

**“A STUDY OF EDUCATIONAL STATUS AND PROBLEMS OF
KARBI WOMEN IN KARBI ANGLONG DISTRICT OF ASSAM”**

**THESIS SUBMITTED FOR THE DEGREE OF DOCTOR OF
PHILOSOPHY**

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2011

DECLARATION

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Chapter – I

Rationale of the study

(“You can tell the condition of a nation by looking at the status of women.”
Jawaharlal Nehru.¹)

1.1. Introduction:

The educational status of women is a long standing world wide issue, which has been a major issue even in Karbi Anglong. If population and literacy is any indication than women are also coming up. The real life situation is that education means any new experiences that we come across in life, and it starts at home. From sociological point of view, home is the primary socialization² which is considered as the first institution where basic education is imparted and mother is regarded as the first teacher of any child. Therefore, women education is very important.

The importance of women education can be better understood on the quotations of J.L. Nehru’s as, “Education of a boy is education for one person, but education of a girl is education for the entire family.”³

There is a silver lining in every dark cloud. Women are benefited in various sphere of life and are trying to come out from her age old inferiority complex. Education is rightly considered as the panacea of all evils. Parents and the girls themselves consider education as an asset for raising their status, dignity and self-confidence. This shows that women have woken up from her slumber of the millennia and now she asks for her due place in society.

To be true educational status of Karbi women in the 21st century has obviously improved immensely. Today, their prospect and progress have no limits. It is heartening to acknowledge that Karbi educated women are keen on taking up all types of work including administrative and decision making: who are cool headed, dispassionate and impartial. The reality of women in realizing the importance of education can also be supported by the fact that even undeducated women are seeking works as daily wages and labourer in order to make possible for their children’s

¹http://en.wikipedia.org/wiki/women_in_india (Status of Women in India –March: 24 -2011).

²Bhattacharya Srinibas, 1996 Sociological Foundation of Education), p.20.

³Das Lakshira, 2005 20th edition, a text book of education. Printed at saraighat photo types industrial estate, bamunimaidam guwahati.p.509.

education. In all the endeavours women have shown positive inclination towards gaining education even in the remotest places of Karbi Anglong.

The conclusion is not women have come a long way but has to go a long way. Thus, women's study is considered as a powerful instrument, which together with education will lead further to the development and improvements of women's status in particular, and society in general.

1.2. Progressive education:

Education is one of the basic activities of people in all human societies. The continued existence of society depends upon the transmission of culture to the young.⁴ Education has come to be one of the main agents for this transmission of culture which women is no exception to avail this access. Of late, women education has received utmost importance in Indian society. In ancient India, the position of women was one of the authority and honor. During Vedic period, women were highly honored and respected. They were given full freedom to receive education. They got full status with men. In the early parts of Buddhist period, women were not permitted to enter into educational Institutions. But, in the later parts, Lord Buddha allowed them to enter into the educational institutions, with many restrictions. In medieval period, Muslims women were not permitted to receive formal education; they were kept behind 'purdah.'⁵ The British government introduced western education in our country. The famous minutes of Macaulay, 1834 introduced English education for the preparation of Indians for jobs, the education was bookish and theoretical and it hardly made preparation for life.⁶ The Christian missionaries opened schools for sexes-men and women. The wood dispatch of 1854 is regarded as an important landmark in the educational policy in relation to women, it extended support on "frank and cordial support."⁷ It made specific mention to the need to encourage the education commission 1881, issued a policy of liberalizing grants in aid to girls schools and the inequality in education between boys and girls continued. But, however, the substantial increase in women education took place after 1881.

⁴Mathur .S.S. (2010) A Sociological approach to Indian Education.P.3.

⁵Rai. B.c. 2003, History of Indian Education (women education) p.12.

⁶Rai ppp.76,102,111

⁷Das Lakshara 2005, AText book of Education. p.141

Women education has made rapid strides only after independence. Eradication of illiteracy continued to be the major program of the society as well as by the governments. Education is the constitutional rights to every Indian citizen. It has a vital role in the national development.

The Indian constitution guarantees that every Indian should get equal educational opportunities irrespective of caste, creed, or sex. To quote the legislative framework on education: Art 15(3) of the constitution empowers the State to make any special provision for women⁸ and this includes their education also. Art 15 (1) provides that the state shall not discriminate against any citizen on grounds only on sex.”⁹ The following was cited:

- a. Free and compulsory education up to the age of 14 years of age.
- b. Special grants for women colleges.
- c. Separate schools institutions.
- d. Separate hostels/boarding for women students.
- e. Scholarship for studentship.
- f. Free books and uniform.
- g. Special concessions on fees and tuitions fees.

After independence in 1947, Maulana Azad, India's first education minister envisaged strong central government control over education throughout the country, with a uniform educational system. However, keeping in mind the cultural and linguistic diversity of India, it was only the higher education dealing with science and technology that came under the jurisdiction of the central government. The government also held powers to make national policies for educational development and could regulate selected aspects of education throughout India.

The central government of India formulated the National Policy on Education (NPE) in 1986 and also re-enforced the Program of Action (POA) in 1986.¹⁰ The government initiated several measures including the setting up of Navodaya Vidyalaya selective schools in every district, advances in female education, inter-

⁸Das Lakshara 2005, AText book of Education. p.141

⁹Four authors 2000, History of Indian education and its contemporary problems with special reference to national development, reprinted 2000 printed at M/SNew Seema offset printers Delhi. P. 330

¹⁰Four Authors p.332

disciplinary research and establishment of open universities. India's NPE also contains the National System of Education, which ensures some uniformity while taking into account regional education needs. The NPE also stresses on higher spending on education, envisaging a budget of more than six percent of the overall national budget. While the need for wider reform in the primary and secondary sectors is recognized as an issue, the emphasis is also on the development of science and technology education infrastructure.¹¹

Further, Education policy has adopted certain steps for women empowerment. They are:” Provide opportunities to poor and illiterate women in setting self employed by promoting self-help group.¹²

1. Reserve 30% of Government jobs and contract jobs for women.
2. To ensure and to make arrangement for all women to take part in schemes as in operation black board, total literacy Mission, Sarva Shiksha Abhijan etc.
3. Increase in maternity leaves to 135 days instead of 90 days.
4. To pass women reservation Bill in the Lok Sabha and Rajya Sabha ensuring politics protection and empowerment.
5. Establishment of ‘women Bank’ where will have the privilege to get engaged in all types of activities.
6. 33% seats are reserved for women.

The facts on women’s empowerment was well furnished by Dr. Haseen Taj in his book, “Current challenges in education,” as¹³

- Women are the poorest of the world’s poor representing 70% or almost 900 million of the 1.3 billion people who live in absolute poverty.
- Two-thirds of the world’s illiterate population of 876 million.

¹¹A group of retired experienced & retired professors (2011) Development of Secondary Education in India, BLJ Publishers Guwahati – 781001.P 93.

¹²A group of retired experienced & retired professors (2011) Development of Secondary Education in India, BLJ Publishers Guwahati – 781001.P 93.

¹³ Dr.Haseen Taj, 2008 “Current challenges in education” Neelkamal publications Sultan Bazar. Hyderabad. P.33

- Between 1987 and 1996 the number of female ministers in national government worldwide increased two-fold from a mere 3.4% to still just 6.8%. As of 1996, 48 countries had no female.
- As of March 2002, women held just 14.2% of representative posts in national parliaments around the world. As of 1999, women occupied more than 30% of parliamentary positions in just five countries worldwide. In 31 countries at that same time, they held less than 5% of positions.
- An estimated one in three women worldwide has been subjected to violence in an intimate relationship.

India has made a huge progress in terms of increasing primary education attendance rate and expanding literacy to approximately two thirds of the population. India's improved education system is often cited as one of the main contributors to the economic rise of India. Much of the progress in education has been credited to various private institutions. The private education market in India is estimated to be worth \$40 billion in 2008 and will increase to \$68 billion by 2012. However, India continues to face challenges. Despite growing investment in education, 40% of the population is illiterate and only 15% of the students reach high school. As of 2008, India's post-secondary high schools offer only enough seats for 7% of India's college-age population, 25% of teaching positions nationwide are vacant, and 57% of college professors lack either a master's or Ph.D degree. As of 2007, there is 1522 degree-granting engineering colleges in India with an annual student intake of 582,000, plus 1,244 polytechnics with an annual intake of 265,000. However, these institutions face shortage of faculty and concerns have been raised over the quality of education.¹⁴ According to the websites of the Ministry of human resource development (2009), Higher education in India is considered among the largest education systems of the world. And, in order to enhance this system further, the Indian government has adopted various measures. These measures are thought of at numerous levels and then, executed. These include:¹⁵

¹⁴The hunger project empowering women and men to end their own hunger. Chronic hunger and the status of women in India by Carol.s. Coonrod June 1998

<http://www.education.nic.in/secondary.htm>. (Ministry of HRD, 2009) Google search.

¹⁵<http://www.education.nic.in/secondary.htm>. (Ministry of HRD, 2009) Google search.

- Forming education policy and supervising its implementation.
- Making development plans for university, higher education and technical education.
- Emphasizing on the education needs of unprivileged groups, such as SC/ST/OBC and girls, physically challenged and minority groups.
- Providing scholarship to proficient candidates.
- Focusing on the growth of all Indian languages.
- Encouraging international relationship in the sphere of education (such as with UNESCO).
- Promoting books and copyright Act.

1.3. Need and importance of women education:

The importance of women education was realized and spread all over the country. It is the women who are capable of building each child who may lead the country to the path of progress and prosperity. Educated women make the family and the society cultured. Manu (Circa -B.C) had therefore rightly remarked that God resides at the places where women are worshipped. By worship of women does not mean the worship through conventional means, but where women are respected and honored, proper provision of education should be made available for women and equal freedom be given in the society. It is of utmost importance for the expansion of women education for achievement of all side development in any society.¹⁶

A family is not made without women and so as the society or the nation being made without women. Women constitute one half of the world population and occupy a prominent place in the family. They have their own duties and responsibilities towards the family as well as society. Education helps them to understand well in discharging their duties, which will in turn lead them to be equal member of society in contributing to the progress of society and the nation.

Women education is needed for better education of children as the entire family depends upon a mother, the children of the family are naturally very close to

¹⁶[www.Manu http://en.wikipedia.org/wiki/Manu \(Hinduism\)](http://en.wikipedia.org/wiki/Manu_(Hinduism))

their mother. A well-educated mother can mould their children's behavior and character to be a better and responsible citizen in a society.

Education as a powerful instrument helps in removing various superstitions and old beliefs which are very harmful in the progress of any society. Women, being a part of a society have an equal share in the reformation of society. So, education for women also means, helping her to come out of such old belief.

If proper education is given, women can have a well balanced personality physically, mentally and emotionally. Women can also freely express their valuable views, ideas and philosophies for the building up of a healthy society. Education of women is very important for the progress and development of the country. This should be regarded as major programs in education. A social movement requires to be reviewed to create the necessary atmosphere for the spread of girl's education.

Women being in a dual role in our country, she is responsible towards the family as well as the society. Education should enable her to become a better daughter, wife and a mother. The scheme of women's education should emphasis family education for parents as well as for children. Knowledge of motherhood including childcare, home crafts and home economies should become an integral part of education of women.

Women is a core member of society, she must possess good personality. So, the main function of women education is to direct the systematic growth of the individuality of a girl child. It must be so planned in a harmonious integration of three modes of expressions- physical, mental and spiritual.

Lately, women education received greater importance, now it has come to the forefront that women should be prepared for any type of responsibility. So, the importance should be given in accordance to her interest and capacities. The role of women outside the homes has become an important feature of the social and economic life of the country. There should be special programme for preparation of girls for different vocations. Education at the pre-primary and adult stages would ensure that the intervening age-group is educated and this would provide fulltime and part-time work to many educated unemployed women.

Education at the secondary stage should be vocational with a view to divert the students into different walks of life.¹⁷ This will enable them to be economically independent and serve the purpose of all pupils according to their mental abilities and efficiency.

Today, women are taking a leading role in various fields. Hence, they should be adequately trained. The national institutes for higher education and training should train women to compete to position of high level leadership and responsibility. Moreover, industrial training centers should be established in adequate numbers to provide training for women to the fields where women personnel are needed.

1.4. Literacy in India:

2001 government statistics hold the national literacy to be around 64.84%. Government statistics of 2001 also hold that the rate of increase of literacy is more in rural areas than in urban areas. Female literacy is at a national average of 53.63% whereas the male literacy was 75.26%. Within the Indian states, Kerala has shown the highest literacy rates of 90.02% whereas Bihar averaged lower than 50% literacy, the lowest in India. The 2001 statistics also indicated that the total number of 'absolute non literates' in the country was 304 million.¹⁸

World Bank statistics found that fewer than 40 percent of adolescents in India attend secondary schools. *The Economist* reports that half of 10-year-old rural children could not read at a basic level, over 60% were unable to do division, and half dropped out by the age.¹⁹

Only one in ten young people have access to tertiary education. Out of those who receive higher education, *Mercer Consulting* estimates that only a quarter of graduates are "employable." An optimistic estimate is that only one in five job-seekers in India have ever had any sort of vocational training.²⁰

¹⁷Rai B.C. 2003, The curriculum for Higher secondary Schools P.209

¹⁸http://indiaonlinepages.com/population/literacy_rate_in_india.html(Google search-Literacy rate in India)

¹⁹www.indianetzone.com/3a/women_education.html.cached

²⁰www.indianetzone.com/3a/women_education.html.cached

Table No. 1.1 Decadal Literacy rate of India:²¹

Census year	Total (%)	Male (%)	Female (%)
1901	5.35	9.83	0.60
1911	5.92	10.56	1.05
1921	7.16	12.21	1.81
1931	9.5	15.59	2.93
1941	16.1	24.9	7.3
1951	16.67	24.95	7.93
1961	24.02	34.44	12.95
1971	29.45	39.45	18.69
1981	36.23	46.89	24.82
1991	42.84	52.74	32.17
2001	64.83	75.26	53.67
2011	74.04	82.14	65.46

Source- Internet decadal rate of literacy

1.5. Overview of the school education system in India:

The National Council of Educational Research and Training (NCERT) is the apex body for school education in India. The NCERT provides support and technical assistance to a number of schools in India and oversees many aspects of enforcement of education policies. In India, the various bodies governing school education system are:²²

- The state government boards, in which the majority of Indian children are enrolled.
- The Central Board of Secondary Education (CBSE) board.
- The Council for the Indian School Certificate Examinations (CISCE) board.
- The National Institute of Open Schooling (NIOS) board.

²¹www.literacyratein_india/education.

