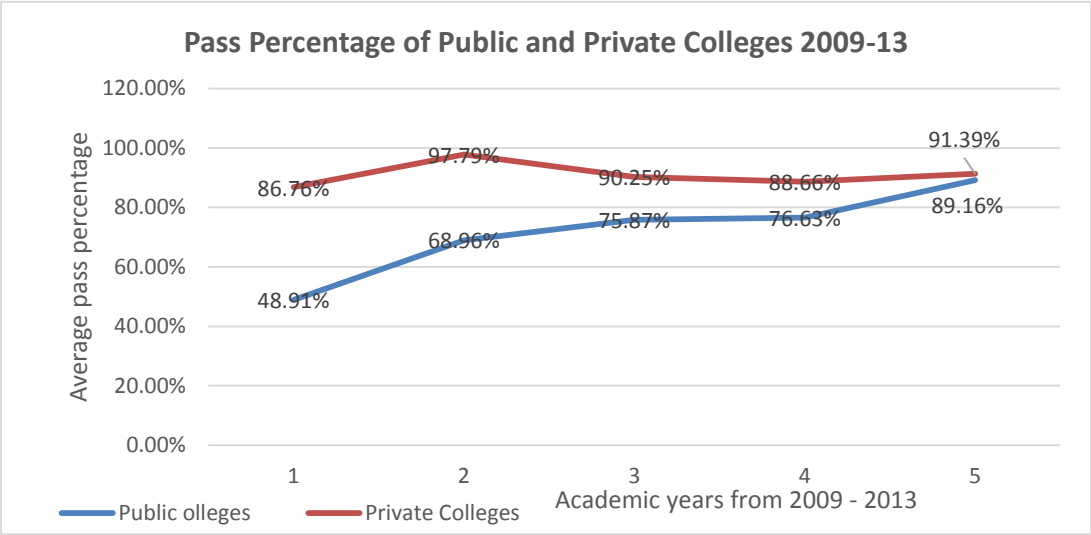
The achievement of some colleges in the hill areas, in term of college result is 100% passed out from the college. Beside this, there are also occasional rank holders from these hill colleges. For instance, Rayburn College in 2010 produced the first Rank holder (topper) in English. Meanwhile, the lowest recorded achievement of a college was 36.05% passed out. So, study of individual colleges gives diverse results of their outputs. Taking the trend on the average together, it can be seen that the passed out average increases every year, which is a very encouraging and promising trend. Within the span of five years the average has increased to about 10% in the overall achievement of the colleges put together.

Comparing the average output of public and private colleges in the hill areas for five consecutive years, showed the trend of promising out puts. The trend in the five year showed that the result in the public colleges was more continuous and increasing although it stood less than the 50 percent till the academic year 2009. There was no fluctuation of pass percentage toward extreme values. The average pass percentage of the five consecutive years was 71.90% and the growth rate was at 0.40%.

Based on the report prepared by the college offices, the trend of result or pass students in the private colleges fluctuate. It went up to 97.79% in 2010 and comes down to 88.66% again in 2012. The average of the five consecutive years was 90.97%, which is much higher than the average of public colleges. The growth rate of pass percentage

in private college with 0.046% was much lower than that of the public colleges. However, it is to be noted here that the average of the pass percentage of private colleges was already very high.

Figure No 5.8. Percentage of pass students in government and private colleges in the hill areas of Manipur (2009-2013)



The trend of pass percentage of public (Government colleges) and private colleges move closer toward a unifying point. This can be observed from the high pass percentage of private colleges which remain close to constant while the public colleges soar upward closing in near to the point where the percentage of the private colleges stands. This improving condition of the public colleges can be attributed to public pressure, students' competitiveness, more devoted teachers recruited in recent times, improving management and infrastructures, availability of accessible study materials etc. The recent trend of people's awareness of the need for cost effective higher education possibly available at their reach in their places have given the impetus to push these institutions toward better quality and output.[41]

Beside the university examination results of these colleges, mention may also be made of the college students' achievements in the form of being successful in various fields of endeavors and careers. Many of the colleges made public display of their former students being successful in various competitive examinations and career courses. Rank holders and award winning students are also often awarded in public gathering for attracting potential new students too.

