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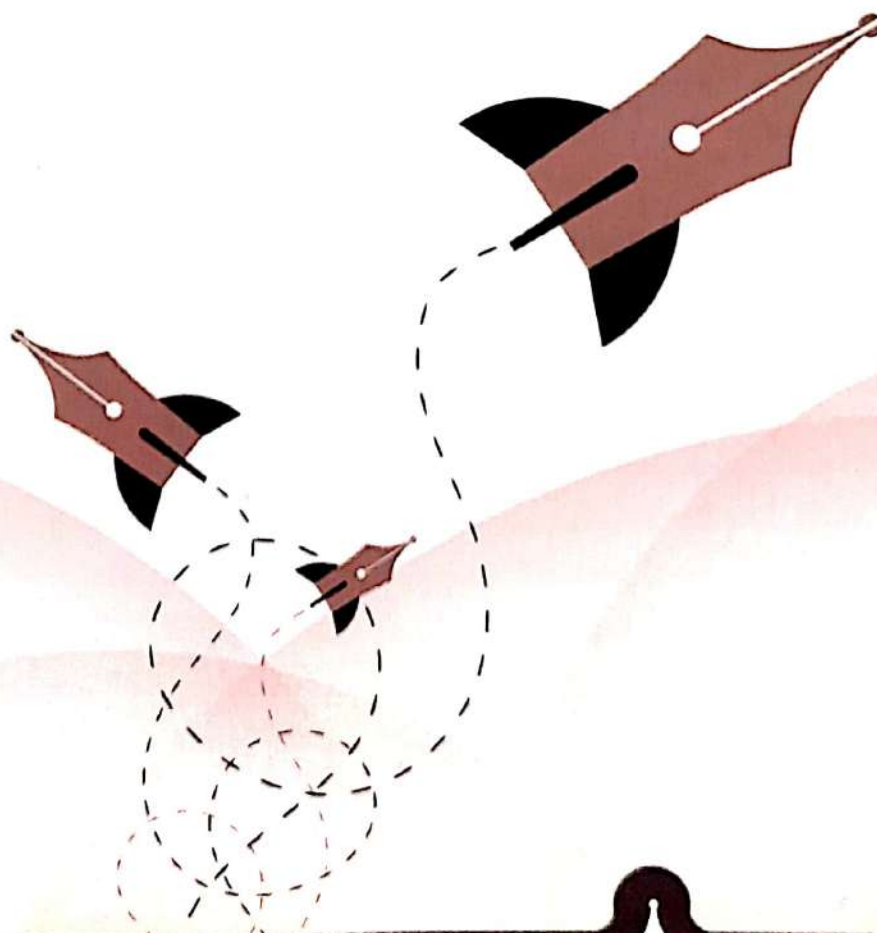
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SARVA SHIKSHA ABHIYAN (SSA) ON INCLUSIVE EDUCATION : AN OVERVIEW OF ASSAM

□ Dr. Abilupta Padmanathan Gohain*

ABSTRACT

Sarva Shiksha Abhiyan (SSA) provides for mainstreaming or inclusion of children with special needs (CWSN) in the formal schooling at the elementary level. With the increasing emphasis on mainstreaming children with diverse needs in regular schools, recent trend has been inclusive education for children with diverse needs. Sarva Shiksha Abhiyan (SSA), Assam also tries to ensure inclusion of children with disabilities without depriving them in terms of type, category and extent of their disability in regular schools. SSA has been adopting a wide range of approaches, strategies and options for educating children with special needs (CWSN) in Assam. This paper is an attempt to make an overview of Assam with respect to inclusive education under Sarva Shiksha Abhiyan (SSA).

Keywords : Sarva Shiksha Abhiyan (SSA), Inclusive Education and Assam

INTRODUCTION

Sarva Shiksha Abhiyan (SSA) is a commendable effort towards realising the goals of universalisation of elementary education by adopting an integrated and participatory approach. It is an elaborate scheme introduced throughout the nation by the Government of India.

In Assam also, in 2000-2001, SSA was introduced for raising the standard of elementary education in Assam both qualitatively and quantitatively. In 2001, Axom Sarba Siksha Abhiyan Mission (A.S.S.A.M.) was started as a registered society under the Registration of Societies Act, 1860 for implementing SSA in Assam. SSA in Assam is not only providing equal opportunity of education, but also trying to create the conditions in which disadvantaged and special categories like children with special needs can avail the opportunity in an inclusive setting. Improvements can be seen in school education after the intervention done SSA in pedagogy (Acharyya, 2014). This paper is an attempt to make an evaluation of Sarva Shiksha Abhiyan (SSA) on inclusive education in the state of Assam.

STATEMENT OF THE PROBLEM

Sarva Shiksha Abhiyan (SSA) on Inclusive Education: An Overview of Assam

REVIEW OF RELATED LITERATURE

- ❖ Chirstopher, S. and Chandrasekar, (2015) has made a study on Inclusive Education-A Lesson from Sarva Shiksha Abhiyan (SSA). The study emphasises the analysis of advantage of inclusive education for special education.
- ❖ Patgiri, H. (2017) has made an attempt to study the role of SSA in ensuring Right to education of Children with special needs (CWSN) in Barpeta District, Assam. The study finds out that in bringing all the CWSN to school in Barpeta district, SSA is not successful.
- ❖ Khetrupal, M. (2019) has made a study on Inclusive Education in Assam. The study reviews the provisions and implementations of SSA with particular reference to children with special needs in Assam at the elementary level.

OBJECTIVES OF THE STUDY

- (I) To study the role of Sarva Shiksha Abhiyan (SSA)

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in inclusive education with special reference to Assam

- (ii) To study the major interventions done by Sarva Shiksha Abhiyan (SSA) for Inclusive Education in Assam
- (iii) To evaluate the role of Sarva Shiksha Abhiyan (SSA) in inclusive education in Assam

METHODOLOGY OF THE STUDY

The present study is based on secondary data. Secondary data is collected from books, journals, reports and electronic sources.

SIGNIFICANCE OF THE STUDY

With the 86th Constitutional Amendment, education has become a Fundamental Right in India. Accordingly the Government of India has launched SSA as a mission to provide quality elementary education to all the children within the age group 6-14 by year 2010. Again, Right to Education (RTE) Act, 2009 came into effect in Assam from 1st April, 2010 and "The Assam Right of Children to Free and Compulsory Rules" has been notified on 11th July, 2011. Thus, inclusive education has become a crucial component of SSA, Assam. This paper attempts to make an overview of Assam regarding inclusive education under Sarva Shiksha Abhiyan (SSA).

ROLE OF SARVA SHIKSHA ABHIYAN FOR INCLUSIVE EDUCATION IN ASSAM

In Assam, Sarva Shiksha Abhiyan (SSA) has been operational since 2000-2001. Constitutional provisions,

The National Policy for Persons with Disabilities, 2006, Right to Education (RTE) Act, 2009 increase the focus on inclusive education in recent years. With the implementation of Right to Education (RTE) Act from 1st April 2010, SSA, Assam has been undertaken a variety of strategies and approaches for ensuring quality education to the children with special needs (CWSN) from the age group 6-14 years in regular schools in an inclusive setting.

"Resulting from this change, the Millennium Development Goals (MGSSs), the fairly new People with Disabilities Act, and the past 50 years of attempted legislation and projects, the Government of India, in conjunction with the World Bank, created the Sarva Shiksha Abhiyan (SSA), an initiative which translates to "Education for All". SSA is not a disability-specific program, but rather a disability specific program, with specific aspects that benefit people with disabilities."(Kohama, 2012, p.23)

SSA in Assam provides for equity which signifies not merely equal opportunity for education, but creating conditions where the disadvantaged categories of the society like CWSN can enjoy the opportunity. Access in SSA is not only making schools accessible to all the children but understanding the educational needs and difficulties faced by traditionally excluded sections like CWSN.