²²[http:// education system in Indian](http://education system in Indian) (Google search)

- International schools affiliated to the International Baccalaureate Program and/or the Cambridge International Examinations.
- Islamic Madrasah schools, whose boards are controlled by local state governments, or autonomous, or affiliated with Darul Uloom Deoband.
- Autonomous schools like Woodstock School, Auroville, Patha Bhavan and Ananda Marga Gurukula.

1.6. Higher education system in India:

Higher education plays a significant role in the development of the nation which is required in every sphere of human activity, from administration to agriculture, business, industry, health, communication and culture. Its main objective is to develop the total personality of the individual by providing him the highest knowledge, by improving his conduct and behaviour, by refining his soul and by inculcating cultural knowledge.

The World Bank document states that “Higher education is a paramount importance for economic and social development.” UNESCO (1995) in its policy paper on “Change and Development of Higher Education,” emphasizes that state and society must perceive higher education, not as a burden but as a long time investment, in order to increase economic competitiveness, cultural development and social cohesion. The UNESCO World Conference on higher education (1998) proclaimed that education is a fundamental pillar of human rights, democracy, sustainable development and peace. The draft proposal on higher education for the 21st century envisages the quality of higher education as a multidimensional concept and institution of higher learning must play a role in identifying and addressing the issues that affect the well being of communities, nations and global society. Hence, universities are required to redefine the mission and establish the priorities as per the need of the society.²³

India's higher education system is the third largest in the world, after China and the United States. The main governing body at the tertiary level is the University Grants Commission (India), which enforces its standards, advises the government,

²³Bazeley, 2001, Development and problems of higher education in Barak valley and Karbi Anglong areas of Assam 2006).Regency Publications, New Delhi. p.2

and helps coordinate between the centre and the state. Accreditation for higher learning is overseen by 12 autonomous institutions established by the University Grants Commission.²⁴

As of 2009, India has 20 central universities, 215 state universities, 100 deemed universities, 5 institutions established and functioning under the State Act, and 13 institutes which are of national importance. Other institutions include 16000 colleges, including 1800 exclusive women's colleges, functioning under these universities and institutions. The emphasis in the tertiary level of education lies on science and technology. Indian educational institutions by 2004 consisted of a large number of technology institutes. Distance learning is also a feature of the Indian higher education system.²⁵

Some institutions of India, such as the Indian Institutes of Technology (IITs), have been globally acclaimed for their standard of education. The IITs enroll about 4000 students annually and the alumni have contributed to both the growth of the private sector and the public sectors of India.²⁶

1.7. An overview of Educational status of women in India:

The educational status of women in India is increasing every year still have much lower literacy rate compared to boys. In most of the part of India fewer girls are enrolled in the schools, and many of them drop out. According, to a 1998 report by U.S. Department of Commerce, the chief barrier to female education in India are inadequate school facilities (such as sanitary facilities), shortage of female teachers and gender bias in curriculum (majority of the female characters being depicted as weak and helpless).

The number of literate women among the female population of India was between 2-6% from the British Raj onwards to the formation of the Republic of India in 1947. Concerted efforts led to improvement from 15.3% in 1961 to 28.5% in 1981. By 2001 the literacy for women had exceeded 50% of the overall female population,

²⁴<http://www.higher education system in india>. (Google search)

²⁵(Journal of AIAER, vol.17, nos 3 & 4, September and December, 2005).p.6

²⁶[http://www.Indian institutes of technology,\(IITs\) 2009](http://www.Indian institutes of technology,(IITs) 2009) (Google search)

though these statistics were still very low compared to world standards and even male literacy within India.²⁷

Sita Anantha Raman (2000) outlines the progress of women's education in India:

Since 1947 the Indian government has tried to provide incentives for girls' school attendance through programs for midday meals, free books, and uniforms. This welfare thrust raised primary enrollment between 1951 and 1981. In 1986 the National Policy on Education decided to restructure education in tune with the social framework of each state, and with larger national goals. It emphasized that education was necessary for democracy, and central to the improvement of women's condition. The new policy aimed at social change through revised texts, curricula, increased funding for schools, expansion in the numbers of schools, and policy improvements. Emphasis was placed on expanding girls' occupational centers and primary education; secondary and higher education; and rural and urban institutions. The report tried to connect problems like low school attendance with poverty, and the dependence on girls for housework and sibling day care.²⁸ The National Literacy Mission 1988 also worked through female tutors in villages.²⁹ Although the minimum marriage age is now eighteen for girls, many continue to be married much earlier. Therefore, at the secondary level, female dropout rates are high.

Sita Anantha Raman also maintains that while educated Indian women workforce maintains professionalism, the men outnumber them in most fields and, in some cases, receive higher income for the same positions.³⁰

1.8. Tribal women of the North-east India

The tribal women are beautiful, fair skin and having moderate heights. They are simple, direct, tolerant, generous, and possess good quality of hospitality. Women wear different kinds of indigenous dresses and ornaments having cultural values and

²⁷ www.indianetzone.com/3a/women_education.html.cahed

²⁸ Rai B.C National policy of education 1986. pp.277.278

²⁹ A group of experienced & retired professors 2011, by BLJ Publications guwahati A new approach Model questions & answers for H.S. Final Year examination As per NCERT/AHSEC course. p. 9

³⁰ <http://www.Raman> 2009 educational status of women in India. P.7

traditions. Most of the tribal areas are patriarchal with the exception of Khasis and Garos of Meghalaya who are matrilineal.

The one most common thing among the tribal's in the North-eastern part of India is their sociability and boldness, besides their inherent innocence and honesty. In all the tribal society we see women are hardworking and creative. Most women enjoy great freedom and are honored greatly. As such women have proven to be better people after education if given a chance; they will reach its zenith of achievements.

1.9. Brief background of Assam:

The North eastern region of India has an area of approximately 2, 39,847 sq. km. Out of which Asom which is also known as, 'The land of Red-Rivers and Blue Hills', occupies an area of 78, 523 Sq. km. having 27 districts. It attained State-hood on 20th February '1987, using English as its official language. It has 126 (nos) of Legislative Seats, seven Rajya Sabha seats and fourteen Lok Sabha seats. Rhino is the state animal of Asom and white-winged wood duck is the State bird. Fox tail orchid stands as its flower.³¹

According to 2001 census, the population of Asom is 2, 66, 38, and 407 with 932 females per 1000 males. The density per sq.km.is 340. The literacy rate as on 2001 census is 64-28%.

The State capital of Asom is Guwahati and the inhabitant's tribes of Asom are Karbis, Bodo Kachari, Rabbas, Mishings, Sonowal Kacharis, Tiwas, Garo, Deuris, Dimasa Kacharis, Chutias, Barmans, Hajong etc.³²

Asom is known for its highest productions of Tea in the North-East, as well as in India having 450.13 Million kg out of the total production of 853.70 million kg., in India. The forest area is approximately 17, 4 24 sq.km. The major plantations found in Assam are Tea, Rubber and coffee. Rice, wheat, jute, coconuts, sugarcane, cotton etc. are the major crops of Assam.

Some of the historical monuments and structures in Asom are Kareng Ghar, Talatal ghar, rang ghar and madan Kamdeva, which was build in seventeen A.D's.

³¹Jain Manoj, 2006-2007, All in one General knowledge Revised edition 2007. P.4

³²Jain Manoj, 2006-2007, All in one General knowledge Revised edition 2007. P.5

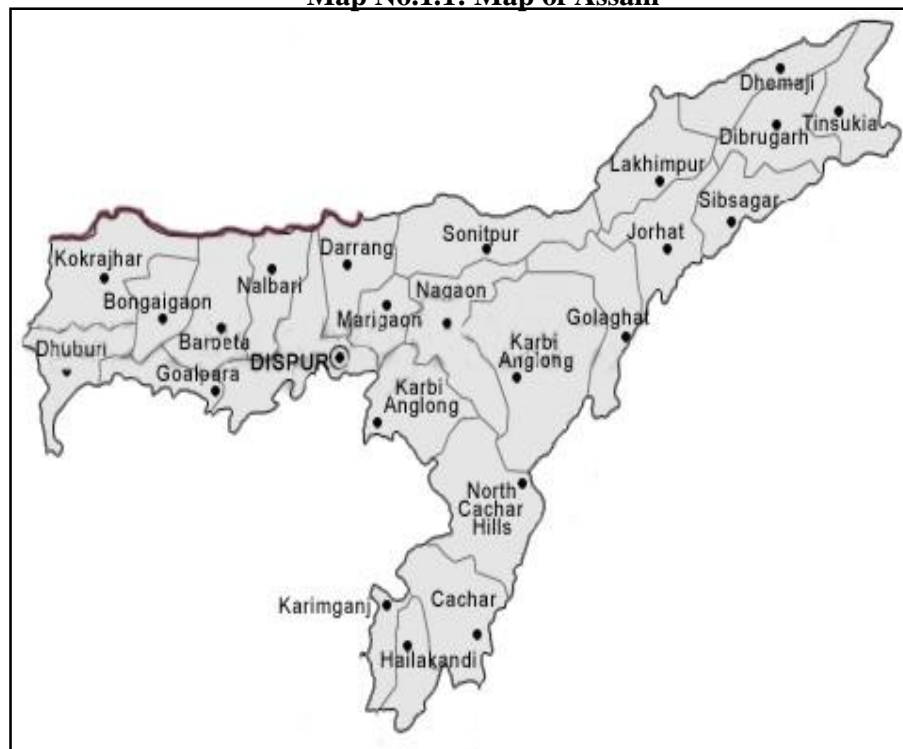
The attractive national parks found in Assam are Kaziranga, Manas, Namere, Dibru-Saikhowa, Orang (Rajiv Gandhi National park) and as many as 13 wild life sanctuaries. It has as many as 129 (nos) of units comprising of large and medium industries and 33,276(nos) of unit under small scale industries.³³

The main festivals of Asom are Bhogali Bihu, Brahmaputra Beach festival celebrated on January and Rongali Bihu and Kati Bihu falling in the month of April and May respectively.³⁴

The amazing fact of Asom is that both the world's biggest river island 'Majuli' and the smallest inhabitant river island 'Umanda' are situated in the State and oil was first struck in Assam at a place called Digboi in the year, 1889.³⁵

The State is situated approximately between 24.10 - 29.30 latitude North of equator and between 89.49 E - 97.30 East Longitude.

Map No.1.1: Map of Assam



Source Atlas

³³ Jain Manoj, 2006-2007, All in one General knowledge Revised edition 2007. p.6

³⁴ Jain Manoj, 2006-2007, All in one General knowledge Revised edition 2007. p.7

³⁵ Jain Manoj, 2006-2007, All in one General knowledge Revised edition 2007. p.8

1.10. Population and literacy of Asam

According to 2011 census the total population of Asom is 31169272. Out of which male constitutes 15964927 and female 15214345. Sex ratio per 1000 males is 954 and the average population density per sq. km is 16.93.

The 2001 literacy rate of Asom holds at 73.18% with male and female literacy rate of 78.81% and 67.27% according to 2011 provisional census.³⁶

Table 1.2: Literacy rate of Assam 2011

Literate s	Persons	Percentage
Total	19507017	73.18
Male	107556937	78.81
Female	8750080	67.27

1.11. Historical background of Karbi Anglong:

Initially, there was no specific area or kingdom for Karbi people. Due to numerous reasons they had migrated from one place to another and finally settled at Socheng Pahar crossing the Kopili River.³⁷ They started their social as well as political life there. In due course of time a Karbi empire began to form with Rongkhang, Chinthong and Amri. The boundary of Karbi Empire had extended from Jaintia to Nowgong. Lyall in 1908 wrote that, "The Mikirs are one of the numerous and homogenous of the many Tibeto-Burman inhabiting the province of Assam."³⁸

The Karbis hailed as one of the earliest human groups that entered the north-eastern part and made their homes in the State of Assam are rich in folklore, relics and legends. The unrecorded past of the Karbis are lying in the rural backward in the form of reigns and relics which are waiting for documentations before they disappear into total oblivion.³⁹

The history of legendary king of the Karbis was first believed to be, Biswokoida Rongphar who was the kith and kin of Longki Sanveri Rongphar, the

³⁶ <http://www.population and literacy rate of Assam provisional p.1 2011 April>

³⁷ Bhattacharjee 1986, "The Sociology of the Karbis." B.R. publishing corporation delhi-110052p.3

³⁸ Lyall C.J. 1908, The Mikirs. P.1

³⁹ CD and DVD presented by Karbi Phurkimo Asong, "The Historical places of Karbi Anglong"

Karbi hero who won a battle fought between the Mikirs and Parok (Non- Mikirs) at Hajong belived to be the present Longkat or Lonka.⁴⁰

It is believed that while returning from the battle field they were taking rest on the sand dune of river Kopili and fell asleep: it was during this time Longki Sangveri Rongphar was slain by the enemies along with others. In this connection, Biswokoida Rongphar was regarded as a king, who was passed on till his grandson name as Borpu Ronphar who was considered to be last Rongphar kings,⁴¹ he was also believed to have became the Jaintia kings in his later life, as could be heard from the folk songs. Thereafter, the Ronghang clan began to occupy the Karbi Kingship after Borpu Rongphar as early as 1280 AD -1200. The first being Har Lindok (Harpikkang) Ronghang.⁴²

Bey further writes that the capital of the longri is called 'Rongbong' in Karbi. Therefore the capital of the Ronghang Longri is popularly known as 'Ronghang Rongbong'.⁴³

But darkness came to the life of Karbi people for the strong influence of Ahom kingdom and the advent of the British. The empire had been totally lost leaving hardly any trace. During that time Karbi people were exploited very badly.

The cultural and traditional kingdom which exists before British advent and the Ronghang Kingdoms as early as 1280 AD – 1299 Ad.

The history of the Karbis will not be complete without the inclusion of Ronghang Kingdom that has been in existence in its originality which now are been preserved by Karbi Anglong Autonomous Council for historical and cultural purpose. It is seen that Ronghang Recho (king) does not have any weapons, riches and wealth at his disposal, first of its kind to accord king. It is because of these reasons that Ronghang kingdom is not at all popular and so not recognized by the concerned governments till today. As such, the kingdom did not have much significance for the whole of the Karbi people if not for historical significance.

⁴⁰Bey Mondol Sing 2005, A glimpse of the socio-political evolution of the Karbis of Karbi Anglong p.3

⁴¹Bey Mondol Sing 2005, A glimpse of the socio-political evolution of the Karbis of Karbi Anglong p.3

⁴²Bey Mondol Sing 2005, A gimpse of the socio-political evolution of the Karbis of Karbi Anglong, p.4

⁴³Bey Mondol Sing 2005, A glimpse of the socio-political evolution of the Karbis of Karbi Anglong, p.

