

**WOMEN'S EDUCATION IN RURAL AND URBAN SIKKIM :
A COMPARATIVE STUDY OF THEIR EDUCATIONAL
STATUS, PROBLEMS AND PROSPECTS WITH
PARTICULAR REFERENCE TO WEST SIKKIM**

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This Thesis is dedicated to my parents

MR. RANJIT BISWAS
MRS. PURABI BISWAS

&

my beloved husband

MR. NARENDRA KUMAR CHHETRI

Preface

Education is the backbone of any society. Unless majority of the womenfolk are educated, progress and development is unthinkable in contemporary society. Though few scholars have reported about educational developments in Sikkim, yet most of them have not made any attempt to present an analytical and comparative study of women's educational status.

Present research is an attempt to assess the impact of education among the women of Sikkim. It is a detailed account of the educational growth and constraints. The issues related with women's educational status, attitude towards education, constraints of education and measures for educational advancement of Sikkimese women are empirically tested on the basis of information gathered from four places of West district of Sikkim.

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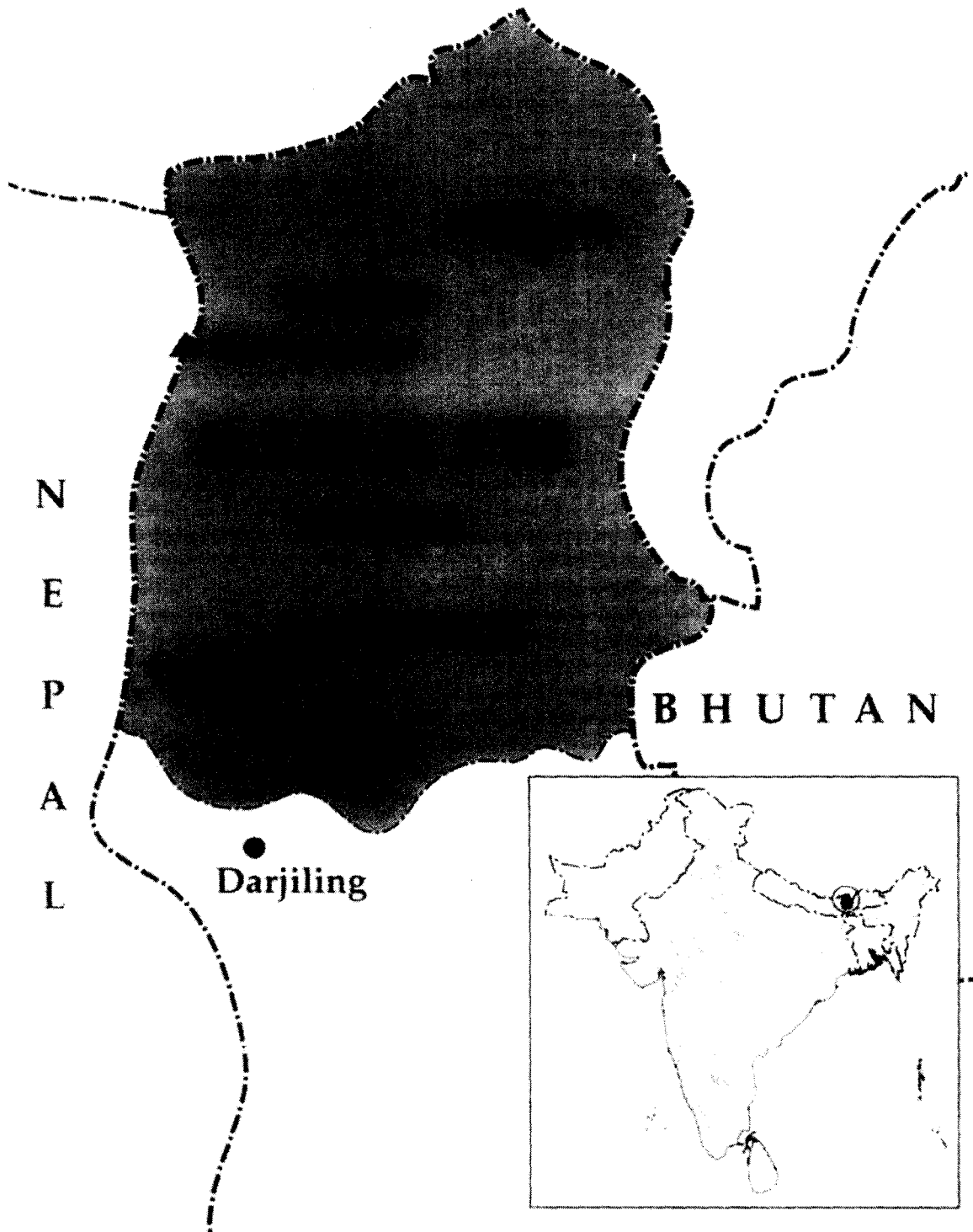
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Abbreviation

B. Ed.	:	Bachelor of Education
C.P.E.	:	Certificate of Primary Education
D.E.S.M.E.	:	Directorate of Economic, Statistics, Monitoring and Evaluation
D.I.E.T.	:	District Institute of Education and Training
E.G.S.	:	Education Guarantee Scheme
G.P.U.	:	Gram Panchayat Unit
G.T.	:	Graduate Teacher
H.R.D.D.	:	Human Resource Development Department
I.C.D.S.	:	Integrated Child Development Services
J. H.S.	:	Junior High School
M.H.R.D.	:	Ministry of Human Resource Development
M.P.C.S.	:	Multipurpose Co-operative Society
N.G.O.	:	Non Governmental Organization
O.B.C.	:	Other Backward Classes
P. G. T.	:	Post Graduate Teacher
P.G.	:	Post Graduate
P.H.E.	:	Public Health Engineering
P.R.T.	:	Primary Teacher
R.D.A.	:	Rural Development Assistant
R.D.D.	:	Rural Development Department
R.M.D.D.	:	Rural Management Development Department
S.C.	:	Scheduled Caste
S.I.E.	:	State Institute of Education
S.M.	:	School Mother
S.M.C.	:	School Managing Committee
S.N.T.	:	Sikkim Nationalised Transport
S.S.A.	:	Sarva Shiksha Abhiyan
S.T.	:	Scheduled Tribe
S.U.P.W.	:	Socially Useful Productive Work
V.L.W.	:	Village Level Worker

Map of Sikkim:

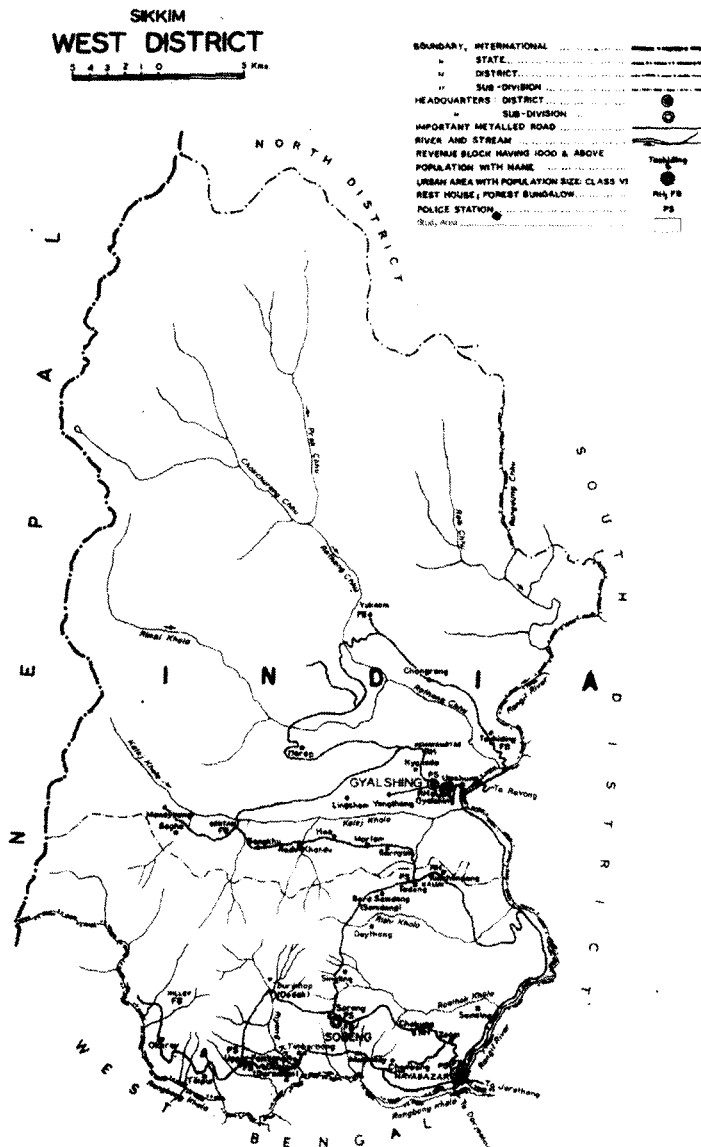


Source: Sikkim Human Development Report, 2001

Map of West district of Sikkim:



Source: Primary Census Abstract, Census of India, 2001



Source: District Census Hand book Census of India 1991

Chapter 1

Introduction

- **Concept of Education**
- **Women Education and its Necessity**
- **Education and Women- Policies and Programmes in India**
- **Profile of West District of Sikkim**
- **The Situation of Women's Education in Sikkim**
- **Statement of the Problem**
- **Review of Literature**
- **Aims and Objectives of the Present Study**
- **Theoretical Perspectives**
- **Some Important Concepts used for the Study**
- **Research Methodology**

CHAPTER 1

INTRODUCTION

1.1 Concept of Education

Education is a powerful instrument for Human Resource Development. It is the most vital social institution which is an essential instrument for nation-building. But to define the word 'education' is very difficult because, it has a very wide meaning. The broader meaning of the word 'education' is a life long process which starts from the womb and finishes at the grave. In broader sense, "whatever broadens our horizons, deepens our insight, refines our reactions and stimulates thought and feeling, educates us"(Quoted from Agarwal :1985).

All our experiences are educative. We get education from different persons, even from our climate, soil, surroundings etc. Through both formal and informal agencies, consciously or unconsciously we receive education (Aggarwal 1985 :11).

The narrower meaning of education is a consciously directed effort to cultivate and develop our powers. Generally we use the word 'education' in a narrow sense as J.S. Mackenzie says "a process consciously organised by the state or the family or some other authority for the development of young people towards some end regarded as important by the authority in question – an end which may or may not involve a general cultivation of personality"(Kar : 1998:280).

Etymologically, the meaning of the word 'education' is the art of 'leading out' and this is suggested by the derivation of the word. 'E' means 'out of' and 'duco' means 'I lead'. From this proposition it is suggested that the education including – intellectual, moral and physical consists in leading out the innate knowledge, virtues and powers of the child making the potential actual. Latin word 'educere' means 'to lead out'. The word 'elever' as used in France, which means 'to educate', 'to bring up' and 'to raise'. According to J.S. Mill, education is "the culture which each generation purposely gives to those who are to be its successors, in order to qualify them for at

least keeping up, and if possible for raising, the level of improvement which has been attained”(Aggarwal 1985 :12).

Education always provides a better quality of life for human beings. It is that important means which impart knowledge and skills to individuals and help in the process of social transformation (Thompson: 1981).

The educational philosophy of Swami Vivekananda, who opened a new chapter in the spiritual history of India, centered round the study of human soul or 'perfection'. For him education means self-manifestation, self-realization, self-perfection and self-awareness (Hossain: 1980).

In the words of John Stuart Mill, “Not only does education include whatever we do for ourselves and whatever is done for us by others, for the express purpose of bringing us somewhat nearer to the perfection of our nature; it does more, in its largest acceptance, it comprehends even the indirect effects produced on character and on human faculties, by things of which the direct purposes are quite different, by laws, by forms of government, by the industrial arts, by the modes of social life, may even by physical facts not dependent on human will, by climate, soil and local position. Every environment, every surrounding, every activity help to shape the human being. A human soul is in constant interaction with his environment. The interaction results in the modification of human behaviour or education” (Aggarwal 1985:11).

The first international treaty in 1948 - 'The Universal Declaration of Human Rights' recognizes the right to education. The Declaration postulates that education should be free at least in the fundamental and elementary stages. It is the Fundamental right of all citizens of India. According to the 83rd Amendment of the Indian Constitution 1997, elementary education is a fundamental right of all children between 6-14 years. Education is that important means which helps an individual to improve his/her personal ability, build capacity and to overcome difficulties.

The role of education in a static and a modern society varies. In a static society, education system transmits culture as it is from one generation to another. But in a modern society which is a changing society, education prepare the young generation for adjustment to any changes in them that may have occurred or are likely to occur in

future (Shah & Shah :1998). Thus the relationship between education and modern society is very complex and mutual, some time the society influences changes in the educational system and sometimes the educational system influences changes in the new generation (ibid.).

1.2 Women Education and Its Necessity

Education of women is essential to improve the status of women, who constitute nearly half of the country's population. It is the most effective means to combat many challenges to their development. Swami Vivekananda says "There is no chance for welfare of the world unless the condition of women is improved. It is not possible for a bird to fly on only one wing"(Bhattacharyya: 2002). Women of our country are still suffering from oppression, exploitation, discrimination and domination in the male-dominated society. Even after 61 years of Indian independence, women are still one of the most deprived and powerless sections of Indian society. Though after independence educational status of Indian women has improved, they still do not have an equal access to education as their male counterparts.

Education of women faces a number of barriers viz. social, cultural, economic, psychological etc. The traditional role expectations confine her within the four walls of her home, where she is expected to bear children, look after family members and is restricted to domestic work only. Therefore to improve the status of women within the family and society, expansion of girls' education is necessary. According to Anon, women no longer concentrated on and sheltered for their child bearing and child-rearing functions. They are demanding equality of treatment in all aspects of life. In spite of constitutional guarantee and different educational measures taken by the Government of India, the educational status of women is not up to the mark. It is necessary for the status of women to be on par with men not only to establish social justice but it is also the basic condition for social, economic and political development of any country.

Education of women should be in a positive direction as it will help to discover her personal endowments and capacities. It enables women to achieve economic independence which may bring self confidence and self respect to womenfolk of our society.

Education makes women aware of their social, economic and legal rights. By using their rights they can avail all the privileges for their advancement. Education paves the way for wider employment opportunity to women in different sectors and thus they can enhance their position within their family itself and within society as well. Though educated working women face role conflicts in all places but, compared to illiterate non-working women, they enjoy superior and an independent position in their family and society.

Education encourages women to realise their productive role apart from reproductive role. Longer years of schooling have a positive impact in increasing the age of marriage. Women married at the prescribed age leads to a reduction in maternal and infant mortality rate. Infant mortality declines sharply with the increase in mother's education. Education makes a woman fully aware of family planning needs. After bearing children women get an extra status or prestige within her family and that role she can play perfectly if she is given access to education, because safe bearing and rearing of children largely depend upon the educational level of the mother.

Education equips a woman with the knowledge to manage and run the family in an economically and socially more productive manner which in turn contributes to national development. An educated housewife contributes more to her family as well as her nation.

Progress and development of women means progress and development of nation. Hence women should be more educated to overcome their ignorance and to participate in economic, political and social affairs. If educated women participate in political affairs, then they can take up their own problems in the legislatures and at the government level to find out the solution.

Education imparts the idea of equality between sexes. By educating women, inequalities imposed on them can be removed and they can fully participate in developmental process of the society. Education is the surest means of women empowerment. Empowerment is a process which enables women to realise their own identity and power in every spheres of their life. The term empowerment is used in the context of 'development', particularly, women's development. Empowerment is that

active process through which an individual can challenge and overcome all the constraints in his/her life. An empowered woman takes an active part in decision making process within her family and society and can enhance self confidence also.

1.3 Education and Women: Policies and Programmes in India

Early history of the education of women in India was mainly influenced by religious and social factors. During the Vedic period women got full liberty to rub shoulders with men in all walks of life. Wives of Rishis were partners of their husbands in spiritual activities and daughters also received equal education with other residential pupils. There are evidences of co-education system in the Ashramas. Vedic period produced a host of learned women called 'Brahmavadinis' for instance Lopa, Apala, Gargi, Maitreyee and others. Girls were given the privileges of passing through the 'Upanayana' ceremony. Brahmavadinis were lifetime students who studied theology, philosophy, vedic literature, logic, grammar, poetry etc.

Women's education started declining after Manu's injunctions. During 100 A.D., the period of Hindu Lawgiver Manu, women's access to education declined. He said "By a girl, by a young woman, or even by an aged, nothing must be done independently even in her own home." He said that marriage was equivalent to reading the Veda as well as service to husband and household work was equivalent to Asramic life and evening prayer.

During the Buddhist period women were not denied learning. But at the same time the philosophy of Buddhism did not encourage educational privileges of women. Buddhist nuns had subordinate position to the monks. During the Mughal period, social status of women further deteriorated. Although Islam does not place any injunction against the education of women, but in course of time the rule of 'Purdah', encouraged subordination of women's position in the society. Gradually women lost their self-confidence and became totally dependent on male members of their families and society. They were largely uneducated and remained confined to their homes. During the British period a large number of schools were established with utilitarian motives i.e., mainly to produce low ranked administrators to serve the British people. But even during this period, educational accessibility to women was not equal to men.

The reform movements and the national movement generated social consciousness among women. During 1920s, the first phase of the women's movement in India started. In 1927, under the two premier institution i.e. The Women's Indian Association and the National Council For Women, the All India Women's Conference (AIWC) emerged which was directly linked to the demand for education among women. In the 19th century reform movement social reformers wanted to enhance the social position of women through education. According to them, the main purpose of educating women was to make them more capable of fulfilling their traditional roles and at the same time, to make them more efficient units in the processes of socio-economic and political development. Social reformers like Raja Ram Mohan Roy, Iswar Chandra Vidyasagar, and Lord Bentick did a lot to improve the position of women in the society. Further Mahatma Gandhi too gave an emphasis on equality of men and women. He revived the women movement to join the social work programmes in the country which led to women entering professional fields as career women and participating in every sphere of life.

After independence, a new era of women's education was ushered in. The importance of education for both sexes had been recognised and the employment potential of higher education was also acknowledged. Efforts were made to enroll more girls in schools and to encourage girls to continue their education as long as possible. The Constitution of the Indian Republic introduced in 1950 guarantees equality of opportunity to all citizens irrespective of race, sex, caste and communities. During the successive five year plans, emphasis was given to educational development of men and women and particularly women's education got special significance.

During 1948-49 The University Education Commission or the Radhakrishnan Commission was set up which recommended various measures for women's education. The Commission was the first review body of the entire education system. On the defects of Indian education system, the Radhakrishnan Commission in 1948 commented "Little thought has been given to the education of women. Women must share the same programme as men or go without it. There are ways in which many women's interests or appropriate fields of work diverge from those of men and educational programme should take the fact into account" (Singh 1999:120). The

Secondary Education (Mudaliar) Commission in 1952-53 appears to have been less preoccupied with gender differences.

In 1958 National Committee (Durgabai Deshmukh) for Women's Education was set up. The Committee recommended special measures to bridge the gap between girls' and boys' education at the primary and secondary level. The major purpose of these committee was to look into the problems that constrained the progress of girls' education and to recommend to the government various remedial measures to improve the status of girls' education.

The Hansa Mehta Committee on Differentiation in Curricula for Boys and Girls was appointed in 1962. The Committee recommended co-education at the elementary and secondary stages and provision for home science and vocational courses for boys and girls. The Education Commission (1964-66) well known as Kothari Commission examined the role and goals of education in the process of national development. The commission made only two suggestions to improve women's higher education. They are- provision of financial assistance and hostels. The Kothari Commission was followed by the National Policy on Education in 1968. In order to meet the new challenges and social needs corresponding to social and economic developments in India, a National Education Policy was adopted in 1986, which is a landmark in the approach to women's education. The policy took various initiatives for women's equality through education to achieve economic development, social development and social security of women of the country. It provides scope for equal access to education to all irrespective of class, caste, creed or gender. The policy set a target date for universalisation of elementary education for children (6-14 years old) and the eradication of illiteracy in the 15-35 age groups by A.D. 2000. A fourteen member group prepared the National Perspective Plan for Women 1988-2000 A.D. The strategy was to raise literacy level and education among women keeping in view the vast cultural, geographical and ecological variations and the problems of poverty and ignorance. The objectives in regard to women's education were:

- i. Elimination of illiteracy, universalisation of elementary education and minimization of the dropout rate in the age group 6-14 years and stagnation to negligible proportions.
- ii. Ensuring opportunities to all women for access to appropriate level, nature and quality of education and also the wherewithal for success comparable with men.
- iii. Substantial vocationalisation and diversification of secondary education so as to provide a wide scope for employment and economic independence of women.
- iv. Making education an effective means for women's equality by (a) addressing ourselves to the constraints that prevent women from participating in the educational process (b) eliminating the existing sexist bias in the system (c) making necessary intervention in the content and processes of education to inculcate positive and egalitarian attitudes and (d) ensuring that teachers' perceive this as one of their essential roles.
- v. Providing non-formal and part-time courses to women to enable them to acquire knowledge skills for their social, cultural and economic advancement.
- vi. Impetus to enroll in various professional degree courses so as to increase their number in medicine, teaching, engineering and other field substantially.

Creating a new system of accountability, particularly in respect of the basic educational services to the local community, inter alia, by active involvement of women.

1.4 Profile of West District of Sikkim

A tiny State of India-Sikkim, became the 22nd state of the Republic of India in the year 1975. Until the early seventies, it was an independent kingdom. The strategic importance of Sikkim, its geographical location, diverse population makes a unique characteristic feature of this State (Detailed about the State has been discussed in chapter-2). This State is divided into four districts. Among the four districts of Sikkim, West district is the second biggest district. It lies between 27° to 28° North latitude and 88° to 89° East Longitude. (Annual Report of S.S.A. 2005). The district is surrounded by South district on the East, North district on the North, Darjeeling district of West

Bengal on the South and Nepal International Boarder on the West. The district covers total area of 1166 square kilometre which is 15.7 per cent of the total geographical area of the State.

According to census 2001, total population of the West district is 123174 which is 23 per cent of the total population of Sikkim (Report of S.S.A. 2007) of which 63835 are males and 59339 are females. Majority of the population live in rural areas and only a small section of them live in urban areas. Total numbers of rural and urban population are 121350 persons and 1824 persons respectively. (Sikkim: A Statistical Profile 2002).

There is great variation in elevation starting from 80 meters upto 8595 meters. There are several lakes, peaks, rivers situated in the West district of Sikkim. Among the important peaks located in this district are Kanchenjunga, Mount Simvo etc. Lakes mostly originate from glaciers except Khechuperi Lake which is located at an altitude of 1945 metres. Variation in elevation plays important role in climatic condition of the district. Except in few places, the climate of the district can be divided into two types- dry hot summer and dry cold winter. The rainfall of the West district varies from 1500 mm to 3500mm and temperature varies from 0°C to 35°C.

West district headquarter is situated at Gyalshing. This district is divided into two sub-divisions- Gyalshing and Soreng. There are two notified town area viz. Gyalshing and Nayabazar and 121 villages in the West district. Out of total 121 villages, Gyalshing sub-division consists of 70 villages while Soreng sub-division consists of 51 villages. The District Collector is the overall in-charge of the administration of West district to look after law and order while the Joint Director is the head of the educational administration of the West district.

The total number of literate persons in the West district is 61326 of which 36147 are males and 25179 are females. Among the male literates, 35386 belong to rural areas and only 761 males belong to urban areas while among the total female literates, 24697 are from rural areas and only 482 are from urban areas. Table 1.4.1 presents sexwise distribution of literate persons in rural and urban areas of West Sikkim.

Table 1.4.1: Sex-wise Distribution of Literate Persons in Rural and Urban West Sikkim

Sector	Number of Literates(2001) No. (%)		
	Persons	Male	Female
Total	61326(59.31)	36147(67.21)	25179(50.75)
Rural	60083(59.02)	35386(66.94)	24697(50.46)
Urban	1243(77.98)	761(82.90)	482(71.30)

Source: Sikkim: A Statistical Profile 2002, Government of Sikkim.

Total literacy rate of the West district is 59.31 per cent (2001). There is great disparity between male-female literacy rates. 67.75 per cent male literacy against 50.75 per cent female literacy in the year 2001. Also in area-wise literacy rate, tremendous disparities have been noticed. Urban areas of West district has literacy rate of 77.98 per cent whereas in rural areas it is only 59.02 per cent.

So far the sex-wise literacy rate is concerned, vast difference between male-female literacy in rural-urban areas has been noticed. In the rural areas of West district, male literacy rate is 66.94 per cent against 50.46 per cent female literacy rate while in the urban areas male literacy rate is 82.90 per cent against 71.30 per cent female literacy rate.

Regarding the number of government schools in West Sikkim, at present total 239 government schools are there including Senior Secondary, Secondary, Junior High School, Primary, Pre-Primary and Monastic Schools and there are 69 Private Schools. Table 1.4.2 presents the category-wise number of government schools in West Sikkim.

Table: 1.4.2: Number of Government Schools in West Sikkim.

Category of Schools	Number
Senior Secondary	10
Secondary	23
Junior High School	41
Primary	87
Pre-primary	65
Monastic	13
Total	239

Source: Report of S.S.A. 2007

Apart from that there is one Sanskrit Mahavidyala which is affiliated to Sampurnanda Sanskrit Bishwa Vidyalaya, Baranasi.

The enrolment of students at the elementary stage of West district is increasing and quite an encouraging feature has been observed regarding female enrolment at the elementary level. Table 1.4.3 reflects the detail picture of it. The figure given is only of government schools.

Table 1.4.3: Year-wise Enrolment of Students

Year	Boys	Girls	Total
2002	12614	12883	25497
2003	12914	13356	26270
2004	13098	13633	26731
2005	15121	15208	30329

Source: Status of Elementary Education with special reference to Sarva Shiksha Abhiyan 2005.

Total enrolment of students in the year 2006-07 in various government schools of West Sikkim was 32837 of which 16761 were boys and 16076 were girls. Table 1.4.4 presents class-wise enrolment of boys and girls in the academic session 2006-07.

Table 1.4.4: Enrolment of Boys and Girls (2006-07).

Class	Boys	Girls	Total
Pre-Primary	2402	2240	4642
I-V	9951	8977	18928
VI-VIII	3092	3557	6649
IX-X	953	983	1936
XII	363	319	682
Total	16761	16076	32837

Source: Report of S.S.A. 2007

The dropout rate of primary level is 16.98 per cent and that of upper primary level is 16.77 per cent as on 31-12-2004 in West district. The following factors have contributed to the decrease in dropouts and increase in retention: i) Regular cooked mid-day meal scheme launched rigorously in the district, ii) Scholarship granted to SC/ST/OBC students especially from the economically poor families, iii) Remedial classes for weak students, iv) Free supply of text books, exercise books, uniforms etc., v) Parent-Teacher Association made vibrant, vi) Mother Groups constituted, vii) 1502 students (SC/ST and girls) provided free text books (VI to VIII). Total expenditure for that was Rs. 1.13 lakhs (Status of Elementary Education with special reference to Sarva Shiksha Abhiyan 2005).

1.5 The Situation of Women's Education in Sikkim

Over the years with regard to educational scenario, the state has achieved enormous expansion. The literacy rate has increased from 17.74 per cent (1971) to 69.68 per cent by the year 2001 which is quite impressive. Achievement has been noticed in female literacy rate also. Number of female literates were 31959 in 1981 followed by 71714 in 1991 and by 2001 there were 131502 female literates in the State which is very satisfactory. The following table shows the comparative figures of literacy in Sikkim from 1981 to 2001.

Table 1.5.1: Literacy in Sikkim: Comparative Figures

1981			1991			2001		
Number of literates (%)			Number of literates (%)			Number of literates (%)		
Male	Female	Total	Male	Female	Total	Male	Female	Total
75779 (43.95)	31959 (22.20)	107738 (34.05)	117226 (56.94)	71714 (46.76)	188940 (56.94)	191326 (76.7)	131502 (61.46)	322828 (69.68)

Source: Sikkim: A Statistical Profile 2002, Government of Sikkim.

The table also reveals the sex-wise disparity in literacy in Sikkim. Though the number of female literates has increased over the years but there is a huge gap between the number of male and female literates. The gender-wise disparity with regard to literacy rate was 15.27 per cent in the year 2001. There were 76.73 male literates against 61.46 per cent female literates. Over the years, disparity in female literacy rate between rural and urban areas of Sikkim has also been noticed. In 1981, female literacy rate in rural areas was 18.24 per cent against 45.42 per cent in urban areas followed by 35.40 per cent in rural areas against 63.40 per cent in urban areas in 1991 and 59.05 per cent in rural areas against 80.19 per cent in urban areas in 2001 (Sikkim: A Statistical Profile 2002).

Among the four districts of Sikkim, female literacy of West district is lagging behind and East district occupies the top position. From the master sheet of government schools it has been noticed that the overall enrollments of girls are more compare to the boys as on 31.3.2003 (Sikkim: A statistical Profile 2004-05). While the Annual Report of S.S.A. 2004-05 reveals that the overall percentage of failure rates of girls students upto class IV is less compared to the boys but from class V to VIII the failure rate of girls are more.

Table 1.5.2: Class-wise Failure Rates

CLASS	EAST			WEST			NORTH			SOUTH			TOTAL		
	B	G	T	B	G	T	B	G	T	B	G	T	B	G	T
CLASS I	21.9	18.8	20.5	26	24.8	25.4	28.1	26.7	27.4	28.5	25.3	27	25.1	22.6	23.9
CLASS II	23.9	21.7	22.8	28.5	28.7	28.6	26.1	25.2	25.6	33.2	30.5	31.9	27.6	26	26.8
CLASS III	27.1	24.7	25.9	33	32.8	32.9	30	27	28.5	35.2	30.8	33	30.8	28.5	29.6
CLASS IV	23.2	22.2	22.7	31.1	28.6	29.9	28	25.8	26.9	30.7	30.4	30.5	27.4	26.1	26.7
CLASS V	26.7	27	26.8	30.9	32.2	31.6	22.1	22.3	22.2	30	30.9	30.5	28.2	28.9	28.5
CLASS VI	28.5	30.7	29.6	33.4	37.3	35.4	26.9	32.4	26.9	36.1	39.3	37.8	31.2	34.3	32.8
CLASS VII	25.8	25.7	25.8	26.1	32.2	29.2	25.8	23.1	24.4	26.3	31.3	29	26	28.3	27.2
CLASS VIII	27.3	33.7	30.7	37.7	49.2	43.8	29.9	27.5	28.7	34	40.3	37.3	31.2	38.2	35

*B-Boys, G-Girls, T-Total

Source: Annual Report of S.S.A. 2004-05

The S.S.A. report of 2004-05 also give details about the drop out rates in Sikkim. In the overall drop out rates upto secondary level, percentage of boys are higher than girls.

Table 1.5.3: District-wise Dropout Rates-2004

Sl. No.	Stage	East			West			North			South			Total		
		B	G	T	B	G	T	B	G	T	B	G	T	B	G	T
1	Class I-V	13.40	13.13	13.27	17.24	16.71	16.98	14.44	17.88	16.06	17.00	15.57	16.31	15.37	15.06	15.22
2	Class VI-VIII	10.13	7.92	9.00	19.00	14.58	16.77	15.93	16.18	16.05	16.40	12.35	14.33	14.14	11.19	12.64
3	Class I-VIII	19.52	18.34	18.95	26.84	24.54	25.71	23.22	27.63	25.29	24.76	22.22	23.54	23.02	21.70	22.39
4	Class IX-X	9.22	9.14	9.18	20.62	16.69	18.83	12.42	11.90	12.16	9.16	8.17	8.68	12.00	10.66	11.35
5	Class I-X	23.28	22.29	22.79	32.92	28.83	30.92	27.67	32.25	29.82	27.32	24.52	25.98	27.13	25.39	26.29

*B-Boys, G-Girls, T-Total

Source: Annual Report of S.S.A. 2004-05.

The above table reveals that, at the elementary level, percentage of dropout boys is more (23.02%) than the girls (21.70%) and upto secondary level also, the percentage of dropout boys is more (27.13%) compared to the dropout girls (25.39%). The table also reveals that, among the four districts, the dropout rate is more in the West district upto secondary level.

1.6 Statement of the Problem

Healthy and educated population is the greatest resource for any country. Education plays a major role in the overall development of a society or a nation. It is the birth right of every individual but women still remain deprived of educational access in society. Women play a very significant role in making or unmaking of her counterparts, the male population, the action of which shapes the society. She plays the role of a daughter, wife and mother. She also plays the role of a friend and guide to her counterpart, thereby indirectly influencing the way in which the human society grows. From time immemorial, this hidden or invisible role of a women was unacknowledged by Indian society because she remained deprived of

certain socially required privileges such as education. Women have always had a subordinate position due to various reasons, among which lack of education happens to be a significant factor. However, the need to provide education to the womenfolk has long been felt not only by the women themselves but by society also as a whole.

Without the female population of a society being educated, the overall development would have no meaning as knowledge would not pass on to the next generation. Therefore, at this juncture it is important to study what are the factors that affect the accessibility of education to the female-folk and the role that education plays in bringing about progressive change to the status of women in Sikkim.

Today women education is considered as a yardstick to measure the status of development in any society or nation. Despite the Constitution, which guarantees equality of educational opportunities to all, the statistics shows a very dismal picture in this regard, that is, a major part of the society i.e. the womenfolk are still being deprived of formal education. According to 2001 Census of India, female literacy rate was 54.16 percent as compared to male literacy 78.85 percent. A State like Sikkim is no exception to this fact. There is a great disparity between the male and female literacy rate and rural-urban literacy rate.

Since the merger of Sikkim into India in 1975, the pace of development has picked up considerably. Education is perhaps Sikkim's biggest success. In comparison to smaller states, Sikkim occupies the lead position as indicated by the award received by the State recently (India Today, Special issue, August 16, 2004). It is against this background that an investigation on the factors contributing to this success needs to be carried out. Hypothetically, women have played a major role in the economic, political and social activities of the State. The womenfolk however can do so only if they are educated. In this context, it is important to study the status of women education in Sikkim.

Besides, I have found that there are rarely any studies carried out on this topic by anyone especially by women in Sikkim. In order to produce an effective research work that would serve as a guide for many womenfolk in Sikkim, the researcher desired to work on this topic to highlight the progressive changes that has been

brought in the society through progressive educational system for women in Sikkim. Amidst the system where women are being encouraged to play major role in many areas of the society, this study would serve as a source of inspiration or reference point for establishing women's position where they will no more play the subordinate position.

1.7 Review of Literature

In the field of sociological studies on women education in Sikkim, what I have realised is that there is hardly any serious research work undertaken on women education in Sikkim, particularly in West Sikkim. Therefore, I have selected to review only those books which are related to my research work. I have mentioned some relevant books written on Sikkim in particular and on Indian perspective which can throw some light in this direction.

Works on Women and Education in India:

Aikara Jacob (2004) attempts to analyse education as a social institution in human society. From sociological perspective he has discussed different roles of education with relation to other social institutions like political, religious, economic etc. Important issues like education and equality, occupational placement, privatization, social development, right to education, adult education etc. have been discussed in his book.

Arya (2000) has systematically analysed the state of women education and empowerment of women in a historical perspective. She has mentioned the progress of women's education in India in different periods. Further she has tried to find out the role of education in empowering women in India. She has laid emphasis on the role and influence of mass media on the status of women.

Bagchi's edited book (2005) is based on essays made by different scholars on various aspects responsible for the changing status of women. In their work the scholars try to explore the condition of women in West Bengal with socio-economic and political-cultural ambience with all essential data. There is a separate chapter on tribal women in West Bengal and their struggles which highlights different aspects

that are needed to be improved. The book also covers some micro studies with statistics of different districts of West Bengal to examine the changing position of women in West Bengal.

Chanana's book (2001) is divided into four parts. There are altogether nine papers in this book. It starts with a socio-historical perspective on women's education in India and then, it moves on to Punjab and the schooling of Punjabi girls in pre-partition Punjab. Paper three is about family. She used empirical approach to look at the past and the present. Next two papers deal with the primary and secondary education, paper six and seven is about higher education and the last two papers focus on the expanding horizons of women. It is about women and their world of work. She highlighted higher education of women and their world of work.

Desai and Krishnaraj's work (1990) is a praiseworthy attempt to discuss the status of Indian women. It is based on various reports of dignified scholars. With an interdisciplinary focus they discussed various issues from feminist perspective. The scholars have discussed about various social institutions like familial, educational, economic etc.- their roles in the life of Indian women, changes in these institutions, crime against women and they have also talked about the different actions taken to stop violence against women.

Desai and Thakkar (2001) have tried to explore the changing perceptions of the status and role of women at the threshold of the new millennium. The authors attempt to present the Indian women's journey towards gender equality in the changing politico-economic background to understand the status of women in the contemporary society. The book tries to find out the answers to some important questions related to the status of women such as why women are not treated equally within their own society? Despite their education and economic progress why gender injustice is prevalent in our society? What efforts should be taken by the society to stop gender discrimination? etc. In chapter 3 of this book, the authors discuss the importance of education to empower womenfolk of our society.

Ghadially's edited book (1988) is a collection of 21 articles of different writers. The book is divided into five parts. The first part deals with the contextual

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analytical and theoretical views of women. The second part is about the empirical research organised around existing stereotypes about men and women. The third part covers violence against women. The fourth part is about the way women are portrayed by media and the fifth part is about the description of the efforts to make the people aware about the inequalities between the sexes.

Gupta's book (2003) is related with the educational development of women with relevant data. Through various chapters the writer highlighted the growth of woman's education in India, accessibility of education to women, careers for educated women, various socio-economic indicators and the role of education to bring equality for women.

Mishra's book (2005) contains rich information on all the issues related to women education. In his book he emphasized important topics like essentials of educating girls, career opportunities to educate girls, the role of education to bring empowerment of women, gender gap in education.

Mondal (1997) has analysed the state of education among the Muslim Community of Bengal in particular and India in general. To identify the level of education among the Muslims the author had done his research work on six different villages of six different districts in West Bengal. He observes that the literacy levels of the Muslim people of six villages are very low. His study reveals that there is a close relationship between educational, occupational and economic background of the parents with the education of the children. Further he has mentioned different factors responsible for educational backwardness of the Muslims. Besides he has also dealt with the system of religious and informal education prevalent among the Muslims.

Mondal (2005) has examined the social situation of Muslim women of India in general and the State of West Bengal in particular, especially of northern region of West Bengal. In his work he has tried to explore the role and status of Muslim women which is measured by their economic, social, educational and political aspects as well as their problems and prospects towards their empowerment. He has dealt with the National Policies and Programmes for Muslim women and its implications on them.

Pruthi and Sharma's book (1995) published in Encyclopaedia of Women Society and Culture Series-II which consist of eleven chapters. It gives an overall

view on women society, education and culture. Chapter 8 especially deals with the Indian situation related to women education. According to the writers, the legal position of women has improved, but Hindu women are still bound by old traditions and customs. The book tries to find out the relationship between education and marriageability of girls.

Pruthi et al. (1999) have attempted to discuss the role of education in women's life; how education brings opportunity for employment and through employment how women become empowered in their society.

Rao (2000) has dealt with the importance of education in women's life. Through his work the writer tries to show education as a significant instrument for changing women's position in the society. The writer wanted to establish the idea through his writing that an educated woman is the need of the hour for both state and home.

Seth (2001) has analysed social, economic and political background of Indian women from the Indus Civilisation till independence. She has mentioned different policies and planning implemented by the Government of India for the welfare of women in different five year plan periods. She has analysed the status of girl child and the mortality rate of girl child in different states of India. She has shown sex-wise differences in the literacy rates area-wise, religion-wise, community-wise and has focused on the remedial measures to lessen the gap. She tries to relate the impact of female literacy rate on health, employment, crime like issues.

Singh and Arora edited book (1999) is a collection of articles published by the Association of Indian Universities in their weekly journal 'University News.' It is the third in the series of selections from University News which has emphasized the role of education as the most dynamic factor of development. This volume has highlighted the role of education as an important instrument for empowerment of women.

Venkataiah's edited book (2001) is a valuable part of Encyclopaedia of Education for 21st century series. The book contains issues related to women education. It is a comprehensive work on issues like education of women, discrimination against women, primary and higher education for women, intellectual necessity, work and science, non-formal education, women and politics etc.

Works on Sikkim in General:

Basnet's book (1974) is one of the important books about Sikkim. But it is mostly written from a political perspective and he did not touch upon the educational aspects.

In Bareh's edited book (2001), a community-wise study has been taken up on Sikkim. Here the writer has mentioned how in some communities, women have progressed better than men in the field of education. Apart from that, in different chapters, he touched upon topics related to politics, ethnicity and resource management, science and technology education.

Bhadra's book (1992) is a very good attempt to explore the socio-political changes in Sikkim. It is an in-depth study on various factors or forces that have led to the transformation of Sikkim from Monarchy to Democracy. Bhadra's study has examined the answers of some important questions like-whether democracy is compatible with the Sikkimese tradition, who and what are the agents of social change in Sikkim, whether there is any special problem of adaptability and stability in Sikkim, in Sikkim's quest for political development what is the role of different classes etc.

Bhasin (1946) has made empirical studies on the two tribes of North Sikkim i.e. Lepchas and Bhutias. She tries to explore the distinctiveness of the character of these two tribes which is mainly because of their distinct physical environments. She analysed the relationship between man and nature very well. In her work she attempts to show the interconnection between eco-system and socio-cultural system of these two tribes.

Bhattacharya's book (1984) is based on the documents from the last Chogyal of Sikkim, important families of Sikkim, Darjeeling and National Archives of India. It is the story of Sikkim's coinage. He has dealt with the socio-economic and political history of Sikkim and its relation with the British India.

Bhattacharya and Bhattacharya in their article published in Bhuimali's edited book (2004) has analysed the employment scenario of Sikkimese women. The study reveals that women's participation in the total labour force is very low and the

majority of them are engaged in agricultural operations. However, there are job opportunities for them in various departments of the government. The writers suggest that if Sikkimese women are given adequate education, training and technical knowledge, they can prove themselves and can change their nature of job. They have recommended more job opportunities for women both in rural and urban areas and also the spread of vocational training for women.

Bedi's book (1989) is a fantastic collection of photographs of scenic beauty and the life of Sikkimese people. It gives glimpses of Sikkim. An additional benefit from this book is the textual details by Pushpesh Pant and Asharani Mathur about the history of Sikkim, the rulers, cultural life of the Sikkimese people and natural wealth of Sikkim.

Choudhry (2005) in her occasional paper has examined the perception and aspirations of people of Sikkim for better living. The structure of the paper is divided under four headings, viz. (a) Human Resources of Sikkim-where she has dealt with demographic, economic and employment profile of Sikkim (b) Cultural Profile of Sikkim – deals with the ethnic diversity, tribes and communities, religion, social norms, community behaviours, cultural activities, different festivals and conflicting interests of people (c) Amenities Available In Sikkim –is about the basic necessary amenities and the last part which is the most important part of this i.e. (d) The Quality of Life In Sikkim is based on empirical study. The study covers about fifty villages of Sikkim to find out the existing scenario of the quality of life of the Sikkimese people and what are their aspiration levels.

Choudhary's book (2006) is a combination of both traditional and modern subjects. It deals with the socio-cultural background of the State, physical geography, demography, economic profile, ethnic diversity etc; and also highlights modern developments in Sikkim such as human development in terms of education, healthcare and employment, tourism, economic profile, availability of amenities and infrastructure in Sikkim, quality of life of the Sikkimese people.

Das (1995) who was appointed as the Chief Executive of Sikkim in 1973 has shared his experiences in his book. He writes about the period of turmoil in Sikkim

from 1973 till its merger with India in 1975. It is a subjective interpretation of facts and events. Like Basnet's book, this book has got more to do about the political issues and not about education.

Das Gupta (1992) has identified some of the problems of this region like agricultural problems, land reforms and problems of ethnicity, constraints of mixed farming, problems of orange production, problems of industrialisation etc. He has shown the prospects of these different issues and also mentions the measures initiated by the State and Central Governments for the development of the State after its merger.

Desai (1988) has narrated the history of the small Himalayan Kingdom - Sikkim. She attempts to relate the physical geography of the State with its culture and society. The book also deals with interaction between ethnicity and changing eco-system. Desai has explained that change in the physical environment affects the cultural, economic and social systems of the ethnic communities of Sikkim. To study the interaction between eco-system and ethnicity she had conducted a survey of five villages at different altitudes each of which is dominated by one ethnic community of Sikkim and a comparative study is made on the basis of that survey.

Dhamala in her article published in the *Himalayan Miscellany* (1995-1996) has analysed the involvement of women in socio-political institutions of Sikkim with necessary data and suggested that though there is no restrictions on their movement, their involvement in these institutions is minimum, therefore necessary steps should be taken for their all round development.

Foning's book (1987) is based on personal experiences. As he himself hailed from the tribal community of Sikkim, he successfully sketched the cultural history of the Lepchas, their customs, religions, and social practices. The book provides detailed information about the Buddhist and Christian influences on the tribe Lepcha.

Geoffrey's book (1987) is a pioneering work which is based on his own personal experience and which is a on the spot study. He has dealt with the different phases of life of Lepcha people from their birth to death.

Grover (1974) attempts to cover the significant aspects of Sikkim's political and administrative development. He tries to find out the special relation of Sikkim and India. The book gives us information about the happenings in the State between 1947 to 1974.

Gulia's book (2005) is an attempt to analyse all facts constituting the human ecological aspects of Upper Rangit Basin, an important mountain enclave in the Eastern Himalayas in the Indian State of Sikkim. The book analyses the structure and functioning of eco-systems, ethno- botany and nutritional requirements. The author attempts to assess human ecology of the various human and geographic ecosystems in Sikkim. It is an in-depth study on the nature and structure of local ecosystem within Sikkim which are dovetailed into the human ecosystems, resulting into creation of various niches of the human ecosystems. These niches surround the monasteries and the monastic architecture, chortens and their eco-biological significances, spirit possession, shamans and jhakris in Upper Rangit Basin. Apart from that he studied the ethno botany and analysed his reflections on the psyche of the Sikkimese people and their ways of thinking.

Joshi (2004) portrays a vivid account of different aspects of Sikkim like history, political aspects, economic and social aspects. This book is very informative and useful to the researchers and policy makers. It makes us aware about the various developmental programmes of the State.

Lahiri et al. (2001) present an authentic document to let the people know about the functioning of the State-Sikkim. It is mainly based on the reports of various departments of Government of Sikkim, about their objectives, new plan and policies, sectoral strategy to fulfill their goals and targets. It captures various facts and figures in detail.

Lama's edited book (2000) is a collection where various writers have written about the society, polity, economy and environment of Sikkim. There are altogether twenty one articles in this book. The first article has been written by Aparna Bhattacharya on 'The Bhutia-Lepcha Women of Sikkim' where the writer has dealt with the Bhutia-Lepcha women of Sikkim, how they were placed traditionally and how they have responded to the various factors of change. She writes about the

increase in the number of girl students among these two communities. Writer Nilotpal Sarma's article is about the plainsmen in Sikkim, about their occupational structure. Dhamala and Chakravarthy have written on *Panchayati Raj Institution In Sikkim* and *Government and Politics in Sikkim* respectively. Amal Datta's article is on the *Ethnicity and Resource Management in Sikkim* which deals with the three ethnic communities of Sikkim, about the role of kazis, Sikkim subject regulations and changes in the post-merger period. Similarly the articles of other writers are also full of information about the different aspects of Sikkimese society. This book is based on well researched and policy-oriented articles of different scholars, policy-makers and professionals.

Lama (2003) has dealt with several aspects of human development like education, health, women and child welfare, forest, water and environment, finance, agriculture etc. In a separate chapter of this book he has written about the educational development in Sikkim from its initial stage. He has given data on the number of schools, literacy rate, expenditure on educational field, number of educational institutions, number of teachers etc. He has written about privatization of education, teachers' training, higher education, employment opportunities etc. Further, he has given suggestive measures for educational progress. From his book we get an idea about the women folk of Sikkim, their position, their participation in the work force and how they enjoy a better position in comparison to their counterpart in other parts of India.

Lama's edited book (2003) is based on the achievements of the State under the present government. Altogether, four parts of the book cover diverse areas like the status of the State (regional, national and international status), about the governance, economy of the State and about various aspects of the society i.e. education, health and sports, women empowerment, culture, social emancipation and the role of media in spreading public awareness. This document is an attempt to highlight all the major recent achievements of the State.

An article written by McKay Alex (2003) in the *Bulletin of Tibetology* explains Kumar Sidkeon Tulku's travels in search of education and a wife. It gives an authentic information about the educational proceedings of Kumar Sidkeon and the

aims of the British Colonial State in South Asia. The writer narrates the difficulties faced by the Himalayan aristocracy in finding suitable marriage partners and the diplomatic considerations involved in these alliances.

Misra's monograph (1977) dealt with the historical background of Sikkim with its theoretical framework-Tradition to Modernity, decline of the hereditary monarchy, evolution of constitution and democracy, the role played by the Government of India. His monograph is a praiseworthy attempt to discuss India's Himalayan Policy in general and Sikkim in particular.