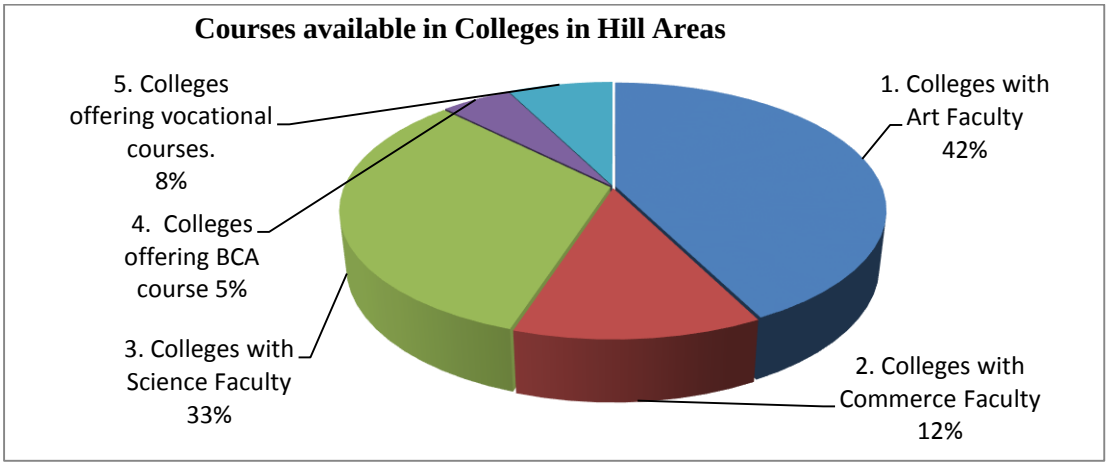
[41] Derived from verbal discussion with the two principals of public colleges.

5.7. Courses available in colleges of hill areas in 2013

In the hill areas, higher education institutions were started with the Pre-University Courses (now 10+2). Many degree courses in these regions of the state of Manipur were introduced. At present, a variety of courses under different streams are offered to students in the colleges. Some of the colleges offered only Arts Subjects while there are colleges which offered Science and Commerce subjects as well. In recent development, few governmental colleges also have offered few vocational courses.

All colleges in the hill areas, except LMGM Law College, Churachandpur, have Arts stream up to degree level. Four colleges namely Lamka College, Hill College, Kanggui Christian College and Mount Pisgarh College, are colleges with only Art faculties. 13 (thirteen) Colleges offered Science stream up to degree level besides the Art Stream. They are Presidency College, Churachandpur College, Pettigrew College, Tamenglong College, United College, South-East Manipur College, Bethany Christian College, Don Bosco College, Mount Everest College, Damdei Christian College, Moreh College, Rayburn College and Asufii Christian College.

Figure. 5.9. Courses available in colleges of hill areas in Manipur.



Source: College Development Council, Manipur University.

Only 5(five) Colleges namely Don Bosco College, Mount Everest College, Moreh College, Bethany Christian College and Rayburn College offered commerce faculties up to degree level.

Beside the traditional courses mentioned above, new subjects like Bachelor of Social Work (BSW) and Bachelor of Computer Application (BCA) courses have been inaugurated at Don Bosco College, Maram and Mount Everest College. Apart from the traditional courses mentioned above, various vocational courses have also been started in some colleges in the hill areas. A course on Domestic Animal and Farming have been

opened in Pettigrew College Ukhrul. Sericulture course has been started in Presidency College, Motbung. Office Management and Secretarial practice have been started at Lamka College, Churachandpur.

A more detailed discussion on various subjects available in the colleges of the hill areas have been given in the following paragraphs. Pettigrew College still retained the 10+2 courses affiliated to Council of Higher Secondary Education Manipur (COHSEM). It also offered graduate degree courses in Arts and Science. Subjects offered are English, Political Science, Economics, History, Chemistry, Botany, and Zoology. Besides these subjects, vocational course in Domestic Animal and Farming had been started.

United college still retained 10+2 courses of the COHSEM. It also offered graduate degree courses in Arts and Science. Manipur, English, Political Science, Economics, Education, History, Botany, Zoology, Anthropology, Mathematics and Geology are the subjects that have been offered. The college also offers vocational course in Sericulture[42].

Hill College offers graduate degree course in Arts only. Subject offered are Political Science, History, English, Economics and Education.

Presidency College still retained the 10+2 courses of COHSEM. It offered graduation in Arts and Science. Subjects offered are English, Economics, History, Political Science, Anthropology and Mathematics, Education, Philosophy, Physics, Chemistry, Botany and Zoology. It also offered Major Indian Languages (MIL) subjects in Manipuri, Mizo, and Hindi. A vocational course in Sericulture had also been initiated.

Tamenglong College still retained the 10+2 courses of the COHSEM. The college offers Bachelor of Art only in the subjects, English, Manipuri, Economics, History, Political Science, Education, Statistics and Sociology.