The kingdom which was once wiped away with no remains has to be shifted to the present Ronghang Rongbong from Socheng. If we could turn the pages back we find that for many generations Ronghang Rongbong was kept unattended. Though the intellectual and elite section of the people in Karbi Anglong did not forget to take up as a part of history. It was only in 21st century that people began to understand the importance of its history and by 2000 to 2004 there was significant progress and developments under the leadership of Chief of Executive Members Dr. Jayanta Rongpi, who was also once a member of parliament. During his time, Permanent King (Recho) Bungalow was built.⁴⁴

Again, in 2008 development started. Since, then the wise and intellectual people are also taking keen interest at it, with the list of important program scheduled as told by the Kathar po when I inquired. The cultural meeting due on 20th January 2012 where all the traditional and cultural leaders, educated and enlightened persons will gather. Again, the invitation by the Government of India as extended by the president of India on 26th January for acknowledgment of Karbi Kingdoms.

To mention on 6th July 2008, there was a public meeting to form a committee with the customary law of Karbi Anglong Autonomous Council for this purpose there are 31 drafting committee, Now, the drafting committee has changed into customary law of Karbi Anglong.

During, my visit to Ronghang Rongbong, I had a privilege to meet the following signatories, Ronghang Recho (King), Rongphar Senot, Katharpo, Killing Lindok, Inti Chillai, Terang Senot, Bor Dili Pharangki, Phura Senot, Inghi Senot and Brutmen. At present there are 24 houses and 29 councilors, 15 houses including Lingdokpo, from Rongkechu Teron, 7 houses including Lingdokpo from Killing Artu, 5 Houses including Lingdokpo from Rongpi Artu. There is a strict division of Artu (Village of clans) in the making of houses. Altogether, there are 158 population including children as on October '2011.

In Ronghang Recho there is a royal law known as Kido (Judicial constitutions) modified on 23rd October 2011, which is in use in connection with Karbi culture and tradition. Through, which the laws will be applicable having rights to explanation call

⁴⁴Personal Interview with Recho and Katharpo, dated 20th oct'2011

on violation of laws, anti culture, suspensions, discharge and new induction. It is functioning according to the democratic system of India.

In any type of worshipping women are not allowed, as worshipping is not meant for women according to the Ronghang Recho (King) Women are not even allowed to enter the worshipping place as they are considered impure and dirty. On a worshipping day women will have to be in a separate house where they will cook, make wine, even for serving a man having a rank of Pator will serve. There are so many do (s) and do not (s) for this very purpose as seen in any other worshipping.

Photo No. 1.1. Riso Terank



Photo No. 1.1

Riso Terank or 'Deka chang' in Assamese meaning youth working group during day time. Only men are allowed to enter Terank house, as it is considered as holy and pure place as worshipping is done here. On a particular worshipping day, assigned boys will cook rice, meat and wine for themselves as well as for offering. No remain or leftover should be carried out for women as no female are entertain in any form. There is a separate house where girls will confine to cooking, stitching, weaving and knitting during rest hour. Terank house was repaired through Chief Minister Package, financial assistant under Art and Culture and implemented works under Karbi Anglong Autonomous Council.⁴⁵

To go on, the Karbi society underwent lots of struggle and tribulations like any of the neighbouring tribes and India before independence. During the time of social degradation and political crises of the Karbis, Karbi youths like Semson Sing Ingti,

⁴⁵Personal Interview with Recho and Katharpo, dated 20th oct'2011

Khorsing Terang, Chatra Sing Teron, Nihang Rongphar, Song Bey, etc., came forward to save Karbi people and formed “Mikir Students’ Organization.” The first meeting of this organization was held in Kathalguri way back in 1945.⁴⁶

At this time only people began to form significant organisations. “Karbi Adorbar” was one of the Mikir organizations which were formed in 1946 at Hawaipur with a view to making the Mikirs aware of their own socio-economic and political conditions. Sarsing Teron Habe was the first chairman and Semson Sing Engti was the first secretary of this organization. The British Government of India also felt that the backward hilly areas of then Assam should be brought under separate administration within the constitution of India.⁴⁷

For that purpose, the Governor General declared the Hill Tracts predominantly inhabited by the Karbis and the Dimasas along with other hill areas as Backward Tracts under section 52A (2) of Government of India Act 1919. There after the Statutory Commission (known as Simon Commission) examined the case in 1930 and recommended that there should be centralised administration for these areas under the direct responsibility of the Governor. Accordingly, a separate chapter was devoted in these areas in the Government of India Act 1935. This act renamed these areas as Excluded or Partially Excluded areas. The hills of Dima Hasao formerly North Cachar were categorised as Excluded Areas while the hills of the Karbis (Mikir Hills) were categorised as Partially Excluded Areas.

It was on 18th May, 1947 that the “Karbi Adorbar” the Mikir organization submitted a memorandum to Bordoloi committee with a special purpose. The memorandum demanded for the creation of separate hill district so that all the Mikirs could be placed under single administration. They suggested that the Mikir area (4,174 sq. miles) of partially Excluded area, the Mikir portion of the Nowgong, Sibsagar plains, Dima Hasao and Khasi and Jaintia hills should be taken to form the new district. The areas taken from Nagaon and Sivasagar districts were ‘Partially Excluded’ areas of the two districts and were called ‘Mikir Hills Tracts,’ while the area taken out from the United Khasi and Jaintia Hills were known as ‘Excluded Area.’ A boundary commission should be set up immediately by the Assam

⁴⁶Bey Mondol Sing 2005, A glimpse of the socio-evolution of the Karbis of Karbi Anglong p.63

⁴⁷Bey Mondol Sing 2005, A glimpse of the socio-evolution of the Karbis of Karbi Anglong pp.59.72

Government to report on the areas which could conveniently be added to the existing Mikir hills particularly Excluded area. Acting upon, the 4,421.12 sq. Kms. From Nowgong, 4382.28 sq. kms from Sivasagar and 1543.64 sq. Kms. From Khasi Jaintia Hills had been taken in the forming of the then district. On 28th Oct '1940 Governor Robert Reid went to Mahendijua via Diphu to see the conditions of people.⁴⁸ After a long struggle by the members of Karbi Adorbar and the people of Mikir Hills and Dima Hasao district spearheaded by Semson Sing Ingti, Song Bey, Sarsing Teron Habe and Khorsing Terang had conceded the demand and passed the bill in the Lok Sabha of the Indian parliament and it was approved by the president of India. Subsequently, the Government of Assam had created the "United Mikir and North Cachar Hills districts" vide Govt. Notification No. TAD/R/31/50/151 dated 17.11.1951.

1.12. Formation of the Karbi Anglong district Head Quarter:

The districts formally came into being on 17th Nov'1951. The present Karbi Anglong by then was a sub-division, namely the Mikir Hills which was further upgraded and renamed into Mikir Hills Districts Council provided by the sixth schedule of the constitution of India. The Mikir Hills district council was again, rechristened as "Karbi Anglong District," w.e.f. the 14th Oct '1976. Vide Govt. notification No.TAD/R/115/74/471 DT.14.10.7⁴⁹ Thus, the name KARBI ANGLONG officially came into being with full fledged separate district in the map of Assam. It is the largest districts of Assam and second largest in India.

Amidst all these it was decided by the members of United Mikir and Dima Hasao that a head quarter is required in the district for administration purpose. The selection of the head quarter started but in dilemma. Different people had chosen different places like Diphu, Singhason, Langlokso, Siloni and Dengaon. Khorsing Terang, Member of Legislative Assembly (M.L.A) took special initiative in this regard and suggested to form an enquiry committee with Song Bey. The members of the Karbi Adorbar were entrusted with the responsibility to select a suitable place for the head quarter of United Mikir and Dima Hasao district. They decided to establish the head quarter at 'Siloni' and invited Amiyo Kumar Das, the then Education

⁴⁸Bey Mondol Sing 2005, A glimpse of the socio-evolution of the Karbis of Karbi Anglong p.59

⁴⁹Bey Mondol Sing 2005, A glimpse of the socio-evolution of the Karbis of Karbi Anglong p.85

Minister of Assam for declaring it as a permanent head quarter. He visited the area from Diphu to Siloni via Mohendijua but unfortunately he did not like the place for the head quarter. Instead, he had recommended for 'Diphu' as the permanent head quarter of both the districts because of railway communication and other facilities. Accordingly, the head quarter of the United Mikir and Dima Hasao districts was set up at DIPHU. The demand for separation of the Mikir & Dima Hasao district from Assam was at first started in the year 1960 led by "All Party Hills Leaders Conference" (A.P.H.L.C) under the leadership of Captain Williamson Sangma, Meghalaya.⁵⁰ The 22nd Amendment in 1969 inserted the Article 244(A) in the Indian Constitution which facilitated the formation of a new autonomous state, Meghalaya, within the state of Assam comprising specified tribal areas. Accordingly, Meghalaya was created as an Autonomous state in the year 1970 and also elevated to full-fledged state in the year 1971. Therefore, the provision for creation of an Autonomous district for the people of Karbi Anglong and Dima Hasao district has been the constitutional right for them.

1.13. Karbi Anglong district:

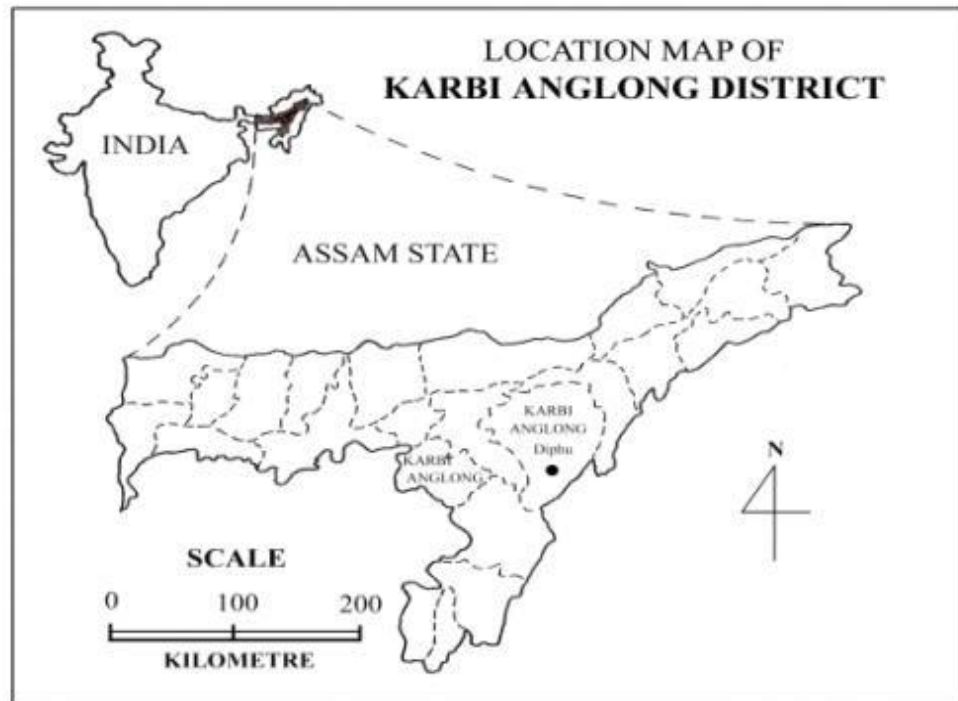
Karbi Anglong is the homeland of the ethnic tribal group of Karbi people (formerly called Mikir). This enchanting hill district with its diversely rare flora and fauna lies in the centre of Assam and may be called the heart-beat of it. The district is divided in to two physiographic unit viz. hills and plains. About 85% of the district is covered by hills and the highest peak is Singhason. The area located between the northern and southern hill in Diphu, the head quarter of Karbi Anglong, is characterized by undulating plains of subdued relief. The plain areas consist of valleys of the Jamuna, Kopili and Dhansiri rivers lying in its eastern part. With the rich bio-diversity, the forest areas of the district are natural museums of living giant trees, a treasure house of rare, endemic and endangered species, a dispensary of medicinal plants and paradise for nature lovers.

The topography of Karbi Anglong shows that there are actually two parts in the district. The western part is bifurcated from the eastern side by a part of Nagaon district. The western side is decorated with rolling hills, dense forests, waterfalls,

⁵⁰Bey Mondol Sing 2005, A glimpse of the socio-evolution of the Karbis of Karbi Anglong p.85

rivers and streams. On the other hand, flat paddy lands, green hills interspersed with blue meandering rivers are found in the eastern side.

Map No. 1.2. Location Map of Karbi Anglong District.



Source: Atlas map.

1.14. Regional division:

The hill district of Karbi Anglong comprises of two detached parts, each constituting a sub-division: the eastern part with its headquarter at Diphu and the western part with its headquarter at Hamren.⁵¹ Hemren sub-division is considered as the seat of Karbi culture. The Karbi people who live in hills are divided into three broad sections namely Chinthong, Ronghang and Amri. But these groups do not differ from each other. These names do not indicate true tribal divisions, supposed to be derived from a common ancestor and united in blood and are probably in reality local or place name. They follow the real tribal exogamous divisions which are called 'kur (clans).' Each section has the same kurs within it and the individuals belonging to these kurs, whether in Chinthong, Ronghang or Amri, observe the same rules of exogamy.

⁵¹Karbi young writers' Guild, 2008 first edition of Karbi studies. Published by Angik Prakashan Panbazar Guwahati -1 p.115

1.15. Inception of Karbi Anglong Autonomous Council (KAAC):

The constituent Assembly of India appointed, ‘The North-Eastern Frontier (Assam) tribal and excluded area Sub-committee’ which recommended that in each of the hill district of Assam a district council should be established.⁵² On 1st April 1995 the Union Government, by granting more power to the Autonomous district council, upgraded it to Karbi Anglong Autonomous Council (KAAC).

Initially, the District Council had altogether 12 constituencies with 8 elected and 4 nominated members. Later on the number of constituencies increased to 18 and nominated members increased to 6. Again, the numbers changed and uptill 2011, there were 26 constituencies.

Photo No. 1.2. Karbi Anglong Autonomous Council:



Photo : No. 1.2

Presently, there are 30 members altogether in the council, out of which 26 elected and 4 nominated. The List of Constituencies of Karbi Anglong district are the following, Amreng, Amri, Bithung Rengthama, Bokajan, Borjan, Chinghong,

⁵²Bhattacharjee, 1986, The North –Eastern Frontier Assam. B.R. publishing corporation delhi-110052 p.56

Deopani, Dhansiri, Duar Amla, Duar Bagori, Howraghat, Hamren, Korkanathi, Kopili, Langpher, Langhin, Lumbajong, Mohamaya, Namati, Nilip, Phuloni, RongKhan, Sarupathar, Singhason, Socheng and Socheng Dhenta.

