

**A CASE STUDY ON HUMAN RIGHTS EDUCATION STATUS FOR
SUSTAINABLE DEVELOPMENT OF THE TIWA (OTHERS)
COMMUNITY IN RI-BHOI DISTRICT OF MEGHALAYA**

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ABSTRACT

This research article is a case study report on human rights education status for sustainable development of the minority underprivileged Tiwa community in Umsiang Maiong of Ri-Bhoi District, Meghalaya. Sustainable development means a quality of life, knowledge, values, skills and change in educational thinking and practices in all levels of our human being without discrimination of present and future generation. In our present society such as the Tiwas in Meghalaya of North East India, which are included with non-tribal groups i.e. officially others communities of people are habited and living there in underprivileged having minimal standard of quality of life, skills, communication facilities, modern educational institution, health and sanitizations etc. and unable to meet the needs of present form of quality of life. In this paper I prepared a report on educational status of the people and how it affects in the age of sustainable development as group among them and also recommended policy conclusion. Field study data, various books, journal, newspaper and governmental published documents for qualitative inquiry is taken for consideration in my work.

Key Words: Education, Sustainable, Development, Underprivileged, Tiwa, Meghalaya

Introduction

Education as a human right for sustainable development implies a quality of life, knowledge, values, skills and change in educational thinking and practice at all level without discrimination of present and future generation. In the 21st century the concept of human rights and sustainable development is one of the burning issues of our human being. The Brundtland Report, of World Commission on Environment and Development defining the concept of sustainability as “development that meets the needs of present without compromising the ability of future generations to meet their own needs.” Education for Sustainable Development is an important element of environmental policy making as well as sustainable development strategies.

The UN decade of Education for Sustainable Development (UNDESD) in 2002 (WSSD), recognized and identified education as one of the means of creating public awareness, and training as key avenue for moving society towards sustainability through re-orienting education towards sustainable development. Promote and improvement basic education, access, opportunities; and includes subject dimension such as social, economic, cultural, skill etc. which are considered major pillars of sustainability.

The Tiwa a minority ethnic (others in Govt. record) community in Umsiang Maiong Re- Bhoi district (4th June 1992) of Meghalaya (21st January 1972) has habited in underprivileged. The Re-Bhoi of Meghalaya which is bounded on the North by the Kamrup, Morigoan and Nagoan, and on the East by the Karbi Anglong District of Assam, on the South by East Khasi Hills & West Khasi Hills Districts and on the West by the West Khasi District. The ‘Bhoi’ (minority) community i.e. referred to several linguistically distinct groups living at the North periphery of the Khasi-Jaintiya polities and whom the khasi and Jaintiya chiefs claimed as their subjects since the British. Among of these groups who today call themselves Lalung or Tiwa (P. Ramirez-2010); they inhabit the northeastern corner of Meghalaya, speak a Bodo-Garo language, and display a matrilineal descent system, like their Jaintiya and Khasi neighbor now, the Tiwas, they largely coexist with Khasis of Meghalaya, the Karbis and the Assamese caste of Assam. Tiwas of Meghalaya is known as others (minority) community i.e. Non-SC/ST accounted about 19% in 1971 and 1981 censuses but dwindled to 13.96% in 1991. The total population of the Re-Bhoi district is 192795 and 87.02% people are tribal; total literacy-65.7%, urban literacy-74.4% and rural literacy-65.1% as per census report 2001. However, the Tiwa is an important schedule tribe (P/H) in Assam, Constitution (ST) Order, 1950. But in Meghalaya i.e. tribal dominated state, the Tiwa having indigenous character are yet to be recognized for equity and justices who are faced human insecurity problem especially social, political, and economic and; health, education and food security since the beginning of modern administration in the area. Consequently religious conversion, sanskritization and later atypical identity are of the major facts to be reached against sustainable development.

Review of Literature

Few relevant significant review literatures can be stated as Ramirez, P. (2007), he expressed that the north east India specially Assam and Meghalaya and its adjoining areas may described as paradise for the anthropologist, experiences multiple identity claims, ethnic movement. From a Khasi point of view, “Bhoi” referred to several linguistically distinct at the Northern periphery of the Khasi-Jaintia polities and whom the Khasi and Jaintia chiefs claimed as their subjects. Among of these groups fell those who today call themselves Lalung (Tiwa, census as 35000) habited in the north eastern part of Meghalaya. However the Tiwa do not identify with Bhoi but

with confederation of principalities at the margin of the hills and plains. Majhang, B.S. (2014) expressed the first king (Raja) of Morngali or Marangar of Nangpoh in Ribhoi district of Meghalaya was borrowed from the Tiwa royal family of Gova, the then Tiwa Kingdom in Assam. They are presently working same culture and festivals with the Tiwas of Assam however, about 95% of people are speaks Assamese. Bordoloi, R. (2014 & 2021) clearly expressing that the administratively different divisions and politically marginalized Tiwas uprising not a single issue, but multidimensional social, political and economic in nature.

