

# Education And Development: An Analysis Of Rural Tribal Women With Special Reference To Sivasagar District, Assam

**Prostuti Gogoi**

*Assistant Professor Demow College, Assam, India.*

## **Abstract**

The researcher has conducted a study on Education and Development: An analysis of rural tribal women with special reference to Sivasagar district, Assam with the sample of 10 households of four villages in Sivasagar district. The size of the sample was 137 tribal women. The tools used for data collection were questionnaire, interview, self evaluation, observation technique etc. The researcher prepared a self structured questionnaire to collect the data from the respondents and it analysed in a tabulate form. In this paper the study has been done on the present educational status of tribal women along with the role women in socio- economic development. As we know the tribal women are very hard worker and are experts in many fields like agriculture, piggery, poultry, weaving and fishing etc. They are playing a significant role in the income sustenance of their families. So in this perspective education is crucial for the improvement of the tribal communities. It can help them to bring the change to a better society.

**Keywords:** Education and development, socio-economic background, improvement, tribal women.

## **1.0 Introduction:**

In its broadest sense, education is a process of learning and acquiring information. This process transforms each new born one from biological to social being. By the term “Education and Development” of women means the development of the mind, as all other development, is an advance form the indefinite to definite. In the present scenario education and development are used synonymously. As we know both are interrelated, without education development cannot be possible.

Women comprise almost half of the population of the world. Women as a strong part of the society; they should get all, which are mostly deserved. Women have greater ability to organise people, resources and work by nature. Simultaneously they have greater perseverance adaptability and attitude for discipline and cleanliness. They should provide vital role regarding the welfare of the society. A mother is the first women who can mould her children from initial stage. So every woman should be educated to teach her children properly. Education can bring the norms, values

and status of the women. Education for women can improve the health, nutrition and economic status of a household that create a micro unit of a nation economy. But in the present context, if we see the rural areas of women, they are lagging behind of spheres of life. They are lagging behind economically, socially, politically etc. they don't get adequate facilities because of their lack of awareness and poverty as well. It can be argued that lack of women education can be an impediment to country's economic development. Because, women achieve far less education than that of men. As per the census report 2001, the literacy rate of women is 54.16% and that of men is 64.16%. The government of India provide facilities towards women education. The implementation of the policies and development of infrastructural supports on primary, secondary and higher education reflect the initiative of the government of India towards women education.

The tribal communities have their distinct physical and diverse cultural traits; have some common characteristics like- nature of rurality, economic backwardness, speciality of illiteracy, primitive religious belief, social

deprivation and distinct language. Therefore they have remained isolated partially from the greater culture. The tribal community has been subjected to various forms of deprivation such as, alienation from land and other forest resources since the British rule. Therefore, education is an instrument which can help to satisfactorily negotiate with the transitional phase of socio-economic as well as cultural change. It is the key for generating new awareness among the people through knowledge and information. And also it helps to eradicate all primitive values among the people.

Educational backwardness is a distinct gender dimension. An education system should provide a new culture of work, spirit and an arrangement of young talented, skilled and well equipped target group who will be able to shoulder the developmental duties and responsibilities. It should make all people better suited to the needs of the ever changing dynamic world. The structuring or restructuring of education system should also contribute to reduce the social gaps between man and women by enabling proper recognition to whatever extent one is able to pursue or acquire a skill.

## **2.0 Review of Related Literature:**

A comparative review of literature of immense help in any endeavor. The function of review of literature is to determine what theoretical and empirical work has already been conducted previously assist delineation of problems, providing insight into methods and procedures and thereby tress out research gap so as to abridge it on the basis of present investigation. With this express purpose in mind the researcher has upon reviewing the available and pertinent literature, related to this proposed work.

**Kundu (1994)** report states that tribal education in India is beset with a multiplicity of problems in the existing policy and programmes; socio economic, cultural and ethnic problems; linguistic problems and in the existing education system for tribal learners. He also observes that these problems in tribal education are responsible for the large scale dropouts among the tribal pupils, their poor performance in schools and colleges and ultimately for the spread of education among the tribal people of India.