The Members of the Autonomous Council (MAC) elect their chairman, Deputy Chairman and Chief Executive Member (CEM). The CEM himself select other Executive Members (EM) and he distributes the portfolios. Thus, the EC (Executive Committee) is formed which is the supreme body of the Council. The Governor acts as the supreme authority above the CEM and the EC, and his formal approval is a must in all matters such as Acts, Regulations etc. passed by the EC for implementation. All matters relating to election of the Council also come under the discretion of the Governor.⁵³ The Principal Secretary and under him Secretaries, Deputy Secretaries and Assistant Secretaries act as representatives of the State govt and assist the Council in running the administration of the district. The State assembly does not have the power to interfere the functions of the EC or the Governor in the affairs of the Council.

1.16. Community Development Block with its head quarter:

Karbi Anglong district has three sub-divisions- Diphu, Hamren and Bokajan. To provide administration at the grass root level there are seven nominated Community Development Block (CDB) and three Integrated Tribal Development Programme (I.T.D.P) in the district.⁵⁴

Table No 1.3: Community Development Block:

Name of CDB	Head quarter
Bokajan	Bokajan
Howraghat	Howraghat
Lumbajong	Manja
Nilip	Chokihola
Rongkhang	Donkamokam
Amri	Ulukunchi

⁵³Bey Mondol Sing 2005, A glimpse of the socio-evolution of the Karbis of Karbi Anglong, p.69

⁵⁴Office of the Joint Director of Economics and Statistics (Hills),Diphu, Karbi Anglong

Socheng	Jirikinding
Chinthong I.T.D.P.	Hamren
Samelangcho I.T.D.P.	Samelangcho
Rongmongve I.T.D.P.	Rongmongve
Langsomepi	Langsomepi

**Source: Office of the Joint Director of Economics and Statistics (Hills),
Diphu, Karbi Anglong.**

1.17. Climatical condition:

Due to variation in the topography, this hill zone experiences different climates in different parts. The winter commences from October and continued till February or March. It is the general phenomenon that the average annual rainfall gradually decreases towards the central portion from above 1,300 mm to below 11,100 mm. Such a phenomenon could be due to no other factor than the rain shadow effect; on the whole winter is dry and comfortable. During true monsoon, most areas except high altitudes experiences damp and oppressive weather leading to sickly and malarial conditions.

During summer the atmosphere becomes sultry. Normally, temperature increases from south to north-average annual isotherm could be drawn showing temperature from little over 20°C in Barial range to little over 25°C in Dhansiri valley. During summer, however, places lying at low altitudes record as high as 36°C that creates rather an unbearable condition. Usually the temperature ranges from 6-12 °C and 23-32 °C in summer. The average rainfall is about 2,416 mm.

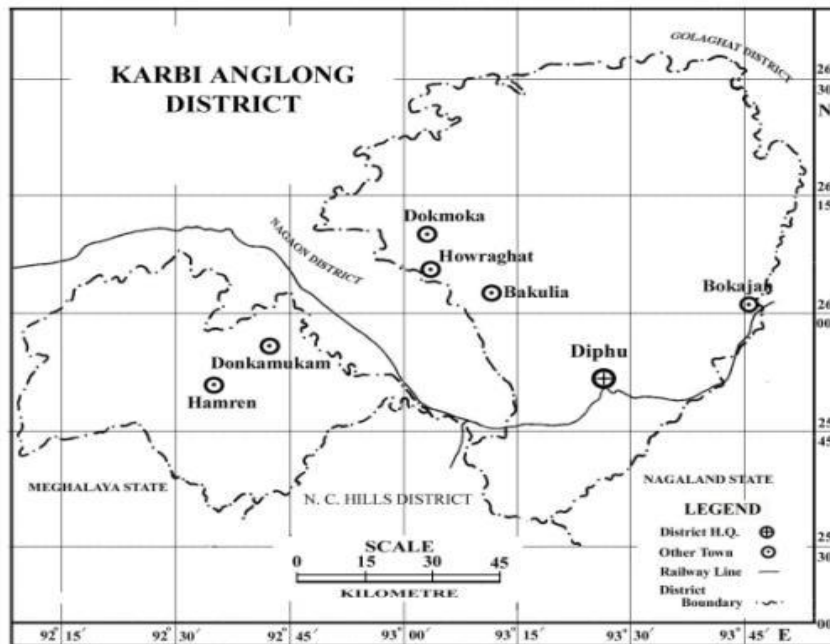
1.18. Geographical compositions:

Karbi Anglong is centrally located in the south east part of Assam. It is bounded by hills of Nagaland and Manipur on the east and by the plateau of Jaintia hills on the west. On the north there lies the plain of the Brahmaputra River and on the south the plain of the upper Barak River. The district with, dense tropical forest

covered hills and flat plains with a variety of flora and fauna, is situated between 24°56'N to 26°36'N latitude and 92°07'E to 93°54' E longitude.⁵⁵

Karbi Anglong district is the largest district of Assam, area wise. Its total area is 10,434 sq. km.,⁵⁶Which accounts for 13.3% of the total geographical area of the state. Out of it the total rural area is 10,397 sq. km and the total urban area is only 37 sq. km. From the total area 4,421.12 sq. km. was taken from the Nagaon district, 4,382.28 sq. km. from Sibsagar district and 1,540 sq. km. from Khasi and Jyantia Hills. The area, full of varieties of plants and animals, has extensive hills and plateau. Its height is from 600 mts. in the north to 900 mts. in the south. Likewise, the height of the plateau is started form 75 mt. to 150 mts.

Map No.1.3 Map of Karbi Anglong District



Source Atlas Map

1.18.1. Occupation:

84% of the total population earns their livelihood by agriculture. 'Jhum' (Slash and Burn method of agriculture) is the main cultivation in Karbi Anglong. This type of cultivation is usually done by burning the trees and shrubs and planting many seeds

⁵⁵http://wikidepea.org/wiki/karbi_Anglong_district

⁵⁶http://wikidepea.org/wiki/karbi_Anglong_district

together. Apart from agriculture, Karbi people keep domestic animals and fowls for social and economic purposes. Some family earn from the rates of articles made in the household industries such as handloom products and other handicrafts including bamboo mats, baskets, agricultural implements, iron tools etc. Some other ways of earning are through job employment, daily wage, trade and commerce, contract and supply and construction etc.

1.18.2. Geographical features:

The forest area covered is about 4,922.019 sq. Km with 14 State Reserved Forest (R.F) and 17 district council R.F. in the district.⁵⁷The district is abundant with natural resources. The different kinds of minerals found in this are hill district which are as below:

- a. Coal : found in Koliajan and silbheta.
- b. China clay : Found in upper Deopani & Silinijan Area.
- c. Lime Stone : Found in the Dillai and Sainilangso.
- d. Feldspar : Found in Koliajan area

There are numerous rivers and tributaries in this district. Among these, the most important are Amrang, Borapani, Dhansiri, Deopani, Dikhoru, Doigrung, Jamuna, Longnit, Kolioni, Kopili, Nambor, Patradisha.

Even though, the district is dotted with hills, a few of which can be categorized into Mountain. Among them, the highest is the Singhason Peak which is at about 1360 meters above the sea level.

1.18.3. Roads & Communications:

The district is well connected with other districts of Assam through various routes. On the south it is covered by NH-37 and on the east by NH-39 and NH - 36. The internal routes are covered by the P.W.D.⁵⁸

The NF Railways passes through the district touching only a few points along the boundary. They are Hawaipur, Lamsakhang, Barlangphar, Langsoliet, Nilalung, Diphu, Doldoli, Dhonsiri, Rongapahar, Khotkhoti and Bokajan. There is no airport in the district. The nearest airport being Dimapur is 54 km away from Diphu and Guwahati followed.

⁵⁷http://karbiinformatics.hpage.co.in/karbi_anglong_29719296.html

⁵⁸http://karbiinformatics.hpage.co.in/karbi_anglong_29719296.htm

1.18.4. Industries:⁵⁹ Although the district is abundant in raw materials, only a few industries have sprung up. They are shown below:

a. Cement Plant

1. Bokajan Cement Plant.
2. Karbi Chemical Mini Cement plant.

b. Agro - base:

1. Rubber Plantation Industry
2. Citronolla Plantation Industry.

c. **Tea Garden:** There are a total of 12 numbers of Tea Gardens in this district.

Table No 1.4: Tea Gardens of Karbi Anglong.⁶⁰

Sl. No.	Name of Tea Gardens
1.	Nambor Nadi TE
2.	Borpathar TE
3.	Banaspati TE
4.	Sobhonswari TE
5.	Lahorijan TE
6.	Nirmal TE
7.	Deopani TE
8.	Dhansiri TE
9.	Methunguri TE
10.	Rama Nagar TE
11.	Lengri TE
12.	Methoni TE

**Source: Office of the Joint Director of Economics and Statistics (Hills),
Diphu, Karbi Anglong.**

1.19. Administrative system:

⁵⁹http://karbiinformatics.hpage.co.in/karbi_anglong_29719296.html

⁶⁰http://karbiinformatics.hpage.co.in/karbi_anglong_29719296.html

As per para 2 of the Sixth Schedule of the Indian Constitution a District Council was constituted on June 23, 1952 in Karbi Anglong district. The powers and functions of the council may be divided mainly in to four heads viz. Legislative, Executive, Financial and Judicial. The term of the Council is for five years. There are 30 members in the Council out of which 26 are elected by adult franchise and the remaining four members are nominated by the government. The chairman and deputy chairman are elected by the members of the Council. The executive committee consists of one Chief Executive Member (CEM) elected by other members (EM) who is appointed by the Governor on the advice of the CEM.

There is civil administrative system besides Karbi Anglong Autonomous council (KAAC). The civil administration is headed by Deputy Commissioner and the sub-divisional officers. The executive body is again helped in administration by the principal Secretary and the secretaries under him. The entire region (i.e.) Karbi Anglong and North Cachar Hills is represented to the Parliament by a single Member of Parliament (MP).

There are as many **2,782** villages in Karbi Anglong and 6 Police Thana, in Diphu, Howraghat, Baithalangso, Bokajan, Hemren and Dillai.⁶¹

Today, both the Hills claim one MP for each; the number of constituencies are as follows:

1. Parliamentary – One Autonomous parliamentary (ST)
2. Assembly –
 1. Howraghat LA
 2. Diphu
 3. Bokajan
 4. Baithalangro

1.20. Population and literacy rate of Karbi Anglong:

The total population of Karbi Anglong according to 2001 census is 813,311 , out of which female constitutes 3,91,061 i.e., 48%. And male population is 4, 22,250 which constitutes 62%. Though, area of the district is the largest; still density of population is low. The district with the lowest population in Assam is Dima Hasao.

⁶¹http://karbiinformatics.hpage.co.in/karbi_anglong_29719296.html

Karbi Anglong district has the second lowest population according to 1971 census. The population density is only 37 per sq. km. According, to 1991 census, its population density increased up to 63 per sq. km. and the total population was 6, 62,723. The density of population is 78 per sq. km.⁶²

According, to the provisional census of 2011, the population of Karbi Anglong stands at 965,280 out of which male constitutes 493,482 and female 471,798.⁶³

The district is a home to ethnic variety of people. It is a fascinating mosaic demographically, ethnographically and called as 'Ethnographers Museum,' a virtual anthropological hotspot with over 25 tribes of different races like Aryan, Mongoloid etc., religions like Christians, Buddhist, Hindus, Islamic etc and languages. The chief population of the district consist of Karbis. Other major ethnic groups of the district are Bodos, Kukis, Dimasas, Hmars, Garos, Rengma, Nagas, Tiwas, Man (Tai speakings). Besides a large number of non-tribals also live together in this hill region like Assamese, Bengali, and Bihari, Muslim, Nepali, Santal and other Hindi speaking people.

The literacy rate in the districts according to 2001 and 2011 census were 58.83 % and 73.52% respectively with male having 68.11% and 82.12% and female with 48.65% and 64.62%. Literacy rate in the region is increasing but still so much has to be done as the records clearly shows that 35% of the female populations are still illiterate uptill 2011.

1.21. Urban areas and its population composition:

The region as a whole is rural in character in Karbi Anglong with total area of 10, 434 sq. k.m. where 10,397 sq.km constitutes rural. The Urban/Town area has 36.99%. In the entire region basically the urbanization is due to setting up of administrative centers, such as sub-divisional, district head quarters or block head quarters. Only a few urban/Semi urban centers have developed depending on non-administration function in the region in recent times.

Table No.1.5: Karbi Anglong Population; Urban and Rural wise:

⁶²Census of Karbi Anglong 2001.

⁶³Google - 2011 census of Karbi Anglong population. P.1

Year	Total popln	Sex ratio per 1000 males	Literacy	Urban populn	Rural populn
1971	379310	874	N.A	2.69	97.37
1991	662723	907	45.57%	10.63	89.87
2001	813311	926	58.83%	11.30	88.70

Source - Census of India 1991 and 2001

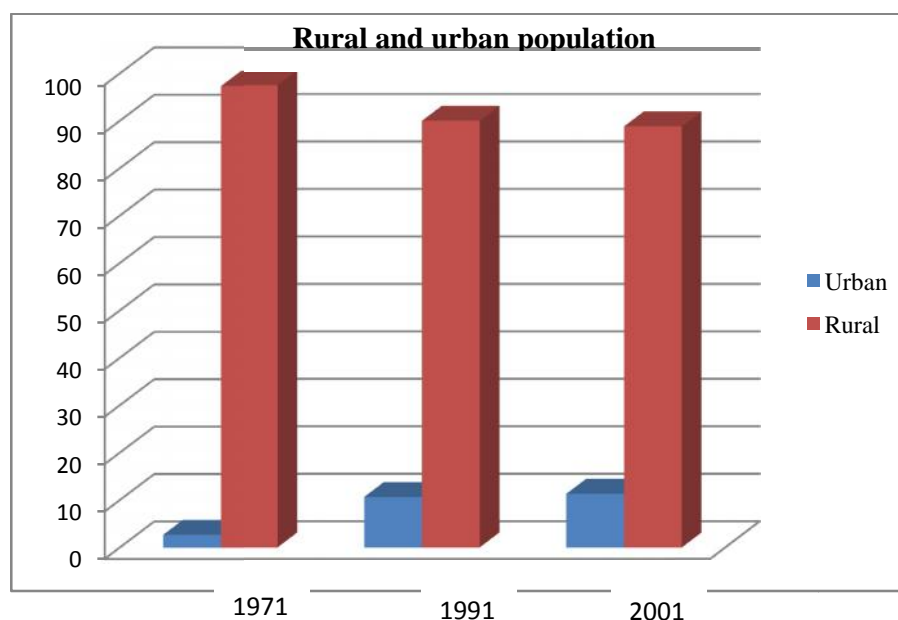


Fig 1.1 Karbi Anglong Population; Urban and Rural wise.