Rai et al. edited book (1998) is another book on Sikkim. It has done a comprehensive work on various aspects of socio-economic activities. D.P.S. Rana in his article has given a brief history of development of modern education in Sikkim and has given data on the growing numbers of schools and teachers. He has concluded by pointing out the constraints which hamper the enrolment rate, retention rate and continuation of higher studies and also some solutions for the same. Yet there is hardly any mention of data relating to women's education and its development.

Risley (2005) presents various information on Sikkim-its physical features, geographical position, its history and its rulers, marriage, customs, varieties of butterflies, birds, reptiles, mammals, agriculture, vegetation, Lamaism etc. The book makes us aware about the rich civilization and cultural heritage of Sikkim.

Sengupta's book (1985) deals only with the political aspects of Sikkim. He has analysed the political system prevalent upto 1973 and the changes that have taken place since 1974. He has given emphasis to the political dynamics and the political framework and governmental process. It is an in-depth study of upto date account of the political process and the working of the governmental organ which have passed through different stages of development and change.

Shukla's book (1981) is a very useful one which speaks about the land, its flora-fauna, people of this region, monarchy system, British contact, about the dawn of a new era, new challenges to the State and also about the fall of the Chogyal dynasty.

Sinha's book (1975) is divided into three parts. The first part is about the historical evolution, political evolution and the organization of social forces active in Sikkim. The second part deals with the elite, their personal and social background, socio-economic status, political affiliation and perception of the various elite in Sikkim. Part three analyses the political developments in Sikkim in post 1947 period in terms of institutional accomplishments.

Thakur (1988) has written about the Lepchas-the Himalayan tribe, their origin, socio-economic and demographic profile, social institution, culture, religion, social mobility etc. In one chapter of his book, he has dealt with all three Communities of Sikkim i.e. the Lepchas, Bhutias and Nepalese, their interrelations, social, economic, educational institution, dynamics of change and modernization among the Lepchas and at last he has written about the various policies for the development of Lepchas as a weaker tribe and their implementation.

White (1986) presents a detailed picture of the places of Sikkim, its geographical position, flora-fauna, people-their marriage customs, religion, culture etc. The book is based on his own travel experience in these places.

The book *Sikkim Coronation* (n.d.) is a detailed story of the modern history of Sikkim upto the Coronation of the Chogyal P.T. Namgyal with beautiful illustrations. The book depicts the history of the Chogyal reign, about the coronations of Sikkim, religions of Sikkim, preparations and festivities of the coronation of the last Chogyal by the people of Sikkim.

Works on Education in Sikkim:

Annual Report of Sarva Shiksha Abhiyan (2007-08) has provided credible information regarding the progress and achievements of Sarva Shiksha Abhiyan in the State. It has shown the collective data and the present face of elementary education in Sikkim. It has highlighted the education scenario of the State, Sarva Shiksha Abhiyan activities, management structure under Sarva Shiksha Abhiyan, implementation and achievements achieved. The report also deals with the audit report on the income and expenditure accounts for the year ended 31st March, 2008.

Bhattacharya in his doctoral thesis (1986) has done a systematic analysis on the development of education in Sikkim. This is one of the pioneering research work

carried out on the development of education in Sikkim. He has dealt in detail the education in Sikkim from historical perspective upto the status of education in Sikkim in the 80's. He has laid emphasis on the functioning of school, teachers, pupils' view on school and home life, reaction of educational administration and parents' opinion. However, despite being an in-depth study, he has hardly mentioned anything specific on the development of education among the women of Sikkim.

Datta (1991) has assessed the role of education in emerging new class structure or to bring a new dimension in social stratification in Sikkimese society. Further he has analysed the situation in Sikkim since independence from varied angles and he has also dealt with various educational constraints in class formation.

Kharel in his doctoral thesis (2003) has analysed in detail the educational reforms in Sikkim from traceable period. He has looked into the socio-political-religious conditions affecting educational system and has mentioned the period of establishment of female education.

Shrestha in his article published in *Shrasta (1989)* has shown the expansion of education from the past upto the 80's. He has mentioned the religious education in Sikkim, different formal educational institutions developed in the beginning, the contribution of Kazi Phak Tshering in the development of various schools in Sikkim. Further he has analysed the major constraints in the expansion of education in Sikkim and he has suggested some measures for the development of education in Sikkim.

Subba, in his article published in *Timburbong Pathshala Swarna Jayanty (1992)*, has written about one of the oldest schools in Soreng constituency of West Sikkim and has mentioned very briefly about the then educational facilities available there. He has also given a very brief statistic about the number of student enrolled and how over the years the number of girl students has increased.

Thulung (1998) has written in brief about the educational development in Sikkim, about various educational institutions, its administrative structures, about qualitative education and stagnation of educational system.

1.8 Aims and Objectives of the Present Study

The present study is a humble attempt to deal with the following set of research questions:

1. What was the status of women's education in Sikkim before the merger of this State into India?
2. What is the present status of women's education in Sikkim?
3. How far are the rural Sikkimese women lagging behind in comparison to their urban counterparts with regard to their educational position?
4. How far are the Sikkimese women educationally backward from the Sikkimese men?
5. Do Sikkimese girls think that female education is a must for their self development? If yes, upto which level of education is needed to be acquired according to them?
6. What are the factors that hinder educational upliftment of the Sikkimese girls?
7. What are the remedial measures to overcome the various problems related to female education?
8. What are the strategies to be adopted for promoting women education in Sikkim?

To answer all these questions, empirical research work at micro level is done. The basic aim of the research work is to explore and analyse the state of women's education at rural and urban areas of West district of Sikkim and the major objective of this study is to make a comparison between rural and urban women of West Sikkim in relation to their educational status, problems and prospects. The specific objectives of this research work are as follows:

1. To examine the state of women education with particular relation to literacy and educational status of the female population.
2. To study the process of development of women education in Sikkim especially since merger with India.
3. To identify the major constraints affecting women's education.
4. To suggest concrete measures for the reorganization of women's education with a view to maximise the women empowerment.

1.9 Theoretical Perspectives

Since the study is based on women education in Sikkim, hence it is necessary to explain theoretical perspectives on women as well as on education also. The theoretical approach to study the women is based on three major perspectives: Structure-Functional, Marxist, and Feminist.

Structure-Functional Perspective:

In South Asia and Indian subcontinent studies on women are influenced by this perspective owing to influence of British structure-functional school of Anthropological/ Sociological thought. This approach explains women as a social category, thus must be studied in terms of roles and attributes as ascribed by the society. According to this perspective, a harmonious division of labour between men and women is necessary for smooth functioning of the social systems. (Mondal:2004).

Marxist Perspective:

It analyses the interrelations between the modes of production and the position of women in the household as well as in the society. Both Marx and Engels are of opinion that the remedy for female oppression is female employment. Employment would largely free women from economic dependence upon their husbands and from male dominance within the family. According to Engels emancipation of women and their equality with men are impossible and must remain so as long as women are excluded from socially productive work and restricted to housework. According to this perspective, women's liberation is not a fight of women against men, but of women against the capitalist system (Adams and Sydie:2002, Mondal:2004).

Feminist Perspective:

This perspective analyses the issues by the women and for the women. Feminism has been divided into many brands which differ among themselves both politically and epistemologically.

i. Liberal Feminism:

In this approach the explanation for women's position in society is seen in terms of unequal rights. Public citizenship and the attainment of equality with

men in the public arena is central to liberal feminism. According to them women are much the same as men and they should be able to do what men do. Rather than to bring revolutionary change, liberal feminists give emphasis upon reform of society (Beasley:1999,Adam and Sydie:2002).

ii. **Radical Feminism:**

Radical Feminism gives attention to women's oppression as women in a social order dominated by men. It gives a positive value to womanhood rather than supporting a notion of assimilating women into arenas of activity associated with men. Radical feminists pay attention to discover positive elements in femininity. According to this approach, women are oppressed because of their sex group and their oppression is as women, not as members of other social groups. This approach advocates a revolutionary model of social change (Beasley:1999,Adam and Sydie:2002).

iii. **Dialectical Feminism:**

This approach analyses women's oppression exclusively from economic point of view. It assumes that if women gain economic power, gender relation will change naturally (Mondal:2004).

iv. **Post Modern Feminism:**

The aim of this approach is to examine the gender differences and the gender constructions in a given society. This approach views that gender relations are shifting from one society to another and also from class to class, thus women of higher social position can not understand the problems of women of lower social position (Mondal:2004).

1.10 Some Important Concepts Used for the Study

To make the research work systematic and meaningful, it is appropriate to mention the important concepts involved with the study. The most important concepts used in this research work are as follows:

Rural and Urban Areas : In Sikkim, the basic unit for Rural areas is the Revenue Block, which corresponds to a village. The Revenue Block is the smallest unit which consist of several inhabited areas such as hamlets—commonly known as “*Busty*” or “*Gaon*”. Besides, rural areas also cover some areas like forest, tea estate, monasteries

etc. The basic unit for Urban areas is the Sector. In the 1991 Census of India the definition of Urban Area adopted is as follows: (a) all places with a municipality, corporation, cantonment board or notified town area committee, etc. (b) all other places which satisfy the following criteria: (i) a minimum population of 5,000; (ii) at least 75 per cent of male working population engaged in non-agricultural pursuits; and (iii) a density of population of at least 400 persons per square kilometre. Besides, the Directors of Census Operations in States/Union Territories were allowed to include in consultation with the concerned State Government/Union Territory Administrations and the Census Commissioner of India, some places having distinct urban characteristics as urban even if such places did not strictly satisfy all the criteria mentioned under category (b) above. In Sikkim also, there are some urban places which do not strictly satisfy all the criteria mentioned under category (b) above. (Census of India 1991, series-22, Sikkim, Part XII-A & B).

Education : Education is the most vital social institution. It is a social means to a social end. From the Functionalist perspective, the education system makes a number of vital contributions to the survival and continuance of modern societies. For the Marxists, the major role of education in capitalist societies is the reproduction of labour power. Educational institutions are agencies that reproduce and legitimate the existing social order through the functions they perform. By reproducing and legitimating the existing social order, the educational institution benefits some individuals and groups (Bhattacharyya :2002).

Sex Ratio : The sex ratio refers to the number of females per 1000 males in a given area at a specified time period.

Dependency Ratio : The dependency ratio is a measure comparing the portion of a population which is composed of dependents with the portion that is in the working age group.

Extended/Joint Family : An extended family which is commonly known as the joint family can take different forms, but has more than one couple and often more than two generations living together.

Nuclear Family: Consists of a married couple with their unmarried offspring, although in some cases one or more additional person may reside with them.

Incomplete family: It refers to a family without any couple.

Landless family: In this study, by landless family, only those families have been considered which do not possess any cultivable land. These families possess homestead land only.

Literate People: It refers to those people who have had formal education and it also includes people without any formal education but are able to read and write.

Illiterate people: It refers to those people without any formal or informal education.

Status of women: Status is the position which a person occupies in the social structure. It is simply the means of identifying a particular social role. A role is the behavioural aspect of status. It is the manner in which a given individual fulfills the obligations of a status and enjoys its privileges and prerogatives. Kingsley Davis has said, a person's identity in a social situation reveals his status. According to Morris Ginsberg "A status is a position in a social group or grouping, a relation to other positions held by other individuals in the group or grouping." Ralph Linton says that "Status is the place in a particular system which a certain individual occupies at a particular time." One individual may have several statuses. Role changes with each new incumbent in a status. In the modern complex societies, the statuses assigned to women have changed greatly. Still some division of labour between the sexes persists. In the occupational sphere today though women are not excluded, they are handicapped in competition against men in certain fields and in certain fields, certainly they are excluded. It means that the ascribed status of women limit their attainment for achieved statuses (Rao:2007). In the present study, the status of women considers the roles performed by women and the positions they achieve by their qualification.

Empowerment of Women: It refers to the process of strengthening the hands of women who have been suffering from various inequalities and gender discrimination. It is the process of providing equal rights, opportunities, responsibilities and power positions to women so that they are able to play a role on par with men in society (Rao:2007).

Primary education: It refers to the level of formal education from grade I to V.

Elementary Education: It refers to the level of formal education from grade I to VIII.

Secondary Education: It refers to the level of formal education from grade VI to X.

Senior Secondary Education: It refers to the level of formal education from grade XI-XII.

Feeder School : It is a lower primary or primary or junior high school under the supervision of any secondary or senior secondary school.

Bride Price:The money or goods given by the kin of the groom to the kin of the bride on marriage.Although it is sometimes seen as compensatory payment to the natal family for the upbringing of the daughter,it varies in form and meaning across cultures.In some,the bride-price may become the property of the bride,and it is treated as an insurance against divorce(Oxford Dictionary of Sociology).

Son Preference:The social phenomenon where members of a community prefer to have sons rather than daughters,i.e.they value sons more than daughters.

Ethnic Group: A collectivity which is perceived by others in society as being different in terms of language,religion,race,ancestral home,culture etc.whose members also perceive themselves as different from others and who participate in shared activities built around a real or imaginary shared descent and culture.According to J.Milton Yinger,an ethnic group is a segment of a large society whose members are thought,by themselves or others,to have a shared culture(Rao:2007).

1.11 Research Methodology

I. Research Design:

The design of this research has been formulated on the basis of the nature of this research work.The study area,the informants,the tools and techniques for data collection has been decided as per aims and objectives of the research work.The main purpose of this study is to gain insight into the problem.

The research has been carried out on the basis of structure-functional approach.It is an exploratory study in which the analysis has depended heavily on empirical data.In some cases diagnostic outlook has also been carried out.The approach of this study is analytical one,where comparative method has been adopted

for understanding the rural-urban situation of the women education. The comparative method, both synchronic as well as diachronic over space and time, has been adopted for understanding the present educational situation of the Sikkimese women and the changes therein. The data for this research work have been collected both from primary as well as secondary sources. Primary or empirical data have been collected through field work and methods and techniques like census survey, observation, interview and case studies were used. Secondary data have been gathered by analysing published materials like books, articles, journals, government official records, gazetteers, reports and minutes etc. and also unpublished materials like dissertations, articles, thesis etc.

II. Venue of the Study:

The present study is based on the educational status of Sikkimese women. Though literacy rate alone can not predict educational status, still it is one of the important factors to understand educational scenario of a particular place. According to 'Sikkim: A Statistical Profile 2002' the total literates in Sikkim was 3,22,828 in 2001 which constitutes 69.68 per cent literacy rate in the State. In the West district, total literates were only 61326 in the same year. This constituted only 59.31 per cent literacy rate in the district which is very less in comparison to other three districts. Hence, the study is confined to West district of Sikkim only.

Since it is a comparative work, places for field work have been selected both from villages and towns to represent rural and urban scenario. Two villages i.e. Bariakhop and Timburbong and two notified town areas of West district i.e. Gyalshing or Geyzing and Nayabazar have been selected for field work. The fieldwork has been conducted at three different phases. The first phase which is related with census survey started in July 2006 and concluded in June 2007. In the second phase, data were gathered through interview schedule both from males and females of the study areas. In the third phase, selective case studies were conducted. It was completed in October 2007. Thus it took more than one year to complete the field work.

III. Selection of Respondents and Procedure of Sampling:

It was predetermined to conduct empirical study on every Sikkimese household of all the four study areas mentioned above. Information on Sikkimese households of the selected study areas were obtained from the village officials i.e. the

members of the Panchayat, R.D.A., from knowledgeable persons, from Land Revenue and R.M.D. Department.

In the first phase, to gather necessary information, the actual census was conducted in all the study areas. All the households of the local Sikkimese people were chosen and all the household heads were selected as respondents. In a few cases where household heads were absent, the next person in rank or the next reliable and eligible person was selected as the respondent.

In the second phase, after pilot field survey, a sample number of respondents were chosen, that is 40 per cent of the total households of each study area. Again the sample respondents were divided into two categories—males and females. Male respondents consist of household heads, professionals, influential persons, businessmen etc and female informants consist of housewives, professionals, school going girls etc. The respondents were chosen on the basis of stratified random sampling techniques to present every section of the community with particular reference to their socio-economic strata in their respective society. Due weightage was given to the informants sincerity and reliability for getting correct informations, fair appreciation regarding the questions and their capability to respond the questions.

IV. Tools and Techniques of Data Collection:

Before conducting the fieldwork, a plan of work for field study had been prepared so that the study could be done in a systematic way. The information or data for this research work were collected from both primary as well as secondary sources. Primary data were collected through intensive field survey. The data on the concept of women education or the overall educational development in Sikkim were gathered from published materials, various information furnished by several officials, and also from unpublished materials like dissertation papers, thesis etc. While the empirical facts were collected through intensive field work on two selected villages and two selected towns of the West district of Sikkim. The field work was conducted between July 2006 to October 2007.

In the beginning, I faced some difficulties in doing the field work. I had to convince the people about the main purpose of the research work and people were convinced when they were assured of the secrecy of the data collected from them.

In the initial stage, a pilot survey was conducted on every households of the study areas. Census schedules had been prepared for collecting basic demographic, socio-economic attributes of these areas as well as the educational status of the Sikkimese people living in these areas.

In the second stage, to obtain empirical and comprehensive data, structured interview schedules were prepared. Data were collected through intensive study from sample households and informants of the study areas through interview schedules. The interviews were conducted by taking prior appointment with the informants. Interviews were conducted at the residences or at the schools and at places of work. Though the questions were in English, the respondents were interviewed in Nepali. With the help of closed and open questions, the required data were obtained. Two separate interview schedules were prepared to collect data from the heads of the households, influential persons and from the continuing girl students and the women. To get good response from the respondents, for the first 10-15 minutes general issues were discussed followed by formal interview. Each interview took about one or one and half hour depending on the nature of the respondents. During the interview, each question has been explained clearly to the respondents to draw out correct information relevant to the present study.

Informations were also gathered through informal discussions with various members of the families and other members of the localities. A survey on village schools and town schools were also conducted. To obtain necessary facts, the attendance register of the schools were analysed and the school records of the dropout students were collected. For detailed information, formal group discussions were also arranged and to ensure accuracy of the collected data, cross checks were done in a limited way.

In depth study was made through case studies. These data were supplemented by participant and non-participant observations. Method of comparison had been used to get the rural and urban variation in educational achievement of the respective study areas.

V. Data Processing and Analysis:

After collecting, checking and editing the relevant data, it was processed. While processing, the accuracy and completeness was carefully examined. Tabulation was

done manually and in some cases computer aid also taken. Simple statistical method were used. Data were analysed both quantitatively and qualitatively. Quantitative data were analysed through tabulation and calculation. Qualitative data were analysed through proper systematic description and analysis of the facts. In course of analysis, methods of comparison were implemented. Finally, data were organised into relevant chapters through different tables and also analysed in a descriptive manner.

VI. Limitations:

The present research work has certain limitations. The empirical study highlights the state of women's education in Sikkim. Studies which cover the same are very rare and scanty. Therefore limited benefits were available from secondary sources.

Secondly, the study is limited only to the West district of Sikkim. The study was undertaken on only four areas which include two villages and two towns of West Sikkim. Hence, the observations drawn from this study cannot be generalised for the whole district or State, though it provides important ideas about the issues related with women education.

Thirdly, the entire research work was limited on the education of the womenfolk of the ethnic communities found in the areas under study. The study escapes the women of other communities settled here for long period.

Lastly, the fieldwork took more than one year to collect authentic data and took a long time to prepare the report. So, the recent changes might not have been reflected in the present study.

VII. Chapterisation:

The material of this study has been divided into eight different chapters.

Chapter 1 –Introduction-which deals with the concept of education, objectives of women education, development of women education in India, situation of women education in Sikkim, educational scenario of West district, statement of the problem, review of relevant literature, aims and objectives of the study, the research methodology followed in this research work, limitation of this study and about the organisation of various chapters of this whole research work.

Chapter 2-Sikkim at a Glance-which deals with the physical, demographic and educational aspects of Sikkim.

Chapter 3- Society, Women and Education in Sikkim.

Chapter 4-Educational Scenario of Sikkim: Policies and Programmes.

Chapter 5-Research Setting-the brief description of the study areas.

Chapter 6-State of Women's Education in Rural and Urban West Sikkim: Field Studies on Villages and Towns-A comparative study on rural-urban differences on the state of women's education in West Sikkim.

Chapter-7- Problems of Women's Education: Some Case Studies.

Chapter-8- Major Findings, Concluding Remarks and Recommendations-which is the summary of all the findings.

Chapter 2

Sikkim at a Glance

- **Physical Features**
- **Demographic Features**
- **Findings**

CHAPTER – 2

SIKKIM AT A GLANCE

2.1 Physical Features

The 22nd state of the Republic of India, Sikkim is a tiny hilly state which is situated in the north-eastern part of India. The State is bordered by Tibet in the north, in the east by Bhutan, in the west by Nepal and in the south by the Darjeeling district of West Bengal.

Sikkim became a State of Indian union in 1975. Prior to that it was an independent Country ruled by the hereditary king. The Kazis were the Ministers of the Kings or Chogyals of Sikkim. They were large land owners. Along with the Kazis, there were British political officers during the British rule to look after the administration of the state (Bhasin:1946).

The capital of the State is Gangtok. The whole State is divided into four districts-North, South, East and West. The Headquarter of these four districts are Mangan, Namchi, Gangtok and Gyalshing respectively.

The total area of the State covers 7,096 square kilometres and it is 112 kilometres long from north to south and about 64 kilometres wide from east to west. Out of the total area of the State, 59.56 per cent falls in the North district, 13.44 per cent falls in the East district, 10.57 per cent in the South district and 16.43 per cent falls in the West district (Annual Report of State Mission Authority 2002-2003).

The state lies between 27° 00' 46" to 28° 07' 48" North Latitude and 88° 00' 58" to 88° 5' 25" East Longitude (Statistical Profile 2002). Sikkim is a land of natural resources. The region has dense forest, magnificent variety of flora and fauna, many glaciers, natural lakes, mountain peaks, passes, hot springs. The highest peak of the world- Mount. Kanchanjunga (28, 156 feet) is situated on the western border of Sikkim.

The word 'Kanchanjunga' means 'the five treasures'. These five treasures include salt, grains, medicines, precious stones, religious scriptures which are represented by the five summits of this mountain. Out of love and fear, the people of Sikkim worship the mountain which act as a protection wall to the inhabitants [Chakaravathi :2003]. Other important mountain ranges of Sikkim are: a) Singalila Range which separates Sikkim from Nepal in the west, b) Chola Range which separates Sikkim from Tibet and Bhutan in the east and, c) Pangolia Range which separates Sikkim from Bhutan.

82 per cent of the land in Sikkim is under forest area. Though a limited part is merchantable, forest is a source of food, fuel, medicinal plants and also a great source of revenue for the government.

Rivers

The two main rivers of Sikkim are Tista and Rangit. River Tista originating from the Tsolham lake in North Sikkim and Rangit originating from the Rathong glacier in the west Sikkim flow from the north to the south. The tributaries of Tista are Dikchu, Rangyong, Bakchachu, Rongpochu, Zemuchu, Lachung chu. Rangbang, Relli, Rathong, Kalej are the tributaries of river Rangit. These two rivers and their tributaries provide great potential for hydro electric generation. The estimated hydroelectric potential of the State is about 3000 mega watt. Tista stage (V)-510 mega watt power project is already under construction (Annual report of S.S.A 2004-2005).

Elevations

Sikkim is the land with varied elevation. On the basis of its elevation, the type of land is classified into (i) Lower hills—which is ranging from 270 to 1500 metres altitude, (ii) Mid hills—altitude ranging from 1500 metres to 2000 metres, (iii) Higher hills—altitude ranging from 2000 to 3000 metres, (iv) Alpine zone—with vegetation which lies above 3900 metres altitude, (v) Snow land—where snow covers up to 8580 metres altitude. Very high mountains without vegetation lies at this snow bound land.

Ranges

Climatically Sikkim can be divided into five ranges owing to extreme variation in elevation. The altitude below 610 metres above sea – level have Tropical climate. Sub-tropical climate prevails at an altitude between 610 to 1524 metres,

Temperate climate prevails between 1524 to 2743 metres altitude; from this altitude onwards upto the height of 3962 metres Sub-Alpine climate prevails and Alpine climate zone reaches up to 5182 metres altitude.

Flora

On the basis of altitude and vegetation, Sikkim can be divided into three zones- (i) Tropical zones starts from sea level up to 1700 metres, where varieties of bamboo, sal, ferns, orchids are found, (ii) from 1700 metres to 4300 metres is Temperate zone where cherry, oak, chest nut, firs, pines, maples, magnolia are found. Up to 2000 metres altitude maize and rice are cultivated, at higher elevations wheat, barley and potato are cultivated, (iii) above 4300 metres altitude up to 5000 metres lies the Alpine zone. Cypress and giant cedars, premula dominate here. Vegetation disappears above 5000 metres altitude.

Sikkim is enriched by its floral wealth. There are about 4000 species of flowering plants. About 500 species of orchids, 300 species of ferns and its allies, about 30 species of rhododendrons which are locally called as 'Gurans' found in the state.

Fauna

There are about 500 species of birds, 600 species of butterflies, over 140 species of mammals in this area. Red Panda, musk deer, boar, leopard, cat, tiger, barking deer, sambar, black bear, ghoral etc are the wild animals found in this region.

Weather

The rainfall of this region varies from 1,250 millimetre to 3,500 millimetre annually. In the whole range of Himalayas, Sikkim is the most humid place. Because of this climatic condition, the region is considered the breeding ground for all kinds of diseases and pests both in standing crops and in storage (Bhasin : 1946). Rainy season starts from the month of May and continues upto end of October. Winter season of this place is very cold and dry and during the summer time, nights are cool.

Mineral Resources

This region is not very rich in mineral resources. Mineral resources mainly contain copper, zinc, lead, graphite etc.

Transport and Communication

Transport and communication system of the State was not very good in this region. But now the entire State is well connected by a network of roads, though there is still no railway connection in the State.

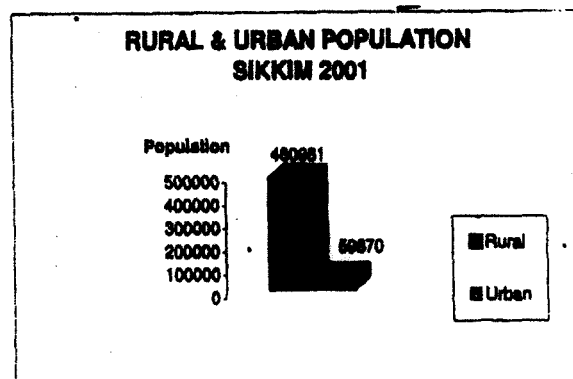
2.2 Demographic Features

The total population of Sikkim is about 5.40 lakhs (Census of India 2001) of whom 2.52 lakhs are female (46.7%) and 2.88 (53.34%) lakhs are male population. The State constitute only 0.05 per cent of the country's population. In the decade 1991-2001 there was an increase of 33 per cent population while over the century (1891-1991), population increased more than 12 times. There are 4 districts, 9 sub-divisions, 450 revenue blocks (villages) and 8 towns in this State. The density of population in the state is 76 persons per square kilometre. But density varied across districts. In East district it is 187 persons per square kilometre, in the North district it is 7 persons per square kilometre whereas the density of population of South and West district is 131 and 84 persons per square kilometre respectively. Concentration of population in the East district is therefore the highest whereas it has been noticed that the North district has the lowest share of the State's population. But area-wise North district occupies the first position comprising 59.55 per cent of the total geographical area of the State followed by West district (16.43%), East district (13.44%) and South district (10.57%). The total number of households in Sikkim is 1,14,223 as of 2001. There are 875 females per 1000 males which is much lower than that of national average of 933 females per thousand males.

The total number of literates in Sikkim in the year 2001 was 322828 of whom 191326 are male and 131502 are female. In 2001, the overall literacy rate in the State was 69.68 per cent. There is a disparity in the rates of literacy between male and female and in rural and urban areas. The literacy rate among the male was 76.73 per cent while it was 61.46 per cent among the female in 2001. The literacy rate in the rural areas was 67.67 per cent while it was 84.82 per cent in the urban areas in the year 2001. The average size of a household is 4.7. About 4,80,981 people live in rural areas and only 59,870 persons live in urban areas. According to Census 2001, about 89 per cent people live in rural areas whereas only 11 per cent live in urban areas. Except

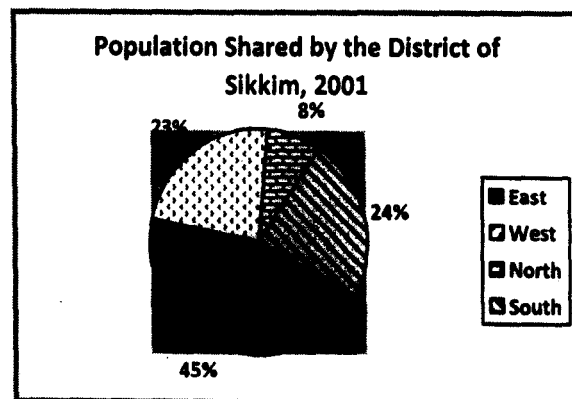
Gangtok, all other towns in Sikkim are too small for towns. Many towns in Sikkim are smaller than some villages. There are 20.6 per cent scheduled tribes and 5 per cent of the total population is constituted by scheduled castes. Religion-wise Hinduism is practiced by 68 per cent of the total population while 27 per cent are Buddhist and only 3 per cent of the total population are Christians.

Figure-1



Source: Primary Census Abstract, Sikkim, Census of India, 2001.

Figure-2



Source: Primary Census Abstract, Census of India, 2001

The Lepchas, the Bhutias and the Nepalese are the three different ethnic groups residing in Sikkim. Besides there are plainsmen too. The scheduled tribes are the Lepchas, the Bhutias, the Sherpas, the Limboos, the Tamangs and the scheduled castes belong to Nepalese service castes like Kami, Damai, Sarki etc (Lama: 2001, Choudhury: 2005).

Economy of the state is mainly based on agriculture. Rice and maize are the main crops. Apart from that wheat, potato, millet, barley, buckwheat, large cardamom,

ginger, orange are also grown. In western Sikkim, potato cultivation is increasing. In India, Sikkim has the largest area and highest production of cardamom (Joshi :2004). A fine variety of rice is also grown here. That is why Tibetans used to call this region as the valley of rice (Mahajan et.al:1991). Out of the total land utilization in the State, only 11 to 12 per cent area is available for cultivation. For rice cultivation, mainly terrace cultivation method is used and in few cases 'jhum' cultivation technique is used. Large cardamom and orange are two principal cash crops. Apart from these ginger and potato cultivation as cash crops are increasing. People of this region mainly use traditional agricultural implements and their dependency on monsoon rain water is still high. Hence productivity is stagnant and food production in the recent years has been declining. Lachen and Lachung are suitable places for apple cultivation. With the advancement in scientific research, tea cultivation has become a new venture of the state. To help and guide local efforts in cardamom cultivation, the Regional Office of the Cardamom Board of India was established here (Mahajan et.al:1995). Apart from that emphasis is being given on the development of floriculture and horticulture crops. Sericulture was introduced in the State in late 1970s. Due to non-traditional nature, it is not widely spread till date.

In the higher mountain valleys, instead of rice, other crops are grown and people of these areas are also engaged in cattle rearing and cottage industries. Poultry farming is also practiced in Sikkim.

Sikkim is an industrially backward state. The industries of the State can be classified as-cottage industries, small scale industries and medium scale industries. There are 367 small-scale units, 36 cottage industries, 3 medium scale industries and 3 Public Sector Undertakings in Sikkim. The Department of Industries has given emphasis on the promotion and development of small industries which generate employment opportunities to the local youths. At Singtam, a fruit preservation factory is functioning. A number of small industrial units are producing different products like wrist watch, bakery products, leather goods, washing soaps, jewellery etc. Rangpo (the copper mining town) can be called the only industrial town in Sikkim. This town is now known more for its distilleries than copper. At Melli, Jorethang and Temi, a few industries have come up. Temi Tea Estate (South district) is

the only tea estate in Sikkim which is popular for its superior quality of tea. Efforts have been made to promote and preserve traditional arts and crafts and for that reason in 1957 The Directorate of Handicrafts and Handloom was established. Crafts such as wood carving, carpet weaving, traditional type of handloom, bamboo work, toy making, 'thanka' painting etc. skills are promoted and preserved.

Besides agriculture and industry, tourism has also become an important part of the State's economy. Some of the important tourist places are Gangtok, Yumthang, Varsey, Rumtek, Tashiding, Pemayangtse monastery, Tshangu etc. There are about 200 monasteries in Sikkim. To promote tourism as an industry in the State, a Tourist Development Corporation was setup in the State during the 8th plan period.

On the basis of occupation, the people of Sikkim may be grouped in three different categories-main workers, marginal workers and non workers. In the year 2001, the total number of workers (main and marginal) in the State was 263320. The total number of main workers in Sikkim was 212478 in 2001, of which 131422 were cultivators, 16939 were agricultural labourers, 3250 were household industry workers and 111709 were other workers. There were 50842 marginal workers and 277173 non workers in the State. More than half (51.28%) of the total population of Sikkim is non-worker. In the sector of marginal workers, female workers are more than the male workers. In 2001, there were 6.69 per cent male marginal workers against 12.50 per cent female marginal workers in the State but in urban areas, the number of male marginal workers (4.35%) was higher than female marginal workers (1.99%) [Sikkim: A Statistical Profile 2002, Government of Sikkim].

2.3 Findings

The landlocked State Sikkim is bound by Tibet, Bhutan, Nepal and Darjeeling district of West Bengal. This tiny hill State joined the motherland India in 1975. Before that it was an independent country where monarchy system used to prevail. The State used to be counted as an economically and politically backward one. But once democracy was established, the economic structure was built and total scenario regarding the development strategy was changed. 'Sikkim has recorded several significant gains in human development after merging with India in 1975.' (Lama: 2001)

Total area of Sikkim is 7,096 square kilometres which covers 0.22 per cent of the total geographical area of India. It is divided into four districts. The head quarter of North district is Mangan, followed by Namchi, Gangtok and Gyalshing for South, East and West districts respectively. The density of population in the State is 76 persons per square kilometre which varies district-wise. The density of population in the North district is only 7 persons per square kilometre while it is 187 persons, 131 persons and 84 persons per square kilometre in the East, South and West district respectively. The State is rich in its natural resources. Its rich civilization and cultural heritage gives the State an important place among all the states of India. The region has dense forest, rich variety of flora and fauna, different species of orchids, butterflies, mammals, birds and moths.

Rivers like Tista, Rangit and their tributaries flow in this region. The State has green valleys, mountains, peaks, varied elevations, different climatic ranges, different vegetation zones, and glaciers. Annual rainfall in this region is very high and it is a very humid place.

According to the Census of 2001, total population of the State is 5.40 lakhs of whom 2.52 lakhs are female and 2.88 lakhs are male population. The density of population is 76 persons per square kilometre. But district-wise the density of population varies. The sex ratio is 875 females per 1000 males which is very low compared to the national average. Rural population in the State is more than its urban population. East district has the highest share and North district has the lowest share of the State's population. Among the religious groups, Hindus are numerically dominant followed by Buddhists and Christians. Population of the State consist of three ethnic groups viz. the Lepchas, the Bhutias and the Nepalese and some plainsmen too settled here generations ago.

The economy of Sikkim is mainly dependent on agriculture. Apart from agriculture, animal husbandry, tourism, forest resources also provide livelihood to the people. But in recent years, food production has declined. People depend on traditional agricultural techniques and monsoon rain water in most parts of the State. Moreover scattered and small land holding, shifting cultivation methods are also responsible for

low agricultural productivity. However there is immense scope for commercial crop or cash crop production.

Industrially the state is still backward. Some of the factors act as barriers to industrial development which are: (a) lack of physical infrastructure,(b)lack of raw material,(c)lack of skilled manpower,(d)lack of marketing facility,(e)lack of finance and credit facilities,(f) lack of land based resources and(g) high cost of infrastructure.

Recently private sectors with the partnership of the State Government, horticulture, floriculture and tourism industry has flourished in the State.In 2001,t otal workers in Sikkim was 263320.There were 50842 marginal workers and 277173 persons in the State were non workers in the same year.The number of female workers in the marginal sector was more than male workers in the State and its rural areas while in the urban areas,male marginal workers were more than their female counterpart.

Chapter 3

Society, Women and Education in Sikkim

- **Brief History**
- **Peoples**
- **Social Stratification**
- **Land Holding**
- **Marriage System**
- **Status of Sikkimese Women**
- **Education: Pre-Merger and Post Merger Period**
- **Findings**

CHAPTER: 3

SOCIETY, WOMEN AND EDUCATION IN SIKKIM

3.1 Brief History

The 22nd State of India, Sikkim is a very beautiful, peaceful, small hilly, region. The name of the State 'Sikkim' is derived from the Nepali word-'Sukhim' which means 'The new Place'. Lepchas who are believed to be the original inhabitants of Sikkim used to call the place 'Nelien' means the 'Country of caverns' or as 'Mayal - Lyang' which means the 'Garden of Paradise'. But in the old official documents the name of this State is mentioned as 'Sikkimputtee'. The Tibetan immigrants used to call it 'Denzong' which means the 'valley of rice' (Shukla:1976, Ghosal:1990). The ethnicities, culture, tradition, scenic beauty of the State create a uniqueness which attracts the outsiders. From 19th century onwards travellers from different countries started visiting the place. Among the valuable travel accounts left by these travellers, 'Particulars of a visit to the Sikkim Hills' (1830) by J.D. Herbert is the earliest one (Datta:1991).

Modern history of Sikkim starts from 1642 A.D. Before that, for at least three centuries, the Namgyal dynasty ruled over the Chumbi and Tista valley. The Namgyal dynasty ruled Sikkim till its merger with India in 1975 through 12 succeeding *Chogyals*. Phuntsog Namgyal became the first *Chogyal* of Sikkim in 1642. His capital was divided into 12 districts or Dzongs. During his period Buddhism was the established religion of this region. In 1670 Tensung Namgyal became the *Chogyal* and he moved his capital to Rabdentse.

He was succeeded by his son Chagdor Namgyal in 1700 A. D. But Chagdor's half sister opposed his succession and invited Bhutanese force to kill him. Rabdentse palace was captured by Bhutanese force. Fortunately Chagdor Namgyal survived and was taken to Lhasa. After eight years when the Dev Raja of Bhutan withdrew expedition on the mediation of the Tibetan Government, Chagdor returned to his kingdom. Bhutan made another invasion during his reign. Chagdor Namgyal established the great Pemayangtse Monastery and started a system of sending the

second son of every Bhutia family to the Monastery mandatorily. He was succeeded by his son, the 4th *Chogyal* of Sikkim, Gyurmed Namgyal in 1717.

Namgyal Phuntsog became the 5th *Chogyal* in 1733. During his period annual taxation system was introduced to increase the state treasury (Desai:1988). He was succeeded by his son Tenzing Namgyal the 6th consecrated *Chogyal*. The 7th *Chogyal* of Sikkim was Tsugphud Namgyal. His rule was the longest in the history of Sikkim, lasting from 1793 for almost 70 years (Joshi:2004). During his period the British penetrated into the Himalayas for trading purpose with Tibet. The British helped the 7th *Chogyal* to drive out Gurkhas from south-west Sikkim. He was against the settlement of Nepalese in Sikkim (Desai:1988).

In 1814, the capital shifted from Rabdentse to Tumlong. Sidkeong Namgyal succeeded his father Tsugphud Namgyal, and became the 8th *Chogyal* in 1863 (Sikkim Coronation). In 1874 Maharaja Sidkeong died and his half brother Thutob Namgyal became the 9th *Chogyal*. During his reign the capital shifted to Gangtok (Basnet 1974:60). In 1887 Claude White arrived at Sikkim as the first political officer. British wanted to check Tibetan influence. In 1888 a small expedition fulfilled the target. The boundary between Sikkim and Tibet was fixed under the Anglo- Chinese convention of 1890. After that for next 30 years the British was in control of the administration of the State and they encouraged immigration of Nepalese (Desai: 1988). In 1914, Sidkeong Tulku succeeded his father and became the 10th *Chogyal* of Sikkim. He was sent to Oxford University for Higher Education and he was influenced by western ideas of liberalism. He brought a number of reforms in Sikkimese society. "Sidkeong Tulku, by his reformist zeal, had displeased not only the feudal landlords but also Claude White's successor in the political office, Charles Bell. His death was as much a relief to the political officer as it was to the kazis and monks" (Basnet 1974:64).

He was succeeded by his brother Tashi Namgyal, the 11th *Chogyal* of Sikkim. It was the brightest period in the history of Sikkim. He brought development in all fields-social, political, economic, cultural. In 1957 for the study of Buddhism The Namgyal Institute of Tibetology was established. In 1961 he started the Sikkim Subject Regulation; before there was no clear definition of the status of Sikkim

subjects. After this regulation a person who has been registered would be recognised as a Sikkim subject and entitled to all rights and privileges of a Sikkim subject. He was succeeded by his son P.T. Namgyal the 12th and last *Chogyal* of Sikkim (Sikkim Coronation: n.d.).

3.2 Peoples

Ethnic Groups

The population of the State comprises three ethnic groups—the Lepchas, the Bhutias and the Nepalese. They are simple and hardworking people. Among the three ethnic communities it is universally accepted now that Lepchas were the original inhabitants of Sikkim. They came to this region from Assam and Upper Burma and settled here. The word ‘Lepcha’ originated from a Nepali word ‘Lepcha’ meaning vile tongued. The Lepchas call themselves as ‘Rongpa’ or the people of Ravines. There are different versions regarding the origin of the word ‘Lepcha’. According to one opinion it is said to originate from the word ‘Lapcho’ which means a place whose residents were called as Lapcha by Nepalese. Another opinion is, ‘Lapcha’ is a type of fish in Nepali language (Shukla:1976). Lepchas have mongoloid features, they are of medium height and fair complexion. They are peace loving people who have their own dialect. Originally they were animist but later they converted to Lamaist Buddhism after coming under the influence of the Bhutias and there are a considerable number of them who have converted to Christianity. They have old tradition of polyandry and they are believed to be originated from supernatural and mythological ancestors. On the basis of this, they are divided into five patrilineal clans (Datta:1991).

Bhutias migrated to Sikkim from Tibet and set up a government in 1642. They also have Mongolian features. They are of good physique and fair in complexion. They are considered as good traders and farmers. Bhutias are mostly Buddhist by religion. The Bhutia kings or *Chogyals* were interested in spreading Tibetan Buddhism in Sikkim. In 17th century when they migrated to Sikkim, they came into contact with the Lepchas.

Settlement of Nepalese who constitute almost three fourth of (Joshi:2004) Sikkim’s population started from around mid 19th century. But writing of some scholars mention about the existence of Kirati settlement including the Limboos, Rais

and the Yekhas of the Nepali community before the Aryan colonisation in India (Subba:1983). The Nepalese community in Sikkim is composed of three sub cultural stocks: the Kiratis, the Newaris and the Gurkhas(Datta:1991). They differ from each other in their physical characteristics and customs.The Kiratis consist of the Limboo,Tamang,Sherpa,Rai,Mangar,Gurung tribes andcastes.These small but distinct groups of people have different languages or dialects.Few of them practice Buddhism while others practice Hinduism.

In the beginning of the 19th century,the Newars entered Sikkim as the Nepali counterpart of the kazis.The Newars are mainly trading class.They practice Hindu religion and have their own dialect.

The Gurkhas consist of higher caste Brahmins,Chhetris,Thakuris and lower caste Kamis,Damais,Sarkis.By religion Gurkhas are Hindus.They do not have separate language.Like almost all Nepalese,they communicate in Nepali language which is derived from Sanskrit language.

Nepali, Bhutia, and Lepcha are the three major languages spoken in Sikkim. Nepali is the lingua franca of the State because the majority of the population belongs to Nepali community. Besides there are several dialects prevalent among the different Nepali castes like Gurung,Rai,Tamang,Mukhia,Newer,Manger,Sherpa etc.,However within these communities also these dialects are rarely spoken.They usually speak Nepali language.English is the official language of the State;along with it Nepali is also used as official language in Sikkim.

Majority of the population belong to Hindu religion.Other important religions professed by the people of Sikkim are Buddhism and Christianity.In the 17th century Buddhism entered Sikkim.Bhutias are Buddhist.A majority of the Lepchas, and some Nepalese also practice Buddhism.But a majority of the Nepalese practice Hinduism. Some people from all three ethnic communities are now converted to Christianity. Besides there are a very few Muslims,Sikhs and Jains who basically belong to non-ethnic community.

Plainsmen

Apart from the ethnic groups, there is a sprinkling of plains people who migrated here generations ago. Their migration is noticeable during the tenure of first British Political Officer J.C. White. He got the responsibility to channelise trade across the border and to help the Chogyal in administration of the State. During that period a large number of plainsmen mainly the Marwaris entered Sikkim for trading purposes with the Tibetans. People from other parts of India like Bihar, Bengal, Assam, Orissa, Kerala, Punjab etc. also entered Sikkim during this period (Sarma:1991).

Besides trading, some emigrants plainsmen were engaged in other types of occupation such as teaching, administration etc. After merger, the service sector in Sikkim expanded rapidly. Educated unemployed people from different parts of India started migrating into Sikkim taking jobs in administration, government and private schools etc and settled here.

Recently to protect the local educated unemployed youth and to maintain the 'son of the soil' policy the State Government of Sikkim does not favour plainsmen from other parts of India for occupying government jobs unless there is unavailability of local capable persons.

3.3 Social Stratification

Social stratification in Sikkim is based on the criteria of eating *kalo Dal* i.e. black pulse and *murwa ka Bhat* i.e. porridge made of millet flour. The higher castes do not accept *kalo dal* and *murwa ka bhat* from lower castes. It is only served to the member of one's own caste or to the castes which are considered lower. Brahmins and Chhetries accept raw and fried food from touchable castes, Pradhan, Gurung and Manger exchange raw and cooked food among themselves. But they do not exchange *kalo dal* and *murwa ka bhat* among themselves. They accept it only from the Brahmins and Chhetries. Similarly Rai and Limboos do not exchange *kalo dal* and *murwa ka bhat* with each other. They accept it from Brahmins, Chhetries, pradhan, Manger and Gurung (Bhasin:1946).

In the pre-1947 period two broad classes existed in Sikkim – the upper classes and the lower classes but after merger there is inclusion of one more class that is the

middle class. Class hierarchy is based on education, occupation, prestige, political power etc (Bhadra:1992).

Among the Nepalese, caste system is very rigid. Upper castes have the feeling of superiority. They are the puritan castes who wear sacred thread called as '*tagadharis*' and the non puritan castes are called as '*matwalis*' (Choudhuri: 2005).

Brahmins and Chhetries are at the top of the hierarchy. Pradhan, Gurung, Manger, Limboo, Rai belong to touchable group, below the Brahmins and Chhetries. The service castes are treated as untouchables by all the upper castes and they are not allowed inside the upper castes' kitchen. However, with the spread of education, this system is slowly changing. Among the untouchables are *Kami* i.e. blacksmiths, *Damai* i.e. tailors, *Sarki* i.e. leather workers, *Majhi* i.e. fishermen. The non-Hindu groups like the Bhutias, Lepchas, Sherpas, Tamangs are above the untouchables. While dealing with the lower caste peoples, the Bhutias and Lepchas behave like upper caste Hindus.