TABLE 1.0: Total numbers of CWSN covered during 2017-18 under SSA in Assam

Total numbers of CWSN covered during 2017-18	81,782
Number of CWSN enrolled in schools during 2017-18	74,100
Total no. of CWSN covered through Home Based Education during 2017-18	7682

Source: Sarva Siksha Abhiyan, Assam, Annual Report, 2017-18

TABLE 2.0: Category-wise CWSN during 2017-18 in Assam

Category	Identified CWSN	Enrolled in School	Covered through HBE
Low Vision (LV)	18253	17374	879
Totally Blind (TB)	1185	915	270
Hearing Impaired (HI)	16458	15697	761
Speech Impaired (SI)	10842	10300	542

Orthopedically Impaired (OI)	11515	10079	1436
Cerebral Palsy (CP)	4410	2945	1465
Mentally Retarded (MR)	9040	7844	1196
Multiple Disability (MD)	4656	3735	921
Autism Spectrum Disorder (ASD)	314	287	27
Learning Disability (LD)	5109	4924	185
Total	81782	74100	7682

Source: Sarva Siksha Abhiyan, Assam, Annual Report, 2017-18

From table 2.0 it can be seen that during 2017-18, a total of 17374 and 915 low vision (LV) and totally blind (TB) are enrolled in schools in Assam. Again, 15697, 10300 and 10079 hearing impaired (HI), speech impaired (SI) and orthopedically impaired (OI) children are enrolled in schools during the same period. Further, a total of 2945, 7844, 3735, 287 and 4924 cerebral palsy (CP), mentally retarded (MR), multiple disability (MD), autism spectrum disorder (ASD) and learning disability (LD) are respectively enrolled in schools in Assam.

MAJOR INTERVENTIONS DONE BY SARVA SHIKSHA ABHIYAN (SSA) FOR INCLUSIVE EDUCATION IN ASSAM

Inclusion signifies understanding the needs of CWSN and taught them in an environment best suited to them according to their learning needs. SSA, Assam has conducted various activities to ensure physical and academic support to CWSN. Achievements of SSA includes engagement of IED (Integrated Education for Disabled) volunteers, community sensitization, induction training for IED, training for anganwadi workers, residential training for teachers, individual case study, monthly review meeting etc. (Bora, 2010). Following are the major interventions for inclusive education taken by SSA in Assam:

- 1. Identification and Enrolment :** To realise the objectives of inclusive education, SSA, Assam has identified a total no. of 81,782 CWSN during 2017-18, out of which 74,100 has been enrolled in schools and 7,682 has been covered through home based education.
- 2. Assessment and Distribution of Aids and Appliances :** In 2017-18, assessment camps are

organised for distribution of aids and appliances to hearing impaired, orthopedically impaired and other children in 33 districts of Assam.

- 3. Corrective Surgery :** In collaboration with Shankardeva Netralaya and Local Civil Hospitals of the districts, around 71 corrective surgeries have been conducted during 2017-18 in Assam.
- 4. Day Care Centre :** These centres render services like speech therapy, physiotherapy, remedial teaching, training on daily living skills, counselling etc. by IE functionaries. A total of 24,341 attended these centres in 2017-18 in Assam.
- 5. Maintenance of child profile and Individualised Education Plan (IEP) :** Individualised Education Plan (IEP) for 11,232 CWSN has been prepared with an aim to provide goal oriented and need based intervention at school and home.
- 6. Engagement of Resource Teachers and Volunteers :** SSA, Assam engages resource teachers and volunteers to provide support to CWSN. During the year 2017-18, at block level, a total of 179 Additional Resource Persons (ARP) are engaged.
- 7. Barrier Free Environment:** Attempts are being made to make schools disabled friendly by creating barrier free environment.
- 8. Creation of Awareness :** SSA, Assam has organised awareness camps on inclusive education with parents of CWSN, teachers, Mother Groups, Anganwadi Karmies, Asha Karmies etc. These camps are successfully organised in 145 venues of the State and involves about 29,685 community people.

EVALUATION OF THE ROLE OF SARVA SHIKSHAABHIYAN IN INCLUSIVE EDUCATION IN ASSAM

SSA has taken a leading role in providing inclusive education in the state of Assam. It has made efforts to ensure proper programme and activities for all the

students to learn and participate together with special attention to the unique needs of CWSN.

The main areas covered by Inclusive Education (IE) under Sarva Shiksha Abhiyan (SSA), Assam can be shown with Fig-1:

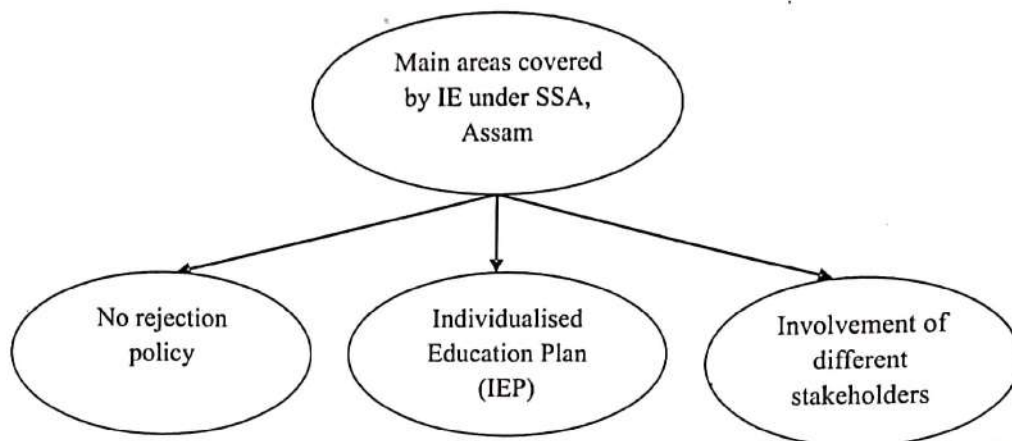


Fig-1: Main areas covered by Inclusive Education (IE) under Sarva Shiksha Abhiyan (SSA), Assam

Various activities and programmes organised by SSA in Assam includes distribution of aids and appliances, appointment of resource teachers, organization of medical camps, day care centres, counselling services, remedial teaching, provision of transport and escort allowances etc. SSA, Assam also provides convergence programme with different organizations. For example, VAANI, a NGO under SSA provides training facilities for teachers, parents and additional resource persons on early intervention of children with hearing impairment.

However, a few essential areas in Inclusive Education (IE) need to be properly addressed. SSA is not successful in the enrolment of all the identified CWSN in Barpeta District, Assam. The environmental and infrastructural provisions essential in educational development of CWSN are also not satisfactory. Medical facilities, community awareness programme, parent teacher association, transportation facilities etc. are not adequately organized by SSA. Again, assistance in academic areas like availability of special educators, clinical psychologist, counsellor, speech therapist etc. is also not sufficient in the district. Thus, SSA should monitor the schemes for CWSN in only to bring about

changes in the conditions of CWSN (Patgiri, 2017). So, efforts have to be made to enrol all the identified CWSN in the state by SSA. After identification and enrolment to ensure their retention proper monitoring is also necessary. Focus of SSA now should be on those out of school CWSN who are not included yet and prepare strategies to educate them. Availability of special educators, clinical psychologist and counsellor should be also ensured for improving the academic performance of the CWSN. Measures have to be taken by SSA for both quantitative and qualitative progress of inclusive education in the state of Assam.