Slow urbanization or lesser growth rate of urban population in the hill region is mainly due to lesser industrialization or lesser growth of the industrial activities. This has again led to lesser growth of trade and commercial activities. Which is why, there are only six (6) town committee in Karbi Anglong. The population figures within the Town committee area of the urban centers are given below.

Table No. 1.6. Urban centres of the region (2001)

Name of the town	Population under town committee area	Principal functions
Diphu	52,310	Administration, cultural.Transport

Bokajan	14,219	Administration Industry
Dongkamukam	8,240	Administration
Dokmoka	4,664	Administration
Hamren	8,445	Administration
Howraghat	4,052	Administration Transport.
Karbi Anglong	91,930	

Table No- 1.6. Source - statistical Handbook Assam 2001

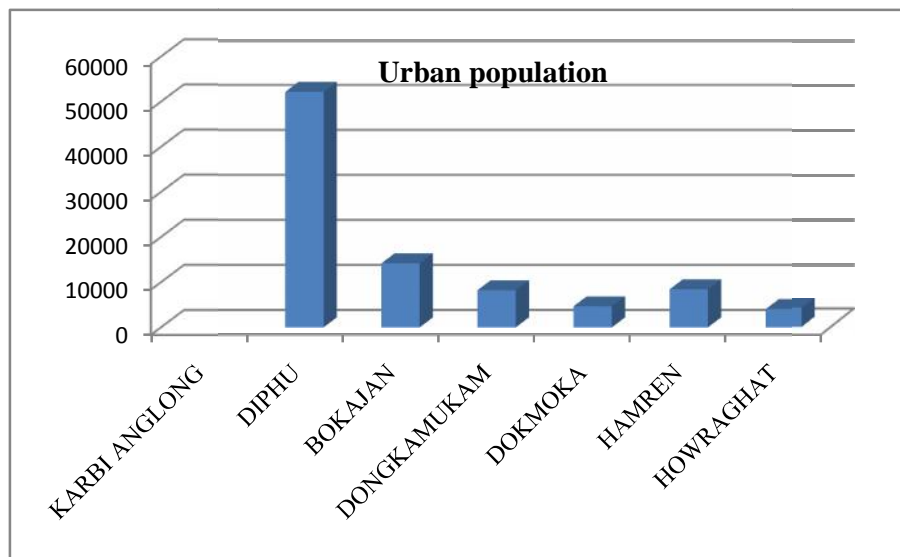


Fig. 1.2. Urban Population of Karbi Anglong.

Although, the districts is abundant in raw materials only a few industries have come up. All possible changes of growth and development are closely related with urbanization. Good, happy and fast access to easier life for both men and women depend upon the country's urbanization. Here, it is seen that urbanization is yet to be developed in Karbi Anglong.

1.22. Profile of the people and its land:

The Karbis are a group of tribal people living in the hills, plateaus and plains of the central part of North East India, specifically in Assam. According, to Tanmay Bhattacharjee, 1986, The Karbis who inhabits areas very near Gauhati city

(Hengrabari, Beltola, Sonapur and many others have lost all vital contacts with the hills and do not speak the language for all practical purposes.⁶⁴

The Mikirs call themselves as 'Karbis' or 'Arleng Munit' which means hill dwellers or hill men in simple words as man.⁶⁵ They were also known as "meng kire" meaning one who searches for a cat in a forest, according to some legends. According, to tradition, some Mikirs went to the forest for hunting, were searching for their pet cat, which was lost in it. At this time, they met non-Mikirs who asked as to what they are searching for? The Mikirs replied, "Meng kire" – searching for a cat. Thereafter, they were called as "meng kire", which in course of time become 'Mikirs.'⁶⁶

There is yet another meaning of Mikirs as been taken out from Mi-Kiri which means Hilly men. The Mikirs today are known as 'Karbi'. The word Karbi is derived from the 'Thekar Kibi' which means consecration to god. Traditionally, the Mikirs are used to set apart of the materials that offered to god in time of worship before eating. This, consecration is called 'Thekar Kibi.' Therefore, they are called as Thekar Kibi which in course of time becomes Karbi.⁶⁷ They are Scheduled tribe Hills, by the census of India.

The original home of various Tibeto-Burman languages speaking people was in western China near Yang-Tee-Kiang and Howang-ho rivers. From these places they went down the courses of the Chindwin and the Irrawaty rivers and entered Burma and then to India. Then they entered Assam by the north-east route along with other groups from Central Asia in one of the waves of migration. According, to their own legends, they originally settled in Tularam Senapati's territory (in Dima Hasao) but were driven from there. During the reign of Kachari kings, they were driven to the hills, some of them entered in Jaintia hills and some of them entered in Rongkhang ranges. There they established their capital at a place called Socheng. Being harassed by the Khasi or Synteng chiefs they moved into the Ahom territory, and placed themselves under the protection of the 'Rajas' of Assam. Since then Karbis are living peacefully in their hilly country assigned to them. One section of the Karbis migrated

⁶⁴Bhattacharjee 1986, The sociology of the Karbis p. 13

⁶⁵Phangcho 2003, The Karbis of North East India p.1

⁶⁶Bhattacharjee 1986, The sociology of the Karbis p. 14

⁶⁷Karbi studies publishers Angik prakashan panbazar, Guwahati-1 p.21

to the Ahom kingdom had to face Burmese invasion. For protecting themselves from the oppression of the Burmese, they took refuge in the deep jungles and the hills. During that time the contribution of their freedom fighters was remarkable. Another section of the Karbi people migrated to lower Assam and some other crossed the Brahmaputra and settled in the north bank.⁶⁸ In this way, Karbi people were scattered in whole of Assam.

Karbis, Dimasas, Kukis, Nagas, Hmar etc predominantly inhabit the eastern part of Karbi Anglong, while the western part is pre-dominantly dominated by Karbis, Hill Tiwas, Khasis, and Jaintias etc. In the plains there live a good number of Assamese speaking people. The Karbis however are the most numerous.

1.23. The Karbi culture:

A relevant feature which identifies the Karbis from other neighboring tribes is their non-aggressiveness for generations. The Karbis have maintained homogeneity with their clans. In the network of social organization the Karbis are found to have five major Kur or clans: INGHI, INGTI, TERANG, TERON and TIMUNG. These clans are again divided into a number of sub-clans. All the clans follow complete exogamy. The offspring belongs to the fathers' clan and marriage within the clan is strictly prohibited as all the members of a clan are regarded as brothers and sisters. Breaking of this rule may lead to excommunication from the society. Monogamy, marriage with one person only is the general rule but in few instances polygamy is not rare. Widow Re-marriage among the Karbis is permissible with some conditions.

1.24. Appearances and languages:

The people are sturdy and as tall as majority of the hills tribes, having brownish to yellowish complexion. It is commonly accepted that the Karbis belong to the Mongolian race. Into this region poured the great Tibeto-Burma language speaking people. Bhattacharjee has to say, "The Karbis belong to the great Tibeto-Burman stock which inhabits this vast north-eastern region of the country."⁶⁹ Each tribe has a separate language. Among, the Karbis, there is a single language which is known as 'Arleng Alam', meaning Karbi language. It is used for communication by

⁶⁸Phangcho 2003, The Karbis of North East India pp 29.34 and bhattacharjee 1986, The sociology of the Karbis p.14

⁶⁹Bhattacharjee 1986, The sociology of the Karbis, P.11

majority of the people especially in rural areas. Assamese language, being the regional language is spoken by majority of the people in urban areas. It is used as medium of instruction or other-wise used parallel with English, as translation methods in almost all the institutions like different offices, Schools, Higher Secondary Schools, colleges. The official language is English.

1.25. Foods and drinks:

Rice is the staple food of the Karbis and is non-vegetarian. Wild leaves, vegetables including bamboo shoots, fungi's, ferns, tubers etc are usually taken as items of curries. Powder of Sesame seeds fried or not is a common ingredient in Karbi cuisines. Their finest delicacy is the chrysalis and silk-worms. It is found that most of the meats consumed are preferred to be fried, even pork which is so oily in itself are also fried with mustard oils, which hygienically may be thought provoking. Pulses, potatoes, pumpkins, brinjals, beans etc. are very much being reared and used. Major part of the their food in the hills comes from the Jhum fields where they produce varieties of crops like Maize, Bajra, etc in addition to hill rice. Important vegetables produce in Jhum fields are Sesame, Ginger, Brinjal, Turmeric, and Chilli etc.

Photo No. 1.3. Foods and vegetables:



Photo : 1.3.

In interior places or typical habit of the Karbis is to take vegetables as either boiled or burnt. Khar (soda) is often used to prepare a vegetarian curry. They are not habituated to taking fried items and spices. Using of oils and spices was of recent and

town dwellers way. Non-vegetarian food consists mainly of pork, chicken, dry fish, egg etc. Chewing of Betel nuts at every intervals of the day is a common thing for majority of the people in Karbi Anglong.

Photo No. 1.4. Horlang/Rice beers used as a Welcoming/acceptance:



Photo No.1.3

Rice beer and distilled liquor, Known as 'Horlang,' are all time beverages of everyday life especially in villages. It is a main component in every occasion. This is used to attain a great social value in which it is freely drunk by all, young and old, men and women. Tea is consumed with little or no sugar and salt. Today, various types of drinks, juices, milks are used in almost every home.

1.26. Dress and ornaments:

Photo No. 1.5. Men's Dress:



Karbi dress for men is simple. A man generally remains bare-body. Usually the head is covered with a red or white turban. On some occasion he might wear jackets. The main dress for Karbi man is a loin cloth, called '*Rikong*' with some design in it, is worn keeping two ends measuring about one and a half feet free only to hang in the front and in the rear. Sometimes he wears dhoti down to the calf. Putting on various traditional shawls or mufflers by man is not a new thing.

The upper garment is a front open sleeveless stripped jacket with a long fringe covering the buttocks which is called "*Choi*." They used a long, narrow cloth on their head as a turban which is called "*Poho*." The feathers of Bhim-raj bird are put in the turban of men at the time of festival.

Photo No. 1.6. Women's Dress:



Photo : 1.6.

The dress of the females is very colorful, which constitutes '*Pini*' a lower garments fastened around the waist, by a decorative woven belt called '*Van kok*' and the '*Pey kok*' is a wrapper of the upper part of the body which is fastened above the right shoulders by a knots.

The ornaments used by the Karbi men are very simple traditionally, but today many well to do men are wearing lot of expensive necklace and specially finger ring having different meaning and varieties of stones mostly having horoscope

significance, protection from evils, and from bad times as believed by them. The male adorn their head with hornbill feathers in festive occasion. Women wear varieties of ornaments such as necklace, earrings, fingerings and bracelets, which is traditionally made of woods, bamboo, various form of metals brass, silver and gold. Among all types of ear ornaments, 'Nongthengpi' or ear- stud which in Karbi version of the Assamese, 'Thuria', Noric' another type of ornaments is also common. Necklace like 'Lek tanka,' Lek Jingjiri, Lek tita' etc each having 50 paisa, or 25 paisa are worn even today in many villages, by the elderly women. Different types of modern ornaments are in use today. Women in marriages are decorated fully with ornaments, especially the rich and well do families are using costly and expensive jewelries made of silver and gold.

Photo No. 1.7. Ornaments and jeweleries



Photo : 1.7.

1.27. Festivals and Religion of the Karbis:

The Karbis believe in the multiplicity of Gods. They consider gods in plurality and call them ARNAM-ATUM where Atum is the plural suffix. Originally Karbis belong to traditional tribal religion which is animistic in character. They have no idols, temples or shrines. They believe that every object in this universe like Sun, Moon, star, stream, tree, hill, forest etc. has its own individual God. They worship God by sacrificing a fowl. Besides fowl, other animals like pig, goat and pigeon are

also sacrificed. Phangcho2003 says, Depending on the purpose of worship, the Gods in Karbi society are divided into the following groups:⁷⁰

1. Hem Angtar (Household God).
2. Rongker (village God) and Dengja (regional God).
3. Thenpi – Thengro (ailment recovery God).

When people get sick, the Karbis considered it to be the work of Gods and the people try to propitiate them. All the diseases are having their presiding deities and they are profusely propitiated. Lunse Timung has listed 115 Gods and Goddesses among the Karbis.

Idol worship is not prevalent in Karbi society. A new religious movement was started by Lakhimon Ingti, for which this religion is called “*Lakhimon religion.*” Devotion is expressed by singing hymns and religious songs praising “*Hemphu*” whom they equate with the supreme God himself. It combines both Hindu and traditional Karbi beliefs.

Karbis especially those who reside in the plains of Nagaon used to follow Hinduism. Most of them were greatly influenced by Srimanta Sankardeva’s Vaisnavite movement and converted themselves in to Vaisnavism. Christian Missionaries also arrived in the district long ago with a view to preaching Christianity among the people of Karbi Anglong and converted many of them in to Christianity. In recent times some Karbis have also been converted into “Sat sang,” a reformed Hinduism propounded by Thakur Anukul. All these religions have not only introduced a new faith but also brought new social life to them.

The Karbis traditionally were animist and nature believers where festivals and worshipping go together. The main festivals of the Karbis includes, ‘Hacha Kekan’(dancing festival in harvesting period) and ‘Ronker.’ This “Hacha Kekan” festival is celebrated at the time of harvesting and after, for protecting of crops and paddies. After harvesting, the people worship, ‘Longle-Ahi, i.e. the malevolent deity, sacrificing rooster and offering beer in order to appease him, they pray in request for the welfare of the harvest, from insects, pests etc. in the granary, only than they carry

⁷⁰Phangcho2003, The Karbis of North East India p.58

home the harvest. After harvesting, the people worship, Longle-Ahi 'i, that is malevolent deity.⁷¹

Mainly, Hacha is divided into four celebrations:

1. Sok 'Keroi Ahacha (After storing all the paddies in granaries)
2. Hen 'up A-hikiti Ahacha (Bambooshoot festivals and celebrations)
3. Riso Chojun (Farewell ceremony at Jirekedem)
4. Ok – Keroi A-Hacha (Fish harvesting or festival):

Hacha is defined in many ways. According to Lt. Longkam teron, (the founder president of Karbi Lammet Amie, who dedicated his whole life for the literature of the Karbis) Hacha is Hachi meaning Ingkro (granary).

1.27.1. Sok' Keroi Ahacha:

Sok means paddy Keroi means carry Hacha of, after storing all in the paddies store or granaries. For taking a new rice known as (Sang kemi) after harvesting of jhum cultivation, the Karbis worship Peng (House God). It is practiced by all the Karbis till today except for non-christian.

1.27.2. Hen 'up A-hikiti Ahacha:

Hen 'up A-hikiti Ahacha is celebrated only in the village where there is Jirkedem (Youth working group) there is no specific time for celebration as it depends on how soon they could collect the targeted amount of either paddies, wealth and riches in materials or surplus. So, it usually takes three to four years to achieve. It is celebrated by the youth working group itself under the guidance of Rong Asar (Head men).