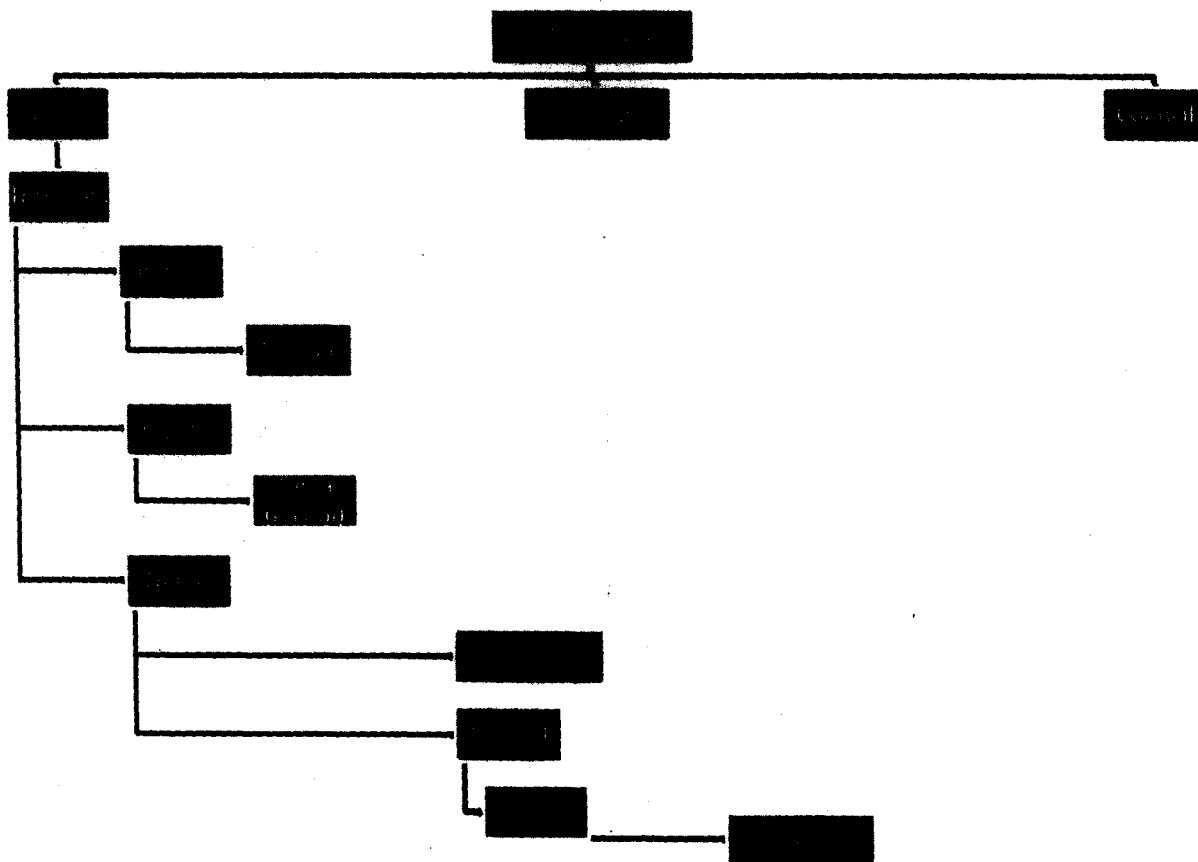
3.4 Land Holding

Before the Bhutia immigration in Sikkim, the land was in the hand of Lepchas. At that time the country was ruled by local Lepcha chief (Shukla:1976). In 1642 Phuntsog Namgyal became the first Bhutia ruler in Sikkim. To rule the region smoothly, the Bhutia rulers encouraged inter marriages with the Lepcha chiefs (Basnet:1974). Bhutias were mostly traders and herdsmen. They were devoted to trade as well as the occupation of courtiers than agriculture. After driving the Lepchas into the lower valleys and forest, the immigrant Bhutias settled in higher altitudes. In the fifteenth century, the consolidation of the Bhutia rules led to the formation of the State of Sikkim. Since then all land belong to the Bhutia rulers. In return of the services of the courtiers mainly the *kazis*, aristocrats etc. the ruler or the king used to gift a portion of land (Sinha:1975). The *kazis* who were landlords mainly belong to Bhutia community and few Lepcha *kazis* were there who attained equal status of the Bhutia *kazis* through matrimonial relation which was encouraged by the Bhutia rulers. The *kazis* usually appointed '*mondals*' to rent out the arable land to the individual farmer's family. The Lepchas were mainly tenant cultivators. The *kazis* used to collect land revenue from all the people within their jurisdiction and paid a fixed amount of revenue to the king. Though the landed property were controlled by the Bhutias, any

body could occupy any land which was vacant at that time and enjoy freedom in cultivating it as long as possible.

But in 1888 when J. C. White became the first British political officer, a modified lease system of land tenure was introduced. The following diagram shows the position of land lords till 1947.

**Hierarchical Position of Landlords in Sikkim
(1889-1947)**



Source: Administration Reports of the Government of Sikkim (1906-1932) as shown in the Kharel:2003

The Bhutias, the Lepchas and the Limboos were recognized as the Sikkimese by the Sikkim Subject Regulations, 1961. But the same recognition was not readily given to the Nepalese settlers. Only the earliest Nepalese settlers were recognized as Sikkimese. Bhutias were against Nepali migration in Sikkim. With the help of Lepchas, they tried to stop Nepali immigration and then immigrated Nepalese permitted to settle in waste land which was uninhabited. The Nepalese were good

cultivators and they acquired land from the Bhutias and Lepchas on lease. The Nepalese immigration into the region led to change in the land settlement pattern as well as agricultural technique. The later immigrant Nepalese in the country had introduced the new terraced type of cultivation in place of age old technique of shifting hill cultivation. Large scale Nepali immigration resulted in population pressure within Sikkim and which in turn led to the scarcity of cultivable land. It compelled the cultivators to settle permanently in one place. Thus the question of individual's right of holding on a certain plot of land for tilling permanently became a serious issue. To become eligible for the status of Sikkimese, individual tilling right on certain plot of arable land played important role especially for Nepalese. Among them, only the earliest settlers who had cultivated certain plots of land since many decades, were given the tilling rights and after 1951 land reform programme, their names were maintained in a register. This proprietary rights became an essential factor in determining the Sikkim subjects recognition as the *Durbar* recognized the earliest settlers as legal settlers. By Sikkim Subject Regulations, 1961, they are referred to as Sikkimese.

3.5 Marriage System

Among the hill tribes throughout the Eastern Himalayas, the social norm regarding marriage is quite flexible. Since the Bhutias came and settled in this region, inter community marriage between the Bhutia and the Lepcha community started (Bhattacharya: 2001). Along with the Bhutia immigration from Tibet to Sikkim, the practice of polyandry entered this region. Though officially the system was abolished in 1912, (Kharel: 2003), in reality, till now it is not completely abolished. As both the Bhutias and Lepchas belong to tribal community, they follow different forms of tribal marriage viz. marriage by capture, marriage by elopement etc. Besides, marriage by mutual arrangement is also a popular form of marriage among them. Lepchas are also polygamous. Polyandry is an acceptable system to them also, but in recent times, modern educated young Bhutia–Lepcha generation do not prefer polyandry. Widow, widower remarriage, divorce are permitted. The prospective bridegroom has to pay bride–price or *daijo* in cash or kind to the girl's family.

The Hindu Marriage Act of 1955 which came into force in the State after its merger to India is not applicable to the Bhutia and the Lepcha communities as they have been declared as scheduled tribes. Therefore, the matrimonial issues like marriage, divorce, maintenance etc. are still regulated by their customary laws. Bhutia-Lepcha people hardly go to court for legal separation as well as divorce. If the couple find their temperament not suitable to each other, they can be easily separated by mutual consent or it can be settled by the heads of the villages (Lama: 1994).

Among the 'matwali' group of Nepalese, tribal form of marriage and tribal rituals of marriage are more popular, though marriage by negotiation is also an important form of marriage. It is worth mentioning here that recently, Tamangs and Limboos of Nepali community got the 'tribal' status.

Among the higher caste Nepali people, marriage by negotiation or *mangni biha* is a more acceptable form of marriage though marriage by elopement or *chori biha* is also one of the popular forms of marriage among them. They prefer monogamy. Though older generations used to practice polygamy, polyandry was not accepted. Widower remarriage and junior sororate is practiced but widow remarriage is not practiced by the higher caste Nepalese. Among the 'matwalis' widow remarriage is not rare.

Among all three ethnic communities of Sikkim one custom is prevalent called 'jat danda'. If a boy marries a girl outside his caste group then he has to pay *jat danda* to the girl's family. Generally Rs 61/- is taken as *jat danda* from the boy along with meat, alcohol etc according to the demand of the girl's family of a 'matwali' group. The higher caste demand 'ghew' (Butter), 'churpy' (Milk Product), sweets etc. In case of a Bhutia-Lepcha family, they also demand cash, meat and alcohol etc. Paying Rs. 61/- as *jat danda* has become customary to every community and along with it, the girl's family may demand more money from the groom's family. After elopement, negotiators are sent to the girl's family from the boy's family. The negotiators negotiate the demand money and settle every thing. But now-a-days, this custom is changing with the expansion of education. If the groom is well educated, employed and is able to take care of the bride, the bride's family accept only Rs. 61/- as a custom and return other things to the groom's family.

3.6 Status of Sikkimese Women

Women constitute nearly 47 per cent of the total population of Sikkim. Compared to other parts of the country, the social position of women in Sikkim is better. Fortunately still now the instances of female infanticide or dowry related deaths have not been reported. Women's participation in decision -making process is more than most of the other states in India. Even their number in government services is greater than that of Sikkimese men (Lama: 2001).

The position of women in Sikkimese society including their socio-cultural, economic, authoritative, decision making power etc. varies from one community to another. Patriarchal family system is present in the Lepcha community. Father is the head of the family and his decision is unquestionable. Property is transmitted from father to son. If the couple has no son they can adopt a male child called as '*kup_chops* or *kup Lam*'. This adopted son has inheritance right on family property. '*Kamok-Myok*' is that type of son-in-law who are brought into the father-in-law's house and he becomes the heir of his father-in-law's property. Bhutia women also do not hold legal rights in family property. But there are various unwritten norms to safeguard the women's rights. Women receive gifts in the forms of livestock, ornaments etc. and after marriage they may take their movable property. Lepcha widow without a male child enjoy movable and immovable property in her lifetime but after her death, property transmits to the nearest male relative. Bhutia women enjoy equal status in the family (Foning: 1987). Despite the patriarchal family system, Bhutia-Lepcha women occupy higher position in their family. They enjoy a better living standard because of their economic independence. Both husband and wife equally share all the household responsibilities and even the responsibilities of children. There is no feeling of sex superiority or inferiority among Bhutia and Lepcha people. The girl child is not a burden to the family (Bhattacharya: 2001).

Among the Nepalese too, patriarchal family system prevails. Women of '*matwali*' group enjoy more freedom than the orthodox upper caste families. Nepali women do not inherit family property. Father's property is divided among all sons. Unmarried daughters also receive some shares of parental property. Among the Brahmins widower remarriage and junior sororate take place, but widow remarriage is

not practiced. Most of them are engaged exclusively in household works, though some have employed themselves in service. Among the Chhetris and Newaris widow remarriage is permissible. A widow is regarded inauspicious. But now the women of all communities are found in various types of activities. They are no more confined to only household activities, but take part in decision making process and participate in economic activity too (Bareh:2001).

3.7 Education: Pre-Merger and Post-Merger Period

Pre-Merger Period

There is a popular saying in Nepali- '*Pari Lekhi Kay Kam ,Hollow Joti Khao Maam*' means to make two ends meet, you have to plough the field. Then what is the use of reading and writing? Traditional education system of Sikkim was based on that saying. People used to gather knowledge from their day to day experience of life. Hence traditional education was very practical and need based. Though the royal and elite family members were very much interested in spreading education within this region, the then political turmoil did not allow the growth and development of education.

Before the British administration started in Sikkim, the lamaistic education imparted in the monasteries prevailed in this region. This type of education was restricted to the lamas and it imparted religious education only. To become a monk, the lamas used to get training on different skills like painting, paper making etc. But for the common people educational facilities were very negligible.

Britishers wanted to bring educational reforms in Sikkim. Their intention was to make the future chogyal or ruler modern English educated so that he would follow their ideology and support British policy of reform. The Britishers tried to create loyal people who would not oppose them in finalising the future successor of Sikkim.

Before starting modern English system of education in Sikkim, the first British political officer, Claude White wanted to educate the royal prince and the children of some influential persons like the lamas and kazis. To fulfill that objective 18 children from elite family were sent to Darjeeling for education. Later Kumar Sidkeong Tulku was sent to Oxford University in England for further studies.

J.C.White was also interested in establishing an English boarding school at Gangtok .He thought that in this way the government could save the money which it spent on educating the local boys outside Sikkim. Within two consecutive years i.e. 1906 and 1907,two boarding schools namely Bhutia Boarding School and Nepali Boarding School were established respectively.After completion of education from these schools, children were provided financial support to go to Darjeeling for higher studies.

Kumar Sidelong Tulku returned from England in 1908 and became the Vice-President of the State Council. He was handed the charge of education, forest and monasteries.He had shown keen interest in spreading modern English education all over the State and gave new dimension to education in Sikkim.During that period, a number of schools were established. Before that education was confined only to the children of the elitist section.However, he started encouraging the common people to send their boys and girls to the newly established schools which imparted modern English education. In 1909 he established Enchey School in Gangtok as a monastic school which at present has been continuing as one of the government higher secondary school.In 1912 three government schools in three different places viz. Namchi,Rhenock and Pathing started functioning which was the brain child of Kumar Sidkeong Tulku.Through the efforts of Kumar Sidkeong Tulku,female education in Sikkim was finally given priority.

In 1913 one girls' school mainly for the daughters of the kazis was opened. Subjects like Tibetan, Hindi and knitting were taught there. Only 5 girls enrolled their name in that school. In 1915 the number of the students increased up to 13.In the year 1918 the curriculum was revised and subjects like spinning and lace making were also introduced. Girls of the common people were not allowed to join this school.

In the late 19th century, Christian missionaries also became interested in spreading modern education in Sikkim. But the then maharaja Tashi namgyal did not favour Christian missionary activities in Sikkim.A few schools of Christian missionaries were handed over to Scottish missionaries. The Scottish missionaries also established different schools in the State.Sikkim had 21 schools including 6 government schools, 13 mission schools and 2 schools under landlords by the year

1920 (Lama:2001). Female education got priority when the Scottish mission established a girls' school in 1923. A Scottish missionary Mary Scott opened a girls' school for the common people at Gangtok. It was the first full fledged girls' school. The State Government extended financial support for this school. Apart from English education, girls of all classes used to get training in cooking, first aid, needle work etc. Before 1939 it upgraded up to middle school level. In 1941, it was decided by the Sikkim Durbar to build a new school building with hostel facility in the memory of the Maharaja kumar Paljor Namgyal, who was killed while serving in the Royal Indian Air Force. In 1945 it was recognised as a high school by Calcutta university and at present it has been continuing as Paljor Namgyal Girls' Senior Secondary School at Gangtok, but it is not a fullfledged government school at present. It has an autonomous body but the State Government provides financial assistance to this school.

After the establishment of a few modern schools in the State, gradually the Thikadars also understood the importance of modern education and they encouraged establishment of more schools in this region. By 1925, 14 schools were established in different villages of Sikkim. In 1925 both the Bhutia and Nepali Boarding School were merged into one high school and named after the then Maharaja Tashi Namgyal which is today's Tashi Namgyal Higher Secondary School. Over the years, the number of schools continued to increase. In 1954 there were only 86 schools while in 1961 the number increased up to 182. In 1975 the total educational institutions were 264 in Sikkim and total enrolment of the students were 20959 (Annual Report, State Mission Authority 2002-2003).

Post-Merger Period

In the post-merger period, a large educated workforce became indispensable for the State to maintain administration and welfare. Therefore, the State Government started giving emphasis on educational development. Till now the education sector has been receiving greater priority in the State. Since 1975, there has been a tremendous growth in the number of educational institution and in the number of teachers. By 2005 total number of educational institution in the State were 1595 among which 783 are government schools. However the schools are unevenly

distributed among the four districts on the basis of population concentration. Most of the schools in Sikkim are co-educational. At present there are only 4 girls' schools of which 3 schools are government schools and one is government aided school. Among these four schools, two are located in the East district, one is in the West district and one is in the South district. But till now, there is no school exclusively for girls' in the North district.

The result of more educational institutions was that the total enrolment of the students also increased. The State Government has taken lots of initiatives to increase the enrolment of students at different levels of education. In 1975, the total enrolment of students were 20959. By 2002 it increased to 137656 (Annual Report of S.S.A 2002-03). As on March 2003 total enrolment of students in Sikkim is 137673 among which 68762 are boys and 68911 are girls. This indicates an encouraging feature that the total enrolment of girls is more than boys. Table 3.1 shows the district-wise and class-wise enrolment of students in Sikkim:

**Table 3.7.1: District-wise and Class-wise Enrolment of Students in Sikkim
Master Sheet of Government School (as on 31.3.2003)**

Class	East			South			North			West			Grand Total		
	BOYS	GIRLS	TOTAL	BOYS	GIRLS	TOTAL	BOYS	GIRLS	TOTAL	BOYS	GIRLS	TOTAL	BOYS	GIRLS	TOTAL
P.P.	3731	3475	7206	3297	2859	6156	934	887	1821	3133	2724	5857	11095	9945	21040
1	3176	2955	6131	2664	2320	4984	697	661	1358	2358	2221	4579	8895	8157	17052
2	3122	3108	6230	2713	2331	5044	614	606	1220	2273	2217	4490	8722	8262	16984
3	3127	3242	6369	2531	2384	4915	591	555	1146	2188	2262	4450	8437	8443	16880
4	2561	2803	5364	1999	1896	3895	453	486	939	1750	1728	3478	6763	6913	13676
5	2440	2717	5157	1540	1573	3113	344	405	749	1432	1756	3188	5756	6451	12207
Total	14426	14825	29251	11447	10504	21951	2699	2713	5412	10001	10184	20185	38573	38226	76799
6	2007	2233	4240	1115	1295	2410	278	331	609	1148	1188	2336	4548	5047	9595
7	1603	1858	3461	808	1007	1815	216	228	444	902	1000	1902	3529	4093	7622
8	1576	1992	3568	798	981	1689	237	241	478	863	987	1850	3474	4111	7585
Total	5186	6083	11269	2721	3193	5914	731	800	1531	2913	3175	6088	11551	13251	24802
9	1213	1240	2453	698	728	1426	135	173	308	651	668	1319	2697	2809	5506
10	948	907	1855	412	409	821	115	112	227	434	445	879	1909	1873	3782
Total	2161	2147	4308	1110	1137	2247	250	285	535	1085	1113	2198	4606	4682	9288
11	842	752	1594	338	369	707	92	113	205	354	311	665	1626	1545	3171
12	672	627	1299	290	264	554	51	85	136	298	286	584	1311	1262	2573
Total	1514	1379	2893	628	633	1261	143	198	341	652	597	1249	2937	2807	5744
Grand Total	27018	27909	54927	19203	18326	37529	4757	4883	9640	17784	17793	35577	68762	68911	137673

Source: Statistical Profile 2004-05

The literacy rate of the State has also increased. In 2001 female literacy has gone up 61.46 per cent which was only 46.69 per cent in 1991 whereas male literacy rose from 63.74 per cent in 1991 to 76.73 per cent in 2001.

With the expansion of educational institutions in Sikkim the number of teaching staff has also increased. But district-wise their distribution is uneven. Altogether there are 5587 teachers including both trained and untrained recruited in all four districts upto upper primary level by 2005. Compared to the all India level, the teacher-pupil ratio is better in Sikkim which was 1:19 at the primary level in 1995 and all-India teacher-pupil ratio is 1:46. But class-wise and school-wise this distribution is very uneven. The number of students in humanities section in senior secondary school is much higher than the number of students in science classes which may negatively affect the teacher's effectiveness (Lahiri et al.:2001).

To make education accessible to all sections of the society, the Government of Sikkim is extending financial support, especially to the weaker section of the society. A large number of private schools are also coming up in the State to meet the rising demand for better education. Though the demand for a full-fledged university which was a long-felt need, became a reality recently, the number of colleges and technical institutes are not sufficient to meet the demands of the increasing number of students.

3.8 Findings

Until the early seventies, the small and beautiful place Sikkim was an independent kingdom ruled by the '*chogyals*' on hereditary basis. With the 35th amendment of the Indian Constitution in 1974, Sikkim became the 'associate' state of India. It became the 22nd state of the Indian Constitution with the 36th amendment of the Indian Constitution in 1975.

The mosaic of Sikkimese society consists of three ethnic communities—the Lepchas, the Bhutias and the Nepalese and some plainsmen from different parts of India. The Lepchas are believed to be the original inhabitants of Sikkim. They are of Mongoloid origin. They migrated from Assam and Upper Burma to this region. They are peace-loving people. Along with them Limboos of the Nepali community too were found in Sikkim during that period. Until the Bhutia immigration, the Lepchas were ruled by local Lepcha chiefs.

The Bhutias entered Sikkim from Tibet. They also have Mongolian features. They ruled here through 12 succeeding *chogyals* and wanted to spread Buddhism all over Sikkim. With the influence of the Bhutias, majority of the Lepchas who used to practice Animism earlier converted to Buddhism.

The third ethnic group—the Nepalese started immigration during the British reign in India. They are mainly Hindus. Few of the Nepali tribes are Buddhists. There are some converted Christian Nepali tribes and castes.

Along with these three ethnic communities, there are some plainsmen from different parts of India who entered this region during the period when J.C. White was appointed as the first British Political Officer in Sikkim. Now they have settled in different parts of Sikkim with diversified occupation mainly in trade and commerce. All the communities maintain peace and harmony in the State and their peaceful co-existence gives the State a unique feature.

Among the Nepalese of Sikkim, caste system is very rigid. The higher castes are called as '*tagadharis*' who wear sacred thread and the non-puritan group are called as '*matwalis*'. The *kamis damais*, *sarkis*, *majhis* are treated as untouchable while the non Hindu group i.e. the Lepchas, Bhutias, Sherpas, Tamangs hold the position above the untouchables.

Different languages and dialects are spoken in Sikkim. Nepali is the lingua franca of the State. Hinduism and Buddhism are two important religions practiced by the Sikkimese people. Besides some Christians, Muslims, Jains and Sikhs are also there.

Stratification is based on one peculiar criteria i.e. exchanging of *kalo dal* (black pulse) and *murwa ka bhat* (porridge made of millet flour). These two dishes can be served to the member of one's own caste group or to the castes which are considered lower. But the higher castes do not accept these from lower caste.

The earlier settlers of Sikkim got the legal status of Subjects of Sikkim by Sikkim Subject Regulation 1961. The Lepchas, Limboos and Bhutias were automatically recognised as the Sikkimese. But it was not an easy task for the Nepali community. The proprietary rights of the people on certain plot of land became

important factor in determining the Sikkimese status. Only the earliest Nepali settlers were able to achieve the Sikkimese status.

Regarding the marriage system of Sikkimese people, polygamy entered to this region with Bhutia immigration. Though it is officially abolished, in reality, instances of polygamy are noticed among all three ethnic communities. But the educated young generations do not encourage this system. The *matwalis* and the Lepcha-Bhutia people follow various customs of tribal marriage. Marriage by negotiation is also popular among them. The higher castes Nepalese prefer marriage by negotiation but among them '*chori biha*' i.e. marriage by elopement is also popular. Instead of dowry, bride – price or *daijo* is given to the bride's family. In case of inter caste marriage the customary system '*jat danda*' is prevalent which the groom's family has to pay to the bride's family. The cash payment should be Rs.61 for every caste but the kinds vary from caste to caste. While it is meat, alcohol for *matwali group* and Bhutia–Lepcha community, higher caste bride's family demand milk products, sweets etc. from groom's family.

Womenfolk of this State hold a good social position compared to their counterparts of other regions in India. But their freedom and position is not equal among all communities or castes. Though all these ethnic communities are patriarchal where property transmits from father to son, women hold important position within their family. Moreover female infanticide and dowry related problems are not noticed in the State still now.

Before merger Sikkim was an educationally backward place. The infrastructure for education was not sufficient and moreover the traditional belief regarding education did not encourage the youths specially the women to go for higher studies. Before the British Administration, only religion based lamaistic education existed in Sikkim. Only the lamas were entitled to get those types of education. Britishers were interested to introduce modern education within this region so that they could get loyals who would support the Britishers to finalise future successors of Sikkim. To fulfill that intension Kumar Sidkeong Tulku was sent to England for higher studies by the instruction of J.C. White, the first British Political Officer of Sikkim. After his return, Sidkeong Tulku took initiative to spread modern education in Sikkim. Two

Boarding Schools namely Bhutia Boarding School and Nepali Boarding School were established during that period. Christian Missionaries and Scottish Missionaries were also interested to spread modern education in Sikkim. Mary Scott, a Scottish Missionary established a girls' school at Gangtok for the common people. Gradually, the Thikadars and common people started understanding the importance of modern education and took initiatives to establish more Schools in Sikkim.

After merger, with regard to education scenario, vast expansion has been noticed. The number of educational institution has increased. More recruitment of teachers took place, literacy rate has improved, and different measures have been taken to improve the quality of education. According to 2001 Census, the literacy rate of Sikkim is 69.68 per cent which is higher than the all India level. Female literacy of this State is 61.46 per cent. Total number of educational institution increased from 86 in mid nineties to 783 government schools. Teachers- pupil ratio is also good compared to all India teacher – pupil ratio. It is 1:19 in Sikkim against 1:46 in all India teacher – pupil ratio in 1995. Though the overall educational scenario in Sikkim is quiet impressive and encouraging, still region- wise and gender- wise disparity is noticeable. Moreover rural – urban gap in literacy rate is also high.

Chapter 4

Educational Scenario of Sikkim: Policies and Programmes

- Existing Education System
- Educational Development
- Literacy Rate and Educational Status
- Educational Institutions
- Teachers
- Teacher-Student Ratio
- Policy Formulation and Objectives
- Brief Review of Various Sectors of Education
- *Sarva Shiksha Abhiyan* in Sikkim
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CHAPTER 4

EDUCATIONAL SCENARIO OF SIKKIM : POLICIES AND PROGRAMMES

4.1 Existing Education System

School education system in Sikkim is divided into 4 stages – (a) Primary (Class I-V), (b) Junior High (Class VI-VIII), (c) Secondary (Class IX-X), and (d) Senior Secondary (Class XI-XII) level. There is pre-primary stage before the primary stage. To join the pre-primary stage children should be aged at least 4+.

Examination of class VIII is conducted by the Sikkim Education Board itself. But at secondary and senior secondary level, children appear examination conducted by Central Board of Secondary Education (C.B.S.E.), Delhi because all government schools in Sikkim are affiliated to the C.B.S.E. English is the medium of instruction instead of mother tongue. Mother tongue of different Sikkimese ethnic communities i.e. Nepali, Bhutia, Lepcha are taught as second language. Some other languages or dialects which are used by different caste groups of Nepali people like Rai, Gurung, Mukhia, etc. have also been introduced at the school level and Limboo language has been introduced upto college level. As a compulsory language Hindi is taught from class IV to class VIII.

In the senior secondary level, there are three main streams—Science, Humanities and Commerce. Apart from this, recently, vocational education as a stream has been introduced at the school level. Subjects like Tourism, Floriculture, Horticulture, Poultry and Information Technology etc. are taught in the vocational stream.

Majority of the government senior secondary schools in Sikkim have only arts or humanities stream. Some schools have commerce stream or science stream as well. But there are only a few schools where all the three streams are available. Vocational stream is available in 40 government schools. Besides, there are some private schools where children can study upto senior secondary level. After completion of school education, for higher study, students may join the Government College of Tadong (East district) or Namchi (South district) or Rehnock (East district). There is one Law

College at Gangtok, one B.Ed College at Namchi (South Sikkim), and one Sanskrit Mahavidyalaya at Gyalshing (West district), one Tibetan Institution called SHEDA at Gangtok. For technical education there are two polytechnics at Bardang (East district) and Chisopani (South district), one Industrial Training Institute at Rangpo (East district).

With the support of the State Government, Sikkim Manipal University which is situated at Gangtok has two constituent colleges—one at Majhitar (East Sikkim) which is an Engineering College and another at Tadong (East Sikkim) which is a Medical College. In 2007, one Central University was established in the State. Construction work for the University is going on at Yangyang (South Sikkim).

4.2 Educational Development

Before the 17th century there was no historical evidence which showed the existence of any educational system in Sikkim. The first education system was religion based monastic education which was started after the Tibetan immigration in the State during the early 17th century. This type of education was restricted to the Lamas only and not for the common people.

During the British period or in 1830s modern formal education began in the State when a Scottish missionary named Reverend McFarlane, established a missionary school in 1883 in Gangtok. Two other schools named Bhutia Boarding School and Nepali Boarding School were also established in 1906. But both of these schools later combined into one high school called Tashi Namgyal Higher Secondary School in 1924 which was named after the then Maharaja of Sikkim—Tashi Namgyal. Christian missionaries also established one girls' school during that period. Since 1944 Education and educational institution were brought under the direct control of the then Maharaja Tashi Namgyal (Bhattacharya : 1986).

To impart formal education in a planned and systematic manner, the first Education Directorate was set up in 1954. Since then the standard of education has improved.

There were only 86 educational institutions which included 82 primary schools, 2 upper primary and 2 secondary schools in Sikkim in the mid nineties. In

1975, the number increased up to 264. By the end of 2004 there were 783 government schools including schools opened and upgraded under Sarva Siksha Abhiyan.

4.3 Literacy Rate and Educational Status

The overall literacy rate of this State is very encouraging. Since 1971 there has been a sharp increase in literacy rate. While in 1971 the literacy rate of Sikkim was only 17.74 per cent which was almost half of the national level, from 1981 onwards the literacy rate has increased at a much faster rate. In 1981, it was 34.05 per cent followed by 56.94 per cent in 1991 and 69.68 per cent in 2001 which is more than 4 per cent (4.3%) higher than the national average. The data shows gradual progress of the State in the field of education. Over the decades the State's achievements related to literacy rates are furnished below:

Table 4.3.1: Literacy Rate in Sikkim and India From 1971-2001

Item	Year	Sikkim (%)	India (%)
Literacy Rate	1971	17.74	34.45
	1981	34.05	43.56
	1991	56.94	52.21
	2001	69.68	65.38

Source: Sikkim: A Statistical Profile 2002, Government of Sikkim.

Table 4.3.2 shows the area-wise decadal progress in literacy rate by districts.

Table 4.3.2: District-wise Percentage of Literates to Total Population From 1981-2001

Year	Sikkim %	North %	East %	South %	West %
1981	34.05	29.74	41.39	32.49	23.62
1991	56.94	42.43	53.95	43.87	36.82
2001	69.68	69.11	75.57	68.12	59.31

Source: Sikkim: A Statistical Profile 2002, Government of Sikkim.

The above table shows that from 1981 onwards, for two decades, district-wise literacy percentage is highest in the East district and lowest in the West district. In the

year 2001 also the literacy rate of the West district is the lowest i.e. 59.31 per cent compared to 75.57 per cent in the East district which is highest among the 4 districts. Though the table indicates educational development in Sikkim, there is a vast disparity in rural-urban educational scenario and also in male-female literacy rate.

Table 4.3.3 shows the overall rural-urban disparity regarding literacy rate in the State is 17.15 per cent. In rural areas the overall literacy rate is 67.67 per cent whereas in urban areas it is 84.82 per cent. The disparity in the West district is about 2 per cent (1.81%) more compared to the state level. While literacy rate in the rural areas of West district is 59.02 per cent, it is 77.98 per cent in the urban areas of West district.

Table 4.3.3: Rural and Urban Literacy Rate of State and District 2001

State/District	Literacy Rate					
	Rural			Urban		
	Person %	Male %	Female %	Person %	Male %	Female %
Sikkim	67.67	75.11	59.05	84.82	88.61	80.19
North	68.78	77.16	57.15	79.41	81.98	75.06
East	72.89	80.15	64.13	84.86	88.64	80.29
South	67.43	73.92	60.30	88.92	93.25	83.74
West	59.02	66.94	50.46	77.98	82.90	71.30

Source: Sikkim: A Statistical Profile 2002, Government of Sikkim

Womenfolk of Sikkimese society have shown a remarkable achievement in their literacy rate. Compared to the national average the female literacy in Sikkim is higher. The above table shows district-wise female literacy rate in rural and urban areas. Though the development with regard to literacy made by Sikkimese women is praiseworthy, still rural-urban gap in female literacy is very shocking. In the state level, gender disparity regarding literacy rate in rural areas is about 16 per cent (male literacy-75.11%, female literacy-59.05%) whereas in urban areas the gap is 8.42 per cent (male literacy -88.61%, female literacy-80.19%). It reveals that the gender disparity is just the double in rural areas compared to urban areas. Similarly West

district also shows a very dismal picture of female literacy. The gender disparity regarding literacy rate between rural and urban areas is 5 per cent in West Sikkim.

4.4 Educational Institutions

State Government of Sikkim is taking various initiatives to improve the educational system and to provide quality education in the State. After merger, there has been a substantial increase in the number of schools. Table 4.4.1 and 4.4.2 presents district-wise educational institutions in the State including government, private, monastic, I.C.D.S., J.N.V., K.V., College.

Table 4.4.1 District-wise and Category-wise Government Schools

Category of Schools	Number of Schools				
	East Dist.	North Dist.	South Dist.	West Dist.	Total
Primary	146	60	142	157	499
Upper Primary	47	16	47	41	151
Secondary Schools	30	11	28	23	92
Sr.secondary Schools	19	3	9	10	41
Total	242	90	226	225	783

Source: Annual Report of Sarva Siksha Abhiyan 2004-2005.

Along with the total government schools there are private schools, monastic schools, ICDS, JNV/KV, Colleges etc. Therefore the total number of education institutions in the State was 1595 by the year 2005.

Table 4.4.2 District-wise Educational Institutions in the State

Dist.	No. of Educational Institutions							Total
	Government School	Private School	Pre-Primary*	Monastic School	ICDS	JNV/KV**	College	
North	90	18	90	18	88	1	0	215
South	226	53	225	20	115	1	2	417
East	242	120	242	28	150	1	5	546
West	225	55	225	13	122	1	1	417
State	783	246	782	79	475	4	8	1595

Source: Report of S.S.A. 2005

*Pre-primary class is attached with all government schools from primary to senior secondary schools. As such, these are not included in the total.

**Jawaharlal Nehru Vidyalaya/Kendriya Vidyalaya

4.5 Teachers

With the expansion of educational institution in Sikkim the number of teachers has also increased in the State. Before the merger, due to lack of local qualified teachers, the recruitment of teachers in the State was done from different parts of India. But recently the scenario has started to change. The number of local educated youth is increasing in the State and to protect these educated people in service sectors, recruitment of teachers upto senior secondary level in government schools are reserved for local people. Sometimes due to non-availability of local teachers, recruitment of non-local teachers is done on ad-hoc basis.

Table :4.5.1: Teachers in Institutions by Stages (1975-76 and 1990-93)

Year	Teacher											
	Number				Trained (%)				Women (%)			
	Pry.	Mid.	Sec.	Sr. Sec.	Pry.	Mid.	Sec.	Sr. Sec.	Pry.	Mid.	Sec.	Sr. Sec.
1975-76	625	306	-	175*	26	24	-	37	-	41	-	37
1980-81	1106	472	604	317	47	53	45	37	23	26	40	44
1985-86	1878	1167	1115	584	49	43	45	42	27	25	37	40
1990-91	2245	1565	1322	759	50	41	43	41	28	31	40	40
1992-93	2465	1585	1291	856	48	41	41	47	27	32	42	50

Source: Mahajan et.al: 1995

*Figures for senior secondary include secondary and senior secondary stages.

Note: Pry = Primary; Mid. = Middle; Sec. = Secondary; Sr.Sec. = Senior Secondary.

Table:4.5.2: District-wise and Category-wise Teacher Position: Trained/ Untrained Teachers in Government Schools (2004-05).

District	Primary			Upper primary			Primary		Upper Primary		Total
	Male	Female	Total	Male	Female	Total	Trained	Untrained	Trained	Untrained	
North	182	126	308	69	46	115	222	86	45	70	423
South	737	372	1109	167	147	314	980	129	141	173	1423
East	908	768	1676	428	307	735	1226	450	436	299	2411
West	631	387	1018	198	114	312	529	486	225	187	1330
State	2458	1653	4111	862	614	1476	2957	1154	737	739	558

Source: Annual Report of S.S.A. 2004-05

Table 4.5.1 shows that there has been a steady increase in the number of teachers during 1975-1991 in primary to senior secondary level, though the number of female teachers have not increased in the same rate.

Table 4.5.2 reveals sex-wise primary and upper primary teachers from all four districts. The percentages of trained and untrained teachers at primary level are 71.93 per cent and 20.07 per cent respectively. In upper primary level 50 per cent teachers are trained. The table reveals a dissatisfying feature in both primary and upper primary level. Compared to the male- trained and untrained teachers in both primary and upper primary level, the number of female teachers is less in all four districts.

Table 4.5.3 reveals that in the elementary level, the total number of teachers during the year 2003-04 was 5567 whereas it was 5587 in 2004-05. The table shows that there is an increase of 20 teachers only. Taking three districts (South, West and North) into account, there is an increase of 93 male teachers and decrease of 8 female teachers during 2004-05.

Table :4.5.3: Number of Teachers at the Elementary level(2003-05)

District	2003-04			2004-05		
	Male	Female	Total	Male	Female	Total
East	-	-	2476	1336	1075	244
West	772	492	1264	829	501	1330
South	889	510	1399	904	519	1423
North	230	198	428	251	172	423
Total	-	-	5567	3320	2267	5581

Source: Annual Report of S.S.A. 2004-05

The total number of teachers during 2002-03 was 8010, whereas the West district itself has recorded a total of 2197 teachers including 1071 trained and 720 untrained teachers of all categories. Table 4.5.4 shows category-wise number of teachers in West district during 2003. Total 491 teachers from West district, in the academic year 2003, are under training through the initiative taken by the H.R.D.D., Government of Sikkim.

Table 4.5.4: Number of Teachers (Category-wise) :2003

Category of Teachers	Trained	Untrained	Under training	Total
PGTs	33	34	6	73
GTs	64	228	93	385
PRTs	824	322	392	1538
School Mothers	150	51	NIL	201
Language Teachers	-	85	-	-
Total	1071	720	491	2197

Source: District Profile 2003 And Annual Report of State Mission Authority, 2002-03.

4.6 Teacher-Student Ratio:

The distribution of teacher-student ratio in Sikkim at various levels is highly uneven. Though it is good at the primary level (1:19) compared to the all-India ratio of 1:46 in 1995, the teacher-student ratio of humanities sections of some of the senior secondary schools is far higher than the teacher-student ratio of science section. It could go upto 1:80 which may adversely affect the teacher's effectiveness. In 2005 the teacher-pupil ratio in the West district of Sikkim was 1:21. Year-wise teacher-pupil ratio at different levels of school education is furnished in table 4.6.1.

Table: 4.6.1: Teacher-Student Ratio (Government)

Sl.No.	Item	1997-98	1998-99	1999-2000	2000-01	2001-02
1	Pre-primary	-	1:29	1:30	1:30	1:29
2	Middle	-	1:14	1:14	1:14	1:14
3	Secondary	-	1:04	1:05	1:05	1:05
4	Senior Secondary	-	1:03	1:03	1:03	1:03

Source: Sikkim :A Statistical Profile 2004-05, Government of Sikkim.

4.7 Policy Formulation and Objectives

The future of any state to a large extent depends upon its educational situation. Education of Sikkim has always been a priority area. The Christian missionaries, royal 'Durbar' and the enlightened people took initiatives for the development of modern education. In 1953-54 the first educational policy was formulated in the State with a seven-year perspective. But after merger with Indian Union, the educational policy and programmes of the Government of India were implemented in the State. At present the

Government of Sikkim is playing an important role in catering educational facilities all over the State. Primary education is now available in every part of the State. The enrolment of the students has been increasing sharply. During 1988-89 greater emphasis had been given to improve the quality of education. Efforts have been taken to provide the basic infrastructure in all schools. Now within a walking distance of just 2 kilometres, the government has set up schools. The new education policy is implemented in Sikkim with the following basic objectives:

1. Provision of basic facilities in the schools.
2. Achievement of a better teacher-student ratio.
3. Upgradation of the quality of teachers.
4. Training of teachers with a view to better equipping them to impart education.
5. Development of superior teaching materials in terms of text books and audio-visual facilities etc.

The National Policy on Education in 1986 has given paramount importance on women education. It is a landmark in the approach to women's education. In the section, titled 'Education for Women's Equality' the N.P.E states: "Education will be used as an agent of basic change in the status of women. In order to neutralize the accumulated distortions of the past, there will be a well conceived edge in favour of women. The National Education System will play a positive interventionist role in the empowerment of women. It will foster the development of new values through redesigned curricula, textbooks, training and orientation of teachers, decision makers and administrators."

A number of measures have been suggested to achieve the targets of the N.P.E. The Programme of Action (P.O.A.) for implementation of N.P.E. highlighted the parameters of empowerment of women. "Women become empowered through collective reflection and decision making. The parameters of empowerment are:

- Building a positive self-image and self-confidence.
- Developing ability to think critically.
- Building up group cohesion and fostering decision making and action.
- Ensuring equal participation in the process of bringing about social change.
- Encouraging group action in order to bring about change in the society.

- Providing the wherewithal for economic independence.....”

In compliance with State Government policy and in consonance with the national objectives as enshrined in the New Education Policy of 1986 (N.E.P.) and Programme Of Action 1992 (P.O.A),the present targets of the H.R.D.D. Sikkim are:

- a) 100 per cent enrolment of children at the primary level by 2007.
- b) 100 per cent completion of Primary Teachers Training.
- c) Increase of literacy rates to 80 per cent by 2007 and 90 per cent by 2015.
- d) Universalisation of education at all levels.
- e) Achieving retention of students in the education system and maximizing levels of learning.
- f) Consolidation of Socially Useful Productive Work (SUPW), Work Experience, Moral Science and Value Education.
- g) Diversion of a minimum of 20 per cent students at the secondary level towards vocational streams as per the recommendation of the Kothari Commission.
- h) Lementation of Sarva Sikhsha Abhyan (S.S.A.) in a time bound manner.
- i) Launching of non-formal education programme such as Education Guarantee Schemes (E.G.S.) and Alternative Innovation Education (AIE) under the agencies of S.S.A.
- j) Implementation of a Comprehensive Technical Education Programme.
- k) Consolidation of Craftsmen Training in the State.
- l) Reduction in the rate of school drop- outs.

In the Millennium Declaration of September 2000, Member States of the United Nations adopted targets for reducing world poverty.By 2015 the Government wanted to achieve Millennium Development Goals where importance was given to achieving universal primary education. It ensures that all children both girls and boys receive a basic education of at least eight years and of an acceptable quality.

For several decades education of girls has been recognised as a fundamental human right.Education provides knowledge and skills to improve livelihoods, health and it also empowers women.But there is a vast gender disparity in educational sector.

To educate all girls under 14 years, the Government of Sikkim is taking lots of initiatives. To bring into mainstream, all girl children from marginalised and disadvantaged section i.e. S.T. /S.C. /O.B.C., strategies have been made. Provision for a separate toilet for girls in the upper primary section has been made, female teachers are appointed at the upper primary level in every school proportionately to cater to the special needs of girl students, School Managing Committees are advised to give emphasis particularly on the enrolment and retention of the girl child, on regular and good supply of mid-day meal, on providing scholarships to the girls from disadvantaged section. One more scholarship has been introduced under the 'Prerna Scheme' to encourage meritorious girl students for academic achievement. Under this scheme, merit scholarship is awarded to the girl students for their studies at three stages of school education i.e. elementary, secondary and senior secondary stages of education. To encourage the girl students in higher studies, the Government of Sikkim has announced 33 per cent seat reservation for women in Government jobs.

4.8 Brief Review of Various Sectors of Education:

Education is the backbone of any society. Indian constitution guarantees educational right to every child. It is an important objective of the Government of Sikkim also to ensure maximum access to educational facilities by every child under the age group of 6 to 14 years in the State. Provision of basic education, especially for the poor and at grass root level, the Human Resource Development Department of Sikkim is providing incentives like free text books, copies, uniforms, school bags, sweater, raincoat and mid-day meal.

A) Elementary Education

Elementary education covers 8 years education which starts from pre-primary up to class VIII. According to the Draft Annual Plan of the year 2006-07, the thrust areas of H.R.D.D. Sikkim are:

- i) Education for all in the age group of 6-14.
- ii) Opening primary / lower primary schools within 2 kilometres distance from the habitation/within the habitation in left out areas.

- iii) Continuation of supply of free text book, uniform, exercise books, raincoat and school bags to all the students' studying up to primary level.
- iv) Maintenance and repair of school building through Government and School Management Committee.
- v) Development of curriculum suitable to the modern development and reforms of examination system.
- vi) Improvement in quality of education by strengthening teachers training institutes and organising short term training programmes for school teachers.

During 2006-07 Plan Period for elementary level education there was a proposal to construct 'pucca' building for 20 primary schools, 10 middle/junior high schools, 5 secondary and 2 senior secondary schools. To solve the problem of shortage of accommodation there was a plan to make additional classrooms in existing schools including 50 primary, 30 junior high schools, 10 secondary and 10 senior secondary schools and also there were proposals for supply of furnitures and setting up of library/laboratory facilities to all categories of schools. In the elementary level various schemes has been implemented. The schemes which were taken up during 2006-07 are as follows:

i) Equipment and Machinery

To purchase furniture, teaching and learning equipments for various upgraded school Rs. 2.30 lakhs were projected during 2006-07 Annual Plan which was more than the anticipated expenditure for the year 2005-06 i.e. Rs. 2.00 lakhs.

ii) Government Primary Schools

Since the enrolment of students at primary level is increasing compared to previous years, various steps were taken under this scheme to meet the present demand like construction of new school building, upgradation of libraries, repair of school furniture upto elementary level, provision of uniforms, books, stationary etc. Rs. 838.35 lakhs was projected to cover this scheme during 2006-07 which is higher than the expenditure for the year 2005-06 i.e. 729.00 lakhs.

iii) Assistance to Non-Government Primary Schools

Education is an important means of self development. It prepares an individual for the job market. Hence the demand for quality education is on the rise. To achieve that target the Government of Sikkim also provides financial support to the non-government primary schools which have good academic record. Under this scheme Rs. 4.60 lakhs were projected during 2006-07 for the assistance to non-government primary schools. Anticipated expenditure for this scheme for 2005-06 was Rs. 4.00 lakhs.

iv) Non-Formal Education

To remove illiteracy from the State, Schemes have been made to impart non-formal education to the adult. To achieve these Rs. 0.50 lakhs was spent during 2005-06 and it increased upto Rs. 0.60 lakhs in the projection for annual plan 2006-07.

v) Teachers and Other Services

Under this scheme Rs. 1857.25 lakhs were projected in 2006-07 to meet the salaries of teaching and non-teaching staff. Anticipated expenditure for the same in 2005-06 was Rs. 1615.00 lakhs.

vi) Teacher Training

To impart quality education within the State, the Department of Human Resource has given first priority to the quality of teachers. Therefore measures have been taken to bring into operation the DIETs as well as to clear the huge backlog of untrained teachers of various levels. The primary teachers are provided CPE course and the graduate as well as post graduate teachers (P.G.T.) are provided B.Ed. course through IGNOU (Indira Gandhi National Open University). During 2005-06 the anticipated expenditure of this scheme was 60.25 lakhs and Rs. 72.45 lakhs were projected for the same in 2006-07 annual plan.

vii) Assistance to Zilla Panchayats/District Level Panchayats

Under this scheme Rs. 8.00 lakhs was the anticipated expenditure for the year 2005-06 as assistance to zilla panchayats to enable them to undertake minor repair and maintenance works of primary and junior high school. Further in the year 2006-07 an outlay of Rs. 9.20 lakhs was proposed for the same.

viii) Text Books

As per the policy of the State Government, free text books are provided up to class V and only 50 per cent of the cost is charged to the students of class VI to XII. The anticipated expenditure for 2005-06 was 100.00 lakhs for this purpose and the proposed outlay for 2006-07 was Rs. 115.00 lakhs.

ix) Sikkim Board of School Education

To meet the expenditure for conducting the board examinations which include printing of question papers, answer scripts etc. and purchasing computers for maintaining all records, the Human Resource Development Department incurred Rs. 25.00 lakhs for 2005-06 and further envisaged Rs. 28.75 lakhs for the year 2006-07.

x) *Sarva Shiksha Abhiyan*

For meeting the 25 per cent state share of liability under the 75:25 centrally sponsored scheme of S.S.A., Rs. 100.00 lakhs was spent and Rs. 101.50 lakhs was proposed for the year 2006-07.

xi) Mid Day Meal Programme

Under the centrally sponsored scheme to provide mid-day meal to the students from pre-primary to class V, the State Government also bears its share of liability. To meet the expenses of conversion of rice to cooked meal in the form of Khichadi Rs. 90.00 lakhs was spent during 2005-06 and Rs. 101.50 lakhs was proposed to cover expenses on manpower, additional ingredient, fuel etc.

B. Secondary Education

Secondary education is the multi-laned bridge to higher education and technological education. During 2006-07, three middle schools have been upgraded to secondary level as there is an ever-growing increase in the number of children entering the secondary level every year. For secondary education the expenditure was 2333.20 lakhs during 2005-06. But for the next year Rs. 2683.20 lakhs was the proposed outlay for secondary education. Under secondary level education following schemes have been introduced.

i) Direction and Administration (District Level)

This scheme is mainly to meet the expense incurred on salaries, office expenses, stationery, maintenance / repair of vehicles etc. for all the districts including sub-divisional offices. For proper supervision of academic performance and simplified administration, the offices of the Joint Directors have been set up in all the districts. Therefore through creation of posts, required manpower is to be provided. During 2005-06 the anticipated expenditure for this scheme was 158.00 lakhs and for 2006-07 the outlay of Rs. 181.70 lakhs had been proposed.

ii) Equipment and Machinery

For improvement in the quality of education, this is a major input. Old unserviceable items of laboratory furniture, laboratory equipments, teaching aids, office equipments like typewriter, duplicating machines at the school complex level etc. are covered under this scheme. Expenditure for this scheme was Rs. 60.00 lakhs during 2005-06 but more funds are needed to replenish the consumable items and that is why the proposed outlay for this scheme in the annual plan for 2006-07 was Rs. 69.00 lakhs.

iii) Teachers and Other Services

The outlay under this head is to cover the expenditure on salary of both teaching and non-teaching staff as well as to meet the travel expenses. For 2005-06 the expenditure for this scheme was Rs. 1678.70 lakhs. An outlay of Rs. 1930.50 lakhs was proposed for the 2006-07 financial year.

iv) Merit Scholarship.