Lamka College still retained the 10+2 courses of COHSEM. It offered graduation in Arts only. Subjects offered are English, Economics, History, Political Science, and Education. Major Indian Languages (MIL) in Manipuri and Mizo are also offered. Besides these subjects, a vocational course in Office Management and Secretarial Practice had been started.

Churachandpur College still retained the 10+2 courses of COHSEM. It offered graduation in Arts and Science. Subjects offered are English, History, Political Science,

[42] These information regarding subjects are all based on the information provided in the College Prospectus 2012 for all colleges.

Education, Economics, Mathematics, Physics, Chemistry, Botany, Zoology, Anthropology, Geography and a general course in Statistics. It also offered Major Indian Languages (MIL) in Mizo and Manipuri.

Damdei Christian College also runs the 10+2 courses of COHSEM. The college offered graduation in Arts and Science. Subjects offered are English, Economics, Education, History, Political Science, Mathematics, Physics, Chemistry, Botany, Zoology, Anthropology and a general course in Computer Science. Major Indian Languages (MIL) in Hindi and Manipuri are also offered.

Mount Everest College also still retained the 10+2 of COHSEM. This college offered graduation in Arts, Commerce and Science. Subjects offered are History, Political Science, Sociology, English, Zoology, Botany, Principal and Practice of Management, Economic Theory Secretariate practice Financial Accounting, Education, Home Science, Mathematics, Physics, Chemistry, Anthropology, Economic Analysis, Fundamentals of Accounting and Computer Science.

Bethany Christian College still retained the 10+2 of COHSEM. The college offered graduation in Political Science, Geography, History, Economics, Education, Sociology, Home Science, Physics, Chemistry, Botany, Zoology, and Mathematics.

Rayburn College offers Arts, Commerce and Science in the Higher Secondary Standards and Bachelor of Commerce and Bachelor of Arts in the Three Year Degree Courses. In the Bachelor of Arts, subjects such as English, Geography, Sociology, History and Political Science are offered.

Table No. 5.8. Management, stream and level-wise distribution of colleges in the hill areas

Management	**Stream**					**Level/Pattern**		
	Arts	Science	Com	Arts/Sc	Arts/Sc/Com	+2	+2+3	+3
Govt.	3	-	-	4	-	-	4	3
Aided	-	-	-	1	2	-	2	1
Private	2	-	-	4	1	-	6	1
Total	5	-	-	9	3	-	12	5

Source: College Development Council, Manipur University.

Most of the colleges in the hill areas of Manipur, whether government college or private college, have a similar pattern of courses and subjects offered. Mostly Arts subjects were dominating in the region. Science and Commerce subjects although had been introduced, is available only in some selected colleges so far. Besides these subjects, Don Bosco College, Maram had started BCA and BSW courses. The vocational courses are available in some governmental colleges but only in the college prospectus. They

attract very few students and so the enrolment is almost nil in many cases. No doubt, the resources and manpower for taking up such courses effectively do not exist.

5.8. Strength and staff pattern in colleges of the hill areas

The government has no separate policy or program for higher education in the hill areas. It is thus, futile to study the pattern of staffing in hill areas without ascertaining the overall scenario at the state level. By 2012-13, there are 1005 regular teachers, 580 regular non-teaching staffs, 424 Part time teachers and 55(fifty five) Guest Lecturers in all the government Colleges of Manipur. The required number of teachers as per Manipur University staffing pattern (Manipur Ordinance, 1997) is 1,918. Besides this, there are 12(twelve) Principals, 172 Lecturers, 7(seven) Librarians, 52(fifty two) grade III and 42(forty two) Grade IV staffs, a total of 285 staffs which were approved posts in all the Aided Colleges but man in position comes only to 171 out of the approved posts of 285. According to the Annual Administrative Report 2012-13 of the Department of University and Higher Education, Government of Manipur, there are at present, vacancies of 259 teaching faculties and 376 non-teaching staff vacancies in the government colleges which together comes to a total vacancies of 635. Beside this, the vacancies in the Aided colleges come to 106, recruitment for which is under process. (Education, Annual Administrative Report 2012-13, 2013, p. 3). According to the report of the Manipur State higher education commission 2003, the norm prescribed by the Manipur University for a class of 80 students in the general courses and for a class of 20-25 students in the honors course are as follows:

1. For a subject taught in one faculty without practical: General course= 3 teachers, general + Honor course = 5teachers
2. For subject with practical: General course = 4 teachers, General + honor course = 6 teachers.