**Arya and Chauhan (2012)** in their article," A critical study of tribal education: with special reference to women's" outlines that the nature of education and pertaining to rural development has been attempted even before and as part of community development. Tribal women are lagging behind in all spheres of life in comparison with other sections of the population. The rural tribes are very poor and literacy rate of women is very low and also identified the problems in promotion of tribal women especially in case of tribal women and suggest suitable strategies.

## **3.0 Statement of the problem:**

The present study is mainly focused on Education and Development of rural tribal women in Sivasagar district. It is an analysis of educational development which can help them to change their socio- economic status and the mode of living as well. Though it had envisaged that education will bring change in the lives of the tribal women like other women .But it is sad to note, that after years of different plans and programmes related to education by the government the desired level of education and socio-economic development for the tribal have not yet been achieved. There may be a wide range of gap between planning and implementation as well as the implementing agencies and the beneficiaries in this regard. This gap should be abridged so as to bring the tribal at par with the main stream society. Considering the importance of recognizing as well as developing of tribal women the study is mainly focused on **Education and Development: an analysis of rural tribal women with special reference to Sivasagar District, Assam.**

## **4.0 Objectives of the study:**

This study is mainly based on three objectives which are:

1. To know the educational status of rural tribal women in Sivasagar district.
2. To enquire the attitude of rural tribal women regarding the education system.
3. To study the role of women in economic activities for their socio- economic development.

## **5.0 Delimitation of the Study:**

Due to number of constrains it was not possible to include each and every corner of the area of study. The study is delimited which as follows-

- Out of 136 villages of Sivasagar district only four tribal villages- Sesamukh, Ahom Pathar, Rajabari and Katiyari which are from two panchayat by name Pani Dehing and Gohain Pukhuri are included in the study.
- Only the Deuri, Sonowal Kachari and Missing tribes' women of those villages are included for the study.

## 6.0 Methodology of the study:

### Method:

To describe the present study the researcher has been adopted a method that is descriptive survey method.

### Tools and techniques:

A self structured questionnaire was developed by the researcher for collecting the required data. The researcher also used observation techniques to gather related information.

### Population and Sample:

The study is based on primary data. All the tribal women belonging in rural area of Sivasagar district were included in the study. In order to ensure adequate representation of the population there are out of 136 tribal villages of Sivasagar district, only 4 tribal villages by namely **Sesamukh, Ahom Pathar, Rajabari**

**and Katiyari** under the panchayat of **Pani Dihing and Gohain Pukhuri** respectively were included in the study. Out of total household of the representative 4 villages we have selected 10 household from each village and total numbers of sample household are 137 female out of 305 total no of family members. We have purposively selected these 4 villages and 40 household because of their representative character for representing the study. The sample comprised within the age from 25 years old of tribal women.

### Source of the study:

For the present study both primary and secondary sources of data have been taken. The rural tribal women have been considered as the source of primary data and various books and journals were regarded as secondary data.

## 7.0 Discussion and Results:

### Table no 01: Educational status of the Tribal women:

It is observed that a co-relation between education and development of a society. Generally educated women are skilled labour and able to avail all type of facilities provided by Government, rural developmental agencies and Panchayats etc. as compared to illiterate one. Therefore the levels of education of sample women is concerned, it is observed that only 18% of illiterate women are exist and other belong to different educational status as shown below:

Educational Qualification	No of Household	Percentage (%)
Illiterate	18	13.13%
Below H.S.L.C	51	37.22%
H.S.L.C	39	28.46%
H.S	20	14.59%
Graduation and above	8	6.57%
Total	137	100%

(Source: Field survey)

Table no 01 covers different categories of educational qualification which are illiterate, below H.S.L.C, H.S.L.C, H.S, graduation and above respectively. In the table we have seen that out of 137 household 18 are illiterate women. A large number covered in category of below H.S.L.C that is 51. After that the number

of household who cleared H.S.L.C. is 39. And 20 household is from H.S. category. A small amount of number is from graduation and above that are 8. And the percentages of all the households are 13.13%, 37.22%, 28.46%, 14.49% and 6.57 respectively.