CONCLUSION

Thus, SSA has adopted a broad based and flexible approach for inclusion of CWSN in the mainstream education in Assam. As without including CWSN, universalisation of elementary education can never be realised so inclusive education is a major area of concern for SSA. For making inclusive education more successful and fruitful, further strategies and efforts have to be made SSA in the state of Assam.

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चार्वाक-जैनविशेषांकः



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DIBRUGARH
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चार्वाक-जैनविशेषांकः

धन्योऽयं भारतो देशो धन्येयं सुरभारती ।
तदुपासकाः वयं धन्या अहो परम्परा ॥

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LEARNING PEACE : AN OVERVIEW OF PEACE EDUCATION FOR PEACE BUILDING FROM THE PERSPECTIVE OF JAINISM

Dr. Abilupta Padmanathan Gohain

Abstract

In the 21st century, despite tremendous development of science and technology, we are living in an age of unprecedented levels of violence, conflict, war and crime due to intolerance, dispute, fanaticism and discordance. Thus in modern times, peace education has become a significant process for promoting and building peace by developing tolerance, mutual understanding, socio-economic justice, human rights and civic responsibility. Our Indian culture and tradition also insist on peaceful coexistence of all the people by promoting unity in diversity, tolerance, love, honesty and respect for all forms of life. Peace has been always the guiding principle in Indian culture and tradition. Jainism is also such a philosophy which believes in the inculcation and actual practice of peace in every one's life. The tenets of Jainism describe control of passion, *ahimsā* or non-violence, austerity of living and good moral conduct very deeply and also its practical applicability in every human life for peaceful coexistence in the society.

Keywords : Jainism, Peace Education, Peace Building

“Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedom. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.”

-Article 26, Universal Declaration of Human Rights

Introduction

In the 21st century, significant progress has been made in the scientific, technological economic and social spheres which have transformed the world into a global village. Today human civilization has reached the peak of material advancement due to the science and technological progress. But, although we are living in the age of globalisation and advancement in science and technology, the whole world is witnessing violence, war, terrorism and conflict. On the one hand, in the modern civilised world, material progress has crossed all boundaries and on the other hand, human society has become victim of terrorism, war, decay of moral values, environmental degradation, disease and health hazards, sexual crime and abuses etc. Globalisation can be seen in every sphere of human life in the whole world, but still we are struggling with basic problems like hunger, poverty, religious fanaticism, war and terrorism. As the world has become a global village, there is no denying the fact that conflict and violence is also becoming globalised with growing intolerance, caste, race, sex, creed discrimination, drug abuse and religious fanaticism. Nuclear armaments of nations along with international terrorism have destroyed the tranquillity of human lives. Today we are living in a world of global terrorism and warfare. Humanity is facing threat from nuclear holocaust as nuclear weapon of mass destruction can abolish the human civilisation in no time. Thus, in this context of unrest, chaos and violence, peace education has become a concern at the present time to restore peace in the society for the future of humanity. Though peace education is relatively a new concept, it was very much present in the ancient Indian culture, custom and tradition. Jainism is such a school of philosophy which believes in peaceful living through non-violence and inculcation of higher values. The different tenets of Jainism describes *ahimsā* or non-violence, good moral conduct, an austere life very deeply and also its actual and practical applicability in every human life for peaceful coexistence.

Conflict and Violence in the Present Day World

The nature and trend of conflict and violence transformed to a large extent in the present day world. Presence of criminal and international terrorist groups, unresolved regional tensions, drive for economic gain and the scarcity of resources worsen by climate change are seen to be the prime drivers of world violence and conflict today. According to the United Nations Report UN75:2020 and Beyond, in 2016 more countries have witnessed violent conflict than at any point in about last 30 years. Today, organised crime has become a common phenomenon all over the world. Crime only kills large number of people rather than armed conflict. In 2017, almost half a million people were killed in homicides, whereas 89,000 were killed in active armed conflicts and 19,000 were in terrorist attacks across the globe. Political instability induces organised crime which encompasses targeted attack against women, police, journalists and migrants.

The Report also suggests that women are most vulnerable to the lethal victimisation, often due to inequality, dependency and misogynistic beliefs which prevails all over the world specially the low income nations. Home seems to be the most dangerous place for women and girls. In 2017, almost 58 percent of female homicides are occurred by either intimate partners or family members.

Violent extremism is also contributing towards global conflict. According to the Report, 99 percent of terrorist related deaths are occurred due to violent conflict or high level of political terrorism. The countries like Middle East, North Africa, Sub Sahara Africa with Afghanistan, Iraq, Somalia, Nigeria and Syria bear the heaviest burden of deadly attack. Today, extremist groups by using internet have unprecedented access to general masses which results in more efficient and effective recruitment, incitement and propaganda along with easy purchase of weapons and unregulated transfer of money. Now-a-days, the nature of conflict is also

changing due to technological advancements. Concern has been rising towards the potential for artificial intelligence (AI) and machine learning that can intensify physical, cyber and biological attacks. The number of cases of cyber crime which can undermine internal peace and security is increasing over the past years. The report also shows that according to IBM's X-Force Incident Response and Intelligence Services the number of cyber attacks has doubled in the first half of 2019 as compared to the second half of 2018.

Today entire world is facing the threat to the survival of humanity due to the existence of nuclear weapon. Nuclear warfare can bring devastating effect by killing millions of people, disrupting global climate and thereby causing widespread feminism in the society.

Now, if we look into India, in the decades since independence, we can see an increasing complex set of conflict both at national and sub-national level. These conflicts range from transnational terrorism, localised conflicts over natural resources such as water, land and forests, communal violence, armed conflicts to gender based violence and crime against women. The country is facing various internal security issues including cross-broader terrorism in Jammu and Kashmir, Left Wing extremism in certain parts and insurgency in the North Eastern states. According to the Ministry of Home Affairs, Annual Report, 2017-2018, since 1990, with the advent of militancy in J&K 13,976 civilians and 5123 Security Force (SF) personnel have been killed (as on 31.12.2017). Again the scenario of Left Wing Extremism across the country shows that, in 2017, the total number of cases of incidence of violence related to Left Wing Extremism is 908 and incidence of death is 263. The North Eastern States of the country are also subjected to insurgency due to the diverse demands of the ethnic groups and emergence of various militant outfits. The number of cases of insurgency related incidents in the region is 484 in 2016 and 308 in 2017. Again, in

2017, number of extremists killed is 57 and number of civilians killed is 37.