The Human Resource Development Department is implementing a merit scholarship scheme for meritorious students at different stages and with special skill in the special field of studies. To encourage girl students and to create competitive spirit in the field of education 'Prerna' scholarship scheme on merit basis at elementary, secondary and senior secondary level in the government schools has been introduced.

Further, under this scheme there was a proposal to increase the financial assistance to the students studying in Sainik Schools and RIMC, Dehradun. Proposed

outlay for this scheme in the annual plan 2006-07 was 2.30 lakhs which was .30 lakhs more than the expenditure of the year 2005-06.

v) Government Secondary Schools.

This scheme covers the construction of School building, construction of more class rooms, contingent expenditure like library, procurement of furniture and teaching aids required for the secondary and senior secondary schools. Expenditure for this scheme was Rs.115.00 lakhs in 2005-06 and proposed outlay for 2006-07 was Rs. 132.25 lakhs.

vi) Assistance to Non-Government Schools (Grant-in-Aids)

This scheme covers the financial assistance in the form of Grant-in-Aids to some non-government schools. The anticipated expenditure for 2005-06 was Rs. 100.00 lakhs and the proposed outlay for 2006-07 was 115.00 lakhs.

vii) Vocationalisation of Education (State Share)

This is a centrally sponsored scheme where State Government also shares its liabilities. During 2005-06 the expenditure for this scheme was Rs.1.00 lakh and in the projection for annual plan 2006-07 it was Rs.1.15 lakhs.

viii) Educational Technology (State Share)

Technological support is a crucial requirement for effective implementation of various educational programmes in schools. The outlay is for continuance of the scheme in the schools to match contribution of the State share technological support for effective teaching-learning process. The outlay projection for a dual plan 2006-07 for this scheme was Rs. 0.60 lakhs which was Rs. 0.50 lakhs as the anticipated expenditure for 2005-06.

ix) Jawahar Navodaya Vidyalay (JNV)

Under this centrally sponsored scheme, State's liability is to share the expenses to set up JNV in different parts of the State for which Rs.118.00 lakhs was spent during 2005-06 and the proposed outlay for 2006-07 was 135.70 lakhs.

C. Higher and University Education

Since there was limited intake capacity in a handful of colleges in the State, students go to other states to ensure their higher education. Realising that, the State

Government of Sikkim has taken plans to expand higher education facilities. Plans are underway to establish new colleges and a university and to expand the existing colleges and offer new honours and post graduation courses. In the degree colleges in the State, Lepcha, Limboo, Bhutia languages have been introduced. Plans are also underway to start a degree college at Geyzing, West district and one science college at Soreng sub-division of West district. From 2nd of October 2005 one new government college has been functioning at Rhenock in East district to meet the increasing demand of the students. The outlay projected in the annual plan 2006-07 was Rs.634.85 lakhs which includes the cost of acquisition of land, cost of construction, creation of posts of lecturers in the existing as well as proposed college. During 2005-06 the expenditure for this scheme was Rs. 552.05 lakhs. The various schemes under the higher and university level education are as follows:

i) Scheme No. 1

The outlay under this scheme is to cover the expenses for maintenance of Sikkim Government College, Gangtok including construction of extra building, classroom furniture, separate toilet, re-wiring for electrification etc. The anticipated expenditure for these was Rs.167.35 lakhs during 2005-06 and a proposed outlay of Rs.192.45 lakhs was for 2006-07.

ii) Scheme No. 2

The outlay for this scheme covers the maintenance cost of Namchi Government College. This scheme covers construction of principal and staff quarter, hostel for students, fencing of entire college, play ground etc. Total expenditure was Rs. 32.50 lakhs during 2005-06 and it was proposed to spend Rs.97.17 lakhs during 2006-07.

iii) Scheme No. 3

Under this scheme, construction of Law College at Burtuk, Gangtok took place. The outlay is also for the creation of posts of readers, lecturers and other non-teaching staff for the already introduced Post Graduate LLM course from 2003-04. The anticipated expenditure was Rs.32.50 lakhs in the year 2005-06.

Further for payment of works, to purchase land for approach road, construction of approach road, hostel, principal's and staff quarters more money was required and Rs. 37.38 lakhs was proposed for the year 2006-07.

iv) Scheme No. 4

This scheme covers expansion, consolidation, upgradation of the Sikkim Institute of Higher Nyingmapa Studies (Sheda), Gangtok. For appointment of more lecturers, classroom furniture, hostel facilities total expenditure for 2005-06 was Rs. 49.00 lakhs. Rs. 56.92 lakhs was proposed for the same during 2006-07.

v) Scheme No. 5

For the construction of new Sanskrit Maha Vidyalaya at Samdong and for the maintenance of already existing Sanskrit Maha Vidyalaya Rs.55.43 lakhs was proposed in the year 2006-07 which was Rs.48.20 lakhs during 2005-06.

vi) Scheme No. 6.

For establishment of new colleges in different districts, total expenditure under this scheme was Rs.170.00 lakhs for 2005-06 Rs.195.00 lakhs was proposed for the same during 2006-07.

D. Adult Education

Adult Education Cell of the department aims to eradicate illiteracy in the State. For that HRD Department is opening evening schools in all the districts of the State. Under this programme the government has introduced one scheme called State Adult Education Programme. For constructing evening schools and for providing furniture, the expenditure was Rs.1.00 lakh during 2005-06 and the proposed outlay for the same was Rs.1.15 lakhs during 2006-07.

E. Language Development

In the learning process, language and communication skills are the most crucial factors. Though Sikkim is a very small state, there are almost one dozen recognised languages. Among these are Nepali, Bhutia, Lepcha, Limboo, Gurung, Manger, Newari, Rai, Sherpa, Sunwar and Tamang. Besides Nepali Bhutia, Lepcha and Limboo, some of the other languages have already been introduced in the school level and some are to be introduced in the school curriculum. Therefore as per the State

Government Policy, training programmes for the language teachers have been organised. For training, printing of text books, organising workshops as seminars financial assistance is required. Besides these state languages, the State Government is running 12 Sanskrit pathshalas where financial assistance to meet the running expenses is being given regularly. For this purpose approved outlay for 2005-06 was Rs. 6.00 lakhs, which was proposed to increase upto Rs. 6.90 lakhs for the year 2006-07.

F. Direction and Administration

The proposed outlay for the year 2006-07 is Rs. 250.70 lakhs which covers the routine expenditure on establishment and administration including the procurement of class IV employees uniform which is pending since 1997 due to financial constraint. However anticipated expenditure for the same during 2005-06 was only Rs. 218.00 lakhs.

G. Scholarship for Higher Studies

In the field of higher education the State is still in a stage of infancy. Students have to be sent outside to pursue higher studies. Therefore scholarships are given to the meritorious students in various categories in both the technical as well as general higher education studies where such facilities are not available within the State. The proposed outlay for that was Rs. 78.00 lakhs in the year 2006-07 which was 10 lakhs more than the anticipated expenditure for 2005-06.

Technical Education

Since 1998, the Directorate of Technical Education has been functioning in the Human Resource Development Department. The State Government has taken initiatives to meet the challenges of industrial growth in the State and this is reflected in high priority it has accorded to and its policy statements on Industry and Information technology and Education.

The Directorate of Technical Education (D.T.E.) has got the responsibility to implement the World Bank assisted Third Technician Education Project under which two Polytechnics are being established in the State. The funding under the World Bank for establishment of two Polytechnics namely Advanced Technical Training Centre

(A.T.T.C.) at Bardang, East Sikkim and Centre for Computers And Communication Tehnology (C.C.C.T.) at Chisopani in South Sikkim, ended in June 2006. Therefore with the financial support of the State Government these two institutions are functioning. After the initial phase they will run as autonomous institutes.

There is one Industrial Training Institute at Rangpo which is also under the D.T.E. Under the Centrally Sponsored Scheme of the M.H.R.D., Government of India, the D.T.E. had drawn up plans for imparting computer education in schools in Sikkim.

Sikkim Manipal University is situated in Gangtok which has its constituent colleges namely Sikkim Manipal Institute of Technology at Majhitar and the Sikkim Manipal Institute of Medical Science at Tadong. The D.T.E. also looks after the matters relating to Sikkim Manipal University.

The outlay in the state plan for technical education in the financial year 2006-07 was Rs.682.50 lakhs which was only Rs.506.50 lakhs for 2005-06. An amount of Rs. 80.00 lakhs was proposed for expenditure under Grants-in Aid to the two polytechnics (Rs.40.00 lakhs each to A.T.T.C. and C.C.C.T.) for the financial year 2006-07. Rs.34.50 lakhs was proposed for ITI for the financial year 2006-07. The anticipated expenditure for the same during 2005-06 was only Rs.30.00 lakhs.

4.9 *Sarva Shiksha Abhiyan* in Sikkim

The Article 45 of the Indian Constitution under Directive Principles of State Policy envisages provision of free and compulsory education to all children upto the age of 14 years. Further this has been made a fundamental right vide 86th Constitutional Amendment of 2002. Therefore the Government of India has formulated a holistic programme, known as *Sarva Siksha Abhiyan*. *Sarva Shiksha Abhiyan* (S.S.A.) was approved by the central cabinet on 16th November 2000. The main aim of S.S.A. is to provide useful and relevant elementary education for all children in the 6 to 14 age group by 2010. There is also another goal to bridge social, regional and gender gaps with achieve participation of the community in the management of schools. During the tenth plan the assistance under this programme was 75:25 and thereafter there has been 50:50 share between the Central and State Government. The programme has been launched in a phased manner in Sikkim. Under

the first phase in 2000-2001 S.S.A was implemented in the West district only followed by North, South and East district under the second phase in 2001-02. Over the years, the State Project Office at Gangtok and District Project Office have implemented various activities to impart quality education to one and all.

In the North district the highest number of schools have been established under *Sarva Shiksha Abhiyan*. Table 4.9.1 shows the number of educational institutes started under S.S.A.

Table 4.9.1 Educational Institutes Started Under *Sarva Shiksha Abhiyan*

District	New Schools		Upgraded Schools		E.G.S.	
	No. of Schools	Enrolment	No. of Schools	Enrolment	No. of Centre	Enrolment
East	10	292	10	507	13	184
West	13	531	15	750	03	79
North	14	420	07	1034	00	00
South	09	223	08	738	21	827
State	46	1466	40	3029	37	1090

Source : Annual Report of S.S.A.2007-08

To enhance quality education in all government schools, teachers training programme has started under S.S.A. The teachers trained under S.S.A. are of three categories-a) In-service Teachers-trained for 20 days, b) Newly appointed Teachers-trained for 30 days and c) Un-trained Teachers-trained for 60 days. Table 4.9.2 shows the number of teachers who were provided training till 2007.

Table 4.9.2 Teacher Training Conducted till 2007

Dist.	20 Days					30 Days					60 Days				
	2003	2004	2005	2006	2007	2003	2004	2005	2006	2007	2003	2004	2005	2006	2007
East	-	100	160	-	-	-	-	-	-	-	-	145	-	-	-
West	-	375	520	500	300	-	23	-	-	-	-	129	-	-	-
North	55	64	117	108	0	-	33	-	-	-	-	108	-	-	-
South	-	160	320	-	100	-	-	-	-	-	-	121	-	-	-
State	55	699	1117	608	400	-	56	-	-	-	-	503	-	-	-

Source: Annual Report of S.S.A.2007-08

The out-of school children at the time of the beginning of the project was 15033 which was 13.70 per cent of child population of the State. At the end of 31st January 2008, the out-of school children was reduced to 1839 which is only 1.7 per cent of total child population under S.S.A. the State has appointed teachers in the vacancies created to the establishment of new primary schools and the up-gradation of primary to upper primary schools in the earlier plan periods. Till now total of 611 teaching staff against 632 approved have been appointed (Annual Report 2002-08).

Programmes like Bal Mela, Teachers Motivation Programme, S.M.C. Training etc. are conducted under S.S.A. to check the drop out rate of children from schools. The sharp fall of drop outs at primary level is due to the impact of this programmes.

There is a provision for establishment of E.G.S. (Educational Guarantee Scheme) Centre at every access-less habitation to cover out-of-school children. There are 37 E.G.S. centres in Sikkim covering 1090 children.

There are 79 Monastic Schools in the State. S.S.A. has introduced general education in these schools. Appointment of two teachers in each Monastic School has been done. There are 158 teachers with 2108 students enrolled in 79 schools. 122 School Mothers have been appointed under S.S.A. to look after the children of pre-primary classes.

Under the innovative activities of S.S.A., ten upper primary schools in each district are provided with 10 sets of computer along with one 29 inch colour television and a web camera as a pilot project to provide Computer Education to the children at the elementary level.

4.10 Implementation of *Sarva Shiksha Abhiyan* in the West District of Sikkim:

According to the District Elementary Education Plan 2007-08, out of 2651 out-of school children in the age group of 6-14 years identified in the survey 2001, 2340 children have been mainstreamed. Remaining 311 out-of-school children, it is proposed that 211 children would be mainstreamed through formal school and 100 children through E.G.S. centres/Monastic Schools.

Under S.S.A.,13 new primary schools have been sanctioned for H.R.D. Department(West district) till 2008,of which 10 schools are already in operation and remaining 3 school buildings are nearing completion.

15 primary schools have been upgraded through S.S.A.of which 12 schools have been running classes upto VIII for 4 years and rest 3 upgraded schools are running classes upto VI since the academic session 2007.

Education Guarantee Scheme (E.G.S.):

Three E.G.S.centres covering 105 children have been opened in areas where the possibility of opening a new primary school is viable.

Teachers Training:

In West district,there are 2 B.R.C.s(Block Resource Centre)-one at Geyzing and another at Soreng Block.The B.R.C.s play a role as a training centre.Different plans/materials relating to classroom situation are prepared here.During 2006-07,from Geyzing Block,302 Primary Teachers and from Soreng Block,200 Primary Teachers received training.

Early Child Education (E.C.E.):

According to District Elementary Education Plan(2007-08),197 School Mothers(regular) are attached to 226 schools alongwith 29 School Mothers appointed under S.S.A.Among the 197 School Mothers,188 have undergone 40 days training in 2001-02.During the year 2006,4642 children were enrolled in pre-primary classes in the district comprising of 2402 boys and 2240 girls.

Community Mobilization:

- (a) Education for All Day was observed for two days in the month of September 2006 at Gazing and Soreng Block.
- (b) Summer Camp was organized in the month of July 2006.
- (c) During August-September 2006,S.M.C.training was organized in the whole district.Total 1350 members were trained.

(d) School grants @ Rs.2000 and maintenance grants @ Rs.5000 per school were disbursed to 225 schools for the procurement of accessories, stationeries and to repair schools.

Tribal Education (Monastic Schools):

The district has covered 13 Monastic Schools under Tribal Education wherein 2 Monastic Teachers have been provided in each of these 13 schools. During 2006-07, 258 monastic students were imparted education in these schools.

Computer Education:

10 sets of computer have been provided to 10 upper primary schools in the district. Each school has been provided with a computer teacher. During 2006-07, 1370 number of children comprising of 694 boys and 676 girls respectively were imparted computer aided literacy.

Free Textbooks:

In 2006-07, S.C./S.T. girls of class VI-VIII attached to various upper primary schools in the district got free text books at 50 per cent subsidy.

4.11 Perspective Plan for XII th Finance Commission (2005-2010) in respect of West District:

The budget allocation for Education Department during the preceding Finance Commissions was around 17 per cent and that too emphasis was given on salaries under non-plan/plan heads keeping aside a meagre allocation for capital investment. It was only during the current XI the Finance Commission that budget building was constructed on need basis. Under the XII Finance Commission, excluding common recurring items, emphasis has been given on the following:

i) Provision of Blackboard

A large number of schools under West district are facing problems due to lack of proper blackboards. It is proposed to provide blackboard to all the primary and lower primary schools numbering 157 schools and Rs. 1570 lakhs are to be provided.

ii) Fencing of Schools

To check the problem of encroachment of school land in the West district Rs.14.10 lakhs are proposed to fence all the senior secondary and secondary school boundaries.

iii) Construction of Separate District Education Office, Building

To facilitate public works and to check wastage of time, it is proposed to construct separate DEO (West).

iv) Construction of Teachers Guest House

To cater to the needs of teachers who hail from far away schools and for whom a small piece of work may stretch beyond a day, there is a demand for construction of teachers guest house at Gyalshing.

v) Computer Education

Computer education is very essential to the students and it is the need of the hour. Therefore it is proposed that all senior secondary / secondary and junior high schools be provided with computers amounting to Rs.1.00 lakh with accessories.

vi) Procurement of Musical Instrument

To encourage and promote innate talent inborn amongst children it is proposed to provide a sum of Rs 10,000/- per school for procuring musical instruments to all secondary / senior secondary / junior high schools in the district.

vii) Tape Recorders / Players

To attract school children into the schooling system by making teaching learning a joyful, interesting and effective experience through songs, rhymes etc. it is proposed that all primary and lower primary schools be provided with tape recorder / players. For that Rs. 5000 per school is proposed.

viii) Procurement of Teaching Learning Materials

To make classroom teaching effective and joyful it is proposed to provide teaching materials in all 157 primary and lower primary schools and Rs.10,000 per school has been proposed for the same.

ix) School Excursions

Rs.10,000 per annum is proposed for students of classes X/ XII of senior secondary and secondary schools to participate in excursions which gives an insight to the students to learn the culture, way of life of the people of different places.

x) Installation of Telephone in all Senior Secondary and Secondary Schools

It is proposed to grant Rs. 2000 per schools for effective and quick communication with the district headquarter.

xi) Textbooks for OBC Students (boys)

As SC/ST girls are getting textbooks through S.S.A., it is proposed to grant textbooks to OBC boys also.

xii) Winter Coaching for Students of Classes X and XII

For the weak students of classes X and XII winter coaching should be provided in subjects like Mathematics, Social Studies and Science.

xiii) Duplicating Machines to Primary Schools

It is proposed that all primary school be provided duplicating machines to conduct semester examinations properly. Rs. 22,500 per school has been proposed for the same.

xiv) Playground Extension

For the extension and repair of playgrounds, Rs.50,000 per school has been proposed for all senior secondary / secondary / junior high school.

xv) Electrification of J.H.S./Primary Schools (One-room)

Grant of Rs. 10,000 per school for all J.H.S. and Primary Schools is proposed to facilitate education in general and to install computer in particular.

xvi) Procurement of Books on Value Education/Career Guidance

For value education and career guidance Rs. 2.50 lakhs per year for the entire plan period is proposed for the students studying in class X and XII.

4.12 Findings

Existing schools level education system in Sikkim is divided into four stages primary (Class I-V), junior high (Class VI-VIII) secondary (Class IX-X), senior secondary (Class XI-XII). Before primary level comes the pre-primary stage. Sikkim

State Education Board conducts examination of class VIII. To conduct the examination of class X, XII, all government schools have to depend on C.B.S.E. i.e. Central Board of Secondary Education because all government schools are affiliated to C.B.S.E. Medium of instruction in school education is English. The mother tongue of different ethnic groups are taught as second language. From class IV to VIII Hindi is a compulsory language. Some languages have been introduced upto college level.

Science, humanities and commerce are the three main streams at the senior secondary level and recently, vocational stream was introduced at the senior secondary level. After completion of school level education, students may join different colleges of Sikkim which are situated at Gangtok (East district), Namchi (South District) and Rehnock (East District) for higher studies. Besides, there are one B.Ed. College (South District), one Sanskrit Mahavidyalaya (West District) and one Tibetan Institution (East District). For technical education, students may join either of the two Polytechnic Institutions, situated in the East district and in the South District. With the support of the State Government, Sikkim Manipal University, situated at 6th mile Tadong (East District) has established two colleges- one Engineering college at South District and one Medical College at East district. Apart from these, one Central University has set up in the South district of the State in the year 2007.

Prior to the merger, Sikkim was an educationally backward state. During the 17th Century, only monastic education existed in Sikkim. Modern education is the contribution of mainly the missionary activities in Sikkim. In 1906 Bhutia and Nepali Boarding school were established. In 1924 both these schools were amalgamated into one high school called Tashi Nangyal Higher Secondary School.

In 1954 the first Education Directorate was set up and gradually the standard of education in the State has risen. With a seven year perspective the first educational policy was formulated in 1953-54. After merger with India, the educational policy and programmes of the Government of India was implemented in the State. The overall literacy of the State increased in such a way that today the percentage (69.68%, census 2001) has crossed the national overage of 65.38 per cent. Among the four districts, East district ranked top position and the position of West district is at the bottom with regard to the literacy rate. The number of educational institutions has

increased. Today there are altogether 1595 educational institutions (including all categories) in the four districts among which 783 are government schools compared to only 86 educational institutions in the State in mid nineties. Remarkable achievement has been noticed in case of female literacy rate. While no evidence support the existence of female education during 17th century, there is 61.46 per cent of female literacy in 2001.

Government of Sikkim is taking many initiatives to impart quality education in the state. Category-wise new schools are coming up, upgradation is going on, the number of teachers are increasing, teachers pupil ratio is improving, in-service training programmes are being provided to the teachers and to encourage the teachers to pursue professional courses, extra increment are being provided to them. Efforts have been taken to provide the basic infrastructure in all schools, quality of teaching material have been improved. The present aim of the H.R.D.D., Sikkim in compliance with State Government policy and in consonance with the National objectives as enshrined in the New Education Policy of 1986 (N.E.P.) and Programme of Action 1992 (P.O.A.) are as follows: 100 per cent enrolment of children at the primary level by 2007, 100 per cent completion of primary Teachers Training, increase of literacy rates to 80 per cent by 2007 and 90 per cent by 2015, universalisation of education at all levels, achieving retention of students in the education system and maximum levels of learning, consolidation of Socially Useful Productive Work (S.U.P.W.), Work Experience, Moral Science and Value Education, diversion of a minimum of 20 per cent students at the secondary level towards vocational streams as per the recommendation of the Kothari Commission, implementation of Sarva Siksha Abhiyan in a time bound manner, launching of non-formal education programme such as Education Guarantee Scheme (E.G.S.) and Alternative Innovation Education (A.I.E.) under the agencies of S.S.A, implementation of a Comprehensive Technical Education Programme, consolidation of Craftsmen Training in the state, reduction in the rate of school drop-outs.

In the Millennium Development Goals set in the Millennium Declaration 2000 emphasis has been given to the education sector where quality education should reach to the children of both gender. Similarly Government of Sikkim is formulating

different policies to support quality education and elementary education for the students of this state. To educate the Sikkimese girls, efforts have been under taken like constructing separate toilets for the girls, introduction of schemes like 'Prerna' to support the meritorious girl students, 33 per cent seat reservation for women in government jobs.

State Government has introduced various schemes at various sectors of education for the expansion of education within the state. To impart upto Class VIII level of education smoothly various schemes have been taken for the year 2006-07 like schemes for allocating money to purchase furniture, teaching and learning materials etc. There are schemes to construct new school buildings, upgradation of libraries, repairing of school furniture upto elementary level. The State Government is also providing financial assistance to non-government primary schools which have good academic record. To impart quality education within the state, the H.R.D.D. is giving emphasis on the quality of teachers and to improve their quality, teachers are being provided C.P.E. and B.Ed. courses. For minor repair and maintenance work, zilla panchayat and district level panchayats are also getting funds. Recent state government policy is to improvise free text books upto class V. Schemes have been made to create fund to meet the expenditure on conduction of the board examination. In the centrally sponsored schemes like *Sarva Shiksha Abhiyan* and Mid Day Meal Programme, the State Government is also sharing its liability.

For secondary education Rs. 2683.20 lakhs was proposed for the year 2006-07 to develop various schemes. Among these schemes, one scheme is to meet the expenses incurred on salaries, office expenses, stationary, maintenance of vehicle etc. Schemes are there to meet the expenses of laboratory furniture, teaching aids, office equipment etc. For the expenditure on salaries of both teaching and non-teaching staff as well as to meet the travel expenses, separate budget allocation is made every year. From class VI to XII under the State Government policy, 50 per cent subsidy is given to the students. Under the scholarship scheme, meritorious students at different stages subsidy is giving get scholarship and one more scholarship scheme has been introduced for the girl students called '**Prerna Scheme**' under which meritorious girls may get scholarship from the State Government. Policies have been made for

constructing new buildings, more class rooms, teaching aids, library and furniture for both secondary and senior secondary schools. State Government is sharing the liabilities incurred under the centrally sponsored scheme for vocationalisation of education, provides technological support for effective teaching learning process and aids in establishing J.N.V. i.e. Jawahar Navodaya Vidyalaya etc.

To expand higher education facilities which the State is lacking, the State Government of Sikkim is taking lots of initiatives. Among these are establishment of new colleges and a university and expansion of the existing colleges and offering of new graduate and post graduate courses. Under the government scheme, yearly budget is allocated for the maintenance including construction of extra building, classroom furniture, separate toilet, re-wiring for electrification of Sikkim Government college, Tadong, for the maintenance of Namchi College including the construction of principal and staff quarter, playground, hostel, fencing of the college area etc.

There are schemes to meet the expenses and maintenance of Law College, Institute of Higher Nynigmapa Studies (Sheda), existing Sanskrit Mahavidyalay, for construction of new Sanskrit Mahavidyalay and establishment of new colleges in different districts.

To eradicate illiteracy from the State, under this scheme, construction of evening schools in every district is taking place. For this programme, the Government has proposed Rs.1.15 lakhs during 2006-07 for construction work and required furniture.

Sikkim is a multilingual state. To promote various languages or dialects into various levels of education the State Government has introduced a Policy. Under this policy, training programmes for the language teachers are organized. Besides, the State Government also provides financial support to Sanskrit Pathshalas of the State. For routine expenditures on establishment and administration, there is again a government policy.

Under the State Government Policy, scholarship are given to the meritorious students in various categories in both technical as well general higher education studies where such facilities are not available within the State.

The Directorate of Technical Education was set up in 1998. Its responsibility is to look after the matters related to the ITI, Rangpo and Sikkim Manipal University as well as the two polytechnics existing within the State.

Under centrally sponsored scheme, the State Government of Sikkim is sharing its liabilities to implant *Sarva Shiksha Abhiyan* with the State. Among the various achievements of S.S.A., setting up of 40 new primary schools, upgradation of 37 primary schools to upper primary schools, establishment of 22 alternative schools in less habitated areas all over the state, introduction of general education in monastic schools, appointment of 543 teaching and non-teaching personnel, imparting quality education, training of the newly appointed and in-service teachers, grant of annual funds to the school under S.S.A. etc. are worth mentioning.

Under the Perspective plan for XIIth Finance Commission, thrust areas are: provision of blackboard, fencing of schools, construction of separate District Education Office building, construction of teachers guest house, computer education, procurement of musical instrument, provision of tape recorder / player, procurement of teaching learning materials, school excursions, installation of telephone in all senior secondary and secondary schools, textbooks for O.B.C. boys' students, winter coaching for week students of class X and XII, provision for duplicating machines to primary schools, extension of playground, electrification of one-room primary schools/junior high schools, procurement of books on value education and career guidance.

Chapter 5

Research Setting: The Places and Peoples under study

- **Physical and Infrastructural Characteristics of the Villages Under Study**
- **Physical and Infrastructural Characteristic of the Towns Under Study**
- **Demographic Characteristics of the Villages and Towns Under Study**
- **Demographic Analysis of the Villages and Towns Under Study**
- **Implementation of *Sarva Shiksha Abhiyan* in the Villages and Towns of West Sikkim**
- **Findings**

CHAPTER 5

RESEARCH SETTING: THE PLACES AND PEOPLES UNDER STUDY

For the empirical study of the present research work, four study areas were selected. As it is a comparative study between rural and urban areas, out of four study areas, two villages and two towns were selected from West district of Sikkim to represent the rural-urban educational scenario. The name of the villages are: Bariakhop or Burikhop and Timburbong and the two selected towns are: Gyalshing or Geyzing and Nayabazar which are the only two notified town areas of West Sikkim by the U.D.H.D. Village area of Sikkim is locally called as '*Busty*' and town area as '*Bazar*'.

5.1 Physical and Infrastructural Characteristics of the Villages Under Study:

i) Timburbong *Busty*:

This village of West district of Sikkim is situated about 4 Kilometres from Soreng sub-division. The village lies between Soreng sub-division and Bariakhop village. According to the 'Khatian' number 1735 available at Land Revenue Department, the area of Timburbong block excluding Tharpu area is as follows:

Pani Khet: 132.6600 hectare, Sukha bari: 239.000 hectare, Barren Land: 12.8640 hectare, Cardamom land: 16.9240 hectare, Khasmahal land: 25.0600 hectare, Gaucharan: 299.600 hectare, 'Khatian' number 657 gives detail about Tharpu area:

Panikhet: 62.094 hectare, Sukha bari: 82.2220 hectare, Cardamom: 1300 hectare, Khasmahal: 24.3880 hectare and Gaucharan Barren land: 11.0280 hectare.

Different castes and communities co-exist peacefully in this village. Among them Subba tribe and Brahmin caste are dominant. The village is under Soreng police station. Timburbong belongs to 43 gram panchayat unit of Timburbong block. The village has five distinct wards. They are :

i) Upper Timburbong

- ii) Timburbong
- iii) Lower Timburbong
- iv) Upper Tharpu
- v) Lower Tharpu

The five wards are very widely scattered, extending from Gompadara situated at a very high altitude to Tharpu (a valley). For communication, people of this place avail private jeep service on regular basis and bus service by the State Government (Jorethang to Sombaria service).

The lifestyle of the people here is very simple and they mainly depend on agriculture which is their main source of livelihood. Besides agriculture, some people are also engaged in business or service sector. Though majority of the villagers follow Hindu religion, some people follow Christianity and a few follow Buddhism. Nepali and Subba are the two languages mainly spoken at Timburbong village. The village has two post offices, one library 'Sudarshan Pariwar' which was established in 2007 by the villagers themselves. The library is full of only Hindu religious books. There are 4 ration shops, 4 tea stalls including two school canteens, 8 small village clubs, 4 tailor shops, 3 I.C.D.S. centres, 1 Rural Marketing centre, 1 milk production centre, 2 Private husking and oil mills, 1 D.H.H. office (Directorate of Handloom and Handicraft), 1 monastery or 'gompa', 1 church, 3 temples among which 2 are private and one was established with the help of government fund. There are two government secondary schools which were established in 1947 and 1951, one lower primary school and 3 private schools in this region. After completion of class X, students join either Bariakhop Senior Secondary School or Soreng Senior Secondary School or Sombaria Senior Secondary School.

Hundred per cent households of this village enjoy electrification facility. For water supply there is P.H.E. or R.D.D. connection. Most of the houses are 'kutcha' made of mud, cement and a structure made of bamboo called 'igra'.

According to the Census 2001 survey, total households of this village are 582 and total population is 2928 including ethnic and non-ethnic communities, service holders, businessmen and voters.

There is no weekly market or a permanent market in this village. People of this place are dependent upon Soreng market for marketing purposes.

ii) Burikhop or Bariakhop *Busty*

It is a remote village in the West district of Sikkim. The village is under Soreng police station of Soreng sub-division of West district of Sikkim. It belongs to 45 gram panchayat unit. The village is situated at about 10 kilometres from Soreng sub-division. People of this place used to worship goddess of jungle 'Bon Bureni'. Thus they started calling the place as 'Burikhop'. 'Khop' means an interior place. Later on, the political leaders announced the name of this place as 'Bariakhop'. Total area of this village is 780.198 hectare including 5.6200 hectare 'pani khet', 406.7240 hectare 'sukha bari', 146.5200 hectare barren land, 87.0000 hectare cardamom land, .6060 hectare 'suntalabari' and 133.7280 hectare government land. (Khatian No. 1829, Land Revenue Department, Soreng).

Though it is a very remote place, there is one government senior secondary school which was established in 1949 and upgraded from secondary to senior secondary in the year 2002. The village is connected with Soreng (Sub-Division of West district) and Sombaria (a small town, 9 kilometres away from Bariakhop) by a metal road on which there is limited private jeep services on regular basis. Along with that, people of this place avail the government bus service (S.N.T.) facility from Jorethang to Sombaria on regular basis. But during rainy season people can not enjoy this facility as the road condition becomes poor due to land-slides.

The total number of households in this area is 245 and the total population is 1255 (State socio-economic census 2005, provisional) including ethnic communities, some businessmen, few service holders from other states and all voters of this place. From the year 2005 onwards, every Thursday, a small local market called 'haat' has been organised by the local people with the help of political leaders. For the rest of the week days, people are dependent on nearest Soreng, market as they call 'Soreng Bazar' for shopping purposes.

People of this village are very simple by nature. Their main source of income is agriculture. There are a large number of owner cultivators, few non-cultivating owners, very few share croppers, agricultural and non-agricultural labourers, some

businessmen and a good number of government servants reside in this place peacefully.

The village is divided into five different wards. They are:

- a) Upper Bariakhop
- b) Bich Gaon
- c) Lower Bariakhop
- d) Rengyang Bariakhop
- e) Rengyang Ghattay

There are 6 ration shops, 4 tea stalls, 1 'Gempa' or 'Gompa' (Monastery), 2 private schools, 3 clubs. Tailor shops are available only on 'haat' day. There is no community temple but 5 temples are there which are built on personal interest. Only three families are converted into Christianity and they assemble in one place for their prayer and religious rituals. There is one V.L.W. centre, milk production centre, M.P.C.S. horticulture farm. There are two I.C.D.S. centres and the village also possesses a post office and a public health centre.

Most of the dwellings of this place are '*kutch*a' made of bamboo, woven structure locally called as '*igra*' and mud. The high altitude of this place is suitable for cardamom cultivation. Besides cardamom, potato, peas, cabbage are some major produce of this area. There is one natural source of water or spring. For drinking water R.D.D. connection is present in every household and hundred percent households enjoy electrification facilities. Though most of the villagers are poor agriculturist and a large section of the people are illiterate but they all send their children to government schools to study. Before the upgradation of the senior secondary school, the children of Bariakhop used to go to Soreng Senior Secondary School for further studies.

This village is composed of mainly ethnic groups and very few non-ethnic groups of people are here. . Bariakhop is inherited mainly by Nepali people among them , Gurung caste is numerous in population. Among the ethnic communities, Nepalese including various caste groups and tribes namely Gurung, Sherpa, Chhetri, Rai, Tamang, Dahal are peacefully co-existing here. The village is not inhabited by Bhutia and Lepcha ethnic communities. Religion-wise Buddhism is the dominant

religion. Besides, there are three Christian families and a few Hindu religious groups. Previously Gurung caste of Nepalese community used to practice Hinduism but later on they converted to Buddhism.

Mainly Nepali speaking people are here at Bariakhop. Though caste and tribe-wise people have their own mother tongue but generally people prefer to use Nepali language to communicate with each other in this village.

5.2 Physical and Infrastructural Characteristics of the Towns Under Study:

i) Geyzing or Gyalshing Town:

It is the district head quarter of West district. The town area is very small. According to the data available at Land Revenue Department, the total area of Geyzing bazaar is 3.504 hectare which includes plot-wise 2.5600 hectare, .6040 hectare, .2200 hectare and .120 hectare dry field only.

Pelling, one of the famous tourist spot of West Sikkim is only 1 kilometre away from Geyzing town. From Gazing, one can avail government bus service to Siliguri, Gangtok and Jorethang on regular basis. Apart from this, private jeep services are also available. Plainsmen from different regions of India mainly from Bihar, U.P. Rajasthan etc. came to this place and settled here from a long time ago mainly for trade and business purposes. Among the ethnic communities Nepali and Bhutia people inhabit the town area where Nepalese are numerously dominant group. According to Census 2001, the total population of Geyzing Bazar was 828 and total households were 161. Majority of the ethnic people are service holders or businessmen and few of them are owner cultivators and non-agricultural labourers.

There is one Central Bank of India, one State Bank of Sikkim, one private bank called 'Siddhi', one mosque, one district hospital, one community centre including a community library, booking counter of Sikkim Nationalised Transport, super market, 'haatghar' i.e. fixed vegetable market, private taxi stand and police station. Every Sunday people assemble here for weekly 'haat'. Within the 'bazaar' i.e. town area there is no government school but at a very short distance (1 kilometre approximately) there is Government Senior Secondary School, Kyongsha where up to class V both boys and girls study. From class V to XII the school is exclusively for girls. Besides

that, one Sanskrit Mahavidyalaya i.e.Sanskrit college is also situated near the girls' school. From 2008 one degree college (for humanities stream only) was supposed to be start here. Within 2 kilometres there is one missionary school known as Saint Mary's Senior Secondary School and within 10 kilometres from the town, there are various government and private schools.

As it is a district headquarter, various government offices are scattered here and there.The headquarter is located at Tikjuk which is 7 kilometres (approximately) from the bazaar area and which is situated on the way to Pelling. Some of the departmental offices like Power, Zilla Panchayat,D.E.S.M.E. are on the way to Kyongsha school.

People of this place speak Nepali and Bhutia. Nepali community includes various tribal and caste groups viz. Chhettri, Pradhan, Subba, Gurung,Rai, Baraily, Mukhia, Biswakarma, Kotwal, Darjee etc. So far the religion is concerned; this place is inhabited mainly by Hindus, quite a large number of Buddhists and very few Christians can be found in Geyzing town.

ii) **Nayabazar Town :**

It is one of the two notified town areas of West district of Sikkim. Area- wise and population- wise Nayabazar is very small. It has close proximity to Jorethang town of South Sikkim. Though it is a notified town area by the Department of Urban Development and Housing Development (U.D.H.D.), it is governed both by the village panchayat as well as by the U.D.H.D. Department as till now, there is no municipality or corporation. It falls under the Zoom Gram Panchayat Unit.

The town is under Nayabazar police station. Two petrol pumps are situated here. Before the Jorethang area expanded, it was a flourishing town where once in a week, people used to come to the weekly market (haat) to purchase different items and to sell their vegetables and goods. But recently Jorethang became the centre of transaction and Nayabazar lost its previous popularity. One small market is there but people of different places prefer to go to 'Jorethang Bazar' for shopping purposes. Every Sunday,along with Jorethang 'haat', Nayabazar also organises (unofficially) a small 'haat' where the vendors come and sell different products like ginger, orange, toys, utensils etc. The businessmen of the Nayabazar display their items and products in front of their shops.

On one side of the town area there is a slaughter house. The town is connected to Jorethang town through a bridge called 'Akar Bridge' over Rangit river. The town is connected with Geyzing (headquarter of West district) and Soreng sub-division by roadways. There is one post office, one bank i.e. Central Bank of India, and D.H.H. centre (Directorate of Handloom and Handicraft). The town has only one Government Junior High School where children can study up to class VIII. After that they can join the nearby senior secondary school which is situated at Jorethang in South Sikkim or they can study upto class X at Zoom secondary school which is about 5 kilometres from the town.

According to the 'Khatian' number 363 available at Land Revenue Department, total area of Nayabazar town is 12.4990 hector which includes 2.7930 hectare dry field, 4.1680 hectare cultivated land and 5.5380 hectare non-cultivated land. Total households of this town are only 209 and total population is 996 including all ethnic and non-ethnic groups (Census 2001, provisional).

People belonging to different castes and communities inhabit this place. Among them, Bihari and Marwari are numerously dominant. Among the ethnic communities, Nepalese are dominant in number and very few Bhutia people inhabit this place. Biharis, Marwaris and Bengalis are mainly engage in business and a few are service holders. Majority of the workforce of ethnic groups are engaged as either non-agricultural labourers or job holders in government as well as private sectors.

During the survey it was noticed that there is a vast economic disparity between the rich and the poor. The poor who work mainly as coolies (locally called as 'namley'), hawker etc. came from Nepal long ago in search of jobs and settled here as slum-dwellers on rental basis. They have voting right and they are counted as local people. They do not possess any landed property. The service holders and big businessmen have *pucca* houses.

Multi linguistic groups are also present here but generally people speak Nepali language to communicate with each other. Hinduism is the dominant religion though some follow Buddhism and a very few follow Christianity .

5.3 Demographic Characteristics of the Villages and Towns Under Study:

The demographic characteristics of Sikkimese population in our study areas are presented in Table 5.1. The demographic features of the study areas of West

Sikkim have been presented in the heads like population structure, family type, family size, economic status, occupations of the household, land ownership, yearly income, marital status, age at marriage, types of marriage, forms of marriage, literacy and educational status of the people.

Table: 5.3.1: Demographic Characteristics of the Villages and Towns under Study

Sl No.	Demographic Characteristics	Villages			Towns			Total Villages & Towns
		Timurbong No. %	Bariakhop No. %	Total No. %	Geyzing No. %	Naya bazaar No. %	Total No. %	No. %
1.	Population Structure							
	a) Total Population (Ethnic community)	1430 57.71	1048 42.29	2478 79.07	367 55.95	289 44.05	656 20.93	3134 100
	b) Total male population	682 47.69	544 51.91	1226 49.48	188 51.23	150 51.90	338 51.52	1564 49.90
	c) Total female population.	748 52.31	504 48.09	1252 50.52	179 48.77	139 48.10	318 48.48	1570 50.10
2.	The family:							
	a) Total no. of Households	266 55.42	214 44.58	480 75.59	92 59.35	63 48.65	155 24.41	635 100
	b) Family type:							
	Incomplete	21 7.89	27 12.62	48 10	8 8.70	7 11.11	15 9.68	63 9.92
	Nuclear	168 63.16	137 64.02	305 63.54	71 77.17	42 66.67	113 72.90	418 65.83
	Extended / Joint	72 27.07	40 18.69	112 23.33	12 13.04	14 22.22	26 16.77	138 21.73
	Single	5 1.88	10 4.67	15 3.13	1 1.09	-	1 0.65	16 2.52

Sl No.	Demographic Characteristics	Villages			Towns			Total Villages & Towns No. %
		Timburbong	Bariakhop	Total	Geyzing	Naya bazaar	Total	
		No. %	No. %	No. %	No. %	No. %	No. %	
	C) Family Size:							
	Consist of 1-3 members	44 16.54	62 28.97	106 22.08	35 38.04	18 28.57	53 34.19	159 25.04
	4-5 members	116 43.61	78 36.45	194 40.42	50 54.35	32 50.79	82 52.90	276 43.46
	6-9 members	93 34.96	63 29.44	156 32.5	7 7.61	13 20.63	20 12.90	176 27.72
	10-12 members	11 4.14	10 4.67	21 4.38	-	-	-	21 3.31
	13 & above	2 0.75	1 0.47	3 0.63	-	-	-	3 0.47
	Average size of family	5.38	4.90	5.16	3.99	4.59	4.23	4.94
3.	Economic Status							
	a) Total earner	367 25.66	269 25.67	636 25.67	135 36.78	80 27.68	215 32.77	851 27.15
	i) Total male earner	313 45.89	228 41.91	541 44.13	94 50	65 43.33	159 47.04	700 44.76
	ii) Total Female Earner	54 7.22	41 8.13	95 7.59	41 22.91	15 10.79	56 17.61	151 9.62

Sl No.	Demographic Characteristics	Villages			Towns			Total Villages & Towns No. %
		Timburbong No. %	Bariakhop No. %	Total No. %	Geyzing No. %	Naya bazaar No. %	Total No. %	
	b) Total Dependents	1063 74.34	779 74.33	1842 74.33	232 63.22	209 72.32	441 67.23	2283 72.85
	i) Total male	398 58.36	322 59.19	720 58.73	98 52.13	86 57.33	184 54.44	904 57.80
	ii) Total female	665 88.90	457 90.67	1122 89.62	134 74.86	123 88.49	257 80.82	1379 87.83
4.	Occupations of the Household							
	a) Owner cultivator	157 59.02	149 67.76	302 62.92	8 8.70	3 4.76	11 7.10	313 49.29
	b) Share-cropper	6 2.26	3 1.40	9 1.88	-	-	-	9 1.42
	c) Non-cultivating owner	8 3.01	8 3.74	16 3.33	-	-	-	16 2.52
	d) Agricultural Labourers	15 5.64	2 0.93	17 3.54	-	-	-	17 2.68
	e) Non-agricultural labours	5 1.88	1 0.47	6 1.25	1 1.09	22 34.92	23 14.84	29 4.57
	f) Business	16 6.02	19 8.88	35 7.29	41 44.57	16 25.40	57 36.77	92 14.49
	g) Govt. Service/White Collar	59 22.18	36 16.82	95 19.79	42 45.65	22 34.92	64 41.29	159 25.04
5.	Land Ownership							
	a) Marginal (upto 2.50 acres)	204 76.69	177 82.71	381 79.38	46 50	19 30.16	65 41.94	446 70.24
	b) Small (2.51 lares - 5.00 acres)	13 4.89	25 11.68	38 7.92	13 14.13	6 9.52	19 12.26	57 8.98
	c) Medium (5.01 acres - 10.00 acres)	8 3.01	7 3.27	15 3.13	5 5.43	-	5 3.23	20 3.15
	d) Large (above 10.01 acres)	2 0.75	3 1.40	5 1.04	3 3.26	-	3 1.94	8 1.26
	e) Landless households	39 14.66	2 0.93	41 8.54	25 27.17	38 60.32	63 40.65	104 16.38

Sl No.	Demographic Characteristics	Villages			Towns			Total Villages & Towns
		Timurbong	Bariakhop	Total	Geyzing	Nayabazaar	Total	
		No. %	No. %	No. %	No. %	No. %	No. %	No. %
6.	Yearly Income							
	a) Income upto Rs. 6,000	37 13.91	23 10.75	60 12.5	-	5 7.94	5 3.23	65 10.24
	b) Income from Rs. 6,001 - 12,000	76 28.57	72 33.64	148 30.83	8 8.70	18 28.57	26 16.77	174 27.40
	c) Income from Rs. 12,001 - 18,000	32 12.03	28 13.08	60 12.5	-	3 4.76	3 1.94	63 9.92
	d) Income from Rs. 18,001-25,000	10 3.76	29 13.55	39 8.13	8 8.70	3 4.76	11 7.10	50 7.87
	e) Income from Rs. 25,001-35,000	15 5.64	8 3.74	23 4.79	2 2.17	4 6.35	6 3.87	29 4.57
	f) Income from Rs. 35,001-50,000	22 8.27	14 6.54	36 7.5	8 8.70	10 15.87	18 11.61	54 8.50
	g) Income above Rs. 50,000	74 27.82	40 18.69	114 23.75	66 71.74	20 31.75	86 55.48	200 31.50
7.	Marital Status							
	a) Total married	615 43.01	426 40.65	1041 42.01	179 48.77	120 41.52	299 45.58	1340 42.76
	i) Married male	306 44.87	210 38.60	516 42.09	88 46.81	60 40	148 43.79	664 42.46
	ii) Married female	309 41.31	216 42.86	525 41.93	91 50.84	60 43.17	151 47.48	676 43.06
	b) Total unmarried	760 53.15	571 54.48	1331 53.71	175 47.68	151 52.25	326 49.70	1657 52.87
	i) Unmarried male	375 54.99	318 58.46	693 56.53	99 52.66	90 60	189 55.92	882 56.39
	ii) Unmarried female	385 51.47	253 50.20	638 50.96	76 42.46	61 43.88	137 43.08	775 49.36
	c) Widower	12 0.84	21 2.00	33 1.33	4 1.09	4 1.38	8 1.22	41 1.31
	d) Widow	34 2.38	22 2.10	56 2.26	9 2.45	11 3.81	20 3.05	76 2.43
	e) Divorce / Separated	9 0.63	8 0.76	17 0.69	-	3 1.04	3 0.46	20 0.64

Sl No.	Demographic Characteristics	Villages			Towns			Total Villages & Towns No. %
		Timburbong No. %	Bariakhop No. %	Total No. %	Geyzing No. %	Naya bazaar No. %	Total No. %	
8.	Age at Marriage							
	a) Mean age of Male	20	22	21	25	23	24	23
	b) Mean age of female	18	20	19	22	18	20	22.5
	c) Age between 9-14 years (Total male and females)	6 0.98	18 4.23	24 2.31	1 0.56	3 2.5	4 1.34	28 2.09
	d) Age between 15-18 years	147 23.90	88 20.66	235 22.57	22 12.29	36 30	58 19.40	293 21.87
	e) Age between 19-24 years	274 44.55	219 51.41	493 47.36	86 48.04	53 44.17	139 46.49	632 47.16
	f) Age between 25-30 years	128 20.81	88 20.66	216 20.75	66 36.87	24 20	90 30.10	306 22.84
	g) Age 31 & above	60 9.76	13 3.05	73 7.01	4 2.23	4 3.33	8 2.68	81 6.04
9.	Types of marriage							
	a) Monogamy	612 99.51	420 98.59	1032 99.14	176 98.32	120 100	296 99.00	1328 99.10
	b) Polygamy	3 0.49	6 1.41	09 0.86	3 1.68	-	3 1.00	12 0.90
10.	Forms of marriage							
	a) By Negotiation	243 39.51	94 22.07	337 32.37	68 37.99	42 35	110 36.79	447 33.36
	b) By love	372 60.49	332 77.93	704 67.63	111 62.01	78 65	189 63.21	893 66.64
11.	Literacy and Education							
	a) Total illiterate	335 23.43	327 31.20	662 26.72	31 8.45	65 22.49	96 14.63	758 24.19
	i) illiterate Male	110 16.13	131 24.08	241 19.66	8 4.26	22 14.67	30 8.88	271 17.33
	ii) illiterate female	225 30.08	196 38.89	421 33.63	23 12.85	43 30.94	66 20.75	487 31.02
	b) Total Literate	1095 76.57	721 68.80	1816 73.28	336 91.55	224 77.51	560 85.37	2376 75.81