**Table no 02: The attitude of rural tribal women regarding the formal education:**

Age group	Household	Reponses				Percentage
		Positive	%	Negative	%	
25-35	56	56	100%	0	0	100%
35-45	28	21	75%	7	25%	100%
45-55	39	22	56.41%	17	43.59%	100%
55- above	14	6	42.86%	8	57.86%	100%

(Source: Field survey)

Table no 02 reveals the attitude of rural tribal women regarding formal education. It is shown that most of the women have given their positive views regarding the formal education. To ensure the exact result the researcher classified their age groups in different category to collect the data. The data are collect from the age groups of 25 to above women. So the age group of 25-35 the number of household is 56, they provide 100% positive attitude towards the formal education. Because most of the women from this age group is educated. After that the percentage of the positive attitude in the age group of 35-45. It is shown comparatively low amount of positive attitude to the previous one. They provide 75% positive results and remaining is 25% negative. Subsequently, the

age group of 45- 55 they also provide maximum positive views that 22 out of 39 household and the rest of numbers are from negative attitude. The age group of 55 to above there are 14 household out of 137, in this category we have seen that most of respondents provide maximum negative views due to various reasons which they have seen in different times. When the researcher asked the respondents about the reasons they said that students are not aware, present education is not useful, lake of basic needs, poverty etc. most of the women are illiterate from this age group.

**Table no 03: Source of income:**

Increase of income enhances the rate of savings, investment, production and consumption behaviour of the society at a multiplier process. But in the rural areas of India, there is income generation very slow as maximum people are engaged in agricultural activities where productivity is very low due to their traditional techniques. They still follow the traditional old techniques in agriculture rather than the modern skills. An attempt has been made to know about the various sources of income of the tribal women of Assam as shown in Table No. 03 The Table No. 03 indicates various types of income

sources of the tribal women of Assam which are as like agriculture, weaving, poultry, piggery business, service, traditional industries and wage labour. Among these activities traditional industries like handcraft, weaving, preparation of traditional wine, piggery and poultry are the most prestigious culture of the tribal community which is prevailing mostly in the rural area. Such types of activities are generating a respectable amount of income for the tribal family but the rate of income generation in such activities is not satisfactory as compare to modern farming activities.

Source of Income								
Village	Agriculture	Poultry	Piggery	Business	Service	Traditional industries	Wage labour	Total
Bhatgaj	64%	10%	7	1.9	7.9	8	1.2	100%
Ahom Pathar	57%	18%	13	1.4	5.6	4	1	100%
Rajabari	60%	13%	15	1.6	4.1	5	1.3	100%
Nemuku	61%	9%	12	1.3	6	9	1.6	100%
Total	24							

(Source: Field survey)

Table No.03 shows that 55.08% income is generated from agriculture, 1.36% from poultry, and 2.5% from piggery, 10.09% from business, 22% from service, 7.41% from traditional industries and 1.26% from wage labour. If we add the income percentage of poultry, piggery, traditional industries, it will be 11.26% from these three types of activities which are directly guided by the traditional culture of the tribal Community.

### Respondents views regarding their social status and family planning:

We have already discussed that the tribal women have been playing a crucial role to ensure a sound society. Their social status cannot be measured only from their source of income. Their well mannered behaviour, honesty, loyalty also determine to maintain and run their family smoothly in the society. They have played various roles in the society from the time of immemorial. As we know, society is dynamic so women should change their roles somewhere today. Because in the earlier time they are only busy with their day to day work. But now a day's tribal women are engaged in various activities which can help them to earn money to enrich their family properly. So that

we cannot say that tribal are lagging behind all spheres of life. In the socio-cultural perspective, they are busy with the cultural activities to promote their culture. Women are always required to spend their daily life with traditional food, weave traditional clothes for all the members of the family, their customs and rituals etc. that is why it is must say that the contribution of tribal women to their community for the social progress is highly acknowledgeable.