Furthermore, according to the Government of India, Ministry of Home Affairs, Annual Report, 2017-2018, the crime trend analysis shows total number of 29,75,711 registered cases under various sections of IPC in the country in 2016 as compared to 29,49,400 in 2015, thus with a rise of 0.9 % in the year 2016 over 2015. The table no. 1 shows the incidents of crime under Indian Penal Code (IPC) during 2014-2016:

Table No. 1 : Showing the incidents of crime under Indian Penal Code (IPC) during 2014-2016:

S. No.	Crime Head	Year			% Variation in 2016 over 2015	Charge-sheeting Rate in 2016	Conviction Rate in 2016
		2014	2015	2016			
A. Offences Affecting the Human Body							
1	Murder	33981	32127	30450	-5.2	85.2	38.5
2	Culpable Homicide not Amounting to Murder	3332	3176	3203	0.9	84.7	34.3
3	Causing Death by Negligence	128771	134384	140215	4.3	78.1	21.9
4	Dowry Deaths	8455	7634	7621	-0.2	88.7	30.5
5	Attempt to Commit Murder	41791	46471	49667	6.9	90.4	26.2
6	Attempt to Commit Culpable Homicide	4358	6118	7527	23.0	93.2	27
7	Grievous Hurt	105201	92996	89039	-4.3	87	26.7
8	Causing Simple and Grievous Injuries under Rash Driving	409899	451069	348914	-22.6	89.6	77.1
9	Assault on Women with Intent to Outrage her Modesty	82235	82422	84746	2.8	87.2	21.8

10	Kidnapping and Abduction	77237	82999	88088	6.0	43.4	20.8
11	Human Trafficking	733	1027	918	-10.6	86.6	32
12	Rape	36735	34651	38947	12.4	87.6	25.5
13	Attempt to Commit rape	4234	4437	5729	29.1	78.1	19.7
14	Unnatural Offences	1148	1347	2187	62.4	84.4	40.1
Total (A)		938110	980858	897171	-8.5	82.5	52.1
B. Offences against the State							
15	Offences Against State	176	147	178	21.1	56.6	25
Total (B)		176	147	178	21.1	56.6	25
C. Offences against Public Tranquillity							
16	Unlawful Assembly	9870	10876	10377	-4.6	76.4	33.7
17	Rioting	66042	65255	61974	-5.0	87.4	16.1
18	Offences of Promoting Enmity Between Different Groups	336	424	478	12.7	65.4	15.3
Total (C)		76248	76555	72829	-4.9	85.8	18.1
D. Offences against Property							
19	Theft	440915	467833	494404	5.7	28.5	35.2
20	Criminal Trespassing & Burglary	114646	114123	111746	-2.1	39.3	36.8
21	Extortion	8192	10636	11615	9.2	77.3	18.5
22	Robbery	38071	36188	31906	-11.8	65.1	31.3
23	Dacoity	4395	3972	3795	-4.5	78.5	19.7
24	Making Preparation and Assembly for Committing Dacoity	2834	3163	3051	-3.5	99.3	13.7
25	Criminal Breach of Trust	19982	19218	18708	-2.7	66.5	22.4
26	Cheating	109354	115405	109611	-5.0	55.3	20
27	Arson	9289	9710	11196	15.3	58.5	16.1
Total (D)		747678	780248	796032	2.0	37.8	31.4
E. Offences Relating to Documents & Property Marks							
28	Counterfeiting	1979	1701	1476	-13.2	57.5	31.3
29	Forgery	11245	13846	13729	-0.8	49.7	31.8
Total (E)		13224	15547	15205	-2.2	50.6	31.7

30	Cruelty by Husband or His Relatives	122877	113403	110378	-2.7	83.3	12.2
31	Insult to the Modesty of Women	9735	8685	7305	-15.9	85.1	20.3
32	Other IPC Crimes	943515	973957	1076613	10.5	88.2	51.2
Total Cognizable IPC Crimes		2851563	2949400	2975711	0.9	72.9	46.8

Source : Government of India, Ministry of Home Affairs, Annual Report 2017-2018

From the above table it can be seen that a total number of 8,97,171 cases are registered under offences against the human body in the year 2016, 9,80,858 cases in 2015 and 9,38,110 cases in 2014. Offences affecting the human body which includes the cases of murder, culpable homicide not amounting to murder, attempts to commit murder, dowry deaths, human trafficking, kidnapping and abduction etc. comprises 30.1% of total IPC crimes in the year 2016.

Again, the Government of India, Ministry of Home Affairs, Annual Report, 2017-2018 shows that, a total of 18,55,804 registered cases under various Special and Local Laws in the country in 2016 as compared to 17,61,276 in 2015, thus with a rise of 5.4 % in the year 2016 over 2015. The table no. 2 shows the incidents of crime under Special and Local Laws (SLL) during 2014-2016:

Table No. 2 : Showing the incidents of crime under Special and Local Laws (SLL) during 2014-2016:

S. No.	Crime Head	Year			% Variation in 2016 over 2015	Charge-sheeting Rate in 2016	Conviction Rate in 2016
		2014	2015	2016			
A. Women – Related Acts							
1	Dowry Prohibition Act, 1961	10050	9894	9683	-2.1	82.8	15.3
2	Immoral Traffic (Prevention) Act, 1956	2617	2641	2337	-11.5	97.6	39.0

3	Protection of Women from Domestic Violence Act, 2005	426	461	437	-5.2	95.5	33.3
4	Indecent Representation of Women (Prohibition Act), 1986	47	40	38	-5.0	93.1	37.3
5	Commission of Sati Prevention Act, 1987	0	0	0	-	100.0	-
B. Children – Related Act							
6	Juvenile Justice (Care and Protection of Children) Act, 2000	1315	1457	2253	54.6	93.4	64.0
7	Prohibition of Child Marriage Act, 2006	280	293	326	11.3	84.6	14.7
8	Pre-Natal Diagnostic Techniques (Reg and Prev. of Misuse), Act, 1994	25	34	93	173.5	95.0	18.2
C. Scheduled Castes and Scheduled Tribes- Related Acts-							
9	SC/ST (Prevention of Atrocities) Act, 1989	10009	6837	5926	-13.3	76.7	15.4
10	Protection of Civil Rights Act, 1955	115	117	37	-68.4	80.3	1.6
D. Offences against State – Related Acts							
11	Prevention of Damage to Public Property Act, 1984	4220	4941	5825	17.9	84.2	34.5
12	Unlawful Activities (Prevention) Act, 1967	976	897	922	2.8	56.0	33.3
13	Official Secrets Act, 1923	11	9	30	233.3	85.7	69.2
E.Arms/Explosive – Related Acts							
14	Arms Act, 1959	55255	53300	55660	4.4	98.6	68.5
15	Explosives Act, 1884 and Explosive Substances Act, 1908	3843	4368	4900	12.2	92.7	71.5
F. Information Technology/Intellectual Property – Related Acts							
16	Information Technology Act, 2000	7201	8045	8613	7.1	38.8	28.8
17	Copyright Act, 1957	5236	5241	4606	-12.1	95.1	53.8
18	Trade Marks Act, 1999	119	186	103	-44.6	68.8	18.2
G. Liquor and Narcotic Drug – Related Acts							
19	Prohibition Act (State)	467111	500757	510646	2.0	98.2	66.8
20	Excise Act, 1944	186012	206069	237026	15.0	96.6	87.0
21	Narcotic Drugs and Psychotropic Substances Act, 1985	46923	50796	49256	-3.0	97.9	72.4
H. Other Regulatory & Enforcement – Acts							
22	Gambling Act, 1867	125494	130134	149004	14.5	99.9	87.0
23	Electricity Act 2003	64034	97591	127910	31.1	53.8	89.8
24	Lotteries (Regulation) Act, 1998	2147	3390	3178	-6.3	99.8	97.2
I. Environment- Related Act							
25	Forest Act, 1927	4901	3968	3715	-6.4	82.9	80.7
26	Wildlife Protection Act, 1972	770	829	859	3.6	79.6	71.5