Methodological Scope

The methodology of study in this piece of work is based on qualitative analysis of collected field study data and both primary and secondary data is considered to be used in this piece of article. Techniques such as standard questionnaire, field study, questionnaire, informal interview, report from different govt. department, reference, book, journal etc.; field study and table format in analysis are also used here. This work and analysis has some limitations particularly of its nature and scope.

Objectives of the Study

1. To understand education for sustainable development and status; and how education as human right can role play for sustainable development among the underprivileged minority groups of people
2. To endeavor educational status position, challenges and formulate policy protective remedial measures to sustained development of the people

Significance of the Study

The present article has great significant in this areas for research consideration to find out of the Tiwa (others community) i.e. non-tribal groups of people and how this groups of people are living in under standard of quality life, educational status in the age of modern of education and sustainable development worldwide. Human right for sustainable development of the indigenous Tiwa people is living in remote area of Meghalaya Re-Bhoi district in Umsiang Moiyaong a part of our greater society remain under privileges in the age of education for all and human right. Role of education for sustainable development as a global issue it is need to study about social mobility, access, equity and equality of opportunity of the people in these area is urgent to focus and know about actual position and status and remedial policy making measure of it.

Linkages of Education as Human Rights

Education has been officially recognized as a human right since the legally adoption of the Universal Declaration of Human Rights in 1948 including the United Nations Educational, and Scientific and Cultural Organization (UNESCO), Convention Against Discrimination in Education in 1960 etc. to establish an entitlement to free, compulsory primary education for all children; an obligation to develop secondary education and equitable access to higher education.

1. Social mobility; 2. Access to all; 3. Equality of opportunity; and 4. The role of the state in recognition of human rights; and 5. The role of citizens in demanding their rights is to be realized. A right-based approach is Need and realization of cross-sectional social protection intervention in a challenging situation of unequal power relations is required. Education is also significantly necessary for the fulfillment of any other civil, political, economic or social right.

Established Key Treaty Provisions on Free and Compulsory Education Worldwide

1. The Universal Declaration of Human Rights (1948), expressed education shall be free, atleast in the elementary and fundamental stages
2. The European Convention on Human Rights, Protocol 1 (1948), expressed no person shall be denied the right to education
3. The International Covenant on Economic, Social and Cultural Rights (1966), expressed primary education shall be compulsory and available free for all
4. The Charter on the Rights and Welfare of the African Child (1990), expressed to provide free and compulsory basic education etc.

Few Legal and Core Human Rights Obligation in Education

1. Availability i.e. obligation to compulsory, free and freedom to choose education
2. Accessibility i.e. obligation to eliminate discrimination internationally prohibited grounds and ensuring equal enjoyment to all
3. Accessibility i.e. obligation to sets minimum standard of education and improve quality of education
4. Accessibility i.e. obligation to apply indivisibility and best interest to all

Educational Status of Meghalaya

Education is the level where the body and mind have been strengthened power of better understanding in day to day of our activities and; it could shape up not only the personality of an individual but could also develop the social set up of the community people. With the emergence of Meghalaya, the part played by various educational institutions to propagate education and is primarily the concern of the State Govt. to fulfill the constitutional directive of free and compulsory education for the children up to the age of 14 years. There were 2,617 institutions at the level of Primary and Junior Basic in 1971-72. Their number was raised up to 4,054 in 1981-82. A decade later, such institutions increased to 4,235 in 1991-92 and the latest available information have shown as 4,679 in 1998-99. In 2001 literacy rate was total- 62.6% of them male 65.4% and female 59.6% in Meghalaya State. According to Census reports 2011, Govt. of India, the percentage of literate person of Meghalaya is under as follows:

Table 01: Percentage of literacy in Districts wise in Meghalaya, 2011

Districts of Meghalaya	Literates Population			Literacy Rates (%)		
	Total	Male	Female	Total	Male	Female
West Garo Hill	362975	196674	166301	68.38	73.31	63.34
East Garo Hill	196739	105401	91338	75.51	79.56	71.32
South Garo Hill	83373	45628	37745	72.39	76.77	67.72
West Khasi Hill	237107	121049	116053	79.3	80.29	78.3
Ri Bhoi	159723	83308	76415	77.22	78.52	75.85
East Khasi Hill	584156	291431	292725	84.7	85.26	84.15
Jaintia Hill	193693	90600	103093	63.26	59.75	66.71
Total	1817761	934091	883670	74.40	76.00	72.90

Educational Status of the Tiwas in Umsiang Maiyong of Meghalaya

The Tiwa community living in Umsiang Mayang Ribhoi District of Meghalaya a distinct minority indigenous group of people having own language, traditional beliefs, land and territory, natural resources, culture and is trying to live sustain development requiring additional protection, promotion and opportunity of rights including education without discrimination to a sustainable manner. The present form of educational status that has reflects in their rights, equality, justice questions for sustainable development in this hills people of Meghalaya within