Sl No.	Demographic Characteristics	Villages			Towns			Total Villages & Towns No. %
		Timburbong No. %	Bariakhop No. %	Total No. %	Geyzing No. %	Naya bazaar No. %	Total No. %	
	i) Literate Male	572	413	985	180	128	308	1293
		83.87	75.92	80.34	95.74	85.33	91.12	82.67
	ii) Literate Female	523	308	831	156	96	212	1083
		69.92	61.11	66.37	87.15	69.06	79.25	68.98
	c) Literacy Standards:							
	i) Can Read and Write only	34	47	81	13	17	30	111
		3.11	6.52	4.46	3.87	7.59	5.36	4.67
				3.27			4.57	3.54
	a) Male	5	29	34	5	5	10	44
		0.87	7.02	41.98	2.78	3.91	33.33	39.64
				2.77			2.96	2.81
	b) Female	29	18	47	8	5	20	67
		5.54	5.84	58.02	5.13	12.5	66.67	60.36
				3.75			6.29	4.27
	ii) Total Primary Standard	435	308	743	58	94	152	895
		39.73	42.72	40.91	17.26	41.96	27.14	37.69
				29.98			23.17	28.56
	a) Male	248	191	439	29	58	87	526
		43.36	46.25	59.08	16.11	45.31	57.24	58.77
				35.81			25.74	33.63
	b) Female	187	117	304	29	36	65	369
		35.76	37.99	40.92	18.59	37.5	42.76	41.23
				24.28			20.44	23.50
	iii) Total Secondary Standard	480	275	755	158	92	250	1005
		43.84	38.14	41.57	47.02	41.07	44.64	42.30
				30.47			38.11	32.07
	a) Male	228	138	366	84	52	136	502
		39.86	33.41	48.48	46.67	40.63	54.4	49.95
				29.85			40.24	32.10
	b) Female	252	137	389	74	40	114	503
		48.18	44.48	51.52	47.44	41.67	45.6	50.05
				31.07			35.85	32.04
	iv) Total Sr. Sec. Standard	96	64	160	67	17	84	244
		8.77	8.88	8.81	19.94	7.59	15	10.27
				6.46			12.80	7.79

Sl No.	Demographic Characteristics	Villages			Towns			Total Villages & Towns No. %
		Timburbong No. %	Bariakhop No. %	Total No. %	Geyzing No. %	Naya bazaar No. %	Total No. %	
	a) Male	56 9.79	41 9.93	97 60.63 7.91	37 20.56	10 7.81	47 55.95 13.91	144 59.02 9.21
	b) Female	40 7.65	23 7.47	63 39.38 5.03	30 19.23	07 7.29	37 44.05 11.64	100 40.98 6.37
	v) Total Graduate/P.G. Standard	50 4.57	27 3.74	77 4.24 3.11	40 11.90	04 1.79	44 7.86 6.71	121 5.09 3.86
	a) Male	35 6.12	14 3.39	49 63.64 4.00	25 13.89	03 2.34	28 63.64 8.28	77 63.64 4.92
	b) Female	15 2.87	13 4.22	28 36.36 2.24	15 9.62	01 1.04	16 36.36 5.03	44 36.36 2.80
12.	Students							
	a) Total Children of School going age:	533	386	919	130	107	237	1156
	i) Boys	264	212	476	72	63	135	611
	ii) Girls	269	174	443	58	44	102	545
	b) Total Continuing Students	511 95.87	336 87.05	847 92.17	123 94.62	102 95.33	225 94.94	1072 92.73
	i) Boys	247 93.56	186 87.74	433 90.97	68 94.44	59 93.65	127 99.07	560 91.65
	ii) Girls	264 98.14	150 86.21	414 93.45	55 94.83	43 97.73	98 96.08	512 93.94
13.	Distribution of the students According to classes:							
	i) Total upto Class III	146 27.39	123 31.87	269 31.76 29.27	26 20	35 32.71	61 27.11 25.74	330 30.78 28.55
	a) Boys	73 27.65	72 33.96	145 33.49 30.46	13 18.06	29 46.03	42 33.07 31.11	187 33.39 30.61
	b) Girls	73 27.14	51 29.31	124 29.95 28.00	13 22.41	6 13.64	19 19.39 18.63	143 27.93 26.24

S No.	Demographic Characteristics	Villages			Towns			Total Villages & Towns No. %
		Timburbong No. %	Bariakhop No. %	Total No. %	Geyzing No. %	Naya bazaar No. %	Total No. %	
	ii) Total upto class IV & V	97 18.20	79 20.47	176 20.78	10 7.69	23 21.50	33 14.67	209 19.50
	a) Boys	52 19.70	46 21.70	98 22.63	7 9.72	7 11.11	14 11.02	112 20
	b) Girls	45 16.73	33 18.97	78 18.84	3 5.17	16 36.36	19 19.39	97 18.33
	iii) Total of class VI to VIII	122 22.89	78 20.21	200 23.61	22 16.92	22 20.56	44 19.56	244 22.76
	a) Boys	44 16.67	41 19.34	85 19.63	10 13.89	10 15.87	20 15.75	105 18.75
	b) Girls	78 29.00	37 21.26	115 27.78	12 20.69	12 27.27	24 24.49	139 27.15
	iv) Total of Class IX & X	76 14.26	23 5.96	99 11.69	18 13.85	10 9.35	28 12.44	127 11.85
	a) Boys	42 15.91	10 4.72	52 12.01	11 15.28	5 7.94	16 12.60	68 12.14
	b) Girls	34 12.64	13 7.47	47 11.35	7 12.07	5 11.36	12 12.24	59 11.52
	v) Total of class XI & XII	40 7.50	21 5.44	61 7.20	26 20	7 6.54	33 14.67	94 8.77
	a) Boys	18 6.82	11 5.19	29 6.70	16 22.22	5 7.94	21 16.54	50 8.93
	b) Girls	22 8.18	10 5.75	32 7.73	10 17.24	2 4.55	12 12.24	44 8.59
	v) Total of Graduate/P.G.	30 5.63	12 3.11	42 4.96	21 16.15	5 4.67	26 11.56	68 6.34
				4.57			10.97	5.88

Sl No.	Demographic Characteristics	Villages			Towns			Total Villages & Towns No. %
		Timurbong	Bariakhop	Total	Geyzing	Naya bazaar	Total	
		No. %	No. %	No. %	No. %	No. %	No. %	
	a) Boys	18 6.82	6 2.83	24 5.54 5.04	11 15.28	3 4.76	14 11.02 10.37	38 6.79 6.22
	b) Girls	12 4.46	6 3.45	18 4.35 4.06	10 17.24	2 4.55	12 12.24 11.76	30 5.86 5.50
14.	Ethnic Groups: (Number of households)							
	A. Nepali	266 55.42	214 44.58	480 78.30	72 54.14	61 45.86	133 21.70	613 96.54
	a) Sharma	100 15.04	100 0.47	100 8.54	100 2.78	96.83 1.64	85.81 2.26	44 7.18
	b) Chhetri	46 17.29	32 14.95	78 16.25	23 31.94	18 29.51	41 30.83	119 19.41
	c) Pradhan	30 11.28	01 0.47	31 6.46	11 15.28	01 1.64	12 9.02	43 7.01
	d) Gurung	-	108 50.47	108 22.5	08 11.11	02 3.28	10 7.52	118 19.25
	e) Rai	08 3.01	22 10.28	30 6.25	08 11.11	19 31.15	27 20.30	57 9.30
	f) Subba	121 45.49	-	121 25.21	05 6.94	06 9.84	11 8.27	132 21.53
	g) Others	21 7.89	50 23.36	71 14.79	15 20.83	14 22.95	29 21.80	100 16.31
	B. Bhutia	-	-	-	20 90.91 21.74	02 9.10 3.17	22 100 14.19	22 3.46
15.	Religious Groups: (Number of households)							
	a) Hindu	255 83.08	52 16.94	307 75.43	61 61.00	39 39	100 24.57	407 64.09
	b) Bhuddist	3 1.85	159 98.15	162 78.64	29 65.91	15 34.10	44 21.36	206 32.44
	c) Christian	8 72.73	3 27.27	11 50.00	2 18.18	9 81.82	11 50.00	22 3.46

5.4 Demographic Analysis of the Villages and Towns Under Study

Villages Studied:

i) Timburbong Busty:

At Timburbong, total 266 households were chosen which cover 1430 population among whom 682 (47.69%) are males and 748 (52.31%) are females. Only Nepali ethnic community has been found here, majority of them (255 families i.e. 83.06 per cent) practice Hinduism, 8 families practice Christianity and 3 families practice Buddhism. Among the Nepalese, Subba tribe (45.49%) is numerically dominant. Different types of families are there, of which nuclear type of families (63.16%) are more. The average size of a household is 5.38 i.e. approximately 5 persons reside in each household. Among the total population, 367 (25.66%) are earners and 1063 (74.34%) are dependent people. Out of total female population, only 7.22 per cent are earners. Occupation of majority of the households is cultivation (59.02%) and they are owner cultivator. 76.69 per cent of total households possess landed property upto 2.50 acres. There are 39 (14.66%) families which do not possess cultivable land. Majority (28.57%) of the households belong to the income group of Rs 6,001 to Rs. 12,000 per year whereas 27.82 per cent earn above Rs. 50,000 per year. There are 615 (43.01%) married people. Among the total male population, 306 (44.87%) are married males and among the total female population, 309 (41.31%) are married females. There are 760 (53.15%) unmarried people, 12 (0.84%) widower, 34 (2.38%) widow and 9 (0.63%) divorce or separated person. Mean age at marriage for the males is 20 years and for the females it is 18 years. Only 0.98 per cent got married at a very early age, between 9 to 14 years. 612 (99.51%) cases of monogamous type of marriage and only 3 (0.49%) polygamous type of marriage have been found here. Marriage by love is the popular form of marriage which is followed by 60.49 per cent people. There are 335 (23.43%) illiterate persons, 1095 (76.57%) literate persons. Among the total male population, 572 (83.87%) are literate males and among the total female population, 523 (69.92%) are literate females. Among the literates, 34 (3.11%) have no formal education; but they can read and write, 435 (39.73%) have education upto primary level, 480 (43.84%) have upto secondary level, 96 (8.77%) have upto senior secondary level and 50 (4.57%) have upto graduate or post-graduate level. Total children of

school going age is 533, of which 511(95.87%) are continuing their studies at different levels.

ii) Burikhop or Bariakhop Busty:

From Bariakhop village area altogether 214 households of ethnic group people have been studied. The total number of households consists 1048 population among which 544 (51.91%) are males and 504 (48.09%) are females. Among the 214 households 27(12.62%) are incomplete families without any couple, 137(64.02%) are nuclear families, 40 (18.69%)are extended or joint type of family and 10 (4.67%)households are there with a single family member. The average size of a household is 4.90 i.e. approximately 5 persons reside in each household.Among the total population covered, 269(25.67%) are earners and 779 (74.33%) are dependent people. Among the total female population, only 8.13 per cent are earners. Majority of the households (66.76%) are engaged in agricultural works and they have their own cultivable land. 82.71 per cent of total households possess landed property upto 2.50 acres, only two landless households have been found during field study. This area is economically very poor. Only 18.69 per cent households earn more than Rs. 50,000 per year, majority (33.64%) have yearly income between Rs. 6,000 to Rs. 12,000. There are 426 (40.65%)married people.Among the total male population,210 (38.60%)are married males and among the total female population,216(42.86%)are married females.There are 571 (54.48%)unmarried people, 21 (2.00%)widower, 22(2.10%) widow and 8 (0.76%)divorcee or separated persons. Mean age at marriage of the females is 20 years where as it is 22 years for males. 4.23 per cent got married between 9-14 years of age. There are 420 (98.59%)cases of monogamous marriages and 6 (1.41%)cases of polygamous marriages have been found. Love marriage is the most popular form(77.93%)of marriage in this area.Out of 1048 population,327(31.20%) are illiterates and 721(68.80%) are literates.Among the total male population, 75.92 per cent are literate males and among the total female population,61.11 per cent are literate females. Among the literates,47 (6.52%)have no formal education; but they can read and write, 308 (42.72%)have upto primary level education, 275(38.14%)have upto secondary level, 64 (8.88%)have upto senior secondary level and 27 (3.74%)have upto graduate or post-graduate level. There are total 386 school going age children, of whom, 336 (87.05%)are continuing their

studies at different levels. Among the ethnic communities, only Nepalese reside here. Among them, Gurung caste (50.47%) is dominant. Nepalese of this place follow different religions. There are 159 Buddhist families, 52 Hindu families and only 3 Christian families.

Towns Studied:

i) Gyalshing or Geyzing Town

Total 92 households of ethnic people which constitute 367 population among which 188 (51.23%) are males and 179 (48.77%) are females are covered from this area under the present research work. Majority of the households (77.17%) are of nuclear types and the average size of a household is 3.99 i.e. approximately 4 persons reside in each household. Among the total population, 135 (36.78%) are earning members and only 22.91 per cent of the total female population are earning members. There are 232 (63.22%) dependents at Geyzing town. Occupation of majority of the households is government service or any other white collar jobs (45.65%). 50 per cent of the total households have landed property upto 2.50 acres while 27.17 per cent do not possess cultivable land. Out of 92 households, 66 (71.74%) households have yearly income above Rs. 50,000. Thus it is clear that economic condition of majority of the population is sound. There are 179 (48.77%) married people. Among the total male population, 88 (46.81%) are married males and among the total female population, 91 (50.84%) are married females. There are 175 (47.68%) unmarried people, 4 (1.09%) widower and 9 (2.45%) widows. Mean age at marriage of males is 25 years whereas it is 20 years for females. Only 0.56 per cent got married at a very early age, between 9 to 14 years. Monogamy is prevalent (98.32%) but 3 (1.68%) cases of polygamy have been found. Marriage by love is the more popular form of marriage and 62.01 per cent followed that form. There are 31 (8.45%) illiterate people and 336 (91.55%) literate people. Among the total male population, 180 (95.74%) are literate males and among the total female population, 156 (87.15%) are literate females. Among the literates, 13 (3.87%) have no formal education; but they can read and write, 58 (17.26%) have upto primary education, 158 (47.02%) have upto secondary education, 67 (19.94%) have senior secondary education and 40 (11.90%) have upto graduate or post-graduate level education. There are 130 school going age children, of which 123 (94.62%) are studying at various levels. At Geyzing, there are 72 (78.26%)

Nepali and 20(21.74%) Bhutia households who practice different religions.61 households practice Hinduism, 29 practice Buddhism and only 2 families belong to Christianity.

ii) **Nayabazar Town**

Total 63 households of only ethnic groups were selected for field study which constitute 289 population of which 150(51.90%) are males and 139(48.10%) are females.Majority of the families are (66.67%) of nuclear type.The average size of a household is 4.59.Among the total population,80 (27.68%) are earners and 209 (72.32%)are dependents.Out of total female population 10.79 per cent are earning members.Majority of the working force are engaged either in government jobs or white collar occupations or as non-agricultural labourers.60.32 per cent of total households do not have cultivable land.Only 31.75 per cent of total households have yearly income above Rs.50,000.There are 120 (41.52%)married people.Among the total male population, 60 (40%)are married males and among the total female population, 60(43.17%)are married females.There are 151(52.25%)unmarried people,4 (1.38%)widower,11(3.81%)widows and 3(1.04%) divorcee or separated people.Mean age at marriage of males is 23 years whereas it is 18 years for females.2.5 per cent married people got married at a very early age,between 9 to 14 years.Only monogamous type of marriage has been found here,of which 65 per cent are marriage by love.There are 65 illiterate people and 224 literate people.Among the total male population,128(85.33%)are literate males and among the total female population,96 (69.06%) are literate females.Among the literates,17 (7.59%)have no formal education;but they can read and write,94 (41.96%)have upto primary level,92(41.07%) have upto secondary level,17 (7.59%)have upto senior secondary level and only 4 (1.79%)have upto graduate or post graduate level education.Out of 107 school going age children,102 (95.33%)are continuing their studies at different levels.Among the the ethnic groups studied from this area, 61(96.83%) households are of Nepalese and 2(3.17%) households are of Bhutias,of which 39 households practice Hinduism,15 households practice Buddhism and 9 households practice Christianity.

5.5 Implementation of *Sarva Shiksha Abhiyan* in the Villages and Towns of West Sikkim

Villages Studied:

I. Timurbong Busty:

The various achievements of Sarva Shiksha Abhiyan of this village are as follows:

- a) School fencing at Timurbong Secondary School.
- b) Allotment of 10 computers at Tharpu Secondary School.
- c) Appoinment of one co-ordinator and one Graduate Teacher (Arts) at Timurbong secondary School.
- d) Appoinment of one school Mother at Timurbong Secondary School.
- e) Ground protection wall at Lower Primary School (Timurbong).
- f) Construction of Mid-Day Meal Kitchen at Lower Primary School (Timurbong).
- g) School fencing for Lower Primary School (Timurbong).
- h) Mid-Day Meal kitchen for Timurbong Secondary School.

II. Bariakhop Busty:

So far the implementation of the various schemes under S.S.A. in this place are as follows:

- a) Construction of Additional Room in the Senior Secondary School amounting Rs.50,000.
- b) Facility for Safe Drinking water amounting Rs.15,000.
- c) Sanction of Community Mobilization Fund of Rs.1,500.
- d) Rs.20,000 for school Fencing.
- e) For Research Evaluation and Monitoring, Rs.1,100 has been sanctioned.
- f) Rs.15,000 for toilet construction.

- g) Rs.12,000 sanctioned as School Grant to purchase stationery goods,maps,register,bulbs,photo copy etc.
- h) Rs.10,000 was sanctioned for Maintenance purposes mainly for the repair work of computers,broken doors,windows,white washing etc.
- i) As Teachers Grant,Rs.7000 has sanctioned for the procurement of educational books,newspapers etc.
- j) Rs.16,200 has been sanctioned as Free Text Book Grant.This grant is for the procurement of learning books,C.D.s,social science books for the students of VI,VII and VIII belonging to backward communities and from poor economic background.

Towns Studied:

I. Geyzing Bazar:

As per District Elementary Education Plan (2007-08) Sarva Shiksha Abhiyan,the following are the sanctioned work at the Senior Secondary School,Gazing:

- a) Establishment of Cluster Resource Centre (C.R.C.) and Block Resource Centre (B.R.C.) to co-ordinate and to establish network of academic resources for planners at every level to clarify Sarva Shiksha Abhiyan norms,explain financial and management procedures,discuss audit process,identify priority issues to evolve well focused plans.
- b) Appoinment of two Graduate Teachers (Arts) and one C.R.C.Coordinator.
- c) School boundary fencing,electrification,repair of furniture,construction of toilet at the Government Girls' Senior Secondary School,Kyonsha.

Nayabazar:

The achievements of Sarva Shiksha Abhiyan in this town area are as follows:

- a) Allotment of Mid-Day Meal Kitchen amounting Rs.50 thousand at Nayabazar J.H.S.

- b) Allotment of one computer, cyclostyle machine in the same school.
- c) Establishment of toilet and electrification at Nayabazar J.H.S.
- d) Appoinment of Primary Teacher at Sipsu Primary School which is the Feeder School of Nayabazar J.H.S., located 4 kilometres (approximately) from the town area.

5.5 Findings

Out of the four places under investigation, Gyalshing or Geyzing and Nayabazar are the two notified town areas of West district of Sikkim, while the remaining two places i.e. Bariakhop and Timburbong are located in rural areas. Among these, Bariakhop village is situated in the remote corner of West Sikkim. Unlike the other states of India, the size and population of the town areas of Sikkim are less than its rural or village areas. The total area of Geyzing is only 3.504 hectare and Nayabazar town is only 12.4990 hectare whereas the total area of Bariakhop village is 780.198 hectare and Timburbong village is 1085.832 hectare including forest areas.

Population-wise both the town areas are dominated by plainsmen like Bihari, Marwari and Rajasthani etc., who mainly came here for business and service purposes and then settled down permanently. Among the ethnic groups, people from different parts of Sikkim came and settled in the town areas. According to the census 2001, total households in Geyzing town were 161 and total population was 828 whereas total population of Nayabazar town was 996 and there were 209 households. In Nayabazar, the slum area is located within the town itself. Among the villages under study, Bariakhop has total 245 households with total 1255 population (State Socio-Economic Census 2005) and Timburbong village has 582 households with 2928 population. It is to be noted here that the households and population of the study areas include voters, businessmen, service holders and people from other parts of this State staying on rental basis in these areas. But for the investigation purpose, only those households and people were counted who are the actual residents of these places who possess domicile certificate and belong to any of the ethnic communities of Sikkim.

Geyzing is composed of both Nepali and Bhutia ethnic groups among which Nepalese are numerously dominant. Nepalese include various caste and tribes viz.

Chhetri, Pradhan, Subba, Sherpa, Thapa, Rai, Gurung, Baraily, Mukhia, Biswakarma, Kotwal, Darjee etc. Majority of the ethnic groups follow Hindu religion, followed by Buddhism and only a few practice Christianity.

Among the ethnic groups of Nayabazar, there are mainly Nepali castes and tribes such as Rai, Chhetri, Thapa, Subba, Darjee, Sherpa, Gurung, Pradhan, Biswakarma, Pariyar. Very few Bhutia people stay here. Hinduism is the dominant religion. Some Buddhists and a few Christians also live in this town area.

Bariakhop village is composed of mainly Nepali ethnic groups consisting of various castes and tribes such as Gurung, Sherpa, Chhetri, Rai, Tamang, Sharma, Pradhan. There is no Bhutia or Lepcha habitation here. In terms of numerical strength, Gurungs are dominant. So far the religious groups are concerned in Bariakhop village, Buddhist group is the dominant one, only 3 families have converted to Christianity and 52 Hindu families are there. Though the Gurung caste of Nepalese community previously practiced Hinduism, later on they converted to Buddhism.

Timurbong is inhabited by various castes and tribal groups of Nepalese ethnic communities. Among them, Subba tribe is numerically dominant. Others are Sharma, Pradhan, Chhetri, Shankar, Rai, Sarki, Mohora, Dhital, a few Sherpa and Tamangs etc. In terms of numerical strength, Hindu religious groups are dominant here. A few Christians and a very few Buddhists reside here.

Rural areas are governed by local self government i.e. village panchayat. Each village is divided into five wards. But the two notified town areas of West Sikkim i.e. Geyzing and Nayabazar are governed by U.D.H.D. as well as village panchayat.

The two villages have their respective agrarian background. Other than agriculture, some people are engaged in government jobs, business etc. But in town areas, due to the impact of urbanisation and industrialisation, people are mainly engaged in government service, business and non-agricultural labour force.

The average size of a household of village areas is 5.16 persons whereas the average size of a household of town areas is 4.23 persons. Thus, it is observed that in villages, the family size is little larger than that in the urban areas. People of all four study areas prefer to live in nuclear type of family.

In the urban areas, total number of earners is much higher than that of the rural areas. Especially, there is a vast difference between the rural and urban areas with regard to its total female earners which is obviously higher in urban areas.

In the villages, the mean age at which boys get married is lower than that of the towns. Whereas the mean age at which girls get married is same between rural and urban areas. Marriage by love is a more popular form of marriage both in rural and urban areas. The incidence of polygamous type of marriage was found to be negligible at the time of conducting this survey and comparatively such incidences were found to be more in Geyzing town, but in Nayabazar town incidence of this type of marriage was not noticed at all.

The educational status of the rural and urban areas of the West Sikkim reveal a hopeful and positive picture as both in rural and urban areas under study, the rate of literacy is superseding the rate of illiteracy and it is quite interesting that the literacy rate of one of the village areas i.e. Timburbong is slightly less than one of the urban areas under study i.e. Nayabazar. But in case of the standard of higher education, Geyzing town is quite ahead of the other study areas. The standard of higher level of education in the two villages and Nayabazar town is not promising.

In the rural areas, there are altogether 919 children of school going age, out of these children 847 (92.17%) are continuing their studies at different levels. Among the total school going age boys, 433 (90.97%) are continuing their studies and among the total school going age girls, 414 (93.45%) are continuing their studies. In the urban areas, out of 237 children of school going age, 225 (94.94%) are continuing their studies. Among the total school going age boys, 127 (94.07%) are continuing their studies and among the school going age girls, 98 (96.08%) are continuing their studies.

Chapter 6

State of Women's Education in Rural and Urban West Sikkim: Field Studies on Villages and Towns

- **State of Women's Education in the Villages under study**
- **State of Women's Education in the Towns under study**
- **State of Women's Education in Rural and Urban West Sikkim: A Comparison of Villages and Towns under study**
- **Findings**

CHAPTER – 6

STATE OF WOMEN'S EDUCATION IN RURAL AND URBAN WEST SIKKIM: FIELD STUDIES ON VILLAGES AND TOWNS

This chapter is based on empirical work conducted both in rural and urban areas of West Sikkim. The chapter is divided into three parts. First part deals with the state of women's education in rural West Sikkim, second part deals with the state of women's education in urban West Sikkim and the last part is a comparative study between the rural and urban areas under study regarding the state of women's education. To represent the rural areas, I have studied two villages viz. Timburbong *busty* and Bariakhop *busty* and to represent the urban areas, I have studied two town areas viz. Geyzing *bazaar* and Nayabazar.

6.1 State of Women's Education in the Villages under study

The empirical work reveals educational scenario especially the state of women's education in the two villages under study.

Literacy Status:

The literacy status of people of Timburbong *busty* and Bariakhop *busty* is presented in table 6.1.1.

Table 6.1.1: Distribution of the People in Villages under study according to their Literacy Status

Name of the Villages	Illiterate			Literate			Total No. (%)
	Male No. (%)	Female No. (%)	Total No. (%)	Male No. (%)	Female No. (%)	Total No. (%)	
Timburbong	110 (16.13)	225 (30.08)	335 (23.43)	572 (83.87)	523 (69.92)	1095 (76.57)	1430 (100)
Bariakhop	131 (24.08)	196 (38.89)	327 (31.20)	413 (75.92)	308 (61.11)	721 (68.80)	1048 (100)
Total	241 (19.66)	421 (33.63)	662 (26.72)	985 (80.34)	831 (66.37)	1816 (73.28)	2478 (100)

Note: Male 1226 (49.48%), Female 1252 (50.52%), Total 2478 (100.00%)

It is observed from table 6.1.1 that, in two villages altogether there are 1816 literate (73.28%) and 662 (26.72%) illiterate individuals. The sex wise literacy shows that, among males 241 (19.66%) are illiterate and 985 (80.34%) are literate. Whereas among the females only 831 (66.37%) are literate and 421 (33.63%) are illiterate. Among the two villages, Timurbong occupy the higher literacy position (76.57%) whereas Bariakhop occupy the lower position (68.80%) in this respect. Similarly, the higher female literacy position (69.92%) is occupied by Timurbong *busty* whereas Bariakhop *busty* occupy the lower position (61.11%) in this respect.

Literacy Standard:

The literacy standard of the villagers is presented in Table 6.1.2

Table 6.1.2: Literacy Standard of the Villagers under study

Particulars	Name of the Villages		Total No. (%)
	Timurbong No. (%)	Bariakhop No. (%)	
Literacy Standard			
Read and write Only Total	34 (3.11)	47 (6.52)	81 (4.46), (3.27)
Male	5 (0.87)	29 (7.02)	34 (41.98), (2.77)
Female	29 (5.54)	18 (5.84)	47 (58.02), (3.75)
Primary Total	435 (39.73)	308 (42.72)	743 (40.91), (29.98)
Male	248 (43.36)	191 (46.25)	439 (59.08), (35.81)
Female	187 (35.76)	117 (37.99)	304 (40.92), (24.28)
Secondary Total	480 (43.84)	275 (38.14)	755 (41.57), (30.47)
Male	228 (39.86)	138 (33.41)	366 (48.48), (29.85)
Female	252 (48.18)	137 (44.48)	389 (51.52), (31.07)
Senior Secondary Total	96 (8.77)	64 (8.88)	160 (8.81), (6.46)
Male	56 (9.79)	41 (9.93)	97 (60.63), (7.91)
Female	40 (7.65)	23 (7.47)	63 (39.38), (5.03)
Graduate/Post Graduate Total	50 (4.57)	27 (3.74)	77 (4.24), (3.11)
Male	35 (6.12)	14 (3.39)	49 (63.64), (4.00)
Female	15 (2.87)	13 (4.22)	28 (36.36), (2.24)

The above table shows that, among the literate persons of the two villages, majority (41.57%) have education upto secondary level. Out of total 1816 literate population, 81 (4.46%) can read and write only but they do not have any formal educational degree. 743 (40.91%) have education upto primary, 755 (41.57%) have upto secondary, 160 (8.81%) upto senior secondary and only 77 (4.24%) upto graduate or post graduate level. The table reveals that, the number of literate females is less than that of males in every level except at secondary level. At secondary level, there are 366 (48.48%) male literates compared to 389 (51.52%) female literates. The number of females who can read and write but without having any formal education is also more (47 i.e. 58.02%) than the males (34 i.e. 41.98%) in the villages. The literacy standard of higher level (in total) is disheartening in the villages.

Enrolment of the Village Children:

In the two villages there are a total of 847 (92.17%) continuing students out of 919 children of school going age. The following table presents the distribution of students pursuing their studies in various schools and various classes.

Table 6.1.3: Distribution of the Village Children of School Going Age and their Enrolment Pattern

Name of the villages	Total school going age children			Total continuing students		
	Boys No. (%)	Girls No. (%)	Total No. (%)	Boys No. (%)	Girls No. (%)	Total No. (%)
Timurbong	264 (49.53)	269 (50.47)	533 (100)	247 (93.56)	264 (98.14)	511 (95.87)
Bariakhop	212 (54.92)	174 (45.08)	386 (100)	186 (87.74)	150 (86.21)	336 (87.05)
Total	476 (51.80)	443 (48.20)	919 (100)	433 (90.97) (51.12)	414 (93.45) (48.88)	847 (92.17)

Note: Percentages are calculated as per total children of school going age.

Table 6.1.3 presents that, among the continuing students 433 (51.12%) are boys and 414 (48.88%) are girls. Of the remaining 72 (7.83%) non school going children, 43 are boys and 29 are girls.

Distribution of the Students in the Villages according to their Class:

In the two villages, there are a total of 847 (92.17%) continuing students who are pursuing their studies in various classes which Table 6.1.4 is showing.

Table 6.1.4: Class-wise Distribution of the Village Students

Classes	Name of the Villages		Total No. (%)
	Timurbong No. (%)	Bariakhop No. (%)	
I to III Class			
Total	146 (54.28)	123 (45.72)	269 (31.76)
Boys	73(50)	72(58.54)	145 (53.90)
Girls	73(50)	51(41.46)	124 (46.10)
IV & V Class			
Total	97 (55.11)	79(44.89)	176 (20.78)
Boys	52(53.61)	46(58.23)	98 (55.68)
Girls	45(46.49)	33(41.77)	78 (44.32)
VI to VIII Class			
Total	122 (61)	78 (39)	200 (23.61)
Boys	44(36.07)	41(52.56)	85 (42.5)
Girls	78(63.93)	37(47.44)	115 (57.5)
IX & X Class			
Total	76 (76.77)	23 (23.23)	99 (11.69)
Boys	42(55.26)	10(43.48)	52 (52.53)
Girls	34(44.74)	13(56.52)	47 (47.47)
XI & XII Class			
Total	40 (65.57)	21 (34.43)	61 (7.20)
Boys	18(45)	11(52.38)	29 (47.54)
Girls	22(55)	10(47.62)	32 (52.46)
Graduate & P.G.			
Total	30 (71.43)	12 (28.57)	42 (4.96)
Boys	18(60)	6(50)	24 (57.14)
Girls	12(40)	6(50)	18 (42.86)
Total	511 (60.33)	336 (39.67)	847 (92.17), (100)

The table shows that out of 847 continuing students, 269 (31.76%) enrolled upto class III, 176 (20.78%) upto class V, 200 (23.61%) upto class VIII, 99 (11.69%) upto class X, 61 (7.20%) upto class XII and only 42 (4.96%) upto graduate or post graduate level. Thus it is evident that 52.54 per cent of the students belong to primary

level, 35.3 per cent to secondary level, 7.20 per cent to senior secondary level and only 4.96 per cent to college and university level. In the primary level, out of 445 students, 243 (54.61%) are boys and 202 (45.39%) are girls. While in secondary level, out of 299 students 137 (45.82%) are boys and 162 (54.18%) are girls. Whereas in senior secondary level out of 61 students, 29 (47.54%) are boys and 32 (52.46%) are girls. In college and university level out of 42 students, 24 (57.14%) are boys and only 18 (42.86%) are girls. Thus it is clear that the enrolment of girls' upto senior secondary level is quite impressive, even in secondary and senior secondary level their enrolment is more than boys, but in higher level of education their enrolment is lower.

Dropout:

Any child who has withdrawn from school before completing the last grade of the stage of education in which he or she studying, is generally understood as a case of drop out. Dropout rate is an essential indicator to know the status of education. Therefore efforts have been made to find out the number of dropout of different schools of the villages. Detained students or repeaters also after 2/3 years lose interest or confidence and become dropout. The number of dropout children at various stages of education in rural areas is given below.

Table 6.1.5: Distribution of Dropout / Detained Students of the Villages under study in the year 2007

Classes	Name of the Villages		Total No. (%)
	Timburbong (Dropout only) No. (%)	Bariakhop (Dropout/ Detained) No. (%)	
I – V Class			
Total	06 (66.67)	45 (73.77)	51 (72.86)
Boys	04 (66.67)	28 (62.22)	32 (62.75)
Girls	02 (33.33)	17 (37.78)	19 (37.25)
VI – VIII Class			
Total	03 (33.33)	16 (26.23)	19 (27.14)
Boys	01 (33.33)	10 (62.5)	11 (57.89)
Girls	02 (66.67)	06 (37.5)	08 (42.11)
Total	09 (100)	61 (100)	70 (100)

Source: School Record

The school record of the number of dropouts of only one year (2007) shows a very satisfactory picture that the number of dropout / detained girls were less (27) than the boys (43) in villages. In class I to V level, there were 62.75 per cent dropout or detained boys against 37.25 per cent girls and in class VI to VIII level, there were 57.89 per cent boys against 42.11 per cent dropout or detained girls in the villages under study.

Male and Female Respondents of Rural West Sikkim:

Social Status:

To get an overview on women education in Sikkim, to examine their status, problems and prospects with regard to education, I have tried to get information from different persons of the villages. For that, sample study of 40 per cent of the total households of each village area was done and the sample number again divided into two broad categories of males and females. In that way, from Timburbong village, I selected 53 men and 53 women and from Bariakhop village 43 men and 43 women as respondents and I interviewed them on related aspects. Respondents chosen are from heterogeneous background and categorised under different heads like parents and guardians, teachers, government servants, professionals, influential persons and continuing girl students. Their response is presented in the following manners – statistically i.e. through tables and in descriptive manner. The social status of the respondents are furnished in table 6.1.6 and 6.1.7

Table: 6.1.6: Distribution of the Village Men according to their Social Status

Status	Name of the Villages		Total No. (%)
	Timburbong No. (%)	Bariakhop No. (%)	
Fathers & Guardians	23 (43.40)	9 (20.93)	32 (33.33)
Teachers, Govt. Servants & Professionals	22 (41.51)	23 (53.49)	45 (46.88)
Influential Persons	8 (15.09)	11(25.58)	19(19.79)
Total	53 (100)	43(100)	96 (100)

Table 6.1.6 presents that among 96 (100%) male respondents, 32 (33.33%) are fathers and guardians, 45 (46.88%) are male teachers, government servants and

professionals, 19 (19.79%) are influential persons including businessmen, contractors, panchayat members etc.

Among the 96 (100%) female respondents chosen from the villages, 38 (39.58%) are housewives and mothers, 25 (26.04%) are female teachers, government servants, professionals and influential persons, 33 (34.38%) are continuing students. Their distribution according to status is given in the following table.

Table: 6.1.7 Distribution of the Village Women according to their Social Status

Status	Name of the Villages		Total No. (%)
	Timurbong No. (%)	Bariakhop No. (%)	
Mother & Housewives	26 (49.06)	12 (27.91)	38 (39.58)
Teachers, Govt. Servants professionals & Influential persons	17 (32.08)	8 (18.60)	25 (26.04)
Continuing girl students	10 (18.87)	23 (53.49)	33 (34.38)
Total	53 (100)	43 (100)	96 (100)

Age Group:

To get the opinion of different types of people, respondents from the villages were chosen from different age groups. Table 6.1.8 and 6.1.9 are showing their age group.

Table: 6.1.8: Age Group of the Village Men

Age group	Name of the Villages		Total No. (%)
	Timurbong No. (%)	Bariakhop No. (%)	
Upto 25 years	10 (18.87)	5 (11.63)	15 (15.63)
25-50 years	31 (58.49)	33 (76.74)	64 (66.67)
Above 50 years	12 (22.64)	5 (11.63)	17 (17.71)
Total	53 (100)	43 (100)	96 (100)

Table: 6.1.9: Age Group of the Village Women

Age group	Name of the Villages		Total No. (%)
	Timurbong No. (%)	Bariakhop No. (%)	
Upto 25 years	18 (33.96)	27 (62.79)	45 (46.88)
25-50 years	26 (49.06)	12 (27.91)	38 (39.58)
Above 50 years	9 (16.98)	4 (9.30)	13 (13.54)
Total	53 (100)	43 (100)	96 (100)

Table 6.1.8 presents that among 96 (100%) male respondents 15 (15.63%) belong to age group upto 25 years, 64 (66.67%) belong to age group between 25 to 50 years and 17 (17.71%) belong to age group of above 50 years.

Table 6.1.9 presents that among the female respondents 45 (46.88%) belong to age group of 25 years, 38 (39.58%) belong to age group of 25 to 50 years and 13 (13.54%) belong to age group of above 50 years.

Educational Status:

I have interviewed persons from various educational backgrounds. Table 6.1.10 shows male respondents' educational status whereas table 6.1.11 shows female respondents' educational status.

Table: 6.1.10: Distribution of the Village Men according to their Educational Status

Educational Status	Name of the Villages		Total No.(%)
	Timurbong No.(%)	Bariakhop No.(%)	
Illiterate	4 (7.55)	-	4 (4.17)
Primary	6(11.32)	7 (16.28)	13 (13.54)
Secondary	19 (35.85)	20 (46.51)	39 (40.63)
Senior Secondary	12 (22.64)	8 (18.60)	20 (20.83)
Graduate / Post Graduate	12 (22.64)	8 (18.60)	20 (20.83)
Total	53 (100)	43 (100)	96 (100)

Table: 6.1.11: Distribution of the Village Women according to their Educational Status

Educational Status	Name of the Villages		Total No.(%)
	Timurbong No.(%)	Bariakhop No.(%)	
Illiterate	4 (7.55)	2 (4.65)	6 (6.25)
Primary	12 (22.64)	2 (4.65)	14(14.58)
Secondary	23 (43.40)	26 (60.47)	49(51.04)
Senior Secondary	9 (16.98)	12 (27.91)	21 (21.88)
Graduate / Post Graduate	5 (9.43)	1 (2.33)	6 (6.25)
Total	53 (100)	43 (100)	96 (100)

Among the male respondents, 4 (4.17%) are illiterate persons, 13 (13.54%) have education upto primary level, 39 (40.63%) upto secondary level, 20 (20.83%) upto senior secondary level and 20 (20.83%) upto graduate or post graduate level.

Whereas among the female respondents, 6 (6.25%) are illiterate females, 14 (14.58%) have education upto primary level, 49 (51.04%) upto secondary level, 21 (21.88%) upto senior secondary level and 6 (6.25%) upto graduate or post graduate level.

Marital Status:

Among the village respondents, 78 (81.25%) are married males whereas 54 (56.25%) are married females and 18 (18.75%) are unmarried males against 42 (43.75%) unmarried females. Table 6.1.12 and 6.1.13 gives the details of the marital status of the male and female respondents respectively.

Table: 6.1.12: Marital Status of the Village Men under study

Marital Status	Name of the Villages		Total No.(%)
	Timurbong No.(%)	Bariakhop No.(%)	
Married	43(81.13)	35 (81.40)	78 (81.25)
Unmarried	10(18.87)	8 (18.60)	18 (18.75)
Total	53(100)	43 (100)	96 (100)

Table: 6.1.13: Marital Status of the Village Women under study

Marital Status	Name of the Villages		Total No.(%)
	Timurbong No.(%)	Bariakhop No.(%)	
Married	35 (66.04)	19 (44.19)	54 (56.25)
Unmarried	18 (33.96)	24(55.81)	42 (43.75)
Total	53(100)	43 (100)	96 (100)

Perceptions of the Rural Respondents towards Women's Status, Rights and Empowerment, Women's Educations, Employment and other related issues:

Views of the Village Males and Females regarding Dignity and Status of Women in Society:

Patriarchy exists in India. In Indian society, access to education for females largely depends upon the attitude of the male members towards the status of women.

Fortunately, Sikkim is a State where the status of womenfolk is better than their counterparts of some other parts of India. Women enjoy more freedom in Sikkim. In the present study, I tried to find out the opinions of some village males and females regarding the status of women in their society. Their views are presented in table 6.1.14

Table: 6.1.14 Views of the Village Men regarding the Dignity and Status of Women

Status	Name of the Villages		Total No.(%)
	Timurbong No.(%)	Bariakhop No.(%)	
Inferior	8 (15.09)	12 (27.91)	20 (20.83)
Equal	42 (79.25)	2(4.65)	44 (45.83)
Superior	3 (5.66)	29 (67.44)	32 (33.33)
Total	53 (100)	43 (100)	96 (100)

Table 6.1.14 reveals that among 96 (100%) village males, 20 (20.83%) are of the opinion that the status of women is inferior to men, whereas 44 (45.83%) think that women enjoy equal status with men, but 32 (33.33%) males are of the opinion that women are superior to men.

To understand the women's awareness regarding their own position, opinion of village women were taken which is furnished in table 6.1.15

Table: 6.1.15: Views of the Village Women regarding the Dignity and Status of Women

Status	Name of the Villages		Total No. (%)
	Timurbong No. (%)	Bariakhop No. (%)	
Inferior	15 (28.30%)	14 (32.56%)	29 (30.21%)
Equal	36 (67.92%)	27 (62.79%)	63 (65.63%)
Superior	02 (3.77%)	02 (4.65%)	04 (4.17%)
Total	53 (100%)	43 (100%)	96 (100%)

The above table shows that out of 96 (100%) females, 29 (30.21%) think that their position is inferior to men, 63 (65.63%) think that they hold equal position as men and 4 (4.17%) believe that their status is superior to males.

Attitudes of the Village Men on Women's Rights and Empowerment:

In a patriarchal society like India, the attitudes and opinions of males may have an impact on the status of women. Thus it is important to know their attitudes

regarding women's rights and empowerment. When village men were asked about it, they gave their opinions. Their opinions are furnished below.

Table: 6.1.16: Distribution of the Village Men under study with regard to their opinion on Women's Rights and Empowerment

Opinions	Name of the Villages		Total No.(%)
	Timburbong No.(%)	Bariakhop No.(%)	
Participate in family decision making	51 (96.23)	43 (100)	94 (97.92)
Right to choose husband	48 (90.57)	42 (97.67)	90 (93.75)
Right to cast votes	53 (100)	43 (100)	96 (100)
Right to choose profession	50 (94.34)	43 (100)	93 (96.88)
Equal share in parental property	43 (81.13)	40 (93.02)	83 (86.46)
Represent in local govt. bodies	52 (98.11)	42 (97.67)	94 (97.92)
Total	53 (100)	43 (100)	96 (100)

Note: Multiple responses included

The table reveals that 100 per cent village men support women's right to cast votes whereas equal percentage(97.92%) of village men are of the opinion that women should participate in family decision making process and they should represent in local government bodies, while 96.88 per cent village men think that women should enjoy the right to choose own profession, 93.75 per cent village men are of the opinion that women should have the right to choose their husband but only 86.46 per cent village men agreed to give equal share of parental property to the female members of their family. The men who do not consent to give equal share of parental property to the female members have given the reason that after marriage women are included in their in- law's family and therefore there is no need to give them equal share.

Views of the Village Men and Women towards Co-education:

Most of the schools in Sikkim are run by the State Government and are co-educational. Hence to know the perception of males towards co-education is important. Village men were asked in this regard and their opinion is given below.

Table: 6.1.17 Village Men's Perception towards Co-education

Perceptions	Name of the Villages		Total No.(%)
	Timburbong No.(%)	Bariakhop No.(%)	
Favourable	46 (86.79)	39 (90.70)	85 (88.54)
Favourable on condition	2 (3.77)	1 (2.33)	3 (3.13)
Not favourable	5 (9.43)	3 (6.98)	8 (8.33)
Total	53 (100)	43 (100)	96 (100)

Table 6.1.17 shows that, 85 (88.54%) village men do not have any objection in sending their children to co-educational schools, while 3 (3.13%) males are in favour of co-education but on certain conditions. 8 (8.33%) males do not favour co-educational system at all. Here with the help of some opinions, perceptions have been measured as favourable, favourable on conditions and unfavourable.

Similarly, village women have given their opinion on co-educational system which is given in table 6.1.18

Table 6.1.18: Village Women's Perception towards Co-Education

Perceptions	Name of the Villages		Total No.(%)
	Timburbong No.(%)	Bariakhop No.(%)	
Favourable	41(77.36)	37 (86.05)	78 (81.25)
Favourable on condition	06 (11.32)	06 (13.95)	12 (12.5)
Not favourable	06 (11.32)	-	06 (6.25)
Total	53 (100)	43 (100)	96 (100)

In the villages, majority of the women (81.25%) favour of co-educational system, whereas 12 (12.5%) women support this system but on certain conditions, while 06 (6.25%) of them do not favour this system.

Views of the Village Men and Women towards Women's Employment:

'Participation of women in economic activities is high in Sikkim. The women, especially in the rural areas, are involved in agricultural operations from sowing to harvesting. It has been their responsibility, traditionally, to collect fuel wood and fodder for the family, and fetch water from *dharas* (springs) in vessels which they carry in a *doko* (basket) on their backs. They are responsible for all domestic tasks including the caring for domestic animals. Women also work as paid agricultural labourers, construction workers and take part in economic activities like selling of vegetables in the market place. They contribute to the income of the family also

through their traditional skills in spinning and wearing.' (Lama: 2001: 34) 'The number of women in government jobs is more in Sikkim than that of men.' (ibid: 33). If women of both rural and urban participate in income generating activities, their status will change. Now the question is how many males and females are agreed with women's employment outside their homes or locality. Efforts have been made to find out the answer of this question.

Table: 6.1.19 Opinion of the Village Men regarding Women's Employment outside Locality

Opinions	Name of the Villages		Total No. (%)
	Timurbong No. (%)	Bariakhop No. (%)	
Agreed	44 (83.02)	38 (88.37)	82 (85.42)
Agreed on conditions	4 (7.55)	3 (6.98)	7 (7.29)
Not Agreed	5 (9.43)	2 (4.65)	7 (7.29)
Total	53 (100)	43 (100)	96 (100)

Table 6.1.19 shows the opinions of village men regarding women's employment outside their locality. The table discloses the fact that 7.29 per cent of village men are not interested in sending their girls outside their locality for employment whereas majority of them (85.42%) have approval of it. 7.29 per cent village men support women's employment outside locality but on certain conditions.

When woman respondents were asked about their opinion towards their employment outside their locality, 77.08 per cent of total village women approve of it. 15.63 per cent village women also in favour of it but on certain conditions, while 7.29 per cent of them totally disapprove of women's employment outside locality. Women's opinion towards their employment outside locality is furnished in the following table.

Table: 6.1.20: Opinion of the Village Women regarding Women's Employment outside Locality

Opinions	Name of the Villages		Total No. (%)
	Timurbong No. (%)	Bariakhop No. (%)	
Agreed	39 (73.58)	35 (81.40)	74 (77.08)
Agreed on conditions	9 (16.98)	6 (13.95)	15 (15.63)
Not Agreed	5 (9.43)	2 (4.65)	7 (7.29)
Total	53 (100)	43 (100)	96 (100)

Objectives of Women Education: Village Women's View:

When village women were asked about their opinion regarding the objectives of their education, they stated their views. The following table presents their views. Only the most important objective according to them has collected from each female.