27	Environmental (Protection) Act, 1986	101	299	122	-59.2	80.7	81.8
28	Air (Prevention & Control of Pollution) Act, 1981	48	50	25	-50.0	100.0	0.0
29	Water (Prevention & Control of Pollution) Act, 1974	15	10	11	10.0	100.0	50.0
J. Foreigner & Passport – Related Acts							
30	Foreigners Act, 1946	1473	2025	1868	-7.8	98.6	92.6
31	Passport Act, 1967	667	703	730	3.8	92.8	64.4
32	Emigration Act, 1983	48	42	101	140.5	90.5	12.5
33	Registration of Foreigners Act, 1939	499	74	63	-14.9	90.4	40.0
34	Citizenship Act, 1955	14	19	51	168.4	100.0	0.0
K. Railways – Related Acts							
35	Indian Railways Act, 1969	287	346	372	7.5	82.0	45.5
36	Railway Property (Unlawful Possession) Act, 1966	2	7	3	-57.1	100.0	-
L. Miscellaneous Acts							
37	Essential Commodities Act, 1955	5418	4501	4445	-1.2	92.1	21.2
38	Representation of People Act, 1951	564	1049	482	-54.1	89.4	55.7
39	Bonded Labour System (Abolition) Act, 1976	70	92	128	39.1	90.4	23.1
40	Antiquities & Art Treasures Act, 1972	40	37	116	213.5	90.3	28.6
41	Prevention of Insults to National Honour Act, 1971	77	61	73	19.7	70.0	25.0
42	Transplantation of Human Organs Act, 1994	2	15	7	-53.3	57.1	-
43	Other SSL Crimes	711638	659651	663824	0.6	97.7	93.4
Total Cognizable SLL Crimes		1720100	1761276	1855804	5.4	94.5	82.4

Source : Government of India, Ministry of Home Affairs, Annual Report 2017-2018

Thus, we can see that the whole world is very unrest today. Violence, conflict and crime have engulfed the society to a large extent. So, peace education has become a need of the hour to promote, build and keep peace by developing respect for human rights, social justice, skills of negotiation, critical thinking and communication to resolve conflict without taking resort to violence.

Peace Education : An Overview

Generally peace has been described as ‘absence of violence’ which means not only absence of war, but absence of violence in all forms such as conflicts, discrimination, social degradation, injustice, exploitation, poverty and so on. Absence of all these obstructive factors to a good life can be termed as negative aspect of peace. Peace can be understood in positive terms also. It can be explained as presence of commitment, happiness, tranquillity, freedom of expression, social justice etc.

But apart from all these, peace is a state of mind. The Preamble of UNESCO has rightly expressed, “Since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed.” According to the report ‘Learning to the Way of Peace’ at the UNESCO Regional seminar, 2001 the meanings of peace come under three basic sources. They are:

1. Inner Peace: Inner peace is peace within oneself. As for example, peace and harmony within oneself, absence of inner conflict, sense of freedom, joy, feeling of kindness and compassion etc.
2. Social Peace: Social Peace signifies learning to live together. For example, peace between man and man, mutual understanding, conflict reconciliation and resolution, cooperation, human rights, democracy etc.
3. Peace with Nature: Peace with nature signifies living peacefully with nature without environmental and ecological degradation. For example, harmony with natural environment and Mother Nature.

Thus, according to the report ‘Learning to the Way of Peace’ at the UNESCO Regional seminar, 2001, peace can be considered both as a process and a product. As a process it involves building peace and the means lead to the end. Being process, the term peace needs to be more practical and action oriented. Thus, the peace behaviour

has to be cultivated in the minds of people through peace education.

Peace education is both a philosophy and a process which involves developing skills of listening, cooperation, problem solving and conflict resolution. It aims at empowering individuals with knowledge, attitude and skills to create a safe and peaceful world and a sustainable environment. Peace education makes an attempt to inculcate in every person the universal values and behaviours needed for building culture of peace including the development of skills of non-violent conflict resolution and a sense of commitment to work together to realise a shared and a better future. Peace education should involve a holistic participatory approach towards teaching about non-violence, democracy, human rights, gender equality, socio-economic justice, environmental sustainability, international law and brotherhood and human security.

National Curriculum Framework (2005) states that, "Education for peace seeks to nurture ethical development, inculcating the values, attitudes and skills required for living in harmony with oneself and with others, including nature. It embodies the joy of living and personality development within the qualities of love, hope and courage. It encompasses respect for human rights, justice, tolerance, cooperation, social responsibility and respect for cultural diversity, in addition to a firm commitment to democracy and non-violent conflict resolution."

UNICEF has defined peace education as "the process of promoting the knowledge, skills, attitudes and values needed to bring out behaviour change that will enable children, youth and adults to prevent conflict and violence, both overt and structural, to resolve conflict peacefully, and to create the conditions conducive to peace whether at interpersonal, inter-group, national or international level."

The United Nations General Assembly proclaimed the years 2001 to 2010, the first decade of 21st century as the International Decade for a Culture of Peace and Non-Violence for the Children of the World. In a peace education programme, emphasis is on helping an individual to grow into a peaceful person. UNESCO's Our Pacific Heritage: The Future in Young Hands (2004) highlights on heritage and a culture of peace for fostering a culture of peace in the different contexts of our lives. It specifies the following objectives under the knowledge, attitude and skill category.

Knowledge

To help students develop their knowledge and understanding of:

- Heritage sites as a testimony of peace, human rights, and democracy
- The importance of racial non-discrimination, tolerance, and respect for all people and their cultures.

Attitudes

To encourage students to:

- Respect other people and their cultures and motivate them to search for peaceful conflict resolutions
- Co-operate in the spirit of solidarity in support of World Heritage conservation.

Skills

To help students to develop their ability to:

- Work together as a group
- Resolve conflicts peacefully among themselves and help others to learn about personal conflict resolution
- Participate democratically in political and civic life
- Contribute to UNESCO's World Heritage conservation effort.¹

UNESCO's guidebook 'Learning the Way of Peace: A Teachers' Guide to Peace Education' (2001) offers a Thematic Model of Peace Education which consists of ten basic themes. These themes relate to many peace values and concepts most relevant in the present global context. These are:

- **Think Positive:** This theme aims at developing a positive self-concept in children. A positive mind-set will help to build attitude towards accepting others with respect and appreciating them and thus value life in all forms.
- **Be Compassionate and Do not Harm:** It involves developing empathetic qualities to deal with the violence in the society such as love, friendliness, kindness etc.
- **Discover Inner Peace:** It aims at resolving one's own psychological conflicts and thus helps in discovering peace of mind. It involves abilities like control of emotions like anger.
- **Learning to Live Together:** This is very much needed today to work harmoniously in group. It tries to build sharing, trust building, mutual help, taking group responsibility etc.
- **Respect Human Dignity:** It involves with basic concepts of Human Right, Duty and Justice.
- **Be Your True Self:** It helps in developing the strength of the character to be honest in expressing one's needs, thoughts and feeling without letting down others. This will be helpful for resolving conflicts.
- **Developing Critical Thinking:** It involves developing skills of problem solving including analysis, synthesis, looking the issue other sides and logical thinking which is a necessary feature of democratic living.
- **Resolve Conflict Non-violently:** It develops the skills necessary for conflict resolution like active listening, negotiation, conflict analysis and alternative solution seeking.

- **Build Peace in Community:** It helps in understanding social realities and people's problems and work with them
- **Caring for the Planet:** This is of global educational need. The health of the planet has immediate and tremendous impact on the destiny of mankind.

Thus, in modern times, peace education is a humanistic approach to education rather than a separate subject. It tries to unify all the different subjects under the holistic vision of peace. Its main concern is make children grow into a peaceful person.

Our Indian culture and tradition shows a long history of promoting peace, harmony, tolerance, self-discipline and empathy which can be evident from the Vedas, Puranas and Upanishads. The Indian culture insists on peaceful coexistence of all the people by promoting unity in diversity, compassion, love, honesty and respect for all forms of life. Peace has been always the guiding element in Indian culture, customs and tradition. Almost all the different religious philosophies advocate for peace with their own unique way. Jainism is also such a philosophy which believes in the practice of peace in thinking, saying and doing. Jainism prescribes for a path of truth, one's moral duty, non-violence and peaceful coexistence.