⁷¹All the religious and festival are in concern with Personal interview and discussions with Shri. Sikari Tisso on 09/08/2007 to 07/10/2011



Photo No.: 1.8.

1.27.3. Riso Chojun: Riso chojun is also meant for Jirekedem at the time of farewell.

1.27.4. Ok-Keroi Ahacha:

Ok-Keroi Ahacha means fish harvesting or festival, it was practiced among the Karbis of Amri areas. Here all the man of the villages will take part in worshipping gods of plains' known as deity 'Hajongthoi Kiri.' The entire months or two were concentrated in catching fishes of varieties as many as possible from a Beal. They will build a big camp on a Beal bank (besides the water body). There is a leader known as 'Ucha' or 'oja' in Assamese (usually a person is selected as Ucha on the basis of skills and knowing the ways of worshipping the plain deity as Hajongthoi'). During this period, all the participants should be well behaved and disciplined. Nobody can use/speak slang languages and they should not scold or speak ill of the beasts, if found hurting the beast. As it is believed and witnessed among them that the foxes during mid night when everyone is asleep will pull the man along with bed outside the camp and left him in a shivering and windy cold nights. Even the leader known as Ucha was not supposed to move or shake the bed for which he sleeps, following in strict sense of purity and holiness as practiced and narrated. Even the person who goes home to

fetch Rations for this purpose was not allowed to sleep with his wife. The entire process of fishing is meant for themselves and not for any commercial purpose. The varieties of fishes caught will be brought back to the leader house (Ucha Hem), the same village from where they started, and distributed among all the participants. In this way they will catch the fishes in many ways which were fermented, dried and preserved in their own traditional methods which can be used for the whole year.

An interesting point to ponder is the restrictions of women folk in this festival' as they are considered as impure and dirty. Another reason is that for prohibitions of the women, the Karbis' said as 'chelongle' which means of no match or unsuitable. In this way women are forbidden to participate on some important religion and festivals. As the main focus of any festival is for worshipping of different gods and according to the Karbis worshipping is meant for man only.

Some more festivals and worshipping are given below:

1.27.5. Chojun:

Photo No. 1.9. Cho-Jun in Hongkran Village in Western Karbi Anglong:



Photo : 1.9.

The feastival Chojun is the biggest worship in Karbi homes. Chojun is a combination of two words, 'cho' means eat and 'jun' means drink. The important thing is chojun comes periodically with no specific dates and time but depending on the success of their ability to gather their targeted paddies or surplus. As such chojun celebration comes after consecutive working for three to four years, on the goal till

desired and proposed at the beginning. The chojun festivals again leads to worshipping of 'Vophong.' By tradition after able to go through three chojun makes one 'Vophong' (a bamboo cut by the edge of it), it is a place where god resides at the time of worshipping. It is practiced till today with much joy and gaiety by all the Karbis except few Christian.

In all the festivals the Karbis worship different gods and goddess as they are mostly nature believers. Originally, there are three gods namely:

1. Hemphu (The eldest god)
2. Mukkrang.(second)
3. Pi-Ransinja. (Goddess)

For it is practiced that, in whatever festivals the three head gods as mentioned above have to be first offered and worship, then only will they go to other gods of the events, as sun god, fire god, households god etc. The Karbi god Hemphu will be placed at the far right and first to start from the right side then come Mukhrang the second god and third goddess Pi Ransinjha followed by all the others gods of events whom they wish to worship.

According, to the Karbi mythology, these three head gods are brothers and sister in heaven having no clan of sure. Because heaven signifies holy, so there cannot be any earthly clans or tribes or classes. It is believed that they did not know that they brothers and sisters. On the process there happened a physical relationship between second god who is a male and third god who is female. Thereafter, the Mukrang the male god who is Ingti like his elder brother Hemphu' who after coming to earth might first associate with Ingti family one of the Karbi clan and there on adapted to Ingti clan has to change himself to other clan as Terang' (one of the Karbi clan) after committing the mistake as a way of covering up the guilty, but the female goddess did not change her clan. Here on, the female in the Karbi society never change her sur name (clan) even after the marriage, which has significance in the goddess who did not change her clan and male will have to change after committing alike mistakes, just as male god who change his clan from Ingti to Terang. And if we could seriously ponder, it is for this rational reason that it is practiced till today by the people of Karbis.

1.27.6. Rongker festivals:

The festival Rongker is usually observed annually in the village on community basis, in order to appease Rong Arnam (village god), Longro Arnam and Langhi Arnam the territorial deity for the welfare of the village and to ward off diseases and other natural calamities. Usually by tradition on the first day known as 'Rongker Karadi' all the preparations will be done for the next day of actual worshipping day. By night all the man of the villages will gather at Sarthe's place and together they will pronounce 'Arnam Kapatam,' calling out and inviting god's presence for the next day, to bless them. It is found that women were not allowed to participate, to the extent of restricting them from entering into a place of worship. On the first evening, they will only invoke gods without any sacrifice of animal's blood. The second day is known as 'Rongker Karkli,' which means the worshipping of deities. This is done by either offering betel nuts and leaves which is called, "Banta-Kibat." Another way is by offering meals which is called, "Kebo-Kebet." During this community feast women were not allowed to eat along with man and a separate arrangement is made for this purpose. Though the women were not allowed to enter the Rongker ground, women were to confine in Headmen's (Sarthe) house and prepare for the feast. For this particular Rongker day, Hor (Rice Beer) known as Hor Kangthir (Hor means Rice beer and Kangthir means holy) are prepared by women folk in advance, a long time back, fit to be taken on this very Rongker day. It is said that, a particular Hor (rice beer) known as Hor Kangthir is to be used in all the worshipping day of the Karbis.

1.27.7. Botor Kikur:

Botor Kikur is another important festival among the Karbis especially in Ronghang Rongbong. It is celebrated on 11th march every year for Invocation of timely Monsoon prayer worship, praying to rain god to send rainy season to get started for cultivation. In Ronghang Rongbong there is a specific place which is repaired into a concrete place, for this very purpose of worshipping. Here, Kathar po of Ronghang Recho will take the lead in prayer for invocation of timely monsoon so that rain comes in time and wet the soil so that they can start with the agricultural seasons.⁷²

⁷²Personal interview with Katharpo of Ronghang Recho on 19/10/11

1.27.8. Chomangkan or Chomkan:

According, to Dhaneswar Engti (2011), Chomkan is commonly referred wrongly as Chomangkan. The term 'Chom' refers to the abode of the dead and 'Kan' means dance. This festival is held in the honour of the dead family members as a final farewell to the departed souls.⁷³ It is a death ceremony for purifying the soul of the death among the Karbis. It consists of a week long five to three days. There is no specific time for holding this particular festival; everything depends on the ability and capacity of the people concerned. On the day of Chomkan (for final cremation) the ashes of the bone are collected from a particular cremation ground specified for the clan known as 'Tipit.' 'Tipit' is the area where the deceased is cremated.

There after this particular ashes and hay inserted inside the bamboos to erect in the image of human being as effigies of the dead bodies. It is a way of bringing back the soul of the deceased amongst the living people, so as to seek blessings from those who have died long time back. Chomkan is the final cremation, as practiced and believed by the Karbis.

The observance of Chomkan is obligatory for every Karbis, irrespective of economic position and social status. This is the most expensive and elaborate socio-religious ceremony which continues for four days and four nights at a stretch.⁷⁴ Though it is compulsory the date should not be fixed, so that people can arrange in their own convenient way. As, it require inviting the guests in huge numbers, the relatives, village people and also neighboring villages near and far for blessings. It is believed that while the soul of the deceased bless the living persons, the living family will offer any kind of things to the soul of the deceased, like rice beers, rice, betal nuts, clothes all in a smaller form usually used by human beings when alive. Nazmeen said item of everyday use of the dead persons are made in miniature forms. Things to be offered are to be made only within the house of the hosts.

⁷³Engti Dhanswer 2011, Serdihun Jutang Asengkan, Lokimo, 37 Andeng Karbi Riso Nimso Rong Aje. p.91

⁷⁴Anam Nazmeen, 2000, "The Enchanting Karbi Hills." Angik publications pp.16.18

Photo No.1.10. Pharlo Abong signifying the soul of the deceased.



Photo No. 1.10

Pharlo Abong is a two word *Pharlo* meaning soul *Abong* Gourd.

Pharlo Abong is a two word pharlo means soul and Abong means Gourd. Here, Pharlo Abong signifies the soul of the deceased itself.

Photo No.1.11. Effigies of the deceased soul at Rongpi's house during Chomangkan.



Photo No. 10.

Effigies had been made representing the dead man's body. The ashes are collected from the cremation ground (Tipit) for the festival of final cremation known as Chomkan. Anything can be offered as shown above in the picture. All the Guest may give offering to the deceased soul on ones capacity, in the olden days mainly

betel nuts, hor (wine), rice, food etc, are been given. Today various kinds of thing are offered.

Photo No.12.Lunsepi playing and singing Mir Ringrang kapakan alun.



Photo : 1.11.

Mir-ring-rang Mir Koi is in square shape. It has different significance in different area. Some said it is for entertainment purpose for the soul of the deceased during chomangkan and some said it is used as a sign and signal of showing the way for the deceased soul. Further, the string of the thread usually consist of three colors, black, white and red making it as a way of distinctness from any other activity then the purpose of coming during chomkan, so that they can come and bless all the living descendents of the family and go back after blessings and accepts the offerings being given to them out of love and respect. Yet, Dharamsing Teron (2009) speaks about Mir-ring-rang song as, lightened up the long and gloomy vigil for the dead body: the 'recreation' of explicitly sexual and erotic, as if to balance deaths with rebirth and regeneration.⁷⁵

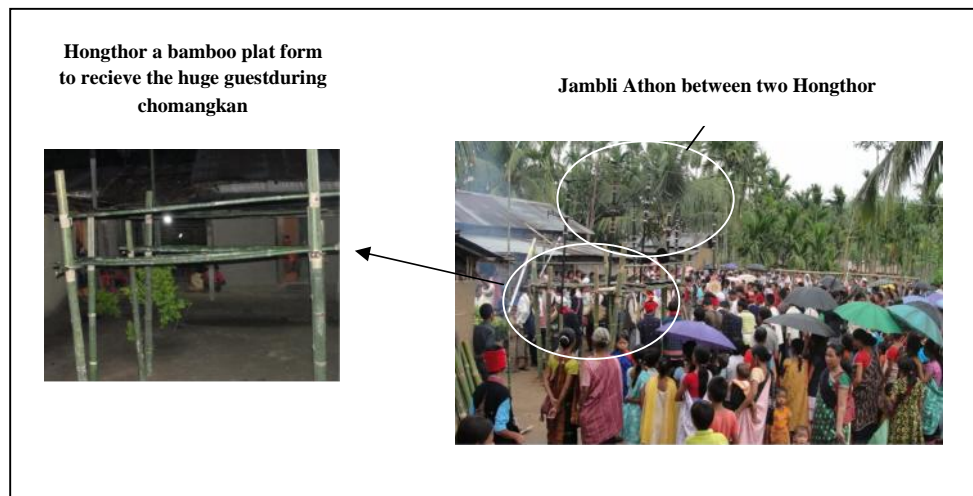
⁷⁵ Teron Dharamsing, 2009. Lokimo, Understanding Karbi folk religion, Ingdeng 35 Karbi Riso Nimso Rong Aje P.86

Photo No. 1.13. Cheng Kithip, Beating of Drum during Chomangkan:



Photo : 1.13.

Photo No.1.14. Jambili Athon between two Hongthor



The importance of Jambili Athon was seen in chomkan. Here, the song of the Jambili Athon is chanted as 'Kacharhe,' a form of balled singing being chanted orally by an old woman, who has knowledge on the origin of Jambili Athon during the performance of Chomkan.⁷⁶ During chomkan, a procession known as 'Rong Ketong' is organized where Klengsarpo is to lead the procession with the Jambili Athon in his hand. Each Jumbli represent one habe and pinpo which was given to them as a sign of social honour for the customary signatories.

⁷⁶Engti 2011, pp.93.94

Photo No. 1.15. Hebe and Pinpo taking parts in Chomkan:



Photo : 1.15.

Photo No.1.16. Obokpi a women who carries Pharlo Abong:



Photo No.1.16

Just as Obokbi brought all the soul of the deceased from the cremation ground, 'Tipit' during Chomangkan, she has to carry back all the deceased soul for the final cremations. Here, a particular rappers known as 'Piba', (pi means cloth and ba means carry on back), used for carrying babies are used in carrying, Pharlo Abong which is the soul of the deceased itself. Piba to be used during Chomangkan has to be new and woven only inside the house of the hosts.

Photo No. 1.17. Banjar:



Photo No. 1.17

Banjar Kikan is a part of Chomangkan which is being performed on the second and third day of Chomkan. In some areas they performed at the courtyard of the host, while some perform at the edge of the village far from home. Banjar Kikan is a form of dancing where a historical journey of the Karbis of a life time are been sung and showed in action, as to whatever things, incidents, obstacles as joy, sadness, love, hatred they have come across all through their life time. It is a form of dancing with bamboo which denotes the migration history of the Karbis which will need a deeper study, but for understanding. Banjar is all about the history of the first place where the Karbis resides known as, 'Chom Arong.' It is believed that heaven is meant for god alone and no man can enter. The Karbi people will go to the first and happy place called, 'Chom Arong' which is an imaginary paradise to many Karbis. The Karbis believed that the soul of the dead ones will go to this place but they would not stay there forever as they comes back in a form of a new born babies in his or her own clan, which is known as, 'Men Kachaveng' meaning rebirth or reincarnation.

Photo No. 1. 18. Moving out to Tipit for the final cremation.



Photo No. 1.18

The Karbis believed to have brought back the soul of the deceased during Chomkan amongst them till the final cremation which has to be dropped by the women known as Lunsepi and Uchepi. Here, Uchepi, the one who cooks meals for the soul of the deceased as she mourns has to carry all the utensils, rice and eatables things in a smaller quantity (model of all the things which are used for cooking purpose) to the cremation ground.

It is said that just as mother takes care of cooking and carry the babies, female has to carry the soul of the deceased and sends them off to the death world during the Chomkan. All the things are burnt there and then and no remains being taken home. In order to completely cut off between living and death the guns are to be fired for three times.