Apart from the staff pattern followed by the Department of University and Higher Education and Manipur University, which covered the whole state of Manipur, there is no separate pattern of staffing for the hill areas. A comparison of private colleges and that of the government managed college can be made in regard to the strength of teachers. Government colleges comprising of seven colleges has altogether teacher strength of only 274 while, that of the private colleges affiliated to Manipur University comprises of 11(eleven) colleges has teachers strength of altogether 455, excluding two newly

established colleges. Analyzing deeper into the composition of teachers will help us understand the situation of teacher in a better way.

Table 5.9. Sex and Qualification of the teachers in the hill colleges (2007-08)

	Teaching Staff			Master with NET	M. Phil	Ph.D.
	Male	Female	Total			
Total	**454**	**275**	**729**	**109**	**114**	**76**
PC	**62.28%**	**37.72%**	**100%**	**14.95%**	**15.64%**	**10.42%**

Source: College Development Council, Manipur University 2007-08.

According to the record of the College Development Council, Manipur University, the strength of teaching faculty in the colleges of hill areas is 729, of which 62.28% are male teachers and 37.72%`are female teachers. Out of the total strength, 14.95% are Post Graduates with NET qualification holders, 15.64% have M.Phil Degree while only 10.42% of the total strength working teachers have Ph.D. degree.

Table No.5.10. Number of teachers in higher education in the hill areas

Sl.	Colleges	No. of Teachers(2010)	No of Teachers(2013)
1	Presidency College, Motbung	61	63
2	Lamka College, CCpur	23	23
3	Churachandpur College	65	65
4	Pettigrew College, Ukhrul	37	37
5	Hill College, Tadubi	19	19
6	Tamenglong College	20	20
7	United College, Chandel	47	47
8	South-East Manipur College, Komlathabi	51	51
9	Bethany Christian College, CCpur	44	44
10	Damdei Christian College,	54	54
11	Moreh College	87	87
12	Pamyala Arts and Science College, Senpangjar Village CCpur†	-	-
13	Kangpokpi/Kanggui Mission College	23	23
14	Rayburn College, CCpur	47	47
15	Mount Everest College, Senapati	77	77
16	Don Bosco College, Maram	56	56
17	Mount Pisgarh College	16	16
18	Asufii Christian College*	-	-
19	LMGM Law College*	-	-
	Total	727	729

†this college ceased to exist from 2003
* No information on these two colleges
Source: Annual Report 2009-10, Manipur University p.160-163.
Annual Report 2011-12, Manipur University

The male-female ratio is still closed to 2:1. The female representation in teaching in the colleges in hill areas is far from satisfactory. Some special policy need to be adopted to normalized the equal representation in the teaching field in the hill areas. Beside the 18 Principals, the administration of these colleges is assisted by Non-teaching staffs whose total strength is 148. And 70.27% of these non-teaching staff were male while 29.72% are female. The male-female ratio in the non-teaching staffs' strength is far higher than the 2:1 ratio of the teaching staffs. As in the teaching aspect, some policy need to be implemented in the non-teaching fields also to normalized the equal male-female representation.

5.9. Pupil-Teacher Ratio in colleges of hill areas

Pupil Teacher Ratio (PTR) differ from college to college. The average ratio for each college also differ according to the number of courses offered by the colleges. The overall average Pupil Teacher Ratio (PTR) for all the colleges in the hill areas taken together is 1:17. Kanggui Christian College has the highest Teacher-Pupil Ratio which is 1:42 indicating that one teacher is for every 42 students in the college in the general distribution, while some colleges have as low as 1:3 Teacher-Pupil Ratio. The varied range of these ratios tell a lot of stories about the various college environment and strength of teaching staffs. The PTR for each college has been given as under:

Table No. 5.11. Pupil-Teacher Ratio of colleges in hill areas (2013).

Sl No	Colleges	PTR
1	Presidency College, Motbung	**1:35**
2	Lamka College, CCpur	**1:11**
3	Churachandpur College	**1:21**
4	Pettigrew College, Ukhrul	**1:14**
5	Hill College, Tadubi	**1:15**
6	Tamenglong College	**1:9**
7	United College, Chandel	**1:22**
8	South-East Manipur College, Komlathabi	**1:19**
9	Bethany Christian College, CCpur	**1:3**
10	Damdei Christian College,	**1:9**
11	Moreh College	**1:7**
12	Kangpokpi/Kanggui Mission College	**1:42**
13	Rayburn College, CCpur	**1:13**
14	Mount Everest College, Senapati	**1:9**
15	Don Bosco College, Maram	**1:22**
16	Mount Pisgarh College	**1:7**
17	Asufii Christian College*	**-**
18	LMGM Law College*	**-**

Source: Calculated from teachers strength and students enrolment information as received from the CDC, MU. *No information so far on these colleges, so the total ratio has to be calculated excluding these colleges.