Peace Education for Building Peace from the Perspective of Jainism

Jainism is one of the very old heterodox philosophies. The word Jainism has been derived from '*Jina*' which means 'conqueror' or one who has conquered all his passions and desires. It denotes the liberated souls who have been able to conquer the passions, desires and karmas and thus have obtained emancipation. The *Jainas* believe that their faith is a collection of the teachings of 24 *Tīrthaṅkaras* or 'Founders of the Faith'. The first was *Rṣabha* and the last was *Mahāvīra*. *Mahāvīra's* teachings gave a new orientation in the development of Jainism. The tenets of Jainism

prescribe control of passion, non-violence, austerity of living and self mortification which ultimately leads to peace and compassion. At this new age, education is aiming at building and promoting peace by adopting a holistic and participatory approach and also by taking into account the various dimensions of education for developing culture of peace. Peace education has become a broader discipline which includes education for human rights, democracy, international understanding, non-violence and positive self concept etc. Although peace education is a comparatively new concept, Jainism has emphasised on peace through ages by practising non-violence, non-injury to others and right conduct and living. This can be understood in detail as follows:

***Ahiṃsā* or Non-violence**

Ahiṃsā or non-violence usually refers to absence of violence or choice to do no harm to oneself or others. Non-violence is a most powerful force or strategy for peace building and peace keeping. Jainism describes the concept of *ahiṃsā* or non-violence very deeply and also its practical applicability in every human life for peaceful coexistence. Jainism proposes *Jaina Yoga* as the cause of *mokṣa* or salvation. *Jaina Yoga* includes *jñāna* (knowledge of reality), *śraddhā* (faith in the teachings of Jinas) and *cāritra* (cessation from evil doings). This *cāritra* includes *ahiṃsā* (non-injury in thought, word and deed), *sūnṛta* (speaking in such a way as is true, good and pleasing), *asteya* (non-stealing), *brahmacaryya* (abandoning lust in mind, speech and body) and *aparigraha* (abandoning attachment for all objects). Great stress is laid upon the virtues of *ahiṃsā*, *sūnṛta*, *asteya* and *brahmacaryya*, but the root of all these is *ahiṃsā*.² These five strict rules of conduct or *mahāvṛata* (great vows) are to be followed by ascetics who strive to attain salvation. But for the ordinary householders a milder form of these rules of conduct or *anubrata* (small vows) is expected. *Ahiṃsā* to a householder, according to *anubrata*, would require abstinence from killing any animals, but according to *mahāvṛata* it would entail all the rigorous

and carefulness to prevent oneself from being the cause of any kind of injury to any living being in any way.³

Based on the cardinal virtue of *ahiṃsā*, Jainism prescribes certain minor duties to householders which will ultimately lead to peace. These are (1) *digvirati* (to abstain from making injury to living beings in different places by carrying out activities within a restricted area), (2) *bhogopabhogamāna* (to abstain from drinking liquors, taking flesh, butter etc.), (3) *anarthadaṇḍa* which includes (a) *apadhyāna* (cessation from imposing any bodily injuries, killing of one's enemies etc.), (b) *pāpopadeśa* (to abstain from advising people to involve in agriculture which will lead to the injury of insects), (c) *hiṃsopakāridāna* (to abstain from giving implements of agriculture to people which may result in the injury of insects), (d) *pramādācaraṇa* (to abstain from attending theatres, musical parties, gambling, reading sex-literature etc.), (4) *śikṣāpadabrata* includes (a) *sāmayikabrata* (to treat all beings equally), (b) *deśāvākāśikabrata* (gradually practising the *digviratibrata* more and more extensively), (c) *poṣadhabrata* (certain other kinds of restriction), (d) *atithisaṃvibhāgabrata* (to make gifts to guests). Thus, *ahiṃsā* or non-violence is the fundamental ethical virtue of Jainism which ultimately leads to harmony and peace in one's mind and also in the society.

Democratic Spirit

Peaceful environment is very much needed to permit democracy to emerge. In democracy equal rights and opportunities are provided to everyone by conflict resolution and peaceful existence. Democratic spirit always respects the opinion of all and believes in liberalism. This democratic spirit can be seen in *Jaina* philosophy also. The *Jaina* metaphysics is a realistic and relativistic pluralism. It is called *Anekāntavāda* or the doctrine of the manyness of reality.⁴ Jainism regards all things as *anekānta* (*na-ekānta*) or believes that nothing can be affirmed absolutely as all affirmations

can be true only under certain conditions and limitations. All things have an infinite number of qualities and in a particular sense only each of which can be affirmed. Thus Jainism proposes in seeing a thing in different forms from different perspectives. To mistake any one-sided and partial view as the whole truth is to commit the fallacy of *Ekāntavāda*. As Jainism takes into account all these partial views, it is called *Anekāntavāda*.⁵ A true Jain is not rigid by thinking and accepting only a particular viewpoint, but quite liberal in his approach towards things. This provides the very base for developing a democratic spirit among individuals and thus building peace and harmony.

Critical Thinking

Critical thinking helps developing skills of problem solving including analysis, synthesis and looking the issue other sides. It involves logical thinking which is a necessary feature of peaceful and democratic living. One of the peculiar features of *Jaina* epistemology is the doctrine of *Nayas* which put forward the different ways of knowing a thing. According to Jainism, anything may be affirmed of any other thing in some relation or condition, while the same thing cannot be affirmed of it in some other relation or condition. So the different standpoints from which things are considered as possessing this or that quality are known as *Naya*. *Nayas* are mainly of two types, *dravyanaya* and *pariyāyanaya*. *Dravyanaya* looks into a thing as a substance (*dravya*) in which manifold qualities and characteristics are unified in the thing. *Pariyāyanaya* looks into the qualities or characteristics separately and ignores the thing as a mere non-existent fiction. *Dravyanaya* is of three forms- *naigamanaya*, *saṁgrahanaya* and *vyavahāranaya*. *Naigamanaya* considers a thing from most common sense view. It neither considers a thing from most general characteristics or special characteristics, but as it appears at first sight. *Saṁgrahanaya* notices things from most general point of view while ignoring the special features. *Vyavahāranaya* considers things from the actual

practical experiences of the things based on sense perception. Again, *paryāyanaya* is of four forms- *ṛjusūtra*, *śabda*, *samabhirūḍha* and *evambhūta*. *Ṛjusūtranaya* perceives merely the present momentary modes of a thing, and does not consider the existence of the thing in the past and future. *Śabdanaya* is the standpoint which considers words and their meanings. Each word implies its own meaning and various words may refer to the same thing. *Samabhirūḍha* is a kind of special application of *śabdanaya* which considers various meanings of words in accordance with their roots. *Evambhūtanaya* is a kind of special application of *samabhirūḍhanaya* which restricts a word to one particular meaning considering one particular aspect of a thing as suggested by its root. Thus *nayas* are nothing but point of views or standpoints of thought and as such are infinite in number. Each *naya* represents only one point of view i.e. only one of the infinite aspects possessed by a thing. When such a partial view of reality is mistaken for the whole truth or reality, then it is called *nayābhāsa* or a fallacy. Thus according to Jainism judgement or affirmation from a *naya* or one standpoint can never be taken as absolute. We will have to see a thing from different point of view by critically analyse it. Critical thinking is one step forward towards peaceful and democratic living.