At present, family planning is crucial for the better society. Because, the growth of population determine the socio-economic development of the society. From the earlier time to the present, they have more or less conservative attitude regarding family planning. They considered large family is better for socio economic growth. They think that children are gift from God and no measure to prevent it. But now a day's younger women are conscious about their family planning. As a result researcher observed that 102(74.45%) majority of women have shown their awareness regarding family planning due the impact of education. They also expressed their positive views regarding small size of family for better living and happy life. It is positive sign for

reduce of population growth and enhance economical aspect of the family as well. On the other hand, 35(25.54%) of women provide their negative views with regard to the family planning. They have no idea about the family planning programmes, preventive cures due to their illiteracy, poverty and unawareness. Their attitudes are like the earlier time still today. They live in the midst of superstition, prejudice etc. but it is a positive sign that there is no child marriage system. So it is a positive ray of better society.

### 8.0 Major findings:

1. The literacy level of women among the tribal community has gone up but they could not able to maintain the equal pace of progress with the women of non-tribal groups. More particularly the women of remote area are maintaining the same mode of living major changes over the years. That is why in this place the tribal women are far from taking formal education but education is the most important factor of socio-economic development of the community.
2. Maximum women are engaged in various types of allied activities. Their source of income are from agriculture, poultry, piggery etc. a very small portion of women are involve in service and business purpose. That is why their economic background not so well.
3. The attitude of tribal women regarding formal education is more or less positive. They are aware about educational plans and policies provided by government of India. Their children are able to get all the facilities provided by the government. So the women have given positive views regarding the present formal education.

### 9.0 Conclusion:

The present study "Education and Development: An analysis of rural tribal women with special reference to Sivasagar District, Assam" is a modest attempt to understand and analyse the existing situation of educational development like educational status of the respondents, attitude of women regarding their education system, awareness related to educational policies and programmes formulated by government and the role of women to their socio- economic development. For this primary study we have collected data

from 137 respondents selected from the village namely Sesamukh, Ahom Pathar, Rajabari and Katiyari in Sivasagar district. The demographic profile of the respondents depict that population in the sample is fragmented in different age group of women. While discussing the impact of education on the socio- economic development of the tribal the researcher found that a majority of the respondents opined that education has benefited them. It shows that education system has to be made effective and qualitatively rich so that the tribal can change lifestyle.

But still today, they have deprived from their proper educational facilities in the village. All-round development and harmonious growth of nation would be possible only when women are considered equal partner in progress with men. In a well developed and progressive nation each and every citizen must be educated and everybody should understand his/her duties and responsibilities. In the modern society, education is considered as a key instrument of social- economical change, which is responsible for national develop as well as their life. An educated, socio and economically developed women normally found to be efficient, aware of happening around her and capable of taking decision. In the modern time, educated tribal women are gradually started to become economically independent through establishment of self-employment, like handloom, poultry and piggery etc. They earn money by selling such products and such earnings are the part of family earning. Through agriculture is their main source of livelihood, other above are their household business and they sell their products only in the local market. Thus, the socio-economic status of tribal women is gradually improving with the help of modern education.

### 10.0 Reference:

1. Barua, S.L: Status of Women in Assam, Akansha Publishing House, New Delhi, 1992.
2. Brahma, K.: Aspects of Social customs of the Bodos, Girin Print Service 91-A, Baithakhana Road, Calcutta-700009.
3. Dutta, S.K and Ghosh, D.K: Empowering Rural Women, Akansha Publishing House, New Delhi, 2002.

4. R, Talukdar (2012), "Women Education and Rural Economic Development of the Boro community of Assam: A case study in Barpeta and Baksa District of Assam". International journal of Science, Environment and Technology, vol1, no 1, pp 41-48