From the above tabulation, it can be said that the Pupil-Teacher Ratios in the colleges of hill areas are not very high, indicating that there is not much problem of overcrowding on the average. However, a closer look into the different streams and subjects separately will indicate the overcrowding nature in some areas.

Table No. 5.12. Stream-wise enrolment 2013

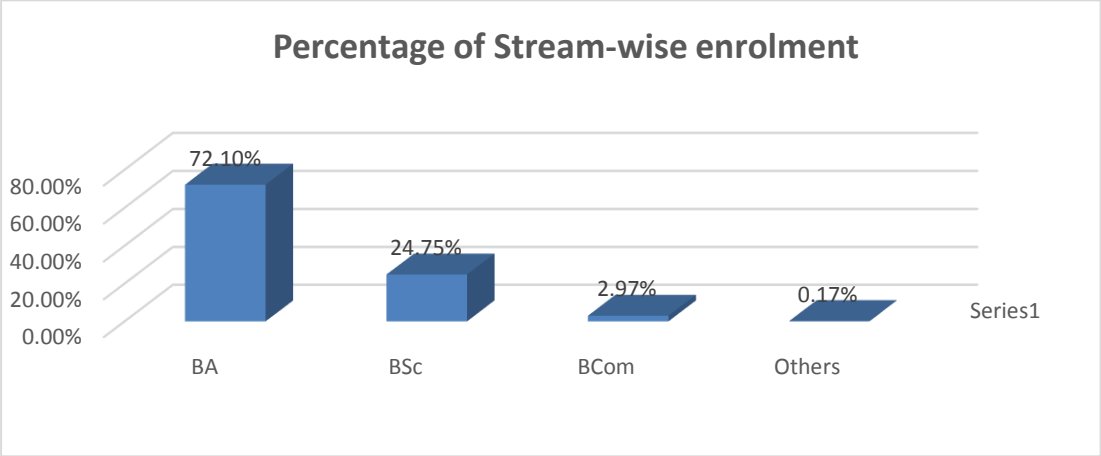
Sl	Colleges	BA	BSc	BCom	Others	MA	MSc	MCom
1	Presidency College, Motbung	1121	631	-	-	-	-	-
2	Lamka College, CCpur	306	-	-	-	-	-	-
3	Churachandpur College	952	167	-	-	-	-	-
4	Pettigrew College, Ukhrul	168	17	-	-	-	-	-
5	Hill College, Tadubi	176	-	-	-	-	-	-
6	Tamenglong College	104	-	-	-	-	-	-
7	United College, Chandel	534	217	-	-	-	-	-
8	South-East Manipur College, Komlathabi	371	397	-	-	-	-	
9	Bethany Christian College, CCpur	80	-	-	-	-	-	-
10	Damdei Christian College,	256	261	-	-	-	-	-
11	Moreh College	146	119	14	-	-	-	-
12	Kangpokpi/Kanggui Mission College	567	-	-	-	-	-	-
13	Rayburn College, CCpur	78	-	64	-	-	-	-
14	Mount Everest College, Senapati	278	99	15	-	-	-	-
15	Don Bosco College, Maram	602	138	153	14	-	-	-
16	Mount Pisgarh College	110	-	-	-	-	-	-
17	Asufii Christian College*	-	-	-	-	-	-	-
18	LMGM Law College*	-	-	-	-	-	-	-
	Total	5959	2046	246	14			
	Percentage	**72.10%**	**24.75%**	**2.97%**	**0.17%**			

*No information was received from these colleges.

Enrolment in Arts stream is highest compared to other stream. Science stream had enrolment of only 24.75%, commerce is still smaller, which is 2.97% and other professional stream only 0.17%. In every college, there is Arts Stream while some colleges do not have science and Commerce Stream. Subsequently, it can be expected

that enrolment in Arts Subjects will be higher than Science and commerce subjects. Sufficient faculty with sufficient strength of teachers and facilities should be opened more to accommodate students from the hill areas who wishes to take up these subjects. The enrolment composition can be understood better with the graphic representation of the same in the following Chart.

Figure 5.10. Course-wise enrolment (based on academic session 2013).



When the Teacher-Pupil Ratio is viewed from each subject and stream perspective, excessive crowding was found in the Arts subjects. Individual attention to students is a far cry in these subjects even as new teachers in the subjects could not be recruited as per the need of the situation due to certain policy of the government. The excessive overcrowding in Arts Subjects is not a new fact but nothing has been done so far to divert students towards diverse subjects and vocational courses.