North East as well as in India and as group of world community. Following are data of educational status given:

Table 02- Total literacy surveyed household in Umsiang Maiong of Ri Bhoi

Total House hold- 176	Surveyed Tiwa Population			Literacy Rate (%)		
	Total	Males	Females	Total	Male	Female
Total Population-500	354	159	195	52.9%	47.00%	53.00%

Umsiang Maiong of Re-Bhoi district as shown in the table- 02 of above total literacy rate of the community is in only 52.9%, while literacy rate in state and Ri Bhoi District of Meghalaya are 74.40% and 77.22% respectively. It is very negligible educational status compared to the other reputed tribal and general community people in the district as well as in the state of Meghalaya. In Umsiang Maiong has only one primary school, one missionary high school name SAINT FRANCIS D’ASSISI SECONDARY SCHOOL, at present this one promoted to higher secondary school and there is no centre for appearing class X examination Matric examination in this area however, they have to go to Borapani which is more than 80 km. distance from the village. They must go to either Guwahati, or Jagiroad i.e. Kamrup and Morigaon District of Assam which are far distance from the village and; due to insufficient communication, economic and social position they are unable to earn higher education which is still remaining a myth of the people. As an ethnic minority group of Meghalaya has been living with illiterate, lacking political aware i.e. rights, freedom, liberty, equality etc. finally leads to identity question and socio-economic backwardness since immemorial and practices; and they have been also fighting with health status- i.e. only one health sub-centre and unhealthy lifestyle without safety drinking water, food- i.e. 58.2% of them do not aware about Mediterranean diet, economy- i.e. 53.3% are below the poverty line without state sponsored BPL card and other governmental assistant and support; unemployment, depend on traditional base economy and forest base agricultural system, unavailable commerce and market complex, atypical political identity without govt. assistant; the fact is that due to non-reorganization as Scheduled Tribes of the Tiwa even having indigenous ethnicity culture, language, tradition and self-identity the people of this community still underprivileged and deprived regularly. The people in this plat of habitat (Meghalaya a Tribal State) the minority indigenous Tiwa community officially in state as well as in the Constitution of India recognized as minority (others) non-tribal groups of people and finally personal collective security problems such as ethnic conflicting between Tiwa-Khasi i.e. minority and majority are also found there. Conversion into Khasi Tribe (Majority groups) by change of title, languages and customs are major burning threat to the identity of the people in this area. The research in our study it is found that the human security situation is going very critical and

complex one. There is no security of individual and community life in this area. However, education and human rights components are related issue not only represents to the people they faced in this village but; it is the question of Sustainable Development of human being too.

Finding of data Analysis and Challenges to ESD for the People

1. Extreme Poverty, health and wellbeing, education status and knowledge, income and living standards are very poor;
2. Linguistic-religious-minority helpless (other groups in government records) of people having no local language of instruction in educational institutions, non-recognized Scheduled Tribe (ST, P/H) status that abstained from employment, educational reservations in governmental institutions, human threatening parts of regular ethnic conflicts, lack of regular interference of Government authorities and NOs to solve the keyissues of the people are the challenging to sustainable development to the people;
3. No proper and effective implementation of universal primary education, infrastructural development, regular training, professional as well as vocational training and development and employment in this area are the key issues that's challenging to ESD
4. Heavily dependent on the use of natural resources in daily life styles, beliefs in traditions, social alienation, illiteracy and degradation of livelihood options which leads to thread on human rights security problems such as foods, health, economic and political of the people
5. Lack of communications, rural remote alienated and distance of educational institution is also the challenging to ESD

Policy Making Recommendations and Conclusion

1. Effective and specific poverty eradication measurement techniques should be taken immediately for protection of this indigenous minority groups of people in this area, effective time being economic development, increase employment opportunity, regular public awareness campaign and training are keys to moving the society toward sustainable development
2. Promoting and increasing involving basic education through institutions and participations by increasing literacy, stop drop out student, sharing knowledge, skills and values throughout lifetime learning in holistic manner for sustainable development

3. Immediate reorienting educational programmes for current and future societies
4. Building up public understanding and awareness sensitization i.e. formal as well as non- formal education policy making with all form of learning for sustainable development is to be made immediately
5. Conduct regular practical awareness training and workshop programme by the Govt. and the NGO; establishment government educational infrastructure facilities and communication development is urgent
6. The Govt. interferes about the development of education and implementation of all Acts and existing policies in a proper manner. Particularly relating to rights to Education for all, instruction of local language in schools, health facilities, foods and socio-political- community security should be provide for sustainable development of the people
7. Finally, the deprived and underprivileged others minority indigenous Tiwa community of Meghalaya, should get Scheduled Tribes (ST) status and recognition under the Constitution of India for better protection and security to individual or collective to achieved sustainable development of the people especially in Ri Bhoi district of Meghalaya, as we popular concept of sustainable development worldwide.

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