Peaceful Co-existence or Respect for Others

Peace education always teaches about peaceful co-existence and respect for others. The 'Learning: The Treasure Within', a report to UNESCO of the International Commission on Education for the Twenty-first Century (1996) provides for four pillars of education to promote culture of peace among young minds. These are: learning to know, learning to do, learning to live together and leaning to be. Learning to live together aims at inculcating an understanding of other people and also an appreciation of interdependence which will lead to mutual understanding and peace. Jainism also supports respect for the viewpoint of others.

Jainism believes in the doctrine of *Syādvāda* which is a theory of relativity of knowledge. 'Syāt' or 'Relatively speaking' or 'Viewed from a particular view-point which is necessarily relative to other view points' must lead all our affirmations or judgements. Absolute affirmation and absolute negation are wrong. All judgements are conditional. Jainism suggests seven forms of judgements or affirmations. These are:

- *Syādasti*: Relatively, a thing is real.
- *Syādnāsti*: Relatively, a thing is unreal.
- *Syādastināsti*: Relatively, a thing is both real and unreal.
- *Syādvaktavyam*: Relatively, a thing is indescribable.
- *Syādasti cha avaktavyam*: Relatively, a thing is real and is indescribable.
- *Syādnāsti cha avaktavyam*: Relatively, a thing is unreal and is indescribable.
- *Syādasti cha nāsticha avaktavyam*: Relatively, a thing is real, unreal and indescribable.⁶

Thus, according to Jainism, our judgements or affirmations show different aspects of the many sided truth or reality and can be partial truth only. This belief makes Jainism tolerant and broad-minded. It teaches one to respect other's point of view, mutual understanding and peaceful co-existence.

Inculcation of Moral Values

Jainism also provides for inculcation of moral values through observing ethical discipline. It is due to karma that the souls have to suffer all the experiences of this world process. Ignorance of truth and four passions- anger (*krodha*), pride (*māna*), greed (*lobha*) and delusion (*māyā*) attract the flow of karmic particles into the souls. Ignorance can be removed by right knowledge and right knowledge can be produced by right faith and right conduct. Thus

right faith (*samyakdarshana*), right knowledge (*samyakjñāna*) and right conduct (*samyakchāritra*) are the three jewels (*tri-ratna*) which together form the path for liberation.

In Jainism the influx of *karma* particles into the soul is called *āsrava*. In accordance to the two modes of inrush of *karmas* i.e. *bhāvāsrava* and *dravyāsrava*, there are two forms of control opposing this flow of *karmas*. By the actual thought modification of a contrary nature which is called *bhāvasaṁvara* and by the actual stoppage of the flow of *karma* particles which is called *dravyasaṁvara*. This provides for an ethical discipline which involves following of good moral virtues and conduct. *Bhāvāsrava* is generally of five kinds, namely delusion (*mithyātva*), inadvertence (*pramāda*), want of control (*avirati*), the activities of body, mind and speech (*yoga*) and passions (*kaṣāyas*). Accordingly *bhāvasaṁvaras* are (1) the vows or *vrata* are of five kinds viz. Non-injury (*ahimsa*), truthfulness (*satya*), non-stealing (*asteya*), sex-control (*brahmacariya*) and non-acceptance of objects of desire (*aparigraha*). (2) *Samitis* include the use of trodden tracks to avoid injury to insects (*īryā*), gentle and good talk (*bhāṣā*), receiving proper alms (*eṣaṇā*), lifting and laying down things carefully (*ādānanikṣepa*) and excreting in solitary places (*utsarga*). (3) *Guptis* or restraints of body (*kāyagupti*), speech (*vāggupti*) and mind (*manogupti*). (4) *Dharmas* include the habits of excellent forgiveness (*uttamakṣamā*), excellent humility (*uttamamārdava*), excellent straight forwardness (*uttamaārjava*), excellent cleanliness (*uttamaśauca*), excellent truthfulness (*uttamasatya*), excellent restraint (*uttamasamīyama*), excellent austerities (*uttamatyāga*) excellent indifference to any kind of gain or loss (*uttamaākiṣcanya*) and excellent celibacy (*uttamabrahmacariya*). (5) *Anuprekṣā* or meditation about the transient nature of the world, about helplessness without the truth, about one's own responsibilities for good and bad actions, about the distinctness between soul and non-soul, about the difficulty in achieving true knowledge, faith, conduct etc. (6) *Parīśahajaya* or conquering various kinds of physical troubles like heat, cold etc. and also of

various kinds feelings of discomforts (7) *Cāritra* or right conduct. Thus Jainism accords a very high place to the inculcation of moral values for peace and harmony in life.

Be Your True Self

Peace education helps in ushering the strength of one's character to be honest while expressing his needs, thoughts and feeling without letting down others. This is helpful for resolving conflicts peacefully. Jainism proposes that the natural perfections and purity of the soul become impure by the different kinds of karma matter. In the process of bondage and liberation, at first there is influx of karma particles into the soul called *āsrava*. This results into bondage of soul with karma matter known as *bandha*. For freeing of the soul from bondage, there are two ways. First, the stoppage of the flow of new karma which is called *saṁvara*. Again, karma particles accumulated from the past are destroyed or purging off of the karmas is known as *nirjarā*. With the complete destruction of *karma*, *mokṣa* or liberation is attained. So, this *karma* is the cause of bondage and suffering. According as any *karma* matter has been generated by good, bad, or indifferent actions, it gives us pleasure, pain, or feeling of indifference.⁷ The primary objective of the spiritual pursuit is, however, to prevent the acquisition of new *karmas*. For that purpose, the aspirant needs to avoid violence to the utmost possible extent. His objective would be to stay away from the bodily concerns. That is possible only if he ignores what happens to the body. Moreover, staying tuned to soul can reduce the impact of hardships and discomforts.⁸ It is therefore necessary to usher the strength of one's character to be honest through good thoughts, feelings, deeds and actions from the perspective of Jainism. This will ultimately lead to peaceful conflict resolution.

So, we can see that Jainism tries to develop a culture of peace through promoting and building peace through *ahiṁsā* or non-violence, development of democratic spirit, moral values, critical

thinking, respect for others and peaceful co-existence. Jainism always emphasised peaceful living. A saint or layman, who entertains devotion for right belief, right knowledge and right conduct (is said) to have devotion leading to liberation.⁹

Conclusion

Thus, now-a-days the whole world is facing turbulences created by violence, war, conflict and crime. Ever increasing wants, intolerance, greed, mutual hatred, fanaticism are some of the causes of violence and unrest in the globe. Peace education has emerged in recent times as an effort to promote and build peace in the minds of the people. But, through the ages Jainism has guided us for a path of truth, respect for others, moral duty, non-violence and peaceful coexistence. The cardinal doctrines of Jainism such as *ahimsā* or non-violence, *anekāntavāda*, *nayas*, *karma* theory, *syādvāda* teach us to be liberal, democratic, tolerant, honest and broadminded which are very much essential for peaceful living in the society.

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The Status of Women Education in N-E India: A Literature Review

Dr Abilupta P. Gohain*

[North East India comprises eight states namely Assam, Arunachal Pradesh, Manipur, Meghalaya, Mizoram, Nagaland, Tripura and Sikkim. The region has its own definite identity as a result of its unique cultural, physical, economic and social characteristics. The states of North East India have distinct cultural, socio-economic and educational scenario. The present paper has attempted to make a review of literature on the status of women education in North East India.]

North East India is the easternmost region of India with hilly terrains, mountains and rivers, rich biodiversity and distinct historical, cultural and ethnic heritage. North East India comprises eight states namely Assam, Arunachal Pradesh, Manipur, Meghalaya, Mizoram, Nagaland, Tripura and Sikkim. This part of the country has its own distinct historical identity, cultural and linguistic practices and way of life. There is a common perception that women in North East India, as compared to their counterparts in the rest of the country, enjoy a higher status and more freedom. "In the North East India, women enjoy greater mobility and visibility than women of other communities in the country. Practices such as dowry and bride burning are not very prevalent in the region" (Paul, 2020).