Table 6.1.21 Opinion of the Village Women regarding the Objectives of Women Education

Views	Name of the Villages		Total No. (%)
	Timurbong No. (%)	Bariakhop No. (%)	
To acquire knowledge	6 (11.32)	6 (13.95)	12 (12.5)
To get employment	13 (24.53)	16 (37.21)	29 (30.21)
To get a good husband	1 (1.89)	1 (2.33)	2 (2.08)
To increase the family status	10 (18.87)	5 (11.63)	15 (15.63)
To make themselves independently	15 (28.30)	12 (27.91)	27 (28.13)
To educate the children	8 (15.09)	3 (6.98)	11 (11.46)
Total	53 (100)	43 (100)	96 (100)

Note: Single response included

Among the village women, majority (30.21%) of them think that the main objective of female education is to get employment, 28.13 per cent of them think that to make woman independent, education is important, 15.63 per cent are of the opinion that the role of women education is to increase the family status, whereas 12.5 per cent believe that to acquire knowledge is the main objective of women education, 11.46 per cent think that the basic aim of women education is to educate their children and according to 2.08 per cent women, better education may help them to get a good husband.

Reasons for not continuing Higher Education: Village Women's View:

Village women below graduate level education were asked to give reasons for discontinuing their studies. They stated various reasons for it. Single response was taken from each of them which is furnished in table 6.1.22

Table 6.1.22: Reasons for Not Continuing Education upto Graduate Level - Village Women's Opinion

Reasons	Name of the Villages		Total No. (%)
	Timurbong No. (%)	Bariakhop No. (%)	
Felt no attraction	03 (7.89)	04 (21.05)	07 (12.28)
There was no educational institute at the vicinity	01 (2.63)	-	01 (1.75)
Parents do not encourage	07 (18.42)	04 (21.05)	11 (19.30)
Due to physical sickness	07 (18.42)	-	07 (12.28)
Had no ability to bear expenses	06 (15.79)	-	06 (10.53)
Engaged in familial works	09 (23.68)	02 (10.53)	11 (19.30)
Early marriage	03 (7.89)	06 (31.58)	09 (15.79)
Parent's death	01 (2.63)	01 (5.26)	02 (3.51)
Got job opportunity and left study	01 (2.63)	02 (10.53)	03 (5.26)
Total	38 (100)	19 (100)	57 (100)

[Note: Females below graduate level education are only included, continuing students are not included]

Among the village women below graduate level, same per cent i.e. 19.30 per cent blame either their parents negligence or loads of familial works as a hindrance, 15.79 per cent women got married at a very early age and left studies, equal percentage (12.28%) have shown the reason of either physical sickness or their lack of interest in studies, 10.53 per cent could not continue high studies because of poor economic condition of their family, 5.26 per cent are of opinion that they got lots of job opportunities and could not realise the importance of higher studies, 3.51 per cent could not continue their studies because of their parent's death and according to 1.75 per cent women, lack of educational institution became a constraint to continue their further studies.

Views of the Village Women regarding Satisfaction of Self Educational Attainment:

Village women were asked whether they are satisfied with their self educational attainment or not. Their response is given below.

Table 6.1.23: Opinion of the Village Women regarding their Satisfaction of Self Educational Attainment

Opinions	Name of the Villages		Total No.(%)
	Timurbong No.(%)	Bariakhop No.(%)	
Satisfied	25 (58.14)	8 (40)	33 (52.38)
Not satisfied	18(41.86)	12 (60)	30 (47.62)
Total	43 (100)	20 (100)	63 (100)

Note: Continuing Students are not included

According to the table 6.1.23, more than 50 per cent of village women (52.38%) are satisfied with their educational attainment, whereas 47.62 per cent are not satisfied with their educational attainment.

Suggested Level of Formal Education for Girls and Boys by the Village Men and Women:

In the present study, I asked the village men about their aspirations towards education of boys and girls. Women were also asked about their suggested level of education for girls. Their opinion is stated in the following tables.

Table: 6.1.24: Level of Formal Education for Girls and Boys as Suggested by the Village Men

Suggested level of education	Name of the Villages		Total No. (%)
	Timurbong No. (%)	Bariakhop No. (%)	
Primary For Boys	-	-	-
For Girls	-	01 (2.33)	01 (1.04)
Secondary For Boys	5 (9.43)	2 (4.65)	07 (7.29)
For Girls	11 (20.75)	07 (16.28)	18 (18.75)
Senior Secondary For Boys	6 (11.32)	4 (9.30)	10 (10.42)
For Girls	14 (26.42)	12 (27.91)	26 (27.08)
Graduate For Boys	34 (64.15)	21 (48.84)	55 (57.29)
For Girls	25 (47.17)	15 (34.88)	40 (41.67)
Post Graduate For Boys	8 (15.10)	16 (37.21)	24 (25)
For Girls	3 (5.66)	8 (18.60)	11 (11.46)
Total	53 (100)	43 (100)	96 (100)

Table 6.1.24 shows that village men suggest higher education for boys than girls. 57.29 per cent suggest graduate level for boys compared to 41.67 per cent men who suggest the same level of education for girls. While 25 per cent men suggest post graduate level education for boys and only 11.46 per cent men suggest that for the girls.

Table 6.1.25: Level of formal Education for Girls as Suggested by the Village Women

Suggested level of education	Name of the Villages		Total No. (%)
	Timurbong No. (%)	Bariakhop No. (%)	
Primary	-	-	-
Secondary	12 (22.64)	04 (9.30)	16 (16.67)
Senior Secondary	16 (30.19)	07 (16.28)	23 (23.96)
Graduate	21 (39.62)	13 (30.23)	34 (35.42)
Post Graduate	04 (7.55)	19 (44.19)	23 (23.96)
Total	53 (100)	43 (100)	96 (100)

The table reveals that majority of village women (35.42%) think that graduate level education is necessary for girls in the contemporary period. Equal percentage i.e. 23.96 per cent have suggested senior secondary level or post graduate level, 16.67 per cent think that secondary education is enough for girls. But none of them have suggested upto primary level education for girls.

Reasons for Son Preference for Higher Education over the Daughters as Identified by the Village Men:

Village men were asked whether they had noticed gender-wise discrimination for higher education within their society. The views of only those who gave positive response were taken into consideration. They have given several reasons for this type of practice but only a single response according to the weightage has been entertained and presented in the following manner:

Table: 6.1.26: Reasons for Son Preference –Opinion of the Village Men

Reasons	Name of the Villages		Total No. (%)
	Timburbong No. (%)	Bariakhop No. (%)	
Sons are more meritorious than daughters	1 (7.69)	4 (11.76)	5 (10.64)
Sons will earn much money and look after their parents	5 (38.46)	17 (50)	22 (46.81)
After marriage daughters will not be included in parents' family	7 (53.85)	13 (38.24)	20 (42.55)
Girls do not need higher education	-	-	-
Total	13 (100), (27.66)	34 (100), (72.34)	47 (100)

[Note: Only those males are included who believe that son preference for higher education exists within their society]

Among the village men who believe that people of their locality prefer boys than girls for higher education, majority of them (46,81%) are of opinion that it is due to the belief that at the old age generally sons look after their parents and that is why parents prefer their sons for higher studies. 42.55 per cent opine that as the daughter leave their parental home after marriage, therefore parents do not find it important to give their daughter more education than sons. Only 10.64 per cent men think that people bear the notion that sons are more meritorious than daughters, therefore they prefer sons than daughters for higher study.

Opinion of the Village Women regarding their Gender Situation:

Regarding the village women's opinion about their gender situation, questions were asked. Their perception is furnished below in table 6.1.27

Table: 6.1.27: Opinion of the Village Women on their Gender Situation

Perceptions	Name of the Villages		Total No.(%)
	Timburbong No.(%)	Bariakhop No.(%)	
Satisfied	40 (75.47)	30 (69.77)	70 (72.92)
Not satisfied	13 (24.53)	13 (30.23)	26 (27.08)
Total	53 (100)	43(100)	96 (100)

The above table uncover the fact that majority of village women (72.92%) have positive feeling on their gender situation. But 27.08 per cent of them have negative feeling on their gender situation.

Reasons of Positive Feeling of the Village Women with regard to their level of Education:

Village women whose response was positive regarding their feeling on gender situation were asked to show reasons in support of their answers. Their reasons with regard to their educational level have been recorded in the following table. A single response has been accepted from each respondent.

Table: 6.1.28: Reasons of Positive Felling of the Village Women with regard to their Level of Education

Reasons	Levels of Education					Total No. (%)
	Illiterate No. (%)	Primary No. (%)	Secondary No. (%)	Senior Secondary No. (%)	Graduate/Post Graduate No. (%)	
Women get lots of privileges from their society	1	6	17	8	4	36(51.43)
Women are loved by men	1	1	1	2	-	5(7.14)
Women are the best creation of God and they are bestowed the ability to produce children	4	3	15	3	4	29(41.43)
Total Respondents	6 (8.57)	10 (14.29)	33(47.14)	13(18.57)	8(11.43)	70(72.92), (100)

The table reveals that, among the 70(72.92%) village women who have positive feeling on their gender situation, 36(51.43%) women from different educational backgrounds (1- illiterate,6- till primary level,17 -till secondary level,8 –till senior secondary level,4-till graduate or post graduate level)think that women enjoy lots of privileges from their society, 5(7.14%) women(1-illiterate,1-till primary level,1-till secondary level,2-till senior secondary level) have given the reason that women are loved by men and that is why they feel honoured to be a female and 29(41.43%) women (4-illiterate,3-till primary level,15-till secondary level,3-till senior secondary level,4-till graduate or post graduate level) think that they are the best creation of God and are bestowed the ability to bear children.

level,4-till graduate or post graduate level) think that they are the best creation of God and are bestowed the ability to bear children.

Reasons of Negative Feeling of the Village Women with regard to their Level of Education:

Village women, whose response was negative regarding their feeling on gender situation, were asked to show reasons behind their feelings. A single response has been accepted from each respondent.

Table: 6.1.29: Reasons of Negative Feeling of the Village Women with regard to their Level of Education

Reasons	Levels of education					Gross Total No. (%)
	Illiterate No. (%)	Primary No. (%)	Secondary No. (%)	Senior Secondary No. (%)	Graduate/Post Graduate No. (%)	
Women are exploited by men	-	1	6	3	-	10(38.46)
Women are not treated with proper dignity	-	3	2	-	-	6(23.08)
Parents consider them as burden	-	1	4	-	-	5(19.23)
Society is patriarchal	-	1	-	-	-	1(3.85)
Women have less opportunity for their development	-	1	1	2	-	4(15.38)
Total Respondents	-	7(26.92)	13(50)	5(19.23)	1(3.85)	26(27.08),(100)

10(38.46%) village women from various educational backgrounds(1-till primary level,6-till secondary level,3-till senior secondary level) have negative feeling as they think that women are exploited by men in the society, 6(23.08%) women (3-till primary level,2-till secondary level,1-till graduate or post graduate level) believe that they are not treated with proper dignity, 5(19.23%) women (1-till primary level,4-till secondary level) have given the reason that parents view a girl child as a burden, 1 (3.85%) village woman with primary level education thinks that society is patriarchal, therefore, women are always deprived of all the facilities and 4(15.38%) women (1-till primary level,1-till secondary level,2-till senior secondary level) have negative feeling as they think they have less opportunity for their development.

Opinion of the Village Men and Women regarding Women's Educational Position within the Society:

I asked the village men about their opinion regarding the overall educational situation of women in their locality. Their opinion is presented in the following table.

Table: 6.1.30: Opinion of the Village Men on Women's Educational Position within the Society

Opinions	Name of the Villages		Total No.(%)
	Timurbong No.(%)	Bariakhop No. (%)	
Women's are lagging behind	43 (81.13)	34 (79.07)	77 (80.21)
Women's are not lagging behind	10(18.87)	9 (20.93)	19 (19.79)
Total	53 (100)	43 (100)	96 (100)

The table shows that, 80.21 per cent village men think that women of their society are lagging behind from the men in the field of education, while 19.79 per cent do not support the same viewpoint.

To examine the awareness of women regarding their overall educational position in the society compared to men, women were also asked same kind of questions and their reply is furnished below.

Table: 6.1.31: Opinion of the Village Women on their Educational Position within the Society

Opinions	Name of the Villages		Total No.(%)
	Timurbong No.(%)	Bariakhop No.(%)	
Women's are lagging behind	34 (64.15)	27 (62.79)	61 (63.54)
Women's are not lagging behind	19 (35.85)	16 (37.21)	35 (36.46)
Total	53 (100)	43 (100)	96 (100)

63.54 per cent village women opine that women of their own society are lagging behind from men in the field of education, while 36.46 per cent women opine that women are not lagging behind from men in the field of education.

Barriers against Women Education as Identified by the Village Men and Women:

Village men who think women are educationally backward than men, were asked to show the reasons responsible for that. The table below discloses the various reasons identified by the village men as educational hindrance of women.

Table: 6.1.32: Educational Barriers Faced by Women as Identified by the Village Men

Barriers	Name of the Villages		Total No. (%)
	Timburbong No. (%)	Bariakhop No. (%)	
Parents are not conscious about the importance of girls' education	23 (53.49)	13 (38.24)	36 (46.75)
Girls themselves are not interested to get formal education	03 (6.98)	05 (14.71)	08 (10.39)
Due to poverty	5 (11.63)	4 (11.76)	9 (11.69)
Marriage before completion of education	4 (9.30)	9 (26.47)	13 (16.68)
Lack of institutional opportunity for girls	8 (18.60)	3 (8.82)	11 (14.29)
Total	43 (100)	34 (100)	77 (100)

[Note: Only those males are included who perceived educational backwardness of women of their society, single response accepted]

According to majority of the village men (46.75%), lack of parents' consciousness regarding their daughters' education acts as barrier to women's education, 16.68 per cent of them think that women are educationally backward because they get married at a very early age, before completion of a minimum level of education, whereas 14.29 per cent have identified that lack of institutional opportunity especially for women is the main reason, 11.69 per cent village men think that poor economic condition is the main hindrance to women education while 10.39 per cent think that it is due to the lack of interest of the girls themselves towards their educational achievement.

Women of the villages also have identified some of the factors responsible for their educational backwardness. Their opinion is given in table 6.1.33

Table: 6.1.33: Educational Barriers Faced by Women as Identified by the Village Women

Barriers	Name of the Villages		Total No. (%)
	Timburbong No. (%)	Bariakhop No. (%)	
Parents are not conscious about the importance of girls' education	15 (44.12)	14 (51.85)	29 (47.54)
Girls themselves are not interested to get formal education	02 (5.88)	03 (11.11)	05 (8.20)
Due to poverty	09 (26.47)	03 (11.11)	12 (10.67)
Marriage before completion of education	04 (11.76)	07 (25.93)	11 (18.03)
Lack of institutional opportunity for girls	04 (11.76)	-	04 (6.56)
Total	34 (100)	27 (100)	61 (100)

[Note: Only those females are included who perceived women's educational backwardness in their society. Single response accepted]

The table reveals that according to 47.54 per cent village women, parents' lack of consciousness about the importance of girls' education is the main reason for women's educational backwardness, 18.03 per cent hold that the early marriage of girls' before attaining a minimum educational degree as a reason, 10.67 per cent think that poverty as the main reason, whereas 8.20 per cent think that girls themselves show lack of interest in their studies, while only 6.56 per cent women have identified that lack of institutional opportunity especially for girls as barrier to women education.

Suggestions for Upholding Women's Educational Status by the Village Men and Women:

To find out the solution of backward status of the women, village men and women were asked to suggest some remedial measures. Their suggestions are presented in the following tables. Single suggestion has been accepted.

Table: 6.1.34: Suggestions of the Village Men to Uphold the Women's Educational Status

Suggestions	Name of the Villages		Total No. (%)
	Timurbong No. (%)	Bariakhop No. (%)	
Motivational programmes for parents	17 (32.08)	12 (27.91)	29 (30.21)
Motivational programmes for girls	06 (11.32)	10 (23.26)	16 (16.67)
More educational institutions for girls	10 (18.87)	12 (27.91)	22 (22.92)
Free of cost education at every level	13 (24.53)	04 (9.30)	17 (17.71)
Stop early marriage	07 (13.21)	05 (11.63)	12 (12.50)
Total	53 (100)	43 (100)	96 (100)

[Note: Single suggestion accepted]

Table 6.1.34 presents that according to 30.21 per cent village men, motivation programmes for parents are very essential to improve the situation, 22.92 per cent have suggested that more educational institutions for girls are required, 17.71 per cent have suggested that education should be free of cost at all levels, 16.67 per cent think that motivational programmes for girls are needed, while 12.50 per cent village men are of opinion that there should be restrictions on the marriageable age of girls before attaining a minimum educational degree.

Table: 6.1.35: Suggestions of the Village Women to Uphold the Women's Educational Status

Suggestions	Name of the Villages		Total No. (%)
	Timurbong No. (%)	Bariakhop No. (%)	
Motivation programmes for parents	17 (32.08)	13 (30.23)	30 (31.25)
Motivation programmes for girls	06 (11.32)	10 (23.26)	16 (16.67)
More educational institutions for girls	10 (18.87)	05 (11.63)	15 (15.63)
Free of cost education at every level	15 (28.30)	03 (6.98)	18 (18.75)
Stop early marriage	05 (9.43)	12 (27.91)	17 (17.71)
Total	53 (100)	43 (100)	96 (100)

[Note: Single Suggestion accepted]

The table shows that, according to 31.25 per cent village women, motivational programmes for parents would be beneficial, 18.75 per cent of them have suggested free of cost education at every level, 17.71 per cent have suggested that early marriage should be stopped before attaining a minimum educational degree, 16.67 per cent women have suggested motivational programmes for girls, while 15.63 per cent have given emphasis to establish more educational institutions for girls.

6.2 State of Women's Education in the Towns under study

The empirical study reveals educational scenario of the towns under study especially the state of women's education in the towns.

Literacy Status:

The literacy status of people of the towns under study i.e. Geyzing *bazaar* and Nayabazar is presented in table 6.2.1

Table 6.2.1 Distribution of the People in Towns under study according to their Literacy Status

Name of the Towns	Illiterate No. (%)			Literate No. (%)			Total
	Male	Female	Total	Male	Female	Total	
Geyzing	8(4.26)	23(12.85)	31(8.45)	180(95.74)	156(87.15)	336(91.55)	367
Nayabazar	22(14.67)	43(30.94)	65(22.49)	128(85.33)	96(69.06)	224(77.51)	289
Total	30(8.88)	66(20.75)	96(14.63)	308(91.12)	252(79.25)	560(85.37)	656

Note: Male: 338(51.52%), Female: 318(48.48%), Total: 656(100.00%)

It is observed from table 6.2.1 that in two towns altogether there are 560 (85.37%) literate and 96 (14.33%) illiterate individuals. The sex-wise literacy shows that, among males, 30 (8.88%) are illiterate and 308 (91.12%) are literate. Whereas among the women only 252 (79.25%) are literate and 66 (20.75%) are illiterate. Among the two towns, Geyzing occupy the higher literacy position (91.55%) whereas Nayabazar occupy the lower position (77.51%) in this respect. Similarly the higher female literacy position is occupied by Geyzing (87.15%) whereas Nayabazar occupy the lower position (69.06%) in this respect.

Literacy Standard:

The literacy standard of the town areas is presented in Table 6.2.2

Table: 6.2.2: Literacy Standard of the Town Dwellers under study

Particulars	Name of the Towns		Total No. (%)
	Geyzing No. (%)	Nayabazar No. (%)	
Literacy Standard			
Read and write only Total	13(3.87)	17(7.59)	30(5.36) (4.57)
Male	5(2.78)	5(3.91)	10(33.33) (2.96)
Female	8(5.13)	12(12.5)	20(66.67) (6.29)
Primary Total	58(17.26)	94(41.96)	152(27.14) (23.17)
Male	29(16.11)	58(45.31)	87(57.24) (25.74%)
Female	29(18.59)	36(37.5)	65(42.76) (20.44)
Secondary Total	158(47.02)	92(41.07)	250(44.64) (38.11)
Male	84(46.67)	52(40.63)	136(54.4) (40.24)
Female	74(47.44)	40(41.67)	114(45.6) (35.85)
Senior Secondary Total	67(19.94)	17(7.59)	84(15) (12.80)
Male	37(20.56)	10(7.81)	47(55.95) (13.91)
Female	30(19.23)	7(7.29)	37(44.05) (11.64)
Graduate / Post Graduate Total	40(11.90)	4(1.79)	44(7.86) (6.71)
Male	25(13.89)	3(2.34)	28(63.64) (8.28)
Female	15(9.62)	1(1.04)	16(36.36) (5.03)

The above table shows that, among the literate persons of the town areas, majority (44.64%) have education upto secondary level. Out of total 560 literate population, 30 (5.36%) can read and write only but they do not have any formal educational degree. 152 (27.14%) have education upto primary, 250 (44.64%) upto

secondary, 84(15%) upto senior secondary and only 44 (7.86%) upto graduate or post graduate level. The table also reveals that, the number of literate women in every level is very less than that of men. Moreover, their number is very negligible in the higher level i.e. graduate and post graduate level. Only the number of women who do not hold any formal educational degree but can read and write is more than that of men. It is clear that the literacy standard of higher education (in total) is not at all promising in the towns.

Enrolment of the Town Children:

In the two town areas there are a total of 237 children of school going age. The following table shows their pursuit of education.

Table: 6.2.3: Distribution of the Town Children of School-Going age and their Enrolment Pattern

Name of the Towns	Total school-going age children			Total continuing students No.(%)		
	Boys No. (%)	Girls No. (%)	Total No. (%)	Boys No. (%)	Girls No. (%)	Total No. (%)
Geyzing	72(55.38)	58(44.62)	130(100)	68(94.44)	55(94.83)	123(94.62)
Nayabazar	63(58.88)	44(41.12)	107(100)	59(93.65)	43(97.73)	102(95.33)
Total	135(56.96)	102(43.04)	237(100)	127(94.07) (56.44)	98(96.08) (43.56)	225(94.94)

Note: Percentages are calculated as per total children of school going age.

The above table reveals that, out of 237 children of school-going age, 225 (94.94%) are pursuing their studies. Among them 127 (56.44%) are boys and 98 (43.56%) are girls. Of the remaining 12 (5.06%) non-school-going children, 4 are boys and 3 are girls.

Distribution of the Students in the Towns according to their class

In the two town areas of West Sikkim there are a total of 225 (94.94%) continuing students. Distribution of these students according to class is presented in the following table.

Table 6.2.4: Class-wise Distribution of the Town Students

Classes	Name of the Towns		Total No. (%)
	Geyzing No. (%)	Nayabazar No. (%)	
I to III class Total	26 (42.62)	35(57.38)	61 (27.11)
Boys	13(50)	29(82.86)	42 (68.85)
Girls	13(50)	6(17.14)	19 (31.15)
IV & V class Total	10 (30.30)	23(69.70)	33 (14.67)
Boys	7(70)	7(30.43)	14 (42.42)
Girls	3(30)	16(69.57)	19 (57.58)
VI to VIII Class Total	22 (50)	22(50)	44 (19.56)
Boys	10(45.45)	10(45.45)	20 (45.45)
Girls	12(54.55)	12(54.55)	24 (54.55)
IX to X class Total	18 (64.29)	10(35.71)	28 (12.44)
Boys	11(61.11)	5(50)	16 (57.14)
Girls	7(38.89)	5(50)	12 (42.86)
XI & XII class Total	26 (78.79)	7(21.21)	33 (14.67)
Boys	16(61.53)	5(71.43)	21 (63.64)
Girls	10(38.48)	2(28.57)	12 (36.36)
Graduate & Post Graduate Total	21 (80.77)	5(19.23)	26 (11.56)
Boys	11(52.38)	3(60)	14 (53.85)
Girls	10(47.62)	2(40)	12 (46.15)
Total	123 (54.67)	102(45.33)	225 (94.94) (100)

The table shows that out of 225 continuing students, 61 (27.11%) enrolled upto class III, 33 (14.67%) upto Class V, 44 (19.56%) upto Class VIII, 28 (12.44%) upto Class X, 33 (14.67%) upto Class XII and 26 (11.56%) upto graduate or post graduate standard. Thus it is evident that 41.78 percent of the students belong to primary level, 32 per cent to secondary level, 14.67 per cent to senior secondary level and 11.56 per cent to college and university level.

In the primary level, out of 94 students, 56 (59.57%) are boys and 38 (40.43%) are girls. While in secondary level out of 72 students, 36 (50%) are boys and 36(50%) are girls. Whereas in senior-secondary level out of 33 students, 21 (63.64%) are boys and 12 (36.36%) are girls. In college and university level out of 26 students 14 (53.85%) are boys and 12 (46.15%) are girls. Thus it is clear that though the

enrolment of the girls in primary and secondary level is satisfactory, but their enrolment rate differs widely from the boys in senior secondary and college level.

Dropout:

To find out the number of dropout in town areas under study, the record of dropout and detained students of Geyzing Senior Secondary School and Nayabazar Junior High School was collected. In the Government Senior Secondary School, Geyzing, both girls and boys study upto Class VIII level and from Class IX onwards only girls study there. Because of the absence of any secondary school in Nayabazar town, children can study here only upto class VIII. For further study children can join Zoom Secondary School which is approximately 6 kilometres from Nayabazar or they can join Jorethang Senior Secondary which falls under South district of Sikkim but at very near proximity from Nayabazar (1 kilometre) town. The number of dropout / detained students of the towns under study in the year 2007 are presented below.

Table 6.2.5: Distribution of Dropout/Detained Students of the Towns under study in the year 2007

Classes	Name of the Towns		Total No. (%)
	Geyzing No. (%)	Nayabazar No. (%)	
I to V Class			
Total	15 (71.43)	11(47.83)	26(59.09)
Boys	04(26.67)	06(54.55)	10(38.46)
Girls	11(73.33)	05(45.45)	16(61.54)
VI to VIII Class			
Total	06(28.57)	12(52.17)	18(40.91)
Boys	01(16.67)	06(50)	07(38.89)
Girls	05(83.33)	06(50)	11(61.11)
Total	21(100)	23(100)	44(100)

Source: (Report of S.S.A. + School Record)

The record of the number of dropout / detained students of the town areas in the year 2007 reveals a dismal picture that, the number of dropout girls or detained girls (27) is more than the boys (17). In class IV to V level, there were 38.46 per cent dropout or detained boys against 61.54 per cent girls and in class VI to VIII level, there were 38.89 per cent boys against 61.11 per cent dropout or detained girls in the towns under study.

Male and Female Respondents of Urban West Sikkim:**Social Status:**

In the town areas of West Sikkim, a sample study of 40 per cent of the total households of each town area under study was conducted and again the sample number was divided into two broad categories of males and females. In that way, I selected 18 men and 18 women from Geyzing town and 13 men and 13 women from Nayabazar town as respondents and they were asked on related aspects. Their heterogeneous background and perceptions are presented statistically and also in descriptive manner. Table 6.2.6 shows the social status of the respondents.

Table: 6.2.6: Distribution of the Town Men according to their Social Status

Status	Name of the Towns		Total No. (%)
	Geyzing No. (%)	Nayabazar No. (%)	
Fathers & Guardians	4(22.22)	3(23.08)	7(22.58)
Teachers, Govt.Servants & Professionals	10(55.56)	6(46.15)	16(51.61)
Influential Persons	4(22.22)	4(30.77)	8(25.81)
Total	18(100)	13(100)	31(100)

Table: 6.2.7: Distribution of the Town Women according to their Social Status

Status	Name of the Towns		Total No. (%)
	Geyzing No. (%)	Nayabazar No. (%)	
Mothers & Housewives	3 (16.67)	3(23.08)	6(19.35)
Teachers, Govt. Servants, Professionals & Influential persons	11(61.11)	7(53.85)	18(58.06)
Continuing girl students	4(22.22)	3(23.08)	7(22.81)
Total	18(100)	13(100)	31(100)

Among the 31 (100%) male respondents, 7 (22.58%) are fathers and guardians, 16 (51.61%) are male teachers, government servants and professionals and rest 8 (25.81%) are influential persons.

Whereas table 6.2.7 shows that among the total 31 (100%) female respondents 6 (19.35%) are mothers and housewives, 18 (58.06%) are female teachers, government servants, professionals and influential females including business women, panchayat members etc. and 7 (22.81%) are continuing girl students.

Age Group:

To get the opinion of different types of people, respondents from the town were chosen from different age groups. Their age group is given in table 6.2.8 and 6.2.9.

Table 6.2.8: Age Group of the Town Men

Age Group	Name of the Towns		Total No. (%)
	Geyzing No. (%)	Nayabazar No. (%)	
Upto 25 years	2(11.11)	3(23.08)	5(16.13)
25-50 years	14(77.78)	8(61.54)	22(70.97)
Above 50 years	2(11.11)	2(15.38)	4(12.90)
Total	18(100)	13(100)	31(100)

Among the males, 5 (16.13%) are belong to the age group upto 25 years, 22(70.97%) are between 25 to 50 years and 4(12.90%) are above 50 years of age.

Table 6.2.9: Age Group of the Town Women

Age Group	Name of the Towns		Total No. (%)
	Geyzing No. (%)	Nayabazar No. (%)	
Upto 25 years	3(16.67%)	4(30.77%)	7(22.58%)
25-50 years	13(72.22%)	7(53.85%)	20(64.52%)
Above 50 years	2(11.11%)	2(15.38%)	4(12.90%)
Total	18(100%)	13(100%)	31(100%)

Among the females, 7 (22.58%) belong to age group upto 25 years, 20(64.52%) belong to age group of 25 to 50 years and 4 (12.90%) belong to age group above 50 years.

Educational Status:

Both the male and female respondents are from different educational background. Their educational background is given in table 6.2.10 and 6.2.11.

Table: 6.2.10: Distribution of the Town Men according to their Educational Status

Educational Status	Name of the Towns		Total No. (%)
	Geyzing No. (%)	Nayabazar No. (%)	
Illiterate	-	-	-
Primary	1(5.56)	2(15.38)	3(9.68)
Secondary	6(33.33)	3(23.08)	9(29.03)
Senior Secondary	8(44.44)	3(23.08)	11(35.48)
Graduate/Post Graduate	3(16.67)	5(38.46)	8(25.81)
Total	18(100)	13(100)	31(100)

Among the male respondents 3 (9.68%) have education upto primary level, 9 (29.03%) upto secondary level, 11 (35.48%) upto senior secondary level and 8 (25.81%) upto graduate or post graduate level.

Table: 6.2.11 Distribution of the Town Women according to their Educational Status

Educational status	Name of the Towns		Total No. (%)
	Geyzing No. (%)	Nayabazar No. (%)	
Illiterate	-	-	-
Primary	2(11.11%)	2(15.38%)	4(12.90%)
Secondary	3(16.67%)	6(46.15%)	9(29.03%)
Senior Secondary	5(27.78%)	2(15.38%)	7(22.58%)
Graduate/Post Graduate	8(44.44%)	3(23.08%)	11(35.48%)
Total	18(100%)	13(100%)	31(100%)

Among the females chosen, 4 (12.90%) have education upto primary level, 9(29.03%) have upto secondary level, 7 (22.58%) upto senior secondary level and 11 (35.48%) upto graduate or post graduate level.

Marital Status:

Out of 31 (100%) males 24 (77.42%) are married and 7 (22.58%) are unmarried whereas as among 31 (100%) females, 22 (70.97%) are married and 9 (29.03%) are unmarried females. Their marital status is given below in table 6.2.12 and 6.2.13

Table: 6.2.12: Marital status of the Town Men under study

Marital Status	Name of the Towns		Total No. (%)
	Geyzing No. (%)	Bariakhop No. (%)	
Married	13(72.22)	11(84.62)	24(77.42)
Unmarried	5(27.78)	2(15.38)	7(22.58)
Total	18(100)	13(100)	31(100)

Table: 6.2.13: Marital status of the Town Women under study

Marital Status	Name of the Towns		Total No. (%)
	Geyzing No. (%)	Nayabazar No. (%)	
Married	12(66.67)	10(76.92)	22(70.97)
Unmarried	6(33.33)	3(23.08)	9(29.03)
Total	18(100)	13(100)	31(100)

Perceptions of the Urban Respondents towards Women's Status, Rights and Empowerment, Women's Education, Employment and other related issues:

Views of the Town Males and Females towards Dignity and Status of Women:

Town men and women of different social status were asked about their opinion regarding women's social status compared to men in the society. Table 6.2.14 and 6.2.15 shows their opinion in this respect.

Table: 6.2.14: Views of the Town Men towards the Status and Dignity of Women.

Status	Name of the Towns		Total No. (%)
	Geyzing No. (%)	Nayabazar No. (%)	
Inferior	2(11.11%)	-	2(6.45%)
Equal	15(83.33%)	11(84.62%)	26(83.87%)
Superior	01(5.56%)	02(15.38%)	03(9.68%)
Total	18(100%)	13(100%)	31(100%)

Out of 31 (100%) town men of heterogeneous categories, only 2(6.45%) are of opinion that women are inferior to men, 26 (83.87%) think that women enjoy equal status with men but 3 (9.68%) men think that women are superior to men.

Table: 6.2.15: Views of the Town Women regarding the Status and Dignity of Women

Status	Name of the Towns		Total No. (%)
	Geyzing No. (%)	Nayabazar No. (%)	
Inferior	02(11.11)	-	02(6.45)
Equal	13(72.22)	11(84.62)	24(77.42)
Superior	03(16.67)	02(15.38)	05(16.13)
Total	18(100)	13(100)	31(100)

Among the 31 (100%) women of town areas, only 2 (6.45%) think that their position is inferior, whereas 24 (77.42%) believe that they enjoy equal position with men and 5(16.13%) women think that they have superior status than men.

Attitude of the Town Men on Women's Rights and Empowerment

Similarly like village men, town men were also asked about their opinion on women's rights and empowerment. Table 6.2.16 shows their opinion in this respect.

Table: 6.2.16: Distribution of the Town Men under study with regard to their Opinion on Women's Rights and Empowerment

Opinions	Name of the Towns		Total No. (%)
	Geyzing No. (%)	Nayabazar No. (%)	
Participate in family decision making	15(83.33)	13(100)	28(90.23)
Right to choose husband	15(83.33)	10(76.92)	25(80.65)
Right to cast votes	18(100)	13(100)	31(100)
Right to choose profession	16(88.89)	11(84.62)	27(87.10)
Equal share in parental property	12(66.67)	11(84.62)	23(74.19)
Represent in local govt.bodies	18(100)	12(92.31)	30(96.77)
Total	18(100)	13(100)	31(100)

[Note: Multiple responses included]

The table shows that, 100 per cent town men support women's right to cast votes whereas 96.77 per cent support that women should represent in local government bodies, 90.23 per cent of them support women's participation in family decision making process, 87.10 per cent support that women should have the right to choose their own profession, 80.65 per cent support the right of women to choose their husband while only 74.19 per cent town men want to give equal share of parental property to the women member of their family.

Views of the Town Males and Females towards Co-education:

Town men and women were asked about their views on co-education system. Their opinion is recorded in the following two tables.

Table: 6.2.17: Town Men's Perception towards Co-education

Perceptions	Name of the Towns		Total No. (%)
	Geyzing No. (%)	Nayabazar No. (%)	
Favourable	15(83.33)	11(84.62)	26(83.87)
Favourable on condition	3(16.67)	2(15.38)	5(16.13)
Not Favourable	-	-	-
Total	18(100)	13(100)	31(100)

In the town areas, not a single male respondent is against this system. 83.87 per cent of them do not find any negative point in this system while 16.13 per cent males favour this system provided certain facilities are available.

Table: 6.2.18: Town Women's Perception towards Co-education

Perceptions	Name of the Towns		Total No. (%)
	Geyzing No. (%)	Nayabazar No. (%)	
Favourable	15(83.33)	10(76.92)	25(80.65)
Favourable on condition	03(16.67)	03(23.08)	06(19.35)
Not Favourable	-	-	-
Total	18(100)	13(100)	31(100)

Table 6.2.18 shows that 80.65 per cent town women support co-education system; whereas 19.35 per cent women favour this system but on certain conditions, while no negative opinion has been received in this regard from the town women.

Views of the Town Males and Females towards Women's Employment:

Employment of women greatly enhances their position within society. Not only that, more employed women means more prosperity in the country. Therefore, opinions of town men and women were taken in this respect which is presented in table 6.2.19 and 6.2.20

Table: 6.2.19: Opinion of the Town Men regarding Women's Employment Outside Locality

Opinions	Name of the Towns		Total No. (%)
	Geyzing No. (%)	Nayabazar No. (%)	
Agreed	15(83.33)	10(76.92)	25(80.65)
Agreed on condition	3(16.67)	2(15.38)	5(16.13)
Not agreed	-	1(7.69)	1(3.23)
Total	18(100)	13(100)	31(100)

Table 6.2.19 shows that out of 31 (100%) town men, 25 (80.65%) approve women's education outside locality, whereas 5 (16.13%) men approve of it but on certain conditions and only 1 (3.23%) person is not interested in sending female members of his family outside home or locality for the sake of employment.

Table: 6.2.20: Opinion of the Town Women regarding Women's Employment Outside Locality

Opinions	Name of the Towns		Total No. (%)
	Geyzing No. (%)	Nayabazar No. (%)	
Agreed	12(66.67)	11(84.62)	23(74.19)
Agreed on conditions	06(33.33)	-	06(19.35)
Not agreed	-	02(15.38)	02(6.45)
Total	18(100)	13(100)	31(100)

Table 6.2.20 shows that, out of 31(100%)town women, 23 (74.19%) do not have any objection in sending their female family members outside home for the sake of employment, 6 (19.35%) women also approve of it but on certain conditions whereas only 2 (6.45%) women totally disapprove of it.

Objectives of Women Education: Town Women's View

Regarding the objectives of women education, different opinions came from the town women. Only the most important objective according to them has been recorded.

Table: 6.2.21: Opinion of the Town Women regarding the objectives of Women Education

Views	Name of the Towns		Total
	Geyzing	Nayabazar	
To acquire knowledge	2(11.11%)	-	2(6.45%)
To get a service	5(27.78%)	-	5(16.13%)
To get a good husband	-	-	-
To increase the family status	-	3(23.08%)	3(9.68%)
To make themselves independent	8(44.4%)	7(53.85%)	15(48.39%)
To educate the children	3(16.67%)	3(23.08%)	06(19.35%)
Total	18(100%)	13(100%)	31(100%)

Note: Single response included

The table shows that 48.39 per cent town women give importance to education mainly to become independent, 19.35 per cent of them think that to educate the next generation, women education is essential, 16.13 per cent give importance to education mainly to get employment, 9.68 per cent think that education of the female members always increase the family status and only 6.45 per cent town women think that the aim of women education is to acquire knowledge.

Reasons for not continuing Higher Education: Town Women's View:

Town women who do not have education upto graduate level were asked to show the reasons behind that. Their reply is given in the following table.

Table: 6.2.22: Reasons for not Continuing Education upto Graduate Level – Town Women's Opinion

Reasons	Name of the Towns		Total No. (%)
	Geyzing No. (%)	Nayabazar No. (%)	
Felt no attraction	-	-	-
There was no educational institute at the vicinity	02(33.33)	01(12.5)	03(21.43)
Parents do not encourage	-	02 (25)	02(14.28)
Due to physical sickness	-	-	-
Had no ability to bear expenses	-	02(25)	02(14.28)
Engaged in familial works	01(16.67)	-	01(7.14)
Early marriage	01(16.67)	-	01(7.14)
Parent's death	-	-	-
Got job opportunity and left study	2(33.33)	3(37.5)	5(35.71)
Total	6(100)	8(100)	14(100)

[Note: Females below graduate level education are only included, continuing students are not included.]

Among the town women who do not hold graduation degree, 35.71 per cent of them got jobs before completion of their study and they lost interest for further study,

21.43 per cent of them have shown the reason that there was no educational institute at the vicinity for further studies, equal per cent i.e.14.28 per cent blame either poverty or parents' negligence and another equal per cent i.e. 7.14 per cent either got married at a very early age or engaged in familial works.

Views of the Town Women regarding Satisfaction of Self Educational Attainment:

The following table shows the opinion of town women regarding their satisfaction of self educational attainment.

Table: 6.2.23: Opinion of the Town Women regarding their Satisfaction of Self Education Attainment

Opinions	Name of the Towns		Total No. (%)
	Geyzing No. (%)	Nayabazar No. (%)	
Satisfied	9(64.29)	3(27.27)	12(48)
Not satisfied	5(35.71)	8(72.73)	13(52)
Total	14(100)	11(100)	25(100)

[Note: Continuing students are not included]

Among the town women, 52 per cent are not satisfied with their educational attainment whereas 48 per cent are satisfied with that.

Suggested Level of Formal Education for Girls and Boys by the Town Men and Women:

Town men were asked about their suggestions for the education level of boys and girls. Similarly, town women were also asked about their aspirations towards education of girls. Their suggestions are furnished in table 6.2.24 and 6.2.25.

Table: 6.2.24 Level of Formal Education for Girls and Boys as Suggested by the Town Men

Suggested level of education	Name of the Towns		Total No. (%)
	Geyzing No. (%)	Nayabazar No. (%)	
Primary			
For boys	-	-	-
For girls	-	-	-
Secondary			
For boys	1 (5.56)	1 (7.69)	2 (6.45)
For girls	1 (5.56)	-	1 (3.23)
Senior Secondary	1 (5.56)	1 (7.69)	2 (6.45)
For boys			
For girls	1 (5.56)	2 (15.38)	3 (9.68)
Graduate	11 (61.11)	7 (53.85)	18 (58.06)
For boys			
For girls	11 (61.11)	8 (61.54)	19 (61.29)
Post Graduate			
For boys	5 (27.78)	4 (30.77)	9 (29.03)
For girls	5 (27.78)	3 (23.08)	8 (25.81)
Total	18 (100)	13 (100)	31 (100)

The table reveals that, town men prefer both boys and girls for higher study, but the percentage of males (29.03%) who suggest atleast post graduate level for boys are more than the percentage of females (25.81%) who suggest the same level for girls. While majority of them suggest graduate level education for boys (58.06 %) and girls (61.29%) is essential for today's competitive world.

Table: 6.2.25 Level of Formal Education for Girls as suggested by the Town Women

Suggested level of education	Name of the Towns		Total No. (%)
	Geyzing No. (%)	Nayabazar No. (%)	
Primary	-	-	-
Secondary	-	01(7.69)	01(3.23)
Senior Secondary	-	01(7.69)	01(3.23)
Graduate	08(44.44)	09(69.23)	17(54.84)
Post Graduate	10(55.56)	02(15.38)	12(38.71)
Total	18(100)	13(100)	31(100)

The above table shows that the town women's aspiration regarding education level of girls is high. More than 50 per cent (54.84%) suggest graduate level education, 38.71 per cent of them suggest post graduate level, equal per cent (3.23%) suggest either secondary or senior secondary level, but no one prefer primary level education for girls.

Reasons for Son Preference for Higher Education over the Daughters as Identified by the Town Men:

Town men who noticed son preference in their society over daughters for higher education were asked to find reasons behind that. The reasons identified by them are given in table 6.2.26.

Table: 6.2.26: Reasons for Son Preference – Opinion of the Town Men

Reasons	Name of the Towns		Total No. (%)
	Geyzing No. (%)	Nayabazar No. (%)	
Sons are meritorious than daughters	-	-	-
Sons will earn much money and look after their parents	2(28.57)	3(60)	5(41.67)
After marriage daughters will not be included in parents' family	5(71.43)	2(40)	7(58.33)
Girls do not need higher education	-	-	-
Total	7(100),(58.33)	5(100),(41.67)	12(100)

[Note: Only those males are included who believe that son preference for higher education exists within their society]

Among the town men who noticed son preference for higher studies, 58.33 per cent of them think that it is because of the fact that after marriage daughters are included in their in-law's family and therefore their parents do not want to invest money for their higher studies, while 41.67 per cent of them have identified the reason behind that preference as the belief that during old age, sons look after their parents and on the basis of this faith, parents invest money for their son's higher study over their daughter's.

Opinion of the Town Women regarding their Gender Situation:

Town women were asked about their opinion on their gender situation. Their opinion is given below.

Table: 6.2.27: Opinion of the Town Women on their Gender Situation

Opinions	Name of the towns		Total No. (%)
	Geyzing No. (%)	Nayabazar No. (%)	
Satisfied	15(83.33)	8(61.54)	23(74.19)
Not satisfied	3(16.67)	5(38.46)	8(25.81)
Total	18(100)	13(100)	31(100)

The table shows that majority of the town women (74.19%) have positive feeling on their gender situation, while 25.81 per cent of them have negative feeling on their gender situation.

Reasons of Positive Feeling of the Town Women with regard to their level of Education:

Town women, who have positive feeling on their gender situation, were asked to give reasons in support of their answers. The various reasons according to them with regard to their educational level have been recorded in the table below. A single response has been accepted from each respondent.

Table: 6.2.28: Main Reasons of Positive Feeling of the Town Women with regard to their Level of Education

Reasons	Levels of Education					Gross Total No. (%)
	Illiterate No. (%)	Primary No. (%)	Secondary No. (%)	Senior Secondary No. (%)	Graduate/Po- -st Graduate No. (%)	
Women get lots of privileges from their society	-	-	1	2	3	6(26.09)
Women are loved by men	-	-	1	-	-	1(4.35)
Women are the best creation of God and they are bestowed the ability to produce children	-	1	6	5	4	16(69.57)
Total Respondents	-	1(4.35)	8(34.78)	7(30.43)	7(30.43)	23(74.19), (100)

16(69.57%) town women from various educational backgrounds (1-till primary level,6-till secondary level,5-till senior secondary level,4-till graduate or post graduate level) feel proud to be women as they think they are the best creation of God and are bestowed the ability to produce children, 6(26.09%) women (1-till secondary level,2-till senior secondary level,3-till graduate or post graduate level) think that women get lots of privileges from their society and only 1(4.35%) woman with secondary level education feel honoured to be a woman as she thinks that women are loved by men.

Reasons of Negative Feeling of the Town Women with regard to their level of Education:

Town women, whose response was negative regarding their feeling on their gender situation, were asked to show reasons behind that. A single response has been accepted from each respondent.

Table: 6.2.29: Main Reasons of Negative Feeling of the Town Women with regard to their Level of Education

Reasons	Levels of Education					
	Illiterate No. (%)	Primary No. (%)	Secondary No. (%)	Senior Secondary No. (%)	Graduate/Post Graduate No. (%)	Gross Total No. (%)
Women are exploited by men	-	-	1	1	-	2(25)
Women are not treated with proper dignity	-	-	2	1	-	3(37.5)
Parents consider them as burden	-	-	1	-	-	1(12.5)
Society is patriarchal	-	-	-	1	-	1(12.5)
Women have less opportunity for their development	-	-	1	-	-	1(12.5)
Total Respondents	-	-	5(62.5)	3(37.5)	-	8(25.81), (100)

3(37.5%) town women from various educational backgrounds (2-till secondary level, 1-till senior secondary level) have negative feeling as they think that women are not treated with proper dignity, 2(25%) of them (1-till secondary level, 1-till senior secondary level) believe that women are exploited by men, 1(12.5%) town woman with secondary level education has negative feeling as the parents generally look upon girl children as burdens, 1(12.5%) woman with secondary level education think that women have less opportunity for their development and another woman(12.5%) with senior secondary level education think that society is patriarchal, therefore, women are always deprived of all the facilities.

Opinion of the Town Men and Women regarding Women's Educational Position within the Society:

Town men and women were asked about their opinion regarding women's educational position with society. Their opinion is presented in table 6.2.30 and 6.2.31

Table: 6.2.30: Opinion of the Town Men on Women's Educational Position within the Society

Opinions	Name of the towns		Total No. (%)
	Geyzing No. (%)	Nayabazar No. (%)	
Women's are lagging behind	07(38.89)	07(53.85)	14(45.16)
Women's are not lagging behind	11(61.11)	06(46.15)	17(54.84)
Total	18(100)	13(100)	31(100)

Majority of the town men (54.84%) opine that women of their society are educationally lagging behind from men, while 45.16 per cent of them do not think so.

Table: 6.2.31: Opinion of the Town Women on their Educational position within the society

Opinions	Name of the Towns		Total No. (%)
	Geyzing No. (%)	Nayabazar No. (%)	
Women's are lagging behind	13(72.22)	4(30.77)	17(54.15)
Women's are not lagging behind	05(27.78)	9(69.23)	14(45.16)
Total	18(100)	13(100)	31(100)

54.15 per cent town women think that they are educationally backward than men whereas 45.16 per cent do not think so.

Barriers against Women Education as Identified by the Town Men and Women:

Town men and women were asked to give reasons for women's educational backwardness in their society. The reasons identified by them are furnished below in the following two tables.

Table: 6.2.32: Educational Hindrances Faced by Women as Identified by the Town Men

Hindrances	Name of the Towns		Total No. (%)
	Geyzing No. (%)	Nayabazar No. (%)	
Parents are not conscious about the importance of girls' education	03(42.86)	02(28.57)	05(35.71)
Girls themselves are not interested to get formal education	02(28.57)	01(14.29)	03(21.43)
Due to poverty	01(14.29)	02(28.57)	03(21.43)
Marriage before completion of education	-	01(14.29)	01(7.14)
Lack of institutional opportunity for girls'	01(14.20)	01(14.29)	02(14.29)
Total	07(100)	07(100)	14(100)

[Note: Only those males are included who perceived educational backwardness of women in their society. Single response accepted]

Table 6.2.30 shows that, 35.71 per cent town men have identified parents' lack of awareness regarding their daughters' education, 21.43 per cent men have identified poor economic condition and same per cent i.e.21.43 per cent male members have identified lack of girls' interest in studies as the main reason for their educational backwardness, 14.29 per cent men think that there is lack of educational

institute especially for girls and only 7.14 per cent think that girls get marriage at a very early age and they do not pursue their education.