1.28. Social life:

Tribal social life makes for a basically classless society. There being no high or low, rich or poor. There is no social stratification in true Karbi society. They are classless in economic, social and political aspects. But after the coming of modernization, which is taking shape in the society: the Karbi society can be divided in to two parts, as 'Haves' and 'Haves not.' Some blames it as the political problems, nepotism, and laziness. Those who work hard, 'Haves' and those who do not work,

‘Haves not.’ Also, the developments tend to reach only in towns and urban areas. Again, misuse of education is observed amongst the few privilege people in the district just as in other part of the world which results in mismanagement of the powers. The fact that the privilege people become selfish and showing off, which lies in the very nature of Men.

Photo No. 1.19. The category of Haves (Photo taken in Diphu Oct 2010:



Photo No. 1.19

The photo depicts the random shots during one of the cultural program held in Diphu, Stadium. Just to cite here, using of crackers and toy bombs, unlimitedly in all the occasions is not the culture of the Karbis in true sense. Though not against the shape of modernization or any well to do people, it is to understand that there are so many people living below poverty line in our district especially in the rural areas and that with the amount of spending on the momentary crackers can be distributed to the poor ones who can fill their stomach and spend money for the education and procure basic things like clothing, foods and shelter. It is through the combine efforts of the entire intellectuals and well to do people will our district gain equality in all the human endeavors.

Photo No. 1.20. The category of Haves Not:



Source: Photo taken in Langpher MAC Constituency of Karbi Anglong on February 2011.

There is none in a Karbi society who has alliance to only the clan, as the co-clan constitutes a village and which in turn forms tribe. An individual in tribal society finds it difficult to exist without the security of belongingness to a group which will share the joys and sorrows, well being and where one can identify oneself.

A clan is a 'kur' in Karbi. In Karbi society, there are five kurs namely Ingti, Terang, Inghi, Timung and Teron and each clan has several sub divisions. Of course, the number and names of the kurs are differently given by different authorities. All the kurs are now socially equal having no objection on eating together or inter-marriage. 'Ingti' is said to have been in former times the priestly clan. 'Terang' also claims the same dignity, but thought to be of lower rank. 'Inghi' is said to have been the military clan, while 'Timung' and 'Teron' represented the rest of the people.

a) Traditional Karbi House:

A typical Karbi hut is known as 'Hem Tun.' This of two understanding the first meaning is the House itself and the other implies the contented family members which includes the parent or in laws, all the brothers and the daughters in laws and all the family members. Typically, the traditional house is built on a bamboo

platform using timber posts for super structure. The platform is several feet high above the ground. For roofing purpose, thatch is used. The walls made of split bamboos are mud-plastered. The house has two verandas - one at the front and the other at the rear. A wooden or bamboo ladder is used as an approach to the front veranda. Cattle are generally kept under the bamboo platform.

Photo No. 1.21. Traditional Karbi House:



Photo: 1.20.

b). The Jambili Athon:

Jambili means ‘bag’ and Athon means ‘stand’ this came in to be netted in the culture of the Karbis after the love affairs which occurred between uncle and Niece, which was forbidden in Karbi society, so unable to undergo the intensity of the society the niece sacrifice herself with unnatural death (suicide). It needs a separate research on this subject.

The Jambili-Athon is the cultural symbol of the Karbis, where female especially niece known in Karbi as, ‘Philipi’ is regarded as ‘Rali,’ even today out of love, sympathy and regards. ‘Rali’ is a Karbi word meaning, the name of the tree which grows up on the grave yard of the niece who suicide herself, after indulging in a love affairs with her uncle.⁷⁷

⁷⁷Personal Interview with Tisso Dated: 7/09/11



Photo No. 1.22 Jambili Athon

c. Rongpharpi Rongbe:

Rongpharpi Rongbe is one of the most inevitable historical significance in Karbi society; step of bravery by a karbi mother. Whose name was Kareng Rongpharpi; she was from Rongphar family, who hails from a very poor home, as narrated by the Karbis of Umrangso subdivision, of the N/C Hills now Dima Hasao.⁷⁸

Photo No. 1.23.Rongpharpi Rongbe:



Photo : 1.22.

⁷⁸Personal interview with Rongpi dated 8/7/2008

In earlier times known as, 'Langjen' and 'Langlai' now Umrangso, according to the political division, they migrated from Mahur and Langtin village. It is in this place that, this poor women lives, in a Dimasa dominated areas in those days under the dominant rule of Dimasa Kacharis Kingdom, known as, "Parok Recho" means '(Non-Karbi) Dimasa Kings.'

Since time immemorial the Karbis and dimasa have been neighbours of both good and bad times. Sometimes, the Karbis inhabiting North Cahar side, experience the harsh and unwanted time under the rule of Dimasas, till today a good number of Karbis still staying in the area 'Dima Hasao' and Dimasa staying in Karbi Anglong also, as they share same political and geographical areas. This is one of those incidents, when many of the chieftains under, "Parok Recho," who wanted to drive the Karbis out from Dimasa Kingdom only on 'ism' basis during the times of ignorance.

It so happened that the "Parok Recho," plotted a plan to chase them away: usually, they intruded Karbi home and disturb them out of nothing. On one particular day, the parok came and started abusing the Karbis as ever and convey the message that the king wants Human breast milk from Karbi mothers for feeding, tiger calves (Teke aso). Kareng Rongpharpi who was on her way back home after collecting the fire woods was also been asked for same, who unable to tolerate the situation after pleading for her small children. But, the parok did not hold back and approach for her, so, out of defence and an act of bravery on the part of the Karbi women, retaliated back at them, by taking out the axe and killed one of the men of 'Parok Recho.' Thereafter, with the fear of the troops who may follow them left the Mahur and migrated to the North West direction of Mahur to the place called Langjin and Langlai, now known as Umrangso. As there is no original writings about this so, the exact date and time was not known just that it took place during the time of Dimasa Kingdom. Ever after that the Karbis took an oath that they will never in life drink from the streamlet of Mahur and Langtik which is practiced by them till today as narrated by them.

d) Tattooing:

Tattooing was prevalent in ancient Karbi society, interestingly Karbi women was found to be drawing of a vertical black line from the forehead to the chin which is

known as “duk.” No other part of the body tattooed. Opinion differs on its origin. Some people say that it was the result of the frequent kidnappings of Karbi women by Kacharis and some other say that it was the result of Burmese invasion. In order to save their women from the greedy eyes of Kacharis or Burmese invaders, the Karbi society make the women folk to tattoo their face to make them ugly. Some says, tattooing concept was not meant for beauty but was the fear that drove them to do it. It was not followed by those who adopted Christianity. According to Phangcho, tattooing and painting teeth were considered to be important care of beautifying a women.⁷⁹

Photo No. 1.24.Tattooing (Duk)



Photo : 1.24.

Yet, some says rationally to point out if it is to drive away the Burmese invasions or Kacharis then the women of that period would have only used it or the Christian would also be scared and do so. But, it was in use even before the time of Burmese invasion and Kachari kingdoms as shared by Tisso⁸⁰ who himself is studying on this. Further, there is no written documents; the actual reason could not be drawn. Tattooing by women was believed to have been prevalent around 15th and 16th century. Where as, it was only in the 18th century that the Burmese invaded Assam and other North-eastern parts. And the words like Dukjir duksang aso and Dukjir duksang Kar ‘i was in use long before the Burmese invasion. So the reason of ‘Duk’ in Karbi society is to be further research.

⁷⁹Phangho 2003, the Karbis of of North-east India .p.73

⁸⁰Discussion with Tisso dated 17/10/2011

1.29. Political life:

The Karbis over the past has been naming their village after the goan bura, which is a striking feature indeed. Thereby, every Karbi village has a goan bura and each have a revenue system of village goanbura who is selected by the district council. The Karbi had once had its kingdom which did not last long. The traditional king of the Karbis is the Recho and Lindokpo. He exercises his power in socio-religious sphere, in those times.

Generally, the Karbis have scattered settlement each under one Headman. This village head man is called “Sarthe” or “Rong Asar”, who manages and organizes the village. Women had no history of being a head in a village.

Patriarchy is the family structural system of the Karbis. Line of decent is traced through the male members. The sons inherit the property of their father. In absence of a son, the nearest male relative of his clan inherits. A childless couple can adopt a son which must belong to the clan of his foster father. The adopted son will be entitled to inherit the property. Women have no say over inheritance of property, even in the case of absence of son. With the spread of education, women in some family are asserting for inheritance of her parent’s property, especially where there is no son.

1.30. Need and significance of study:

Woman is indeed a very mysterious and marvelous creation of Almighty. She is the eternal mother and nucleus of this universe, through which the Lord manifests himself in every life. There will be no society, if there is no woman.

This is to say, women occupies a very important place in the society. They have their own duties and responsibilities towards the family and society. A woman is called the first guru of a child. A child is nurtured physically, emotionally, and spiritually by the mother. Therefore, the mother is the key to the quality of the next generation. If a mother is aware of the values, if she is valued and respected by the family and society, if she is well educated, if she enjoys her rights, and privileges as a mother, wife and daughter, then these elements are transmitted to her daughters and sons.

The need for investigating on the educational status and problems of Karbi women is strongly felt because of the following reasons:

1. In the traditional Karbi society, there are so many do(s) and do not(s) for

women. Like most of the neighboring tribes the Karbis are having a patriarchal system, where, there is no right for women in the governance of village, though indirectly in the form of sharing of views and ideas with their husbands are observed.

2. In the inheritance rights women has no say over an ancestral property and the property shared among male children, for which boy child is very much adored over girl child for lineage of family. But, it cannot be ignored that some rich and well to do families' are handing some property to their girl child also; may be moveable but it happened only after the spread of education. Also, the attitude of child preference against the nature is also been replaced by way of saying girls are better these days, they are more dedicated, sincere and helpful in many cases: it was made possible because of the educational impact on their socio-cultural life.
3. In the festivals and religious fronts there are some instances where women are prohibited to take active participation: women are forbidden to do certain rites and rituals on some important occasion. Though, women are respected and held high as said and heard from the mouth of each and every one, the real life situations is different. But, education being so instrumental at every stage of life. There is a chain of change penetrating even to these areas.
4. The practices and beliefs of superstitions among the Karbi women, in varying degree cannot be overlooked, the only way to come out is only through analysis of truth and that is education. In the words of Ravindra Nath Tagore, "Education means enabling the mind to find out that ultimate truth which emancipate us from the bondage of the dust and gives us the wealth, not of things light not of power but of love, making this truth own and giving expression to it."⁸¹ Thus, education enables a man to find the ultimate truth within, leading to modifying behaviour, happiness and expressing the truth. It has also been considered as the 'panacea' for all social evils. A society's progress cannot be attained until and unless enlightened by education.
5. The most important activity in Karbi Anglong is agriculture. People also

⁸¹ Sarma Akhtar and Goswami 2005, An introduction to higher secondary education for first year.p.3

engage themselves in small scale industries like weaving, handloom, crafting, blacksmithing and other handicrafts to meet their daily needs. The second important activity is salaried job. According to 2001 census the percentage of working population to total of the district were 40.57. The worker population ratio for male was 49.02 against 31.42 for female. It is striking to note that more than half of the populations have registered as non-workers and about 69% of female population were found to be not engaged in economy activity. Among the total workers main workers i.e., those who work for 183 or more days of the year constitute 30.40%. As high as 53.75% of total female workers were registered as marginal workers.⁸²

In the words of vice president of India, (2011) according to the reputed Assam news paper, 'The Assam Tribune.' The level of female economic activity is lower and so is female participation in professional and technical works. He said according to the five year strategic plan of the ministry of women and child development for 2011-2016, it has been noted that just 14 % of women are employed, while 54 percent of men are employed in the urban sectors. In rural sector, the figure is 31 percent for women and 55 percent for men. He also said that, "Since Independence there have been only five women judges of the Supreme Court constituting just 3 percent of the appointments" and thus he said, "The picture of discrimination and deprivation that emerges is disturbingly stark." In this way women participate in the economic field. So, the study is also directed to study about the change in outlook of economic participations of Karbi women after education.

6. Political status of women throughout the world is very low. In spite of the spread of education the representation of women in voluntary and social organization is very inadequate. Dutta N, L. in her paper captioned, "Political status of women in Assam, since independence," analyses the reasons for poor representation of women in the State legislature and parliament. She is of opinion that women's organizations of Assam are

⁸²Office of the Joint Director of Economics and Statistics (Hills), Diphu, Karbi Anglong. Statistics of Assam P.9

not strong enough to fight political battles. Besides, politics has become so nasty and corrupt that, women hesitate to enter the world.⁸³

Speaking about the status of Indian participation in politics at the 19th convocation of the North Eastern Hills University in Shillong, Shri M. Hamid Ansari, the present vice presidents of India (2011), said that less than 11 per cent of the seats in the parliament are held by women. The situation is worst in state Assemblies. Moreover, women hold less than ten percent of the ministerial position at the centre with a lone Cabinet Minister.⁸⁴ If we have to say about the situation in Karbi Anglong, it is at the grassroots level, and so the way to out is, “not to camouflage reality” by restoring to tokenism and parading exceptions, but by addressing the problem head on.

We have both literate and illiterate women in our society. The status of women is one of respect and adoration, but in real life situation, it has not much improved. There are numerous problems that women face at home and society. The economic condition of many Karbis especially in rural areas is deplorable for which they cannot educate their female wards and want to use them for earning livelihood, as such 85% of the areas in Karbi Anglong is rural. Girls are still considered as burdens by their parents. Parents become eager to betroth them no sooner they attain marriageable age. Their education seems to be of least importance, because after marriage girls are sent to her in-laws house, where from her all round development is extremely limited.

A large number of factors act as obstacles for acquiring equal status with their counter parts in our society where education is considered as the right path to rise. Rights, privileges and position: culture, economy and political structures may be the barriers of women status in our society. Still, women are marching ahead with great conviction and confidence to keep at par with their counterparts in every field.

A breakthrough of gender inequality that has forceful impact on the life of women in the country is the beginning of the National Policy for empowerment, 2001. In the policy it has proposed to make the legal system more responsive and gender sensitive for women’s needs: women must be economically and socially empowered. May or may not be implemented by the whole of the state, by launching it in March

⁸³Baruah S.L. 1192, “Status of women in Assam” published by Laser composed by: Enen Grafiks, CB-178, ring road. Naraina, New Delhi- 110035 p.119

⁸⁴The daily news paper of Assam, The Assam Tribune, Oct’ 1st 2011

2010, it is an important development that will enable coordinated assessment of current government interventions and align future programmes. So, as to translate the recommendations and approaches of the National policy of women empowerment into reality.

Against, these backdrops it is attempted to envisage into the educational status and problems of Karbi women with the view, to know the impacts of education in their socio, culture, economy and political life as a result of the spread of education in the districts and to create awareness among Karbi women as to their roles, and rights in the society. Importantly, to probe into their problems inside and outside her home. So, as to offer possible suggestions for solutions of various problems they confront and for improvement of their educational status and empowerment.