5.10. Financing of higher education in the hill areas of Manipur

As stated above in the former paragraph, there is no separate policy for the hill areas with regard to the colleges both government colleges as well as private or aided colleges. The general budget for higher education covers the entire state including the hill areas. While the private colleges which are in majority in the hill areas have their own sources, deriving funds from the students' fees, donations and contributions of churches and other philanthropic organizations and individuals, the government colleges comes under the general budgetary of the state. The private colleges altogether constituted about 61.1 percent of the total strength of higher education institutions in hill areas. Out of which 33.3 percent come directly under the care of church organisations. It is to be noted that these institutions were not the only objective and primary activity of

the church organisations. Even though, the church took upon itself to run these institutions as a challenge for fulfilling the dreams of the tribals youths who could not leave home for study, it somehow, could not fully concentrate on the financial needs of the colleges. This problem is more acute with the private institutions under individual management. Spelt it out or not profit is the under current motive for private college with individual management. Meanwhile, it has been found that few private colleges have received UGC schemes for financial assistance for developing and constructing some buildings. Institutions need regular flow of funds to manage and maintain its smooth functioning. The irregularity of fund makes the working of private institutions uncertain and difficult to keep up with the time table of activities. When students could not pay fees on time or the church could not donate on time, the private institutions suffered a sort of financial crunch. Therefore, the private colleges frequently come short of financial resources frequently. This problem is not supposed to be the problem of government colleges. But ironically, the government college also suffered from such financial difficulties, as the state government seem to care very less about the higher education institutions in the hill areas. Either funds from the state government were not sufficiently sanctioned or corruption has filtered it down so that meagre amount reach the colleges.

In 2008-09, the non-Plan Budget for higher education was 5952.36 lakhs and the plan budget was 876 lakhs (Manipur G. o., 2009, p. 277). The same budget for the session 2012-13, was 13014.51 lakhs for non-plan and 1300 lakhs for the plan budget (Manipur G. o., 2013). The budget increment within these five year using the 2008-09 as the based year is 118.64 percent.

While it has been seen that there were no separate policy and program of the state government exclusively for the hill areas regarding higher education. This make the distribution of the sanction budget a bigger problem. There are altogether 76 higher education institutions in the state of Manipur, of which only 18 colleges are in the hill areas. It is thus obvious that the strength of higher education institutions in hill areas of Manipur, which consisted of only 23.6 percent of the total number of higher education institutions in the state of Manipur. The budgetary estimate of distribution of the total budget sanctioned included only seven government colleges in the hill areas.

5.11. Comparison of the Government and Private Colleges in the hill areas

The contribution of these private institutions can also be briefly analyzed first with comparison to the strength of government institutions. While there are 11 properly

functioning private colleges in the hills, there are only 7 government colleges of which only few are actively functioning. Observing and recognizing the part played by these private institutions, the government have supported some of these institutions in the form of financial grants in aid. There are now, three Grant in Aid colleges in the hill areas.

Table 5.13.Comparison of private, aided and government colleges in the hill areas.

Sl	Private Colleges	Sl	Aided colleges	Sl	Government Colleges
1.	Bethany Christian College *	1.	Don Bosco College*	1	Churachandpur Colleges
2.	Damdei Christian College*	2.	Moreh College,	2	Lamka College
3.	Don Bosco College*	3.	South-East Manipur College	3	Presidency College
4.	Kangui Christian College *			4	Hill College
5.	LMGM Law College,			5	Tamenglong College
6.	Moreh College,			6	Pettigrew College
7.	Mount Everest College,			7	United College
8.	Rayburn College*				
9.	South-East Manipur College				
10.	Mount Pisgarh College *				
11.	Asufii Christian College *				

*Christian Institutions

While comparing the enrolment of student between the public and private colleges, there is consistent increase in the enrolment of students in private colleges. In the academic session 2002-03, the enrolment in public colleges had exceeded double time that of the enrolment in private colleges. After a decade in the year 2012-13, the enrolment in private colleges have exceeded that of public colleges in the enrolment of students. With regard to the students enrolment, the students enrolled in the private colleges are fewer per institution at the beginning of the decade but they do attend regularly and the student-teacher rapport always exist with good interactions while that of government colleges have bigger enrolment of students with less attendance. Most government colleges seem to become more alive at the examination time. Thus, it is seen that the private sector has played a pivotal role in the growth of higher education in the state of Manipur as was the case of India.[43]

[43] Higher Education in India: Twelfth Five Year Plan (2012–2017) and beyond, FICCI Higher Education Summit 2012, Planning Commission, Government of India.p.13.