Regarding female literacy and gender gap in North East India, based on the Census India provisional data 2011, it can be seen that "the states with high women literacy rates are the states of NER (except Arunachal Pradesh), and Kerala. These are also the states where the gap in literacy rates between men and women is low" (Das, 2013). Education of women can be a key factor in improving health and education and their participation in decision making mechanism in home and greater

society. The present paper makes a review of literature on the status of women education in North East India.

Objectives of the Study

To review the literature on the status of women education in North East India

Methodology of the Study

The present study is based on secondary data. The secondary data is collected from thesis, journals and electronic sources.

Status of Women Education in North East India

Assam

Terangpi (2011) makes a study of educational status and problems of Karbi women in Karbi Anglong district of Assam. The study reveals that in the intellectual and potentialities in scholastic achievement or else, not much difference is observed as girl students are doing better. Again, majority of respondents agree on the improvement of economy for Karbi women after education. Neog (2015) finds out that regarding participation of girls in school education, the enrolment of girls is 33.81% during the academic session 2012-13 in the sampled 50 schools in Nagaon district. The study also finds out the problems of girls' education in the district.

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Borthakur (2015) unravels a significant difference in the role of education in economic empowerment of women in both Jorhat and Golaghat district of Assam. A true difference is also found out in economic empowerment of matriculate and above and under matriculate women in Jorhat and Golaghat district. Basumatary (2018) finds out that regarding the enrolment of girl students, tremendous rise is observed in class X during the period 2006-2011 in the Udalguri district under BTAD of Assam. But the pass percentage in HSLC examination is less in girl students than that of boys during 2004-2011. The study also explains the constraints faced by the girl students and provides suggestions for solving them.

Arunachal Pradesh

Degi (2004) states that after independence enrolment of girl students in different stages is quite encouraging. Although enrolment of boys is higher than that of girls, girls are not totally lagging behind. Out of the total state enrolment of 1, 77,198, girls are 74, 129 which makes the ratio of the enrolment of boys and girls as 7:5. Paron (2017) in a comparative study shows that in Papumpare district, enrolment of girl students is comparatively higher than the enrolment of boys from the year 2007-2008 till 2013-2014. Whereas in Tirap district, although enrolment of boys is higher than the girls, the girl students exhibit trend of increase in enrolment from the year 2004-2005 to 2013-2014.

Pudussery and Philomina (2020) studies the transformative effect of education on the status of Nyishi women of Arunachal Pradesh. Gr-A (comprising of educated women) 81.4% believes that they are confident of making decisions that affect them personally whereas in Gr-B (comprising uneducated and semi-educated women) only 11.6% believe that they can make decisions that affect them personally. Jha (2021) states that according to 2011 census, the state has achieved a remarkable female literacy rate of 59.57% since independence. The study throws light upon the specific problems of women education and also future prospects of women's higher education in the state.

Manipur

Chanu (2013) finds out that in the general colleges of valley areas of Manipur, 87.8% of women students and in the professional and technical fields of valley areas of Manipur 87.3% of women students are undergoing higher education to make better life for present and future. The study also finds out the problems of women students attending higher education and gives suggestions for them. Devi (2016) finds out that in Imphal West District of Manipur State, the highest literate female population has been found. In all the selected four Valley Districts of Manipur, the improvement in the educational progress of women since 1961 to 2011 has been observed.

Stephen (2020) points out that on the basis of the mean value of participation in the different decision-making processes, the respondents in master degree level and above are participating more than those who studied up to degree level. The study also reveals the hindering factors of Maram Naga tribal women education.

Meghalaya

Wallang (2012) studies women empowerment through education in the matrilineal society of Meghalaya. The study shows that women have the freedom to develop their vocational and technical skills and they do have a say in their children's education. Dkhar (2012) studies education of girls in Jaintia hills district of Meghalaya which shows that in 2011, female literacy with 66.71% was much higher than male literacy. Regarding enrolment from primary level up to the higher secondary level the number of girl students has increased during the period 1997 to 2010 and the enrolment of girls is higher than the boys.

Mathews (2019) finds out that out of the total respondents, only 15% of the female are graduate and majority have been drop-outs from school. The study also shows that at the present time majority of the women are providing education to their children which can be analysed as a better social change.

Mizoram

Ralte (2011) conducted a study on women's education and social change in Mizoram during 1904-1987, and it reveals that although much more needs to be done, with the attainment of Statehood and gradual progress of the State, education of women along with men have come a long way to go. Lalrempuii (2019) finds out that during 2011-2016, out of the total enrolment, enrolment of male students is 50.13% and enrolment of female students is 49.87%. No gender disparity is found in terms of students' enrolment in higher secondary schools in Mizoram.

Nagaland

Imcharenla (2016) in his study shows the positive impact of higher education on employment and income, especially for women. Although there is gender disparity in income and employment, the study concludes that education plays an important role as the level of education decides one's employment and income. Sinha and Kumar (2019) point out about the trends of enrolment of both boys and girls in the secondary level in the five years from 2012-17 in Nagaland. In the year 2015-16, the girl students have maximum enrolment ratio of 29.57%. Jamir (2020) finds out that there is high female poverty ratio in both the Kohima and Longleng districts as a result of lack of basic education.

Sikkim

Thapa (2014) reveals that the rate of literacy and access to higher education among women is increasing positively in recent years. According to the study, in research and teaching profession also participation of women is equal to that of men. Rai (2019) finds out that in the last 30 years, the literacy profile of women in Sikkim has witnessed tremendous changes. The female literacy rates are above the national average both in rural and urban areas.

Tripura

Datta (2009) finds out that in the lower level of education, similar trend can be seen for boy and girl students. But in the higher level of education, the progress of girl education is comparatively slow. Ghosh and Choudhuri (2011) make a study on tribal women in Tripura with respect to gender, space and development. The study reveals that due to urbanization urban

tribal women have attained nearly 7.2% growth in literacy rate during 1991-2001 in comparison to 4.6% growth for men. Whereas rural tribal women show very low literacy rate.

Discussion and Conclusion

In the present study, a review of literature on the status of women education in North East India is made. The results of the present study reveal the following findings:

1. Majority of the studies show that enrolment of girl students is improving in North East India. Although Neog (2015) reveals low enrolment of girl students, Degi (2004), Dkhar (2012), Paron (2017), Basumatary (2018), Lalrempuii (2019) find out that enrolment of girl students in different levels of education is quite encouraging.
2. Regarding female literacy rate, Ghosh and Choudhuri (2011), Dkhar (2012), Devi (2016), Rai (2019), Jha (2021) points out growth in female literacy rate in North East India.
3. Again, findings of the studies also reveal a relationship between education level and women participation in decision making and women empowerment. Wallang (2012), Pudussery and Philomina (2020), Stephen (2020) finds out that women education has a relationship with women participation in decision making and women empowerment.
4. Findings of the studies also reveal problems of education of girls and gives suggestions for those problems. Dkhar (2012), Chanu (2013), Neog (2015), Basumatary (2018), Stephen (2020), Jha (2021) point out the hindrances and problems of education of girls and also provide solution for these problems.

Thus, from the above studies, it can be seen that enrolment of girl students and female literacy rate in North East India is gradually improving. Although there are constraints and problems of women education, the studies also provide suggestions for those problems and also show future prospects of women education in North East India.

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