Table: 6.2.33: Educational Hindrances Faced by Women as Identified by the Town Women

Hindrances	Name of the Towns		Total No. (%)
	Geyzing No. (%)	Nayabazar No. (%)	
Parents are not conscious about the importance of girls' education	03(23.08)	01(25)	04(23.53)
Girls themselves are not interested to get formal education	02(15.38)	01(25)	03(17.65)
Due to poverty	05(38.46)	01(25)	06(35.29)
Marriage before completion of education	02(15.38)	01(25)	03(17.65)
Lack of institutional opportunity for girls'	01(7.69)	-	01(5.88)
Total	13(100)	04(100)	17(100)

[Note: Only those females are included who perceived women's educational backwardness in their society. Single response accepted.]

35.29 per cent town women have identified poor economic condition, 23.53 per cent think lack of parents' consciousness is the main obstacle, equal percentage (17.65%) of town women think that either early age at marriage of girls or their lack of interest to achieve any educational degree is the main obstacle to women education, 5.88 per cent have identified lack of institutional opportunity for girls' act as hindrance to women education in their society.

Suggestions for Upholding Women's Educational Status by the Town Men and Women:

To uphold the educational position of women, town men were asked to suggest remedial measures. Their suggestion is presented in the following table.

Table: 6.2.34: Suggestions of the Town Men to Uphold the Women's Educational Status

Suggestions	Name of the Towns		Total No. (%)
	Geyzing No. (%)	Nayabazar No. (%)	
Motivational programmes for parents	06(33.33)	01(7.69)	07(22.58)
Motivational programmes for girls	05(27.78)	02(15.38)	07(22.58)
More educational institutions for girls	03(16.67)	05(38.46)	08(25.81)
Free of cost education at every level	04(22.22)	03(23.08)	07(22.58)
Stop early marriage	-	02(15.38)	02(6.45)
Total	18(100)	13(100)	31(100)

[Note: Single suggestion accepted]

The table shows that, 25.81 per cent town men have suggested more educational institutions for girls, 22.58 per cent of town men have suggested motivational programmes for parents. Same percentage i.e. 22.58 per cent of them have suggested either motivational programmes for girls or free of cost education at every level may improve women's educational position. Only 6.45 per cent think that there should be restriction on the marriageable age of girls. Before attaining the minimum educational degree, marriage of girls should not be encouraged. Town women also have given suggestive measures to improve the educational standard of women. Their suggestion is given in table 6.2.35

Table: 6.2.35 Suggestions of the Town Women to Uphold the Women's Educational Status

Suggestions	Name of the Towns		Total No. (%)
	Geyzing No. (%)	Nayabazar No. (%)	
Motivational programmes for parents	08(44.44)	03(23.80)	11(35.48)
Motivational programmes for girls	02(11.11)	04(30.77)	06(19.35)
More educational institutions for girls	02(11.11)	02(15.38)	04(12.90)
Free of cost education at every level	04(22.22)	03(23.80)	07(22.58)
Stop early marriage	02(11.11)	01(7.69)	03(9.68)
Total	18(100)	13(100)	31(100)

[Note: Single suggestion accepted]

According to the above table 35.48 per cent town women have suggested motivational programmes for parents, 22.58 per cent have suggested free of cost education at every level, 19.35 per cent think that motivational programmes for girls should be arranged, 12.90 per cent think that more educational institutions for girls should be established, while 9.68 per cent think that before attaining a certain educational degree, marriage of a girl should be restricted.

6.3 State of Women's Education in Rural and Urban West Sikkim: A Comparison of Villages and Towns under study

Literacy Status:

Literacy status of both the villages and town areas under study reveals that, in both the villages and town areas the number of literate population is more than illiterate population. Among altogether 656 people in towns, 560 (85.37%) are literate and 96 (14.63%) are illiterate. In villages, among 2478 people, 1816 (73.28%) are literate and 662 (26.72%) are illiterate. Among the total males, in town areas, 308 (91.12%) are literates and among the total females, 252 (79.25%) are literate females.

Therefore almost 12 per cent (11.87%) gender gap in literacy has been noticed in urban areas, whereas in village areas, among the total males, 985 (80.34%) are literates and among the total females, 831 (66.37%) are literate females. Therefore almost 14 per cent (13.97%) gender gap in literacy rate has been noticed in village areas which is 2 per cent more than the towns.

Table 6.3.1 shows that, out of two villages undertaken, Timburbong represents quite satisfactory position regarding literacy status of both male and female population. Very negligible gap in literacy has been observed between Timburbong village (76.57%) and one of the town areas under study i.e. Nayabazar (77.51%). In fact the female literacy status is a little more in Timburbong village (69.92%) than Nayabazar town (69.06%).

Table: 6.3.1: Literacy Status of the Villagers and Town dwellers under study: A Comparison

Literacy Status	Name of the Villages			Name of the Towns		
	Timburbong No. (%)	Bariakhop No. (%)	Total rural No. (%)	Geyzing No. (%)	Nayabazar No. (%)	Total urban No. (%)
Illiterate						
Total	335 (23.43)	327 (31.20)	662 (26.72)	31(8.45)	65(22.49)	96 (14.63)
Male	110 (16.13)	131 (24.08)	241 (19.66)	8(4.26)	22(14.67)	30(8.88)
Female	225 (30.08)	196 (38.89)	421 (33.63)	23(12.85)	43(30.94)	66(20.75)
Literate						
Total	1095 (76.57)	721 (68.80)	1816 (73.28)	336(91.55)	224(77.51)	560 (85.37)
Male	572(83.87)	413(75.92)	985 (80.34)	180(95.74)	128(85.33)	308 (91.12)
Female	523(69.92)	308 (61.11)	831 (66.37)	156(87.15)	96 (69.06)	252 (79.25)
total	1430(57.71)	1048(42.29)	2478(100)	367(55.95)	289(44.05)	656(100)

Literacy Standard of the People in the Villages and Towns under study:

The literacy standard of both villages and towns shows that among the literates, majority have education upto secondary level i.e. 41.57 per cent in villages and 44.64 per cent in towns. At secondary level, the number of women literates in villages (51.52%) is more than that of men (48.48%). At senior secondary level, women in towns are more advanced (44.05%) than their village counterparts (39.38%). But at graduate and post graduate level, the percentage of woman literates is equal (36.36%)

in both the villages and towns. In the villages and towns, the literacy standard of higher education (in total) is not promising. Literacy standard at graduate and post graduate level (in total) is 4.24 per cent in villages compared to 7.86 per cent in towns and the number of female literates at the higher level is very less than that of male literates.

Enrolment of the Children of the Villages and Towns under study:

The empirical study shows that the total percentage of continuing students are more in towns (94.94%) than villages (92.17%) . In villages, there are 48.20 per cent school going age girls in comparison to 43.04 per cent school going age girls in towns. Among them, 93.45 per cent are continuing girls in villages against 96.08 per cent continuing girl students in towns. Timburbong village shows the highest percentage of girl students (98.14%) among all the village and town areas under study who are continuing their study.

Class-wise Distribution of the Students of the Villages and Towns under study:

Enrolment of the girl students at various levels of education is less than the boys both in villages and towns, though in villages, enrolment of girls in class VI to VIII and XI - XII level is more than boys. In towns also, from class IV to VIII, girls' enrolment is more than the boys. In higher level i.e. graduate and post graduate level, the enrolment of the girls both in villages and towns is less than the boys but comparatively it is more in towns.

Dropout of the Villages and Towns under study:

From the school record and the report of S.S.A, it is evident that in the year 2007, the number of dropout girls or detained girls in villages is less than boys in both primary and elementary level, whereas in town areas the total number of detained girls or dropout girls is more than the boys' upto elementary level.

Respondents of the Villages and Towns under study:

Since the present study is based on educational status of Sikkimese women, a sample study of 40 per cent of the total households of each study areas was conducted. Again the sample number was divided into two broader categories of

males and females. In that way, the respondents from two villages and two town areas were chosen. They were asked various questions on related aspects. The respondents chosen from villages and towns of West district of Sikkim were from different social background. They were categorised under the following status- i)Parents and guardian,ii) teachers, government servants, professionals iii) influential persons and iv) continuing girl student. Altogether 96 males and 96 females were chosen from two villages and altogether 31 males and 31 females were chosen from two towns. Respondents' age-group wise three categories have been maintained- upto 25 years age, age group between 25 to 50 years and above 50 years age group. Respondents from villages and towns were chosen from different educational background and from different marital status group.

Perceptions of the Respondents of the Villages and Towns under Study towards Women's Status, Rights and Empowerment, Women Education, Employment and other related issues:

Views of the Village and Town Respondents regarding Dignity and Status of Women:

Male respondents were asked about their opinion towards the dignity of women. 20.83 per cent village men compared to 6.45 per cent town men are of the opinion that women are inferior to men, where as 45.83 per cent village men against 83.87 per cent town men think that the position of women is equal to men, while 33.33 per cent village men and 9.68 per cent town men believe that women are superior to men.

Among the female respondents 30.21 per cent village women compared to 6.45 per cent town women think that their position is inferior to men, whereas 65.63 per cent village women and 77.42 per cent town women think that they enjoy equal status with men, while 4.17 per cent village women compared to 16.13 per cent town women believe that their position is superior to men.

Attitudes of the Village and Town Men under study on Women's Rights and Empowerment:

Male respondents of each study areas were asked about their opinion on women's rights and empowerment. The study shows that 100 per cent males from both village and town areas support women's right to cast vote. 97.92 per cent village

men compared to 90.23 per cent town men think that women should participate in family decision making process. 97.92 per cent village men compared to 96.77 per cent town men are of opinion that women should represent in local government bodies. 96.88 per cent village men against 87.10 per cent town men support that women should enjoy their rights to choose their own profession, 93.75 per cent village men against 80.65 per cent town men support women's right to choose their husband, 86.46 per cent village men against only 74.19 per cent town men agree to give equal share of parental property to the female members of their family.

Views of the Village and Town Respondents under study towards Co-Education:

Male and Female respondents of villages and towns expressed their opinion regarding co-educational system. 88.54 per cent village men and 83.54 per cent town men express positive opinion regarding co-education, whereas 3.13 per cent village men and 16.13 per cent town men are in favor of this system but on certain conditions, while 8.33 per cent village men do not favour this system at all.

Among the female respondents, 81.25 per cent village women against 80.65 per cent town women favour co-educational system, 12.5 per cent village women and 19.35 per cent town women support this system provided certain facilities are available, while only 6.25 per cent village women totally oppose co-education system.

Views of the Village and Town Respondents under study towards Women's Employment:

85.42 per cent village men against 80.65 per cent town men agreed to send female members of their family outside their home or locality for the sake of employment.

7.29 per cent village men compared to 16.13 per cent town men consent to send female members of their family outside their home or locality but on certain conditions, whereas 7.29 per cent village men and 3.23 per cent town men do not approve of it.

Among the female respondents 77.08 per cent from village areas and 74.19 per cent from town areas approve of women's employment outside their home or locality, 15.63 per cent village women against 19.35 per cent town women also approve of it

but on certain conditions, while 7.29 per cent village women and 6.45 per cent town women do not approve of women's employment outside home or locality.

Objectives of Women Education: Village and Town Women's View:

Majority of the village women (30.21%) think that the main objective of women education is to acquire jobs which is the opinion of only 16.13 per cent town women. Town women (48.39%) gave priority to education mainly to make themselves independent and this is the viewpoint shared by 28.13 per cent of village women too.

Reasons for Not Continuing Higher Education: Village and Town Women's View:

Same percentage of village women (19.30 %) blamed either their parents or loads of familial works as a hindrance to continue their studies, which is supported by 14.28 per cent and 7.14 per cent town women respectively. 15.79 per cent village women against 7.14 per cent town women said that they got married before completion of their study. Same per cent (12.28%) of village women said that they themselves were either not interested in studies or their physical sickness became obstacles in their studies. Majority of the town women (35.71%) said that they got job opportunity and therefore, left study, which is the opinion of only 5.26 per cent village women. 10.53 per cent village women felt that poor economic condition of their family was responsible for not continuing education.

Views of the Village and Town Women regarding Satisfaction of Self Educational Attainment:

52.38 per cent village women against 48 per cent town women are satisfied with their self educational attainment whereas 47.62 per cent village women against 52 per cent town women are not satisfied with their educational attainment.

Suggested Level of Formal Education for Girls and Boys by the Village and Town Respondents under study:

Among the village men, 57.29 per cent have suggested graduate level education for boys and 41.67 per cent have suggested the same level for girls, whereas 58.06 per cent town men have suggested graduation level for boys and 61.29 per cent have suggested the same level for girls. Upto post graduation level for boys is suggested by 25 per cent village men against 29.03 per cent town men. 11.46 per cent village men

against 25.81 per cent town men have suggested post graduate level education for girls.

35.42 per cent village women against 54.84 per cent town women have suggested graduate level education for girls, while 23.96 per cent village women and 38.71 per cent town women have suggested upto post graduate level education for girls.

Reasons for Son Preference for Higher Education over the Daughters as Identified by the Village and Town Men under study:

46.81 per cent village men against 41.67 per cent town men opine that people prefer their sons for higher studies because they think that at their old age their sons will take all sorts of responsibilities, 42.55 per cent village men compared to 58.33 per cent town men believe that this type of preference is due to the fact that after marriage daughters are included into their in-laws' family and therefore their parents do not want to invest money for their higher studies, while 10.64 per cent village men think that this preference is because of the notion that sons are more meritorious than daughters.

Opinion of the Village and Town Women regarding their Gender Situation:

72.92 per cent village women and 74.19 per cent town women have positive feeling on their gender situation, while 27.08 per cent village women against 25.81 per cent town women have negative feeling on their gender situation.

Reasons of Positive Feeling of the Village and Town Women with regard to their Level of Education:

36(51.43%) village women (1- illiterate,6 -primary level,17-till secondary level, 8-till senior secondary level,4-till graduate or post graduate level) and 6(26.09%) town women (1-till secondarylevel,2-till senior secondarylevel,3-till graduate or post graduate) have positive feeling on their gender situation as they think that women get lots of privileges from their society, 5(7.14%) village women (1- illiterate,1-till primary level, 1-till secondarylevel,2-till senior secondary level) and 1(4.35%) town woman (having secondary level education) feel honoured to be women as women are loved by men.29(41.43%) village women (4- illiterate,3-till primarylevel,15-till secondaryleve l,3-till senior secondary level, 4-till graduate or post graduate level)

and 16(69.57%) town women (1-till primary level,6-till secondary level,5-till senior secondary level, 4-till graduate or post graduate level) think that women are the best creation of God and are bestowed the ability to produce children.

Reasons of Negative Feeling of the Village and Town Women with regard to their Level of Education:

10(38.46%) village women (1-till primary level,6-till secondary level,3-till senior secondary level) and 2(25%) town women(1-till secondary level,1-till senior secondary level) have negative feeling on their gender situation as they think that women are exploited by men, 6(23.08%) village women (3-till primary level,2-till secondary level,1-till graduate or post graduate level) and 3(37.5%) town women(2-till secondary level,1-till senior secondary level) think that women are not treated with proper dignity,5(19.23%) village women (1-till primary level,4-till secondary level) and 1(12.5%) town woman with secondary level education have given the reason that parents view a girl child as a burden,1(3.85%) village woman with primary level education and 1(12.5%) town woman with senior secondary level education think that society is patriarchal, therefore, women are always deprived of all the facilities, according to 4(15.38%) village women (1-till primary level,1-till secondary level,2-till senior secondary level) and 1(12.5%) town woman with secondary level education, there is less opportunity for women's development.

Opinion of the Village and Town Respondents regarding Women's Educational Position within the Society:

80.21 per cent village men against 45.16 per cent town men opine that educationally women are lagging behind from men, while 19.79 per cent village men compared to 54.84 per cent town men believe that women are not educationally lagging behind.

63.54 per cent village women against 54.15 per cent town women think that women are educationally lagging behind, whereas 34.46 per cent village women and 45.16 per cent town women said women are not educationally backward than men.

Barriers against Women Education as Identified by the Village and Town Men:

46.75 per cent village men and 35.71 per cent town men have identified parents' lack of awareness regarding their daughters' education as the main constraint to women's education, 10.39 per cent village men and 21.43 per cent town men think that the carelessness of the girls themselves regarding their education is the main obstacle to women's education, 11.69 per cent village men and 21.43 per cent town men think that poverty is the main reason for women's backward position in education, 16.88 per cent village men against 7.14 per cent town men have identified the low marriageable age and its social acceptance as the barrier to women's education, 14.29 per cent village men and same per cent of town men have identified lack of institutional opportunity for girls' as the main hindrance to their education.

Among the women of the study areas 47.54 per cent from village areas and 23.53 per cent from town areas think that lack of parents' consciousness and their ignorance is the main educational barrier to them, whereas 8.20 per cent village women against 17.65 per cent town women made the girls responsible for their own backward position, 10.67 per cent village women and 35.29 per cent town women have identified poor economic condition of the family as the main reason, 18.03 per cent village women and 17.65 per cent town women think that girls get married before attaining certain educational degree and stop studying; 6.56 per cent village women and 5.88 per cent town women have pointed out that there is lack of institutional opportunity for girls.

Suggestions for Upholding Women's Educational Status by the Village and Town Respondents:

30.21 per cent village men and 22.58 per cent town men have suggested that there should be motivational programmes for parents to uphold the educational position of women, 16.67 per cent village men against 22.58 per cent town men have suggested motivational programmes for girls, 22.92 per cent village men compared to 25.81 per cent town men are of the opinion that more educational institutions for girls are required. 17.71 per cent village men against 22.58 per cent town men have said that education should be free of cost at every level, while 12.50 per cent village men and

only 6.45 per cent town men have suggested that marriage of girls before attaining certain educational degree should be banned.

Women respondents also have suggested some measures. 31.25 per cent of them from village areas and 35.48 per cent from town areas have suggested motivational programmes for parents, 16.67 per cent village women against 19.35 per cent town women have said that programmes for girls should be arranged to motivate them, 15.63 per cent village women and 12.90 per cent town women think that more educational institutions for girls may improve their educational position, 18.75 per cent village women and 22.58 per cent town women have suggested that education should be free of cost at every level while 17.71 per cent village women compared to 9.68 per cent town women have suggested that there should be restriction on the marriageable age of girls before completion of minimum level of education.

6.4 Findings

From the foregoing analysis it is evident that both village and town areas under study have literacy status higher than the national average but there is vast difference between the village and town areas. The total literacy in villages is 73.28 per cent whereas it is 85.37 per cent in town areas. Vast difference has been noticed in case of women literacy status also. In the town areas, total women literacy status is 79.25 per cent whereas it is only 66.37 per cent in village areas. Among the four places under study, Geyzing which is a town area occupies highest position in literacy rate for both males and females which is 95.74 per cent and 87.15 per cent respectively. The literacy status of the village Bariakhop is the lowest. Male literacy rate is 75.92 per cent compared to 61.11 per cent female literacy rate.

Majority of the educated people in the villages have education upto secondary level (41.57%). Their literacy standard in the senior secondary level (8.81%) and graduate or post graduate level (4.24%) is very negligible. The literacy standard of the town areas also shows that among the literates, the majority have education upto secondary level (44.64%). Their literacy standard in the senior secondary level (15%) and graduate or post graduate level (7.86%) is a little better than the village areas. Women literacy standard of both rural and urban areas is not so good. Among the women literates in the villages and towns, the majority have education upto secondary

level i.e. 51.52 per cent and 45.6 per cent respectively. At this level, the number of village women is more than that of village men. At the higher level i.e. graduate or post graduate level, there are 36.36 per cent women literates in the villages and same per cent women literates in the towns have the degree, though the percentage greatly differs from the men of respective places.

There are total 545 girls in the four study areas who belong to school-going age, among them 443 girls are from village areas and 102 girls are from town areas. Out of 847 children from village areas who are continuing their studies, 433(51.12%) are boys and 414(48.88%) are girls and out of 225 children from town areas who are continuing their studies, 127(56.44%) are boys and 98(43.56%) are girls. Among the school going age girls of respective places, Bariakhop village shows the lowest percentage (86.21%) of girls who are continuing their studies while Timburbong village has the highest percentage (98.14%) of girls who are continuing their studies and this percentage is also higher than the two town areas. In Geyzing town, 94.83 per cent and in Nayabazar town 97.73 per cent girls are continuing their studies.

Enrolment of the girls in various level of education is less than the boys both in the villages and towns. But enrolment of village girls in class VI to VIII and XI-XII level is more than village boys whereas in town areas from class IV to VIII, girls' enrolment is more than boys. It is evident that girls' enrolment in graduate or post graduate level is less than boys in both the villages and towns of West Sikkim. However, in the towns, after elementary level, total number of girls is less than boys whereas in the villages, after elementary level, atleast in XI-XII level, girls are more than boys. In the villages, some children join school late but all the families atleast send their children to school. The reason may be the facilities children get in government schools-free books, uniform, rain court, mid-day meal, school bag etc.

In the year 2007, number of dropout or detained girls is less than the boys in two areas under investigation- one village and one town area. Geyzing town shows greater number of dropout girls or detained girls at elementary level and at Timburbong also the number of dropout girls are more than boys in classes VI, VII and VIII, though the difference is very negligible. It has been observed that due to poor economic condition of the family or lack of consciousness of parents' regarding education, their children stop going to school before completion of the minimum level

of education. Children who come from distant places also sometimes lack interest to continue their studies because of communication problem.

Regarding the opinion of respondents on the status of women, majority of the village men (45.83%) and town men (83.87%) are of the opinion that women share an equal status with men. While 33.33 per cent village men and 9.68 per cent town men think that women have superior position than men; 20.84 per cent village men against only 6.45 per cent town men perceive women as inferior to men.

Female respondents who hold positive response regarding their status in comparison to men, 65.63 per cent belong to village areas and 77.42 per cent belong to town areas. 4.17 per cent village women against 16.13 per cent town women believe in their superior status in comparison to men. While 30.21 per cent village women and only 6.45 per cent town women perceive their status as inferior to men.

The study reveals the attitude of men regarding women's rights and empowerment. All the male respondents approve women's right to cast votes. 97.23 per cent village men and 90.32 per cent town men said that women should take part in family decision making process. 93.75 per cent village men against 80.65 per cent town men approve women's right to choose husband. 96.88 per cent village men and 87.10 per cent town men express positive feeling regarding women's right to choose their profession. 86.46 per cent village men against only 74.19 per cent town men think that daughters should get equal share in parental property. 97.92 per cent village men and 96.77 per cent town men support women's representation in local government bodies. Therefore it can be said that the attitude of village men towards women's rights and empowerment is more positive than town men.

The study reveals that in all areas under investigation, the majority of males and females favour co-educational system in schools. 88.54 per cent village men against 83.54 per cent town men and 81.25 per cent village women against 80.65 per cent town women approve of it. 3.13 per cent village men against 16.13 per cent town men also favour this system but on certain condition. Only 8.33 per cent village men do not favour this system. 12.5 per cent village women against 19.35 per cent town women favour this system but on certain conditions. However, 6.25 per cent village women do not favour this system. Those who have unfavourable attitude regarding

co-education system believe that if boys and girls study together in a same institution, there is a greater chance of moral degradation.

85.42 per cent village men and 80.65 per cent town men are in support of women's employment outside home, whereas 77.08 per cent village women and 74.19 per cent town women are in favour of employment of women outside their home.

Majority of total town women (48.39%) believe that the main objective of women education is to make themselves independent. 28.13 per cent village women also hold the same belief. While, according to a large section (30.21%) of females of village areas, education of women is a necessity because it helps them gain employment

More than half of the total village woman respondents (52.38%) who do not have graduate degree are satisfied with their educational attainment and more than 50 per cent (52%) town women are not satisfied with their educational attainment.

All the respondents are of opinion that education is essential for both sexes. The study reveals that both the village men and town men give a slightly more preference to boys for higher education. Majority of the female respondents from the villages and towns suggest upto graduate level education for girls.

Some male respondents have noticed a preferential treatment towards boys in the society where higher education is concerned. More than 50 per cent of town men think that it is mainly because of the feeling that after marriage, girls would not be included in their parents' family. 42.55 per cent village men think the same. Rest of the town men think that it is mainly because people believe that a son will look after them at their old age, while 46.81 per cent village men also think so. 10.64 per cent males from village areas think that the notion is present because of the belief that boys are more meritorious than girls.

Female respondents who have positive feeling on their gender situation, 72.92 per cent of them from various educational backgrounds are from village areas and 74.19 per cent of them from various educational backgrounds belong to town areas. Rests of them have negative feeling on their gender situation. Those who have negative feeling on their gender situation have shown various reasons in support of their answers. Among them, exploitation made by men to women, parents partial treatment towards girl children, patriarchal society etc. are some of the reasons.

A large section of village men (80.21%) think that women are educationally lagging behind while more than 50 per cent (54.84%) town men are of the opinion that women are not educationally lagging behind. Among the female respondents, a large section of them from village areas (63.54%) and town areas (54.15 %) accept their backward position with regard to education compared to men.

Among the town men who are of the opinion that women are educationally backward than men, 35.71 per cent find that it is due to the parents' unawareness, equal per cent (21.43%) blame girls' lack of interest and poverty for women's educational backwardness. While 14.29 per cent village men and same per cent town men think that lack of institutional opportunities for girls' act as a barrier. 46.75 per cent village men think that due to parents' lack of consciousness women become educationally backward while others have shown various other reasons responsible for women's educational backwardness.

47.54 per cent village women compared to 23.53 per cent town women respondents have identified parents' lack of consciousness as a hindrance to women's education. A large section (35.29%) of town women have identified poor economic condition of the family as responsible for discontinuing of further studies and this viewpoint is supported by 10.67 per cent village women.

Majority of village men (30.21%) and women (31.25%) have suggested motivational programmes for parents to uphold the educational position of women. Majority of town women (35.48%) also have suggested the same while majority of town men (25.81%) have recommend more educational institutions for girls.

Chapter 7

Problems of Women Education: Some Case Studies

- **Selected Case Studies**
- **Major Problems Identified**
- **Findings**

CHAPTER-7

PROBLEMS OF WOMEN'S EDUCATION : SOME CASE STUDIES

7.1 Selected Case Studies

Some selected case studies have been done in support of the major constraints to women education in Sikkim. To get an overview of the problems, cases have been classified in 7 different categories – housewives, students of primary level, secondary level, senior secondary level, graduate or post graduate level, professional women and dropouts. From each study area these different categories of women were selected. In that way 28 case studies have been mentioned here.

Timburbong *Busty*:

Case-1 Kumari Pradhan is a housewife. She is 50 years old. Her parental home is also at Timburbong. During her childhood she joined school but could not continue her studies after a year at school. Her father died when she was an infant. The economic condition of her house did not facilitate her to study. Kumari did not have proper uniform for school. Her family was so poor that they could not provide her proper uniform. While going to school, her friends used to create panic in her by saying that she would be punished by her teachers as she had not come to school in proper uniform. Little Kumari was passionate about wearing plastic jewellery like bangles, ear rings etc. which was not allowed at her school. This was one of the reasons that made Kumari lose her interest in continuing her studies. In addition to that, her elder brothers and sisters tempted her by saying that if Kumari continued her studies, she would miss the opportunity to get gold ornaments and that, as they were engaged in household chores the whole day, parents would prefer to give gold ornaments to her brothers and sisters. Poor Kumari, drawn by the desire of wearing gold ornaments, completely lost her interest in studies. It seems that

lack of guidance and the social situation which existed then did not encourage the girl to study. She joined her siblings in household works. At the age of 17 her marriage was fixed with a person having education under primary level. After marriage she involved herself in familial affairs. But now she regrets being an ignorant person who can not guide her offspring. She tried to provide both her sons and daughters equal access to education. She informed the researcher that if her daughters are interested to pursue higher studies, she and her husband will leave no stone unturned to support their wish.

Case-2 Tulasa Kami is a student of class II. She is 9 years old. Tulasa belongs to a scheduled caste family. Her father Dal Bahadur Kami is a farmer. He studied up to primary level. Due to very poor economic condition Tulasa's father could not continue his study and shared his hands with his parents in cultivation work. Tulasa's mother Radhika is an illiterate lady. Tulasa has three brothers and sisters. At the age of six Tulasa got admitted in a government primary school. Though her father is a poor farmer and her mother is an illiterate person, they always encourage their children to study well. But they could neither teach nor guide Tulasa in her studies. Tulasa is a laborious student. At home, her parents try to involve her as little as possible in household activities. When she was asked about her ambition, Tulasa replied that she wants to be a doctor but she does not have any idea about how many years of study she has to put in and which subjects she should opt for to become a doctor. Her parent's illiteracy is the main obstacle. Moreover, they can not provide private tuition for her. Therefore, Tulasa has to completely depend on school education. Her parents personally requested her teachers to guide their daughter as they wanted to see their daughter well established in life.

Case-3 Dew Maya Pradhan is a 16 years old girl studying in class VIII. She hails from a poor family. Her father was an illiterate farmer. He died when Dew Maya was in class IV. At present, she has a widowed mother, 2 brothers and one sister at home. Her brothers study in class VI and II respectively and her sister is in class I. They have a small portion of cultivable land. Dew Maya's mother Pratibha Pradhan till the land. During cultivation season they take the help of hired labourers. As Pratibha herself is an illiterate woman she never encourages her children to study. Because the other children of the village go to school, Pratibha also sends her children to school. Moreover the children get mid-day meal, free accessories from school, therefore she does not oppose them. Being the elder daughter Dew Maya has to perform lots of responsibilities. In the morning when her mother goes to the agricultural field she has to cook for all members of her family. At that time her other siblings go to jungle in search of fuel and fodder. None of them study in the morning. Dew Maya cooks in the evening also. Sometimes when her mother takes the responsibility of cooking, Dew Maya has to go to jungle with her siblings. From her daily routine she hardly manages any time to study. She studies only a few days before examination. Dew Maya wants to complete class XII and dreams to get a job so that their standard of life would improve and her little brothers and sister would get all types of support from her to complete their education successfully.

Case-4 Purna Kumari Sharma is a student of class XI. She is 18 years old. Her father studied upto class X and looks after their own orange orchard. They have a patch of paddy field and they also produce ginger in their own land. Purna's mother is a housewife. She studied up to class VI only. Purna completed her education up to secondary level from the nearby government secondary school. Then, she joined a government senior secondary school which is $\frac{3}{4}$ kilometers away from her home and which is also the nearest senior secondary school from her home. She goes to school by taxi. Purna has two elder sisters. One of them has completed graduation, is married and by

profession, a teacher. The other sister stays with one of their relatives in a different place. At home, Purna is staying along with her parents, two younger brothers and one younger sister. Purna's mother suffers from chronic illness and that is why Purna is given the responsibility of cooking. She gets up early in the morning and before cooking, studies for at least one hour. But in the evening her study time is not stable. After school and cooking dinner she often loses her energy to open her books. In their locality, houses exist in a dispersed way. Their nearest neighbour is quite a distance away from them and therefore Purna does not face any disturbance from neighbours and friends. She wants to finish college level education and is interested in joining police department. The uniform, the power of a police officer has attracted her since her childhood. Purna gives importance to education mainly because it makes a person economically independent and helps to hold a powerful position in the society.

Case-5 Dhan Kumari Subba is a college student. She is 19 years old and studies in the first year in Government Law College. Their economic background is very poor. They only have their homestead land where they grow vegetables for their subsistence. Both her parents are illiterate. One of her brother is studying at a government senior secondary school in class XI. Her elder sister is unmarried. She studied upto class X. Another sister studied upto class VII and got married. Dhan Kumari completed her secondary level education from a government secondary school which is situated at a walking distance from her home. After that she joined a senior secondary school which is situated 4/5 kilometres from her home. Her parents could not afford money for her communication and therefore she started staying in one of their relatives place near the school. She used to perform all types of household works at her home and at the relative's place also. She used to get scholarship from the government during her school days as she belongs to a tribal community. With that meagre amount of money she used to manage her school expenses.

Dhan Kumari's family does not have any relatives in the capital town and she was late in applying for a place in the government hostel. Therefore she is staying in a rented house situated far from her college. As she is unable to pay high rent, she somehow manages in a room which is lacking in many facilities. Sometimes she has to go to far places to manage drinking water whenever there is water crisis at that house. Before going to college, Dhan Kumari cooks for herself. Her family is also taking lots of hardship to manage her educational expenses. Now also she is availing governmental grant. Her father works as a labourer. He is borrowing loans from relatives to support his daughter in completing her college level education. The main obstacle which Dhan Kumari is facing is their bad economic condition, therefore she opines that importance of education in individual's life specially in women's life is to become economically self-sufficient.

Case-6 Hema Devi Sharma is a primary teacher of a government secondary school. She is 42. Her father is a farmer who studied upto primary level and her mother is an illiterate house wife. Hema Devi recalls that during her school days her hands used to be full with household chores. Her mother was sick and therefore Hema used to look after her younger brothers and sisters. Her school was situated 5/6 kilometres from her home and she used to reach there by foot. She could not attend school regularly because she had to do lots of household activities. She especially remembers the great economic and situational problems she faced during her class X final examination. However she managed to overcome all odds and passed the examination. During her school days that much of educational degree was enough for anybody. No one encouraged her to study further. She got a job and after sometime, got married to a person who is also in the same profession. In their happy married life, they have two daughters. Both Hema Devi and her husband are very supportive regarding their daughters' education. Hema Devi even thinks that daughters should be given more education than sons because education equip them with strength to fight against all odds. She also thinks that today's

children are lucky as they get more facilities and guidance than the children of the past days.

Case-7 Durga Sharma is a drop out. She is 24 years. She studied upto class VIII. Her mother is illiterate and her father studied up to class IV. Her father works in a government office as a fourth grade staff. During her school days, Durga used to do lots of household tasks. She did not develop the habit of regular studying. Her parents also did not pressurize to her. Therefore, Durga failed in her classes several times and accepted the fact that she is not good in studies. When she failed in class VIII, she lost hope and left school. Now she runs a small shop at her own locality. whenever she failed the examination, she did not put blame on anyone because she realized that she herself was weak in studies. She is happy with her educational status because with that much education she can calculate and smoothly run her shop.

Bariakhop Busty:

Case-8 Rajani Chhetri aged 24 years. She is a housewife. Her educational qualification is upto class XII. Rajani stays with her parents. Her father is a peon in a Government Senior Secondary School and her mother is an illiterate housewife. Rajani studied at Bariakhop Senior Secondary School from the beginning, which is situated at only 4/5 minutes walking distance from her home. She has one sister who is undergoing M.A. course from open university. While studying in class XII she fell in love with a person of her age. When they got married Rajani was only 19 years old. After marriage she involved herself with familial affairs and became less interested in pursuing higher studies. Her husband and other family members encouraged her to continue study but all their attempts were in vain. Later on she joined a local saving company as an agent. But unfortunately because of some internal problems the company locked out and she became jobless. Now she is the

mother of a lovely two years old girl. She is satisfied with her role as a wife and a mother but in the corner of her heart, some dissatisfaction sometimes rears its head especially when she meets her old friends who are established in their life. But still she is not interested to continue further study. To her, women should at least complete their education up to class XII to run a family smoothly.

Case-9 Devika Gurung is 13 years old. She is in class IV. Her father Bir Bahadur Gurung is an electrician, who has learnt his work through his own effort without any formal training. Bir Bahadur is an illiterate. Devika's mother is also illiterate. Devika has one sister who studies in class IV in a government school. Devika's family owned a little portion of landed property. Her father does not have any regular employment. At home, cooking is the responsibility of little Devika. Her mother does not help her in cooking. Her mother goes to field everyday in the morning but does not return home at any fixed time. Therefore Devika and her sister have to look after the household work, bring fodder and fuel etc. Once Devika fell down from a big tree while collecting fodder for cattles. Her right hand was fractured and she could not attend school for several days. Devika does not have the habit of regular study. Only before examination she prepares herself. Both her parents are addicted to alcohol. They are totally busy with their own world. Their illiteracy has made them ignorant about the future of their own children. Devika does not have any ambition in life. No one in her family encourages her to study well.

Case-10 Binita Pradhan – 13 years, educational qualification – student of class VIII. Binita's father Bal Bahadur Pradhan is a private contractor who mostly stays in Gangtok in search of work on contract basis. Bal Bahadur joined

school but after class I he dropped out school. Binita's mother Bishnu Maya is the 3rd wife of her father. Bisnu Maya studied upto class VIII. When Bal Bahadur and his first wife found their temperament incompatible, their relation broke up and his first wife returned to her parental home. Bal Bahadur's second wife got married with someone else leaving 4 children with Bal Bahadur. From his third wife Bishnu Maya, Bal Bahadur has two children – Binita and Bishal. Bishal is staying with one of his step brothers, while Binita and her mother are staying at Binita's maternal uncle's home. Now-a-days Binita's father has given up all responsibilities of his children and wife. Therefore Binita along with her mother and brother is facing lots of hardship for their livelihood. Her mother is in dire need of a job. Binita's father is a drunkard. Whenever he comes from Gangtok, he only creates trouble and nuisance at home. He physically abuses his wife and children. At her maternal uncle's home, Binita has to cook in the morning and evening. She hardly gets any time to study. The environment of her home is not suitable for studies. In the evening, after meal when she gets a little time, no one is there to tell her to study. Therefore she enjoys watching television instead of studying. She hardly opens her books everyday. Binita does not have any firm determination regarding her educational aspirations. Her immaturity does not allow her to think about her future prospects. Moreover her parents' relationship creates lot of hindrance to her educational accessibility.

Case-11 18 years old Bina Maya Gurung is a student of class XI. Both her father Ram Bahadur Gurung and mother Shiva Maya Gurung are illiterate. They have landed property of less than 1 acre. Bina has two brothers studying in class II and VI respectively, one elder sister who got married studied upto class V and one younger sister is studying in class VI. Bina Maya joined Government Senior Secondary School, Bariakhop from Class I. She is a good student. But she hardly gets any time in the morning to study.

Before coming to school, she cooks for her family members, as her parents go to field to cultivate food grains. After she returns from school she goes to the jungle to collect fodder. But everyday she tries to manage at least 1 or 1 ½ hours time for studying in the evening. Her parents are illiterate and therefore can not help her regarding studies. She helps her younger brother and sister in studies whenever they face any problem. Before or during examination, she works hard in the evening. Bina is a very punctual, hard working, labourious student. At school, Bina Maya gets inspired by her principal's advice in the morning assembly. She wants to complete graduation degree successfully and dreams to get a job so that she can look after her parents, properly. She is determined that she will remain unmarried and will be staying with her parents to take care of them. None of her family members are educated, therefore Bina wants to go for higher education so that she can help and guide her family members in every way. She wishes for more time to study. She feels that if she had educated family members, she could have achieved better result. In her opinion, education of women is very much necessary as only an educated mother can teach and guide her children. According to her, to run a family efficiently, education of female members is very important.

Case-12 Binita Chettri has completed her graduation from Siliguri College of West Bengal. She is 23 years, belongs to a well-to-do family. Both of her parents are government servants. Binita studied upto class VI in a private missionary school which was approximately 12 kilometres from her home. Therefore she used to stay at one of her relative's house. From class VII she joined the nearby government school. When she passed class X, fortunately that school was upgraded to class XII. But Binita along with her friends faced the problem of shortage of teachers for a limited period of time. The infrastructure of that school was not good. Girls did not have separate toilet and common room. The school offered only one stream i.e. Humanities. Binita had no choice but to opt for Humanities. Her parents are very encouraging

regarding her studies. Binita does not face any discrimination or is not burdened with household chores as she hails from an economically sound family. But when she thinks about her father's extra-marital affair from which he has an illegitimate daughter, she feels sad and mentally disturbed though all of them try to maintain a good relationship with each other. The environment outside Binita's home or the surrounding locality is not suitable for studies. Majority of the people of that locality are illiterate, the young are addicted to alcohol, gambling or pass their leisure time idly and girls get married before completion of secondary education. She thinks that it is because of her parents support and guidance that she has successfully completed her graduation degree. The challenge she is facing now is her desire to go for further studies however till date, the Sikkim university is not functioning in this State and as she has grown up her parents are afraid of sending their daughter to a distant place. Binita is trying to convince her parents as she aspires to become a renowned sociologist and to reform her own society.

Case-13 Bhim Maya Gurung, aged 40 years, passed class X examination. She is working in a government senior secondary school as a primary teacher. She is unmarried. She belongs to a well-to-do family. Her father K.D. Gurung was an ex-panchayat president, ex-zilla member, ex-chairman of Khadi Udyog and he is still an influential man in this locality whose education is upto class VII. Bhim Maya's father committed polygamy. Both wives are illiterate and in the beginning they used to live together. Bhim Maya's mother could not bear a male child and that was the reason for her father's second alliance mainly because of familial pressure. Now the two wives of K.D. Gurung are staying at separate houses with their own children and maintain good relationship with each other. Bhim Maya was quite small when her father got married for the second time. Now whenever she recalls those days she thinks that illiteracy, unemployment, social pressure or ignorance may be the reasons that her mother could not stop her husband K.D. Gurung from committing polygamy

and therefore, accepted his second marriage without any protest. Being a member of a well-to-do family Bhim Maya did not face much difficulty in completing her studies. Moreover parents (even the step mother also) and teachers were very encouraging and showed favourable attitude towards her studies. If negligent towards her studies, she used to be strictly punished by them. According to her there was no gender discrimination regarding studies at her home. Along with her brothers and sisters, she used to go to Soreng Secondary School which is 10 kilometres away from her home. But the distance was not a barrier to her for her studies. She used to follow a shortcut path and chatting with other friends, she used to easily cross that much of distance within 45 minutes everyday. She was a mediocre student and in spite of taking regular private tuition, she failed in final examination of class X. As a private candidate she passed the examination and underwent a teacher's training from Government Teacher Training Institute. Just after completion of that training course she got the job of a primary teacher in the same school where she studied. She is of the opinion that during her school days, education up to class X level meant a lot. People used to occupy prestigious positions in the society with that much of education. But now she repents not having acquired more educational degrees. She realises that lack of guidance and no role model are responsible for her lack of ambition to acquire higher education.

Csse-14 Pumpha Rai, aged 25 years who is the newly elected Panchayat President of Bariakhop village, studied up to class IX. She is unmarried. Both her parents are illiterate and her brothers and sisters are also less educated. Her parents never encouraged her to study. Pumpha could not continue her studies because of economic problems at home. According to Pumpha loads of household work became a major obstacle in her studies. She wants to continue her education but again her mother's ill health does not allow her to fill up the form for class X examination from open school. Being a drop out she has no idea about the various schemes beneficial for the women

folk of her locality. She was unable to answer the questions related to the possible steps that she can take as a Panchayat President for the emancipation of the women of her own locality. She surprised the researcher by saying that her political participation is not according to her wish but according to the pressure of her neighbours.

Geyzing Bazar:

Case-15 Anu Subba(neé Darjee), aged 30 years, is a housewife. Her father is a tailor who studied up to class VIII. Her mother was a illiterate who expired when Anu was only one year old. After her mother's death, Anu's father got married again. Anu was brought up at maternal uncle's home with grandparents. Their economic condition was very poor. Anu's grandfather was physically challenged and grandmother was illiterate. Her father did not want to fulfill his responsibility towards her. Her grandparents could not afford to pay for her education. Anu belonged to schedule caste community before marriage. During her childhood too, schedule caste students used to get government grants but no one was there for Anu to prepare the schedule caste certificate. Then her grandfather expired. Teachers and friends used to provide her support but she thinks that it is her fate that she could not continue her studies. At 14 years she got married. Her husband is a small businessman who studied up to class VI. They have two sons and one daughter. All of them are studying in government school. Anu is dissatisfied with her educational qualification. When her children need parental guidance regarding their studies and they can not help, both Anu and her husband feel helpless. Therefore they have decided to give them all possible support for higher education. Anu feels that without education an individual becomes a burden on other people. They are also very hopeful regarding the governmental support for higher study.

Case-16 Nim Lhamu Bhutia aged 14 years, studies in class IV. Her father is a businessman and her mother expired when she was in class I. Her father got married again. She has 3 brothers and 2 sisters. One sister is married. Two brothers do not go to school. Nim Lhamu and one of her sisters along with a brother go to school. Nim Lhamu is suffering from malnutrition. She often falls sick at school. During the summer season especially on sunny days she can not bear the scorching heat of the sun at the school assembly time and often, faints. Her family can not afford to pay for her medical treatment. They rely on traditional medicines for her treatment. Because of weakness Nim Lhamu can not concentrate on her studies. Moreover she does not feel any interest in studies. Her family members do not encourage her to study at home. She failed once or twice in some classes. Her step mother engages her in household works. The idea of importance of education still has not developed in her mind, and therefore she can not speak about her aim.

Case-17 Chandra Kumari Chhetri is a student of class VII. Although her parents are at Geyzing, she stays separately with one of her unmarried aunty's house. Chandra kumari has 4 elder sisters and two brothers. Only one of the sisters has completed class X level education. Among the brothers, one is mentally challenged. Her father is a drunkard. Her mother is illiterate. They have a little piece of cultivable land. They also have a milch cow which they have received from the State Government. Chandra kumari's father is an irresponsible person who spends most of the time out of home. Chandra kumari is frustrated about the relationship between her parents and the carelessness of her father. Chandra kumari's mother has sent two of her daughters including Chandra kumari to their relative's home so that they can live a better life. Two of her sisters recently got married. At aunty's home Chandra kumari has to perform lots of work starting from cooking, washing, cleaning etc. Although she lacks guidance from her family, she wants to continue her studies as much as her family allows her. When Chandra looks at

her educated teachers she gets inspired to study. She thinks that it is because of education that her teachers are leading better lives.

Case-18 Binita Sharma is a student of class XII. Her father is a teacher who himself is undergoing M.A. Course from distance education. Binita's mother studied upto class XII. Binita has only one elder brother. He is pursuing his medical course in Manipur. Binita studied upto class X from Government Girls' School after that she went to Soreng as her father got transferred there. She joined the Government Senior Secondary School in science stream. Her inspiration is her father who always encourages her to study. She wants to become a doctor. But she is not satisfied with the educational environment of the school. She finds that there is less opportunity for girls to get exposure in her school. But she is very courageous and determined to fulfill her target. To her, only through education, women can equally shoulder the responsibilities of society.

Case-19 Rinchen Ongmoo Bhutia is a student of B.A. first year of Loreto College, Darjeeling, West Bengal. She is 18 years. Her mother is a clerk in a government office. Rinchen was small when her father died and her mother got married again. She has one step brother who is studying in class X. Rinchen was good in studies and her parents as well as teachers used to encourage her to study well. She studied in Pelling Senior Secondary School which is 9 kilometres from Geyzing. She used to reach the school sometimes by foot taking a short cut route or sometimes by vehicle. Coming from an economically sound family, she did not have heavy pressure of household works. But when her mother got married the second time, Rinchen was upset. Though her step father looks after her and treats her like her own daughter, Rinchen still has some insecurities which at this adolescent period, creates

disturbance in her studies. But she is determined to achieve the highest academic degree. She believes that before getting married, girls should complete their education and create their own identity. According to her it is time for girls to show their competence and talents in each and every field.

Case-20 Sushma Subba, 48 years old, is a headmistress in a government secondary school. Her mother is a teacher and father is an ex-army man. Born and brought up in a well-to-do family, Sushma did not have the burden of household works. But she recalls her school days when the parents were not so conscious regarding their ward's studies. Though her father had M.Com.degree, she did not get much encouragement from him also. Before the result of her B.Sc.(Honours) came out, she got the job of a laboratory assistant. But unfortunately she failed in B.Sc. examination and joined B.A.Course. After completion of the course, she got a job as a graduate teacher in a government school. At the age of 26, she got married and gave birth to three children. She feels that her daughters are lucky enough to get all types of parental support and encouragement which she herself did not receive during her school/college days. She completed B.Ed. and M.Ed.courses later on to get promotion and perfection in her professional life. According to Sushma, women education is indispensable to make the family and society better. She says that, education may help to eradicate gender discrimination from the society. Sushma equally encourages all her three children – two daughters and one son, to pursue their studies seriously. She wants to give equal access to education to all her children.

Case-21 24 years Sonam Phuti Bhutia is a class VI drop out. Her father is an employee of power department whose educational qualification is up to class VIII. Her mother does not have any formal educational degree. Sonam is

unmarried. All her three siblings are students of schools and colleges. But only Sonam did not continue her study. She says that her memory power is very weak and it acted as a barrier to her study. She was a student of low intelligence and could not follow her teachers. Her parents also did not encourage her to study. Gradually she found it a very difficult task to read and write. She failed several times and then stopped going to school. But even Sonam feels that to become successful in life, education plays a vital role.