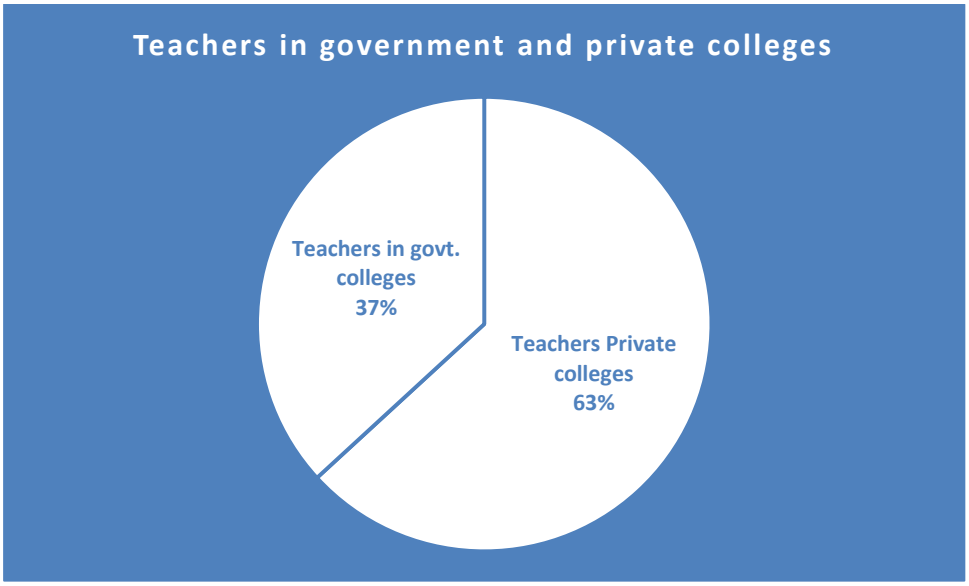
Table No.5.14. Comparison of student enrolment in public and private college

Sl	Private Colleges	2002-03	2012-13	Sl	Govt. Colleges	2002-03	2012-13
1.	Bethany Christian College	148	127	1	Churachandpur College	881	2150
2.	Damdei Christian College	209	444	2	Lamka College	230	244
3.	Don Bosco College	162	1225	3	Presidency college	882	1330
4.	Kangui Christian College	54	954	4	Hill college	152	276
5.	LMGM Law College,	-	-	5	Tamenglong College	197	171
6.	Moreh College,	155	539	6	Pettigrew College	89	487
7.	Mount Everest College,	128	663	7	United College	398	991
8.	Rayburn College	29	568				
9.	South-East Manipur College	281	956				
10.	Mount Pisgarh College	-	110				
11.	Asufii Christian College	-	119				
12	PASC*	117	-				
	Total	**1283**	**5705**		**Total**	**2829**	**5649**

*Payala Arts and Science College, Senpangjar Village, Churachandpur.

Larger number of teachers being employed by the private colleges can be viewed from two perspective. Constructively, these private colleges offered job opportunity to hundreds of post graduate degree holders because teacher recruitment in the public colleges seldom took place. Negatively, much of the prescribed quality have been compromised due to the immediate need of the private colleges for teaching faculties.

Figure No.5.11. Comparison of number of teachers in public and private colleges



Observing the role of employment these private colleges provides and some of the best results they have achieved made them to gain reputation among the people. These private colleges were the agencies that have for long time mended the gap or vacuum of higher education in the absence of government colleges. Due to the failure of the government colleges to meet the expectation of the people, many hill people began to lose faith. This way, the government colleges were scorned until recent years. This situation was a manure for the growth and development of more private colleges. So far, these private colleges have maintained better standard and acquired better trust of the people than the government colleges.

5.12. Contributions of Christian Missionaries towards higher education in the hill areas of Manipur

As most of the tribals in Manipur had turned to Christianity due to the efforts of the Christian missionaries during and after the colonial period, the hill areas of Manipur which fall under the tribal areas became Christian dominated areas. Right from the later part of the nineteenth century, Christian missionaries had played a significant role in the spread of modern education. It was the Christian missionaries who has made the specific contribution of arousing the enthusiasm of the tribals toward modern education.[44] Christian Organisations have established reputed institutions of learning in every part of the state of Manipur. Some of these institutions come directly under the purview of Christian Organisations, while some came under the direct care of individual who were very deeply influenced by the Christian principles of learning and discipline life for the young children. From the colonial period, Christian missionaries took upon themselves to promote education in the state of Manipur. Education to the missionaries was the best means for sound moral education, instilling in the young leaners a sense of purpose and value in life. The moral values taught along with the secular education act as a yardstick all through their lives. The educational zeal of the missionaries was continued by the churches they had built and the organizations they had founded. The church considered removal of ignorance as her primary duty[45] because ignorance enslaves but truth liberates.[46] This was not the only thing, the church came to the rescue by establishing