Nayabazar Town:

Case-22 Renuka Subba is a 34 years old house wife. She studied upto class VIII. Her husband is a driver and his educational qualification is also up to class VIII. Both Renuka's parents were illiterate. Renuka got married at a very early age. Before reaching 18 years, she entered into marital life and left studies. Moreover she was not interested in studies and her husband did not encourage her to study as he did not want his wife employed in any institution. But now when Renuka looks back and meets her schoolmates, she regrets her own decision to discontinue her education. She says that since she was at a very young age, she did not realise the importance of education. She thinks that education not only helps to provide jobs but it is also essential as it helps particularly women to fight against any kind of exploitation. It helps to increase an individual's status. She has one daughter and a son. Now as she has realised the importance of education, she wants to provide equal education to all her children,irrespective of their sexes.

Case-23 Sita Mangar studies in class III. She is 13 years old. Her parents work as non-agricultural labourers (coolie). Both of them have educational qualification under primary level. Sita belongs to a very poor family. She has three brothers. Two of them go to school. At this very young age Sita has to perform loads of household works. She hardly gets any time to study. When

she was asked about her interest in studies, she replied in the negative. She is not interested in studying but she would like to go to school so that she gets more time to play with her friends and also enjoy the mid-day meal. At home, she is given the responsibility to cook. She failed several times after which her parents never encouraged her to study further. Both her parents consume local made liquor almost every day after the whole day's work and do not return home at a fixed time. Sita could not reply distinctly about her ambition in life. She lacks the guidance and proper parental care at this very young age.

Case-24 Bandana Gurung is a student of class VIII. She is 14. Her father who studied upto class V, is a fourth grade government employee. Her mother studied upto class XII. Bandana studied upto VII in a government school. When she was in class IV her parents were divorced. Both Bandana and her brother started staying with their grandparents and an unmarried aunty. Bandana performs household tasks only on holidays. Her aunty encourages her to study well. Two years back when her divorced mother (now married again) realised her responsibilities towards her children, she became interested to take educational responsibilities of Bandana and approached her grandparents regarding this. It is because of her support that now Bandana has joined a private school for better education. But poor Bandana could not cope with the new educational environment as she is not a bright student. She failed in all subjects. Now she is repeating the same class and happy with the new school as she gets special attention there. The divorce of her parents makes her feel insecure everytime. Her grandparents are always worried about her future. Bandana wants to be a teacher. When she was asked to show reasons for it, she said that teachers always get the chance to read and expand their knowledge and she too wants to enjoy that facility.

Case-25 Bhumika Chhetri studies in class XII. She is 18. Her father studied upto class V. He is an unemployed person. Her mother studied up to class VIII. Bhumika's family does not possess any cultivable land. Her mother tries to manage work on contract basis occasionally. They have one old wooden house which they have given to one family on rent. Bhumika has one sister who is studying in class V. Bhumika completed up to class X from a government school, Jorethang(South Sikkim) which is situated at a walking distance from her home. Now she is staying at a rental house at Soreng, West Sikkim, as she has joined one government senior secondary school of that place. This school is 10/11 kilometres away from her home. Her earlier school does not provide science stream and therefore she was compelled to join here. When she is at home she used to cook because her mother has to visit various places in search of getting contractual work. Now she is free from doing any type of household work at her rented house but for her family it becomes an extra burden to send her money for her monthly expenses. Bhumika dreams of becoming a doctor but is afraid if her parents can afford it or not. From home she gets encouragement to study but she along with her female friends, express their dissatisfaction regarding the partial treatment they get from some teachers of their school. She feels that teachers always encourage the boys, not the girls. Bhumika supports women education upto master level in today's competitive world.

Case-26 Prem Kumari Tamang is a student of B.Com. first year in Sikkim Government College, Tadong. Her father is a government employee who works in power department. He studied upto class VIII. Her mother is a housewife who has studied up to class III. After completion of primary education from Nayabazar Junior High School she joined Jorethang Senior Secondary School. She completed secondary level education from there. She wanted to pursue her study as a commerce student, but the stream was not available at that school. Therefore she shifted to Soreng. She passed the

examination successfully and joined college. She is staying in girls' hostel now. She has three brothers. Two among them have completed graduation. One is in business and the other one is interested in pursuing higher studies. The third brother studied only upto class VII and is a driver. Being the only girl child at home, Prem always gets attention from others. At home, she did not face any type of pressure especially regarding household works as her mother and sister-in-law has taken the entire responsibility of running the household smoothly. She gets supports and encouragement for study from her family members especially from her educated brothers. Her aim in life is to become a chartered accountant. She opines that women can enjoy a secured life only if she is educated.

Case-27 Nilam Rai is a 35 years old business woman. She studied upto class VII. Both her parents were illiterate. During her school days Nilam used to walk 8 kilometres to reach her school. Her father was a rich farmer. They had maid servants at home to perform household works. But at her very young age her father expired. Her illiterate mother and little educated elder brothers and sisters did not understand the importance of education and never tried to create pressure on Nilam to study. She got married when she was only 15 years old. Her husband is in hotel business. They have only one son who is a student of engineering course. At this mature age Nilam realised the importance of education in individual's life. She believes that education of women is essential and that women need it even more than men because it provides all types of opportunities to raise their status and to stop exploitation against them

Case-28 18 years old Priyanka Rai is a drop out. She did not complete class VIII. Her father was a farmer who expired when Priyanka was small. Her mother studied upto class VIII and runs a small hotel. She has one brother who

studies in class IV. Priyanka's old and sick grandfather also stays with them. When her mother goes to the hotel which is at a little distance from their home, Priyanka looks after all household activities and takes care of her grandfather. She was weak in studies and did not have the habit of studying throughout the year. No one at home inspires her to study. She failed many times and when she failed in the class VIII board examination, she lost total interest in repeating the same class and decided to give up. Till now she does not have any regrets regarding her incomplete education.

7.2 Major Problems Identified

After discussing the state of women's education in Sikkim, particularly in West District of Sikkim and after the empirical study conducted in rural and urban areas to know the educational status of the women, I have come into the conclusion that though women literacy rate in Sikkim is quite impressive, still there is vast gap between male and female literacy rate. Despite the Sikkimese women enjoy a higher position within their society compared to most of the other State in India; their educational position is not satisfying or equal to men. Then there is rural urban disparity in female literacy. Therefore, I honestly tries to find out what are the problems acting as a barrier to women education in Sikkim. The various reasons identified as the major constraints to women education are stated below :

(1) Historical

The causes educational backwardness of the Sikkimese people lie in its historical development. Due to various political turmoil in this region expansion of education did not take place in this tiny State. Before the British rule, people were far from the modern education system. Alienation from modern education among the common people of Sikkimese society was mainly due to conservatism. In pre-merger period, education in Sikkim helped the upper class in establishing their domination in society. Education facilities for the common people was not enough and could not fulfill the actual requirements in the society. Level of education was very low which could not create skilled and trained people who could have taken leading part in the State's developmental process. Introduction of modern education in Sikkim is the impact of missionary activities in Sikkim. Prior to that education in this region was

monastic in nature and there was no evidence of formal education system for Sikkimese women. The monastic education was not beneficial for the common people.

A very few educated people who belonged to upper class, secured positions in the Sikkimese bureaucracy and to suit the interest of the feudal elites, the educational qualifications which were required for particular occupations, were modified or reduced.

Christian Missionary Education began in the State with the support from the kazis in the late nineteenth century. Later on, some of their schools were handed over to Scottish Missionaries. For many years Christian Missionary schools for girls offered only basic education including sewing, knitting, vocational training etc. and that type of education was also restricted to the girls of the kazis and influential persons. It was only in 1924 that Mary Scott, a Scottish missionary opened a girls' school in Gangtok for the girls of the common people and it was the first full-fledged girls' school in Sikkim. Therefore, it requires some time to reduce gender disparity within the State.

(2) Infrastructural

The village settlements in Sikkim is very scattered by nature. Town areas of this hilly regions are also devoid of some basic facilities which is available in other parts of India. For instance, good communication facilities.

The available educational facilities in the villages and towns in Sikkim particularly women educational facilities are not well developed. Separate educational institutions for girls with hostel facilities, library facilities, separate toilet for girls are rare. Surprisingly still now there is no degree college in West Sikkim. As a matter of fact girls are facing serious problems with regard to their educational upliftment and in pursuing higher studies.

(3) Economic

- (a) Poor economic condition of mainly the village people is one of the vital reasons for educational backwardness of the women in Sikkim. Due to their poor economic condition, they fail to maintain their budget for education of their child especially girl child. They are poverty-ridden because of their low

income and high expenditure to maintain the standard of life. Girls are also expected to perform loads of household work like fetching water, bringing fodder and firewood from distant places and therefore they can not continue their studies.

- (b) When the parents work in field, it is a traditionally accepted role for a village girl to look after her younger siblings which thus, disturb their studies.

(4) Socio-cultural

- (a) Education of parents is very essential to educate or guide the children. But unfortunately a vast number of the parents in Sikkim are illiterate or very less educated. Majority of the students in villages are first generation learners. Hence, inadequate guidance from their parents. Moreover the parents are not conscious about the studies of their children particularly of their daughters. Stagnation in class is an acute problem in village areas devoid of facilities of coaching centres where illiterate parents can not guide their children. Large size of family also lacks favourable environment for education at home.
- (b) Girls of Sikkimese society enjoy excess freedom or liberty compared to their counterparts of different other places of India and they sometimes misuse their freedom, ignore their studies and do not show any interest to continue their studies. This is one of the major constraints to women education in Sikkim.
- (c) Marriage before the completion of their school education is also a common practice among the girls of Sikkim. It is mainly because of the acceptance and popularity of one of the form of tribal marriage i.e. marriage by elopement which is locally termed as '*chori biha*' among all the communities of Sikkim. Moreover lack of consciousness of the parents regarding the legal norms of the marriageable age of the girls also encourage this practice. As a result, girls withdraw their enrolment from school in the mid way.
- (d) From traditional period Indian daughters are treated as '*Paraya dhan*' that means after marriage they will be included as a permanent member of their in-laws house. Therefore to invest money for their studies means complete

wastage of money for some parents. Some of the Sikkimese parents still nurture this belief and some even cling to the age old traditional belief that if daughters are given more education it may destroy their moral character and so, they do not encourage their daughters' education.

- (e) The general feeling and belief among some less educated parents is that there is a lack of job opportunity or gainful employment for their sons and daughters even after higher studies. This feeling is also a retarding factor which does not encourage rural girls to continue higher studies.
- (f) There is lack of motivation from the community itself. Influential people hardly take any initiative to encourage younger generations particularly girls to study more.
- (g) Alcoholism is associated with hill-culture. Among the '*Matwali*' group of people, use of alcohol in everyday life and during festive occasion is very common. Other ethnic communities have also adopted this culture as a result of their peaceful co-existence for decades. Many people have misused this practice, mainly the rural illiterate people who often cross the limit of consuming alcohol. After heavy consumption of alcohol, they forget their responsibilities at home, they forget to take care of their own children and to guide them. Not only the fathers, but in some rural houses, even the mothers are addicted to alcohol. This bad habit of the parents has a very negative impact on the studies of their children especially on their daughters.
- (h) Polygyny or freedom of sexual life or post marital relation of parents is also a constraint to the education of children of Sikkimese society especially to the girls. Parents often get involved in post marital affairs with other partners and forget their responsibilities towards their children. Children feel insecure because of this kind of attitude of their parents. Enjoyment of parents hamper the studies of their children mainly the studies of girls who are by nature more emotional than boys.
- (i) Some teachers who hold the traditional belief that men hold superior position in society, encourage the male students to participate in all types of educational

activities. They give preference to the boys only and the girl students lack confidence and develop inferiority complex. This type of attitude of teachers act as a barrier to girls' education. Moreover the number of committed teachers are very rare in the State.

7.3 Findings

The comparative study between the rural and urban areas of West Sikkim regarding the women's educational situation reveals that the educational position of women is not equal to men. Though the literacy rate of both urban and rural areas of West Sikkim is higher than the national average still vast difference has been noticed between male and female literacy in all the study areas including rural and urban. Various reasons have been identified acting as a hindrance to women's education as well as overall educational situation.

First of all, it has been noticed that Sikkim being an autonomous country where monarchy used to prevail, people did not bother about their educational achievements. Their lifestyle was very simple and to get two ends meet was enough for them. Their superstitious belief did not encourage them to send their daughters to schools. Common people had the notion that if women learn more they will become 'bakshi' or witch.

2nd, there is ecological and environmental problem which also acts as a barrier to education particularly women's education. The hilly terrain lacks good communication facilities. Unbearable cold winter also may create problems to continue further study.

Lack of separate girls' school with hostel facilities and separate toilet facilities is an important issue in both town and village areas. It is a major constraint to women education.

Poor economic factor is a retarding factor to girls education. Girls are expected to perform different types of household activities, bring fodder, firewood, water from distance places. They look after and take care of their siblings and hardly get any time to study.

Different socio-cultural problems have been identified as major constraints to girls education. Some students being first generation learner do not get proper parental guidance. Large size of family sometimes lack favourable environment for education. Stagnation in class has been noticed in village areas, lacking coaching centres and educated parents. Sometimes girls show carelessness regarding their studies because they do not understand the importance of education in their life. They marry before completion of school education also.

Then some less educated parent belief that to invest money for the higher studies of their daughters means complete wastage of money as they will become a member of their in-laws family.

Some people even think that as the employment opportunity is less, why should they insist their daughters to pursue higher studies?

Influential persons also do not take any steps or initiatives to educate their community girls. Practice of taking alcohol limitlessly by the parents mainly by the illiterate parents is also responsible for the poor performance of the students specially the girl students.

Parents post marital affairs and irresponsible attitude also demoralise the children. Girls, who are by nature emotional, feel insecure because of the changing behavior of their parents and lack interests in studies.

Sometimes the preferential treatment of the teachers towards the male students makes the girls to feel inferior. This type of attitude of the teachers discourages girls' educational upliftment.

These are the major constraints to women education and vast rural-urban male-female disparity in literacy.

Chapter 8

Major Findings, Concluding Remarks and Recommendations

- **Major Findings,**
- **Concluding Remarks**
- **Recommendations**

CHAPTER 8

MAJOR FINDINGS, CONCLUDING REMARKS AND RECOMMENDATIONS

The basic objective of this study is to find out the state of women's education in rural and urban Sikkim with particular reference to their educational status, problems and prospects in West Sikkim. In the foregoing chapters, on the basis of data collected from two villages and two town areas of West Sikkim, these issues are analysed and presented with relevant facts and figures.

This section presents a general observation or the main findings of the entire study with concluding remarks on the proposed research questions, major constraints and at the end some recommendations or suggestions are made on the basis of the empirical study.

I

Education is a process which develops the inherent capabilities and personality of an individual. It is the more powerful force which reshapes our society. The transformation of individual from a biological being to a social being is possible through socialisation and education. Education is the birthright of every individual. Durkheim defined education as "the action exercised by the older generations upon those who are not yet ready for social life. Its object is to awaken and develop in the child those physical, intellectual and moral states which are required of him both by his society as a whole and by the milieu for which he is specially destined" (Bhattacharyya:2002).

Education is an integrative force which imparts moral values. It provides technical skills which is important for economic development. Education plays a pivotal role in bringing social development. Literacy stimulates social, economic and political development. That is why it is essential to educate all. Literacy of males and females is equally important but emphasis should be given on women's education,

because if women are given education, they will help to create an educated future generation as their education will easily transmit to the next generation and empowerment of women of our society will be ensured through education.

History reveals that educational status of Indian women in the past was very poor. Sikkim was no exception in this regard. But after the merger, the overall educational scenario of Sikkim as well as women's educational position has also improved. But still their position is not as equal as men in both rural and urban Sikkim. The present study is a humble attempt to find out the actual educational position of women of both rural and urban Sikkim. For this purpose empirical data have been collected from intensive field study at four different places choosing two from village areas and another two from town areas of West Sikkim. Name of the rural areas under study are – Bariakhop and Timburbang *busty* and the urban areas are Geyzing or Gyalshing *bazaar* and Nayabazar town. The study is confined to only the ethnic groups found in the areas under study. Among the ethnic groups, mainly the Nepalese and few Bhutia families were found in the study areas. The empirical findings are:-

At Timburbong village, 266 households that were surveyed, consist of total 1430 people and at Bariakhop village, out of 214 ethnic households surveyed, consist of total 1048 people. Whereas the areas and population of towns are very small. Out of total 92 households surveyed, 367 people of ethnic community live in Geyzing and in 63 households surveyed, 289 people live in Nayabazar town. Among the religious groups in two village areas– Bariakhop village is numerically dominated by Buddhist religion whereas at Timburbong, Hindus are numerically dominant. While in the two town areas, Hindus are the numerically dominant group. It needs to be mentioned here that in the two town areas the total population of non-ethnic groups are more than the ethnic groups.

Out of four study areas, total female population is less than the male population in all three areas, except at Timburbong where more than 50 per cent population (52.31%) are females. Therefore, total rural female population (50.52%) is more than the female population of the urban areas (48.48%).

Urban people are more conscious than the rural people and they desire to keep their family size small. Average size of a household in urban areas is 4.23 i.e. approximately 4 persons reside in a household. The average size of a household in rural areas is 5.16 i.e. approximately 5 persons reside in a rural household. People of both rural and urban areas prefer to live in nuclear family.

Total dependent people are more than the earning members in both rural and urban places. But the percentage of dependents is more in rural areas (74.33%) than that of urban areas (67.23%). Agriculture is the main source of income of the rural people. Majority of the total rural population (62.92%) cultivate their own land. Typical rural characteristics have been found in the villages whereas the urban areas also hold urban characteristics where 41.29 per cent population are engaged in government service or in white collar jobs. Besides these jobs, people of urban areas are engaged in business.

Per family average yearly income is not satisfactory in rural areas. Only 23.75 per cent of total rural population has yearly income above Rs.50, 000/- whereas more than 50 per cent (55.48%) of total urban population has yearly income above Rs.50,000. But in slum areas of Nayabazar town, per family average income is very less.

With regard to educational facilities, three places – Geyzing, Nayabazar and Bariakhop have more or less equal opportunity. Nayabazar town area is provided with one J.H.S. only. For higher studies, students go to Jorethang Senior Secondary School which is only 1 kilometre from there but falls in separate district (South Sikkim). In Geyzing also there is one government senior secondary school within one kilometre from the town area, but in the town area itself there is no senior secondary school. At Bariakhop village, there is one government senior secondary school and at Timburbong, there are two government secondary schools but no senior secondary school. Children have to walk at least 4/5 kilometres to reach the nearest senior secondary school or they stay at rental houses to complete their school education. In the West district of Sikkim, till now, there is no degree college. Students join college for further studies either in Gangtok College (East district) or Rhenock College (East district) or in Namchi College (South district).

The total literacy rate of urban areas is quite high (85.37 %) compared to rural areas (73.28 %). Geyzing town occupies the top position (91.55%) in this regard. But the interesting fact is that, very negligible difference with regard to total literacy has been noticed between one of the village areas under study i.e. Timburbong (76.57%) and one of the urban areas under study i.e. Nayabazar town (77.51%).

Overall girls' literacy rate in the rural areas is satisfactory but vast difference has been noticed between rural and urban women literacy rate. It is 66.37 per cent in rural areas whereas it is 79.25 per cent in urban areas. Again, Timburbong village (69.92%) and Nayabazar town (69.06%) differ very little regarding women literacy rate and surprisingly Timburbong *busty* has slightly more female literacy rate than Nayabazar town.

The literacy standard of the male and female population differs greatly both in rural and urban areas. But at the secondary level, the number of rural females (51.52%) is more than that of rural males (48.48%). The total standard of literacy in the higher level i.e. graduate and post graduate level, though quite negligible, in urban areas (7.86%), is comparatively higher in comparison to the rural areas (4.24%) and the percentage of female literates in this level is same (36.36%) in both rural and urban areas.

Regarding enrolment of students, it has been observed that the enrolment of the girls both in rural and urban areas is less than the boys. In rural areas, out of 847 students, 433 (51.12%) are boys and 414 (48.88%) are girls. In urban areas, out of 225 students, 127 (56.44%) are boys and 98 (43.56%) are girls. At higher level i.e. graduate and post graduate level, girls' enrolment is far behind the boys' enrolment in both rural and urban areas. Timburbong village shows highest percentage (98.14%) of girl students who are continuing their studies among the villages and towns under study.

In the rural areas, among the students who are continuing higher studies i.e. graduate and post graduate studies, percentage of the girls (42.86%) are less than the boys (57.14%). Same picture has been noticed in the urban areas. Among the urban students who are continuing higher studies, 46.15 per cent are girls compared to 53.85 per cent boys. Thus it is clear that the percentage of the girls who are continuing higher studies is more in urban areas than the rural areas. Therefore, it can be said that

the urban girls are more conscious regarding their educational achievement compared to the rural girls and they intend to go for higher studies.

According to the Annual Report of S.S.A.(2004-05), upto secondary level, dropout rate of girls (25.39%) is less than boys (27.13%) and among the four districts, the dropout rate is more in the West district upto secondary level. Dropout problem is visible in the rural and urban areas under study. According to last one year (2007) the school record and report of the S.S.A., the number of dropout girls or detained girls upto elementary level of the rural areas is less than the boys whereas the number of dropout girls or detained girls upto elementary level is more than the boys in the town areas.

The present study reveals that the disparity between male-female literacy rate in both the rural and urban areas is mainly because a large number of the present generation are first generation learners and their parents are illiterate. The parents and the girls are less conscious about the importance of education in individual's life. But now the situation has started changing and the people are developing consciousness and awareness about the importance of education. Some of the illiterate parents are in favour of equal access to education and more facilities especially for girls' education.

In a patriarchal society like ours, the opinion and attitude of males may change the status of women. Therefore, the perceptions of males towards women's education, employment, dignity, empowerment etc., have been taken into consideration. To know the views of the women regarding their own status, educational level, employment, empowerment etc. similar kind of questions were asked to them. The findings are as follows:-

45.83 per cent rural men believe that women enjoy equal position with men in the society and 83.87 per cent urban men hold the same view. 20.83 per cent rural men compared to only 6.45 per cent urban men deny the existence of women's equal status. It is worth mentioning here that from Nayabazar town not a single respondent think that women are inferior to men. Total 33.33 per cent rural men agree that women hold superior position than men against 9.68 per cent of total urban men. When women were asked to give their opinion regarding their own status, total 65.63 per cent rural women opine that they enjoy equal position with men, while

77.42 per cent of total urban women support the same. 30.21 per cent rural women feel that their position is inferior to men and only 6.45 per cent urban women agree with that. 4.17 per cent of total rural women hold the opinion that their position is superior to men and 16.13 per cent of total urban women share the same opinion.

All the male respondents from both rural and urban areas support women's right to cast votes. 97.92 per cent of rural males against 90.23 per cent of urban males express positive feeling regarding the participation of women in family decision making process. 93.75 per cent rural men and 80.65 per cent urban men think that women should have the right to choose their husband. 96.88 per cent rural men against 87.10 per cent urban men support women's right to choose their own profession. 86.46 per cent rural men and only 74.19 per cent urban men support equal share of parental property among male and female members of the family. 97.92 per cent rural men and 96.77 per cent urban men support women's representation in local government bodies. It seems the attitude of rural men are more positive regarding women's rights and empowerment than urban men.

88.54 per cent rural men are in favour of co-educational system and 83.87 per cent men from urban areas do not have any objection to co-educational system. 3.13 per cent rural men against 16.13 per cent urban men are also in favour of co-educational system but on certain conditions. 8.33 per cent rural men do not support co-education system. They have very negative views regarding this system.

81.25 per cent rural women are in favour of co-educational system while majority of urban women (80.65 %) support this. 12.5 per cent rural women against 19.35 per cent urban women support co-educational system but on certain conditions while only 6.25 per cent rural women are against this system.

85.42 per cent rural men against 80.65 per cent urban men support women's employment outside home while, 7.29 per cent rural men against 16.13 per cent urban men impose certain conditions on it and 7.29 per cent rural men against 3.23 per cent urban men totally disapprove of it.

77.08 per cent rural women and 74.19 per cent urban women approve of women's employment outside home. 15.63 per cent rural women compared to 19.35

per cent urban women impose certain conditions before approval while 7.29 per cent rural women against 6.45 per cent urban women do not favour it.

With regard to the objectives of female education, the opinions of female respondents were asked. Majority of rural women (30.21%) think that the main aim of girls education is to get employment. 12.5 per cent of them think that it is mainly to acquire knowledge, 15.63 per cent believe that to increase the status of the family, women should be educated, 28.13 per cent believe that to make the women independent, education is required, while according to 11.46 per cent of them, the objective is to educate the younger generation of the family. Only 2.08 per cent rural women think that education may help them to find a suitable husband.

While majority of the urban women(48.39 %) are of the opinion that the main objective of education is to make women independent. Only 6.45 per cent of them opine that it is mainly to acquire knowledge, 16.13 per cent of them think that to get employment is the main objective of women education. 9.68 per cent urban women believe that educated women increase the family status and 19.35 per cent think that to educate the children, women must get education.

More than half of the rural female respondents (52.38%) are happy with their educational attainment while more than half of the urban female respondents (52%) are dissatisfied with their educational level . Among the rural women who could not achieve graduate degree, same per cent i.e. 19.30 per cent blame either their parents or familial works which did not encourage them to continue their higher studies. Urban women who are dissatisfied mainly think themselves responsible for not continuing their studies as majority of them (35.71%) got jobs and lost interest in continuing their studies while others put forward some different reasons.

The entire male and female respondents of rural and urban areas under study feel the need for education for both sexes. 41.67 per cent rural men favour girls' education up to graduate level against 57.29 per cent of them who support it for boys. While only 11.46 per cent suggest post graduate level education for girls, 25 per cent rural men suggest this level for boys. One person from rural area who constitute a very negligible percentage(1.04%) suggest only up to primary level for girls. Similar kinds of opinion have been received from urban men. More than half of the urban males

(61.29 %) are interested in educating their daughters or female members of their family up to the graduate level while 58.06 per cent of them suggest this level of education for boys. 25.81 per cent urban men suggest post graduate level education for girls while 29.03 per cent suggest this level for boys. It seems that urban men prefer boys a little more than girls for higher education.

Majority of the rural (35.42%) and urban women (54.84%) suggest graduate level of education for common girls. While 23.96 per cent rural women against 38.71 per cent urban women suggest post graduate level for girls, 23.96 per cent rural women against only 3.23 per cent urban women are interested in giving their daughters education up to class XII, 16.67 per cent of rural women and 3.23 per cent urban women have aspiration of only upto secondary level of education for girls.

Male respondents were asked whether they noticed son preference for higher education within their society or not. Many replied in the positive. Among them, 42.55 per cent rural men think that it is because of the feeling that women will be included in their in-laws family after marriage, that investing money in their education is considered a complete wastage. More than half of the urban men (58.33%) agree with this reason. 46.81 per cent rural men against 41.67 per cent urban men think that the preference is because of the hope that in their old age, a son will look after them whereas only 10.64 per cent rural men think that sons are more meritorious than daughters and therefore, should be given preference for higher studies.

72.92 per cent rural women from various educational backgrounds and 74.19 per cent urban women from various educational backgrounds have positive feeling on their gender situation, while 27.08 per cent rural women against 25.81 per cent urban women have negative feeling on their gender situation. They have given different reasons to support their feelings.

While asking the opinion of the respondents regarding women's educational position within society, area-wise their opinion differed. 80.21 per cent of rural men compared to 45.16 per cent urban men believe that women are educationally backward than men. While only 19.79 per cent rural men and more than half of the male respondents (54.84%) of urban areas think that women are not educationally lagging behind.

More than half of both rural (63.54 %) and urban (54.15 %) women have positive opinion regarding their educational status. But 36.46 per cent rural women and 45.16 per cent urban women feel that they hold a backward position in education.

Both male and female respondents of rural and urban areas have identified various reasons which act as barriers to women's education. 46.75 per cent rural men against 35.71 per cent urban men identify lack of parents' consciousness as that barrier. While 10.39 per cent rural men and 21.43 per cent urban men hold the girls responsible for being a barrier to their own education. 11.69 per cent rural men against 21.43 per cent urban men blame poverty while 16.88 per cent rural men and 7.14 per cent urban men feel that it may be due to low marriageable age of the girls. Same per cent of rural and urban men i.e. 14.29 per cent, assume that lack of institutional opportunity especially for girls may be the barrier to their education.

47.54 per cent rural women and 23.53 per cent urban women feel that because of parents' lack of awareness and consciousness girls sometimes do not continue their studies. 8.20 per cent rural women against 17.65 per cent urban women believe that lack of interest of the girls themselves in continuing their studies may have acted as a barrier against their educational growth. While 10.67 per cent rural women and 35.29 per cent urban women are of opinion that poverty may have hampered their educational growth. 18.03 per cent rural women against 17.65 per cent urban women state that girls marry before completion of education and leave their studies. While 6.56 per cent rural women and only 5.88 per cent urban women think that lack of institutional opportunity for women is the barrier to women's education.

II

The present study is an exploratory research work to find out the answers of the questions set as research questions. Following are the attempts regarding the remarks on the proposed research questions:

Before the merger of Sikkim into India, the State was backward in every field. The simple lifestyle of the people did not encourage them to study and women were expected to perform household works. The study reveals that the illiteracy and

educational backwardness of the Sikkimese women is mainly due to their unawareness, superstitious belief, lack of consciousness etc. During the traditional period, common people had a superstitious belief that if women are given education, they would become a 'bokshi' or a witch. In 1913, one girls' school was established mainly for the daughters of the Kazis. Language, knitting and spinning were taught there. Daughters of common people were not given admission there. Establishment of girls' school is mainly because of the missionary activities in Sikkim. Mary Scott, a Scottish Missionary first opened a girls' school for common people. But till merger, status of women's education in Sikkim was very depressing.

After merger into India, there has been a lot of improvement in women's educational position. Parents have understood the importance of education in women's life. They send their daughters to school. The female literacy of the State is 61.46 per cent according to 2001 census which is quite impressive.

There is tremendous gap between rural -urban women literacy in Sikkim. Women literacy rate in urban areas is very high (80.19%) compared to the women literacy (59.05%) in rural areas [Census 2001]. Women, who are staying in urban areas, have much more consciousness regarding their life, education, etc. But rural women are slowly becoming conscious regarding their studies. Their literacy rate is gradually improving. They are trying to fight against all the odd situations. Moreover their facilities compared to their urban counterparts are less and that may be the reason that they are still more backward than their urban counterparts.

Educationally, Sikkimese women are still more backward than the men. 76.73 per cent of male literacy against 61.46 per cent female literacy has been noticed in the year 2001. But the positive feature has been noticed, that is, the rate at which their literacy percentage is improving is higher than the rate of growth of male literacy.

In Sikkim, there are more government schools than private schools. In government schools, children get different types of facilities like free books (upto class V), bag, raincoat, mid-day meal, scholarships for S.C./S.T. students and meritorious girls etc. But the medium of instruction in all types of school is English. Therefore, the people, mainly the village people face difficulties.

Sikkimese girls think that women education is a must for their self development. More than half of the total urban women (54.84%) believe that up to graduate level education is a must whereas majority of rural women (35.42%) believe the same.

Various factors that hinder educational upliftment of the Sikkimese girls have been identified by the men and the women of the Sikkimese society. They mainly hold their parents' lack of consciousness regarding education, as a large section of present generation of Sikkimese society is first generation learner, responsible for being a hindrance to the educational upliftments of girls. Then, the girls themselves are not interested in their studies and show negligence towards it. Poverty or poor economic condition is also, to some extent, a barrier to girls' education. Girls of Sikkim enjoy excess freedom and some of them marry at a very early age that is before completion of the minimum level of education. Educational institutions purely for girls' are also lacking in this State. That is also a barrier to girls' educational development. Girls are expected to do lots of household works- to fetch water, bring firewood, fodder from distant places. But these laborious manual tasks have not identified by any of the respondents as a hindrance to the girls' educational development. May be it is because of their traditional role acceptance. Addiction of parents to alcohol, freedom in sexual relations or their post marital affairs and showing negligence in their responsibilities towards their wards are also some major constraints in the educational development of children especially the girls. Sometimes the preferential treatment of teachers towards boys become an obstacle in girls' educational upliftment.

To overcome these types of problems various remedial measures have been suggested by the respondents. Among these- motivational programmes for parents, motivational programmes for girls, free education for girls at all levels, ban on early marriage or before attaining the minimum level of education etc. have been suggested by both male and female respondents.

III

From this study it reveals that the prime thing which is necessary for the development of women education in Sikkimese society is people's awareness. It could be achieved through motivating them. This responsibility should be shared by the Government as well as by the influential persons of the society. Basing on this study, in this section, I would like to put forward some recommendations to improve the educational scenario of Sikkim with particular reference to women's education as suggested by the people and also on the basis of my field experience.

(A) Administrative Measures- Actions to be Taken by the State

1. Government should provide adequate importance on women education as women can contribute to the socio-economic development of the State as well as the nation. Government should take necessary steps to open more girls' schools and colleges in both rural and urban areas.
2. Appointment of women teachers upto 75 per cent in primary level is required because it is universally accepted that female teachers compared to male teachers can take better care of small children. Timely appointment of teachers should be done. Before the session starts, all the formalities for teacher recruitment should be done. Only the eligible and committed teachers should be appointed and women teachers should be provided suitable accommodation in the rural areas. They should get priority in teachers training. Instead of part time and ad-hoc teachers, more regular teacher appointment is required.
3. Separate Education Directorate should be established for female education. In Education Department, a senior officer should be recruited in charge of girls' education. Effective supervision for all levels of education is required.
4. To help in the formulation of plans for women education, a board of members should be set up at the Centre and the State to monitor and evaluate progress of women's education.

5. Annual targets should be fixed to remove illiteracy rates particularly for women and annual allocation of budget for the development of women education should be satisfactory.
6. Emphasis should be given to frame school curriculum which should be free from gender bias. Curriculum of primary school education should be made in such a way that awareness of women about their educational rights will increase and they can participate in every aspect of socio-economic activities of society.
7. School timing should be set in such a way that it may suit local needs. To encourage more enrolment and to minimise drop-out rate, incentives like free textbooks, uniform, mid-day meals and whatever other facilities till now they are availing should be reached in school in proper time.
8. Girls should be encouraged to join vocational courses and professional courses. Seats for girl students should be reserved in these courses. Girls who have joined vocational courses, occupational opportunities for them should be available.
9. Scholarships for girls to pursue higher studies should be implemented in every school and schemes should be introduced that the schools that sent up more girl students in the final examination would be rewarded and there should be incentives for the poor and needy parents so that they will be encouraged to send their wards in school.
10. Learning should be made more attractive and playway method should be adopted by the primary teachers and for that adequate teaching materials should be provided in schools.
11. Facilities of safe drinking water and separate toilet may increase the attendance of girl students.
12. Practical knowledge should be imparted in schools so that the parents will be motivated to send their girls in schools and the girls can apply their education

in their day to day life activities and monthly parents meeting should be held in every school to make them aware about the performance of their wards.

13. More girls' hostel should be established in both remote areas and urban areas.
14. Keeping in view literacy requirements of the female learners, district plans should be prepared since there is vast imbalance in female literacy rate of the four districts of Sikkim.
15. An incentive scheme should be introduced to motivate panchayats to ensure 100 per cent enrolment of girls in their areas.
16. Efforts should be made to introduce correspondence courses.

(B) Action to be Taken by the Communities

1. Village and town peoples should come forward to motivate the girls and women for participation in school and college education.
2. Voluntary organisations should be encouraged to establish more schools.
3. Political parties, mass media, women's organisation should come forward and take necessary steps to promote women education in the State.
4. NGOs should be encouraged to look after the problems related to women education in the State.
5. Programmes should be taken by the communities to encourage the women about their role in society and to realise their own capacities.
6. Apart from governmental side, scholarships should come from NGOs and influential interested persons.
7. Time to time career counselling programme, health awareness camp by the experts need to take place at the schools, community level, district level and state level.

Finally, on the basis of this study I would like to suggest that the voices of the people, particularly the women's voices to be included and incorporated in educational policies and programmes of Sikkim for overall development of women of the State.

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Glossary of some Local Terms

Bakshi	:	Witch.
Chogyal	:	King
Daijo	:	Among the Hindu Nepalese, a traditional system of giving a non-compulsory gift or dowry to the bridegroom at the time of marriage.
Durbar	:	Royal Court.
Gaucharan Land	:	Grazing Land.
Gompa	:	Monastery.
Haat	:	Weekly Market.
Kazi	:	Munsif, magistrate or equivalent.
Khasmahal Land	:	A forest land for the whole community for meeting immediate needs of fuel and fodder for a society.
Kutch House	:	Non-Concrete house.
Mondal	:	Village headmen.
Namley	:	coolie.
Pucca House	:	Concrete House.
Sukha Bari	:	Dry land.
Suntala Bari	:	Orange Orchard.
Thanka	:	Sophisticated Bhutia Craft. Buddha's images are painted in a thanka with prescribed colours on canvas. It is also embroidered on a piece of silk cloth. The measurements and colour combination are usually tradition based.

APPENDIX-I

HOUSEHOLD CENSUS SCHEDULE (For Socio-Economic and Demographic Information)

1. Census Serial No.

2. Name of the Household Head

3. Mother tongue

4. Bilingualism

5. Village/Town

6. Panchayat

7. Region

8. Ethnic Group/Caste

9. Land Holding

i) Homestead

ii) Cultivable

a) Irrigated

b) Non-Irrigated

10. Description of the Family Members

Sl. No.	Name of the Family Members	Sex & Age	Relation to the head	Formal Education		Informal Education	Income	occupation		Place of work	Birth place year of migration	Marital Information					
				Age of Entry	Grade Attained			primary	secondary			Status	Form	Payment	Age at 1st marriage		

B. Other Socio-Economic Indicators:

i	ii	iii	iv	v
Amount in Cash/Kind	Source	Nature of security	Purpose & use	Repayment Terms

Agricultural category of the household

vi	vii	viii	ix
Owner Cultivator	Non-Cultivating owner [Details of share croppers, labourers engaged]	Share cropper [details of owners, amount of land, nature of contract]	Agricultural labourer [details of employers, wages, nature of job]

Mortality in last five years

x	xi	xii	xiii		
Year of Death	Age During Death	Sex of the Deceased	causes of mortality		
			Natural	Accidental	Diseases

(XIV) Agricultural implements (Both Traditional & Modern) In number

(XV) Livestock census

Cow	
Bullock	
Buffalo	
Goat	
Hen	
Duck	
Others	

(XVI) Household and transport equipments

Bi-cycle	
Motor-Cycle	
Car	
Radio	
Tape Recorder	
T.V.	
Wrist Watch	
Refrigerator	
Others	

Name of Investigator

Date :

Part-II (Awareness towards Education)

2.1 If attended no educational institute or withdrawn before completing graduation level, please specify the reasons

Main Reason	Numbering according to weight
Felt no attraction towards institutional education	
There was no educational institute at the vicinity	
Parents do not induce towards Institutional education.	
Due to physical sickness failed to attend Educational institution	
Had no ability to bear educational Expenses	
Engaged in familial works from early childhood	
Engaged in income generating work/business from early childhood	
Other(Specify)	

2.2 If below graduation level, are you satisfied with your self- educational level?
Yes/No

2.3 If no, what was your aspiration regarding self-education?

2.4 Are you satisfied with the educational attainment of your wife?

2.5 If no, what was your aspiration regarding education of your wife?

3.1 How many school going children you have?

None:

Son:

Daughter:

Total:

3.2 Do all of them go to school regularly? (Tick mark)

Yes/No/Not Known

3.3 If no, please state the main reason/reasons

Reasons	Male Child	Female Child
Physical sickness		
School is far away from the house		
Not interested in education		
Engaged in household works/business		

Shortness of study materials		
Others-----		
Not applicable		

4.1. What steps do you take usually for sending them school? (Tick only main step)

Steps	For Sons	For Daughters
Advice		
Punishments		
Reward		
Other-----		
Nothing		
Not applicable		

4.2. What amount do you spend yearly to meet educational expenses of your children?

Rs.

5.1. What is your aspiration regarding formal education (secular) of your children?

Level of aspired education	For Sons	For Daughters
Primary		
Secondary		
Senior secondar		
Graduation		
Post Graduation		
Others...		

5.2. If sons are given preference for higher education over the daughters, please specify the reason:

Reasons	Numbering according to weight
Sons are meritorious than daughters	
Sons will earn money and look after their parents	
After marriage daughters will not be included in parents family	
Girls do not need higher education	
Others.....	

6.1 Do you think that women education is essential for development?

Yes/No

6.2 If yes, what is your suggested level of formal education for a common girl?

6.3. What is your suggested level of formal education for a common boy?

6.4. Whom do you prefer for religious education?

Sons/Daughters

6.5. What level of religious education you suggest for them?

Boys-

Girls

Part- III (Attitude towards Employment, Education and Status of Women)

7. What is your belief about women status (In comparison with men)?

Beliefs	Tick Mark
Women are inferior to Men	
Women are as equal as men	
Women are superior to men	

8.1. Do you support co-education? Yes/It depends/ No (Tick Mark)

8.2. Please state the reasons of your response.

9.1. Do you approve girls' employment outside their locality?

Yes/ It depends/ No (Tick Mark)

9.2. Please state the reasons behind your response

10. What do you think as the most important factor for upholding prestige in the society?

Factor	Numbering according to weight
Much Money	
Powerful Relatives	
Representation in power structure	
Huge Land/Property	
Higher Education	
Others-----	

11. What age you consider perfectly ideal for the marriage of girls and boys?

Girls-

Boys-

12.1. How many child you prefer for an ideal family? -

12.2 Suppose you have a son and a daughter, but your wife is going to give birth to another child, in this case what will be your preference?

Male child/Female child/Any.

13.1. Do you allow your wife or younger daughter to do the following activities?

Item of activities	Mode of approval		
	Never	Sometimes	Always
To talk in the presence of an unknown Person			
To go for shopping alone			
To go to the health centre alone			
To enjoy movies in the cinema hall			
To visit friends			
Others...			

13.2. Do you agree with the following statements?

Statements	Not Agreed	Agreed
Women should participate in family decision making		
Girls should be given the right to choose their husband		
Women have the right to cast their vote according to their wish		
Women should be given the right to choose profession		
Daughter should be given equal share in inheritance		
Women should represent in local govt. bodies.		

14.1. Do you think that womenfolk of your society are lagging behind education?

Yes/No

14.2. If yes, from whom they are lagging behind?

Male counterparts/Female of other community/Both.

14.3. Please specify the reasons of women educational backwardness (numbering on weight):-

Reasons	Marking
Parents are not conscious about the importance of girls education	
Girls are not interested to achieve formal education	
Due to poverty, parents fail to educate their daughters	
Marriage before completion of education	
Lack of institutional opportunity for girls	
Others	

14.4. What is your suggestion for upholding the state of education among the Sikkimese women?

Suggestions	Marking
There should be social action programme for the Parents	
There should be social action programme to motivate the girls	
To establish more educational institution for girls	
Female education should be free of cost at all levels	
Early marriage should be prevented strictly	
Others.....	

DATA COLLECTED ON:

SIGN. OF INTERVIEWER:

DATA EDITED & CODED ON:

Appendix-III
Interview Schedule-B

(For the Girls and Women)

[Information will be kept confidential and extensively used in research work]

Sl.No. Respondent's Name:

Age: Village/Town:

Part-I(Demographic & Educational Information)

1. Marital status: If married, age at marriage:
Amount of dowry paid/bride price received:
2. Main occupation: Secondary occupation:
3. Yearly family income: Rs.
4. Father's education- Mother's education-
5. Husband's education-
6. Your's level of education: (a) Formal-
(b) Non –formal-
7. What is your parent's occupation?
(a)Cultivation (b) Agriculture labourer (c) Non-agricultural labourer (d) Business
(e)White collar services
8. Do you want to keep up reading in the class?
(a)Yes (b) No
9. If no, cause:
(a)Have no interest (b) engaged in agriculture (c) Engaged in household work
10. Are you facing any difficulty in any subject?
(a)Not facing difficulty (b) Facing difficulty in –
(i)Maths (ii) English (iii) other languages (iv) Science (v) Social science
11. What are the causes of difficulty?
(a)Teachers don't explain (b) Difficulty to understand (c) Having no interest

12. If attended no formal education or drop out/withdrawn before attaining graduation, please specify the main reason. (Tick mark)

Main Reason	Tick mark
Felt no attraction towards education	
There was no educational institute at the vicinity	
Parents do not induce towards such institutional education	
Due to physical sickness failed to attend such educational institute	
Had no ability to bear educational expenses	
Engaged in familial works from early age	
Early marriage and un responsive in-laws	
Parent's death	
Got job and could not pursue higher study	
Others.....	

Part-II(Psycho-Social Information)

1. Upto which class you want to study?

- (a) Upto class IV (b) upto class VII (c) upto secondary level (d) upto sr.sec. level
(e) upto graduate (f) upto P.G.

2. Why do you want to study?

- (a) persuasion and encouragement from parents (b) for knowledge sake
(c) influence of friends (d) better employment opportunities

3. What is your parents' attitude towards your education?

- (a) favourable (b) indifferent (c) unfavourable

4.1. If dropped or withdrawn before attaining graduation, are you satisfied of your educational attainment? (Tick mark) Yes/No.

4.2. If no, what was your aspiration?

5.1. Are you satisfied of being a female? Yes/No.

5.2. If yes, please state the main reason:

Reasons	Tick mark
Women are loved by men	
Women are provided lot of privileges by the society	
Women are the best creation of God & are bestowed the ability to produce children	
Others(specify)	

5.3. If no, please specify the main reason:

Reasons	Tick mark
Women are exploited by men	
Women are not treated with proper dignity	
Parents usually consider their daughters as burden	
Society is patriarchal	
Women have less opportunities for their development	

6.1. Do you think that usually parents prefer sons than daughters? Yes/No.

6.2. If yes, what is the main cause as you think acting behind such preference?

Causes	Tick mark
Usually sons takes responsibility of parents at their old age	
Daughters are not counted to their parent's family after marriage	
Representation of heir lies to the sons, not to the daughters	
Its easy to maintain sons than the daughters	
Others(Specify)	

7. Do you approve family planning (Birth Control)? Yes/No

8. How many child you prefer for an ideal family?

9. Suppose you have a son and a daughter, you are going to give birth another child. In this case what will be your preference?

Male child/Female child/Any

10. What is to you the ideal age of marriage for the girls and boys?

Girls:

Boys:

11. Do you enjoy the following rights?

Rights	Mode of enjoyment		
	Always	Sometimes	Never
Right of choosing self dress			
Right of visiting friends/relatives			
Right of participating in social activities			
Right of joining in cultural programmes			

12. If married, does your husband consult with you in taking the following decisions?

Decisions	Modes of consultation		
	Always	Sometimes	Never
Education & occupation of children			
Buying / selling valuable properties			
Acceptance of family planning			
Accepting / lending loans			
Marriage of sons / daughters			

Part-III(Attitude towards Status and Education of Women)

13. What is Your View about Women's Status (incomparision with men)?

Views	Tick Mark
Women are inferior to men	
Women are as equal as men	
Women are superior to man	

14. Do you agree with the following statements?

Statements	Agreed	Not Agreed
The main duty of a good wife is to please her husbands.		
Wives should obey their husbands without protest		
Husbands have absolute right to beat their wives		
Husbands are allowed to keep more than one wife		
Husbands have the right to divorce their wives at their wish		

15. Do you think that formal education is essential for women's social development?

Yes/No

15.1 If yes, which level of formal education do you suggest for girls?

16. Do you suggest any religious education for the girls?

Yes/No

16.1 If yes, what level of religious education do you suggest for them?

17. Do you approve co-education?

Yes/It depends

17.1 Please justify your opinion.

18. Do you approve girls' employment out side their locality?

Yes/It depends/No

18.1 If yes, what kind of job you prefer for girls?

Job/Occupation	Marking
Any official Job	
Teaching	
Job in female organisation	
Independent business	

18.2 If depends, please specify, when?

Statements	Marking
Has no other alternative to maintain livelihood	
The office/Firm is administered by women	
It's a teaching profession	
If the job is in agricultural field	
Other	

18.3 If no, please justify your opinion

19. Do you agree with the following statements?

Statements	Not Agreed	Agreed
Women should participate in family decision making		
Girls should give the right to choose their husband		
Women should given the right of choosing profession		
Daughter should be given equal share in inheritance		

20. What are the objectives of female education as you think?

List of Objectives	Marking
To acquire knowledge	
To get a service	
To get a good husband	
To increase the family status	
To make themselves independent	
To educate the children	
Others	

20. Do you think that Sikkimese women of your society are lagging behind education?

Yes/No

21.1 If, yes from whome they are lagging behind?

Male Counter parts/ Female of other community/Both

21.2 Please specify the reasons of Sikkimes women's educational backwardness.

Reasons	Marking
Parents are not conscious about the importance of girls' education.	
Girls are not interested to achieve formal education	
Due to poverty, parents fail to educate their daughters.	
Marriage before completion of education.	
Lack of institutional opportunity for the girls	
Others	

21. What are your suggestions to uphold the status of education among the Sikkimese women?

Suggestions	Marking
There should be social action programme for the parents	
There should be social action programme to motivate the girls	
To establish more educational institution for the girls	
Female education should be free of cost	
Early marriage should be prevented strictly	
Others.	

Data collected on:

Data Edited and coded on:

Signature of Interviewer