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[44] Pabitra Gupta (1984) Purum (Chote) in Birman K Das, Ajit KDanda (ed) *Tribal Education in India*, Anthropological Survey of India, Calcutta,p.28.
[45] Irene S. (1987) Catholic Mission Education in Manipur. An unpublished thesis submitted to the Department of History, Manipur University.
[46] John 8:32, KJV of the Holy Bible.

educational institutions in places where the long arm of government could not reach or does not function effectively. This way, the church filled the 'unfortunate vacuum'[47] created by political situations. The far flung areas and the backward communities have been served by the church and its educational institutions[48].

The coming of Christian faith among the tribal has brought such spiritual enlightenment. A set of religious beliefs originated and new religious organisations began to evolve for the tribals based on regions, languages, principles and doctrines. The new faith also brought about transformation of culture and practices among the tribals. Christianity brought in modern education which further brought freedom from ignorance and superstitions. It also brought in the ideas of urban lifestyle and further cultural shifts among the tribals. Thus education and modernisation took root among the tribals.[49]

Christian Missionaries concentrated on establishing and running schools until about the year 1990. Their contribution in this respect has been influential. The education system in Manipur up to the secondary level is led by the schools run by Christian missionaries. This fact is observed with the declaration of the matriculation result each year wherein, Christian run school will top the list of ranks always. The fact of their domination in the strength of institutions can also be observed from few examples. There were 35 schools, 32 boardings, 15 one-nurse dispensaries and a hospital to the credit of the Catholic Church alone in 1987 enrolling about 24393 students in the schools.[50] In 2013, these institutions have increase double times in strength and enrolment adding a college of repute[51] in the state to their feather. Another example of such endeavor of the Christian church organisations is that of the Seven-Day Adventist church. This church organisation has 8 schools to its credit with a total enrolment of 5150 students in 2009. This strength of schools and students is also apparently increased.[52] Beside these examples, various Baptist and Evangelical Christian Church Organisations also contributed in their own capacity and conviction towards the development of higher education in the hill areas of Manipur.

Of late, some Christian Organisations, after having seen the degrading quality of higher education and life especially in the hill areas have started eyeing for providing a

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[47] To use the term of Salam Irene (1987) op cit. P.333.
[48] Ibid.p.334.
[49] Irene S. et al (2014) Tribals of Manipur and modernisation, Anshah Publishing House, New Delhi.
[50] Irene S. Op. cit. P.400.
[51] Don Bosco College, Maram in senapati district, which is one of the best colleges in India.
[52] *The Seven- Day Adventist mission in Manipur*, an unpublished M.Phil dissertation submitted to the department of History, Manipur University.

better quality higher education in the form of establishing and running colleges of general education based on the principles and teachings of the Bible. However in most cases, these principles were the underlying ideas and not actively enforced making the institutions work more on the secular concepts than the religious principles. To mention few examples of the church direct involvement in higher education in establishing colleges, Kanggui Christian College under the care of Kuki Baptist Convention and Mount Pisgarh College under the care of Poumai Baptist Church and Don Bosco College, Maram under the care of Roman Catholic Church may be cited as examples. Beside these secular colleges, there was also a Theological college in Kangpokpi Mission compound. The name of this college college is 'The Manipur Theological College' offering Bachelor of Theology (B.Th.) and Bachelor of Divinity (BD) courses in Christian Theology. This college is affiliated to the Senate of Serampore College (University).[53] There were also clinic and hospitals established by the church organisations in the hill areas. Most prominent hospitals are the Kangpokpi Mission Hospital in Kangpokpi and the Sielmat Christian Hospital in Churachandpur. Lots of similar contributions were also made by the Christian Missionaries and Organisations in the valley areas too. However, since this study focuses on the hill areas, the study of them were not taken up.

Table No. 5.15. Colleges under Christian Philanthropists in hill areas

Sl. No.	Private Colleges
1.	Bethany Christian College
2.	Damdei Christian College
3.	Don Bosco College
4.	Kangui Christian College
5.	LMGM Law College,
6.	Moreh College,
7.	Mount Everest College,
8.	Rayburn College
9.	South-East Manipur College
10.	Mount Pisgarh College
11.	Asufii Christian College

The next chapter deals with the Analysis of Data collected to study the status of higher education in the hill areas of Manipur.

[53] Propectus of The Manipur Theological College, Kangpokpi Mission Compound, p.1-4.