With the help of survey and descriptive methods, the facts and figures of literacy rates and educational status of Karbi women in higher education, was collected personally from educational Institutions and various offices, departments also related documents was presented in the form conceptual frame work and for the impact of education, which is the main focus of my study their actual life conditions have been sought through self made questionnaires which is the reflective part and analyzed critically because through records and documents we will be able to find out only the records, facts in the form of various writings in general but with the help of self made questionnaires an attempts has been made to bring out the actual standing and positions of Karbi women in higher education including higher secondary and their relative problems.

Thus, the present study deals with:

1.31. Statement of the problem:

The Statement of the present study is stated as, "A study of educational Status and Problems of Karbi women in Karbi Anglong District of Assam."

1.32. Definitions of the terms used:

1. Educational Status:Refers to the awareness and attainment of educational degrees by Karbi women in Karbi Anglong District. The impact of education; it is a mark of the amount of recognition, honor, and acceptance received by Karbi women in society.

2. Problems:Refers to the difficulties and obstacles that Karbi women face. All round aspects of human suffering- social, economy, political, also includes physical, mental, moral aspects of person, at home and outside in acquiring new experiences.

3. Karbi women: Refers to the Karbi women living in rural and urban areas of Karbi Anglong.

4. Karbi Anglong: refers to one of the hill district of Assam, which is an abode of the Karbis. It is the largest district in Assam and second largest in India.

1.33. Objectives of the study:

The objectives of the present study may be listed thus:

1. To study the educational status of women in higher education of Karbi Anglong district.
2. To examine the impact of education on the life of Karbi women with reference to their participation in:
 - a. Socio-cultural
 - b. Socio-economy
 - c. Socio-political
3. To identify the problems of educated and uneducated Karbi women in Karbi Anglong district of Assam.
4. To assess the opinion of the policy makers and teachers towards woman education.
5. To offer possible suggestion for solutions to their problems and for improvement of their educational status and empowerment.

1.34. Delimitation of the study:

The study delimited to the Karbi women as educated and uneducated living and pursuance of education only in Karbi Anglong District and Institutions of higher education including higher secondary, Assam University Diphu Campus and professional colleges prevalent only in the said district.

1.35. Scope of the study:

The scope of the study is so wide and comprehensive. It covers almost all the major areas of life as socio-cultural, socio-economic and socio-political areas of the Karbi women highlighting their status and participations acknowledged. For which, the necessary historical background of Karbi Anglong, tradition and culture and about its people and the lands are taken care of intensively.

The study includes all the various stages of educational development in the district. Right from primary level to the prevailing university inclusive of professional colleges are explored. For this study, special references are given to higher education. Since higher education in Karbi Anglong are few in numbers the study of higher

secondary is been included to the list. Both government and non-government that are running in the district are included this is to get clearer status of Karbi women population in higher education. All the head of Institutions of Higher secondary, colleges, professional institutions and all the head of department of the Assam university Diphu Campus. Again, the teaching faculty members of all the specified higher education are also been a part of this study its main objective is to get their opinion and suggestions for the upliftment of women education in the district.

The study mainly deals with Karbi women, all types of women are included at stretch as students, married, and unmarried, illiterates, educated and uneducated of both rural and urban areas.

1.36. Limitations of the study:

The present study is subjected to certain limitations:

1. The present study is limited only to Karbi women living within Karbi Anglong district divided into two groups as educated and uneducated.
2. The educated Karbi women were randomly drawn from the urban areas of Karbi Anglong district.
3. The uneducated Karbi women were randomly drawn from rural areas of Karbi Anglong District.
4. The study limited to only the institutions of higher education from Higher Secondary and above including professional colleges existing in Karbi Anglong district of Assam.
5. The study limited to availability of relevant records and documents, official records and documents regarding the progress and development of higher education in Karbi Anglong and also the status of Karbi women only confined to Karbi Anglong district.
6. Questionnaires were administered to all the head of the institutions. Teachers were randomly selected from higher secondary, colleges, professional colleges and universities for separate questionnaires. Karbi women were studied under two captions as educated and uneducated to get first information about the status and problems of Karbi women in higher education. And, policy makers of the districts are included to share their opinion about the status and improvements of women in higher education of the districts.

CHAPTER –II

Education system in Karbi Anglong

2.1 Ancient educational system of Karbi Anglong:

The ancient form of education in Karbi society was confined to a tribal dormitory type of institution called “Jirkedam.”⁸⁵

As there are no historical writings the date or the periods of establishment could not be ascertained. The earliest written documents names’ one Harbimang in whose time this institution was first established in the village council meeting held in the headman’s house in the village Amchekso in Resak Hills.⁸⁶

The institution Jirkedam is particularly meant for the adolescents and there is no place for the married men and women though they may come to the dormitory platform for village council meeting or evening gossip, yet they are not allowed to sleep there at night. Mainly, it is based upon “Work experience” and Social Science.” The Karbi social worker had its beginning here, to train up the future generation as responsible person to build up a strong and active Karbi society. The village headman known as “Sarthe” took initiative in the formation of the institution. He used to call upon the youths of the village and discussed the essence of the establishments of a youth club in the outskirts of a village. After the consent was received from the youth, the Sarthe formed a committee headed by an expert. The expert known as “Terang Asar” was supposed to know everything which was essential in day to day life. A girl was selected only as associate office bearer who is called ‘Marpi’ attached to the boy.⁸⁷

The dormitory house was known as “Risomar A Terank.”⁸⁸ The essential qualifications to a Terank Asar were that:

1. The boy should be an expert in social custom.
2. Possess simple knowledge of the various activities essentials for livelihood and
3. Should be active and have a strong personality.

⁸⁵Medhi 2004, Jirkedam: A school in deeds p.30

⁸⁶Medhi 2004, Jirkedam: A school in deeds p.29

⁸⁷Medhi 2004, Jirkedam: A school in deeds p.44

⁸⁸Medhi 2004, Jirkedam: A school in deeds p.36

There was no reading and writing in Jirkedam only practical knowledge was taught. Personality development and culture transmission were the important functions. The youth develop simplicity, hospitality, cooperation, discipline and self reliance. The married women are excluded from this institution. They are not even allowed to come to the courtyard for enjoying meals or songs and dances. Usually all the unmarried boys and girls become the members here. The rule for recruitment to office bearers is only one boy from each family and the adolescents girls are subsequently recruited as associate office bearers of the institutions.

2.2 Beginning of formal education in Karbi Anglong:

The Christian's missionaries played an important role in the field of education and development in Karbi Anglong. The Christians preaching among the Mikirs, in the beginning was not direct. As a number of Mikers who came down to the plains first came into contact with the Christian missionaries and converted to Christianity around 1859. Some mission work was carried out in Tikapahar by the council of Baptist churches of North East India (CBCNEI).⁸⁹

The entire tribal population lived in darkness and ignorance; Christian's missionaries were the first people to introduce education in Karbi Anglong. They devoted their attention towards the spread of education besides evangelistic works.

Literacy was at scratch during early mid- nineties, the case figures of 1931 disclosed that the percentage of literacy among the tribes were as low as 0.7%. Some of the states recorded even below 1 %.⁹⁰

The credit goes to Christian Missionaries for the foundation of primary Schools in Karbi Anglong way back in the late eighteen fifty's. Before that there was no script among the Karbi people. It was decided in 1864 by the Governor General in Council that the tribes belonging to the state of Assam would be imparted education through Roman script and on demand; Assamese and Bengali language would be continued.⁹¹

⁸⁹Bhathacharjee 1986, The sociology of the Karbis. P.123

⁹⁰Bhathacharjee 1986, The sociology of the Karbis.p.123

⁹¹Phangcho p. 42

Though the Missionary works had been started in Karbi Anglong but no good response had been received. Only one school at Tikapahar run by the Missionaries received some educational importance in the district.⁹²

Since, it could not serve the demands of the whole district, many of the Karbi students went to the neighboring districts for education. During 1871, the present Karbi Anglong was adjoined in Nagaon district. There were eleven (11) schools in Nagaon and the entire schools were within the boundary of Karbi Anglong. Most of the schools were run by the Government. Cyrus F. Tolman and his wife Marry Tolman were the first Missionaries sent to work among the Karbi people in 1859 they first arrived at the place known in olden times as ‘Krunjjing’ and now known as ‘Kalonga.’⁹³

Reverend R.E. Nighbour arrived in the district in 1891, established several schools and did some translation works. By publishing books, writing dictionaries the Missionaries started developing the Karbi language.⁹⁴

The first ever writings of the Karbis can be dated back to the middle parts of eighteen century.⁹⁵

Photo No. 2.1. The First Catechism of Mikir:



Source- Internet

⁹²Phangcho p.43

⁹³Phangcho p.43

⁹⁴Phangcho p.42

⁹⁵Google search: The first catechisms of Mikirs

The First ever writing of the Karbis consisting of 13 Pages, all about the Bible consisting of questions and answers in Assamese characters by P.Edward Moore.⁹⁶

Photo No. 2.2. The First Mikir Hymns

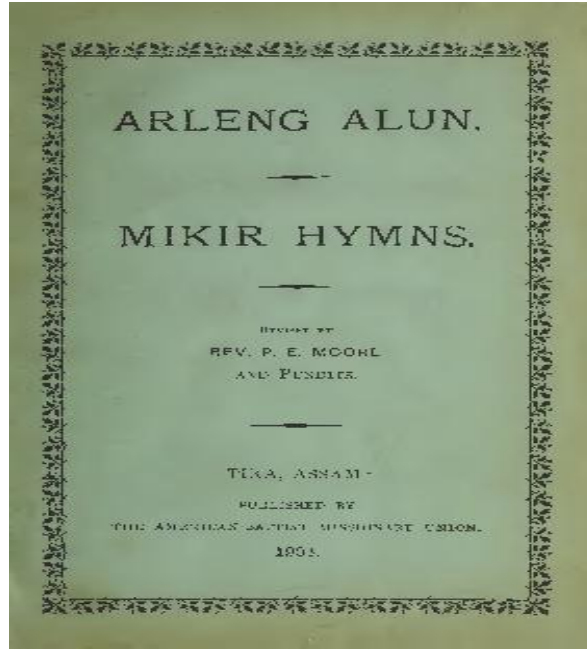


Photo : 2.2.

Another school at Tikapahar was established by J.M. Karwel and P.E. Moore appointing Thenkur Singh Engti as its first Headmaster. After that some night schools were set up with 64 boys and 27 girls in Tikapahar area. In Furkating area, there were two government and eleven other schools with ninety five boys and seventeen girls. The educational works in Karbi Anglong were restricted to the areas of adjoining districts of Assam. Some schools were concentrated at Tikapahar area but in unsatisfactory condition. It has been noticed that under British rule education in Karbi Anglong was practically neglected. The British only established some Mouzas (a division of district) under Mouzadar (a fiscal officer for managing the works of Mouza) for collecting revenue.⁹⁷ Because of unhealthy climatic condition and the frequent outbreak of the epidemics, the Missionary works could not progress in the district.

⁹⁶Google search: The first catechisms of Mikirs

⁹⁷Phangcho p.40

Samson Sing Ingti following the footsteps of the Christian Missionaries started to set up Primary Schools around late thirties and early forty in different villages. At first people did not give much importance and thought education is meant only for the Christians and so majority of people gave cold response. Karbi Anglong been bounded by a dense forest with ferocious animals. The only source of transport was by the humble feet. Initially, Assamese education was taught where Karbi people found it difficult to learn. Slowly, Sri Ingti conceived an idea of teaching the people Assamese language. Accordingly, the mass leader along with a few persons like Basapi Ingti, Katharpi published books like “Kalakha Akitap” meaning Tables, “Temoperu,” and “Bitusi” etc.⁹⁸

The Mikirs owing to their extreme poor conditions and social backwardness remained indifferent towards education. They thought education is meant only for the Christians as they were nature believer and animists. There were few numbers of local elementary schools which were very inadequate to the requirement. Some Karbis who lived near the large population had the opportunity for attending the schools. As most of them lived far away from each other’s and lead a scattered life away from any schools close by and as such even primary education was beyond their reach, which was a serious handicap to the spread of education among the Karbis in pre-Independence.

2.3. Progress of education in Karbi Anglong after Independence:

There has been a certain change in the educational scenario of Karbi Anglong during post independence era; office of the Deputy Inspector of Schools was started in 1954 at Diphu.⁹⁹This became an important milestone in the development of primary education in Karbi Anglong. The District council of Karbi Anglong has been indicative for the upliftment of their education ever since 1954, and its ideas indicating primary education institution began to grow.

⁹⁸Anam 2000 p.101-102 and Rongpi Saising 2009, Lokimo, Semsonsing ingti redeemer of the Karbis p.66

⁹⁹Bhathacharjee 1986, The Sociology of the Karbis p.124

Table No.2.1: Decadal Literacy growth in Karbi Anglong¹⁰⁰

Year	% of Male Literacy	% of Female Literacy	Total Literacy Rate
1951	09.26	02.17	05.9
1961	25.56	06.87	16.92
1971	26.93	10.29	19.17
1991	55.55	34.35	45.57
2001	68.11	48.65	58.83
2011	82.12	64.62	73.52

Source: Office of the Joint Director of Economics and Statistics (Hills), Diphu.

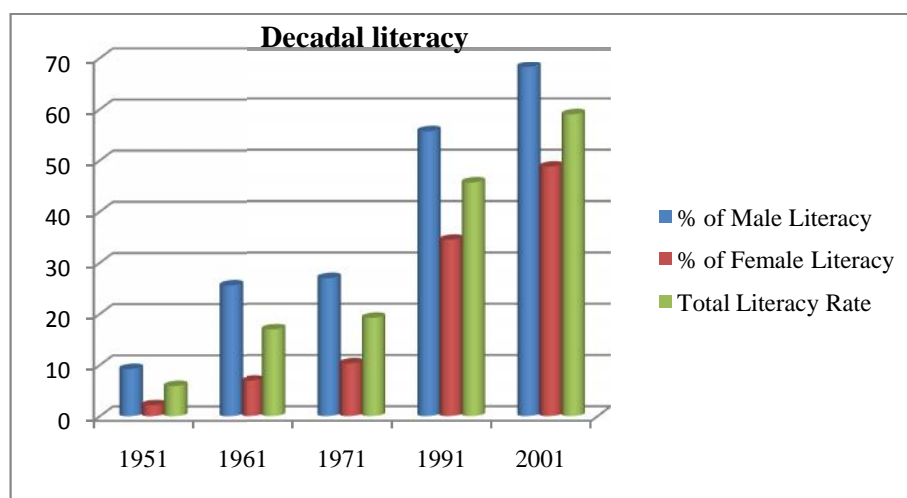


Fig 2.1. Decadal Literacy growth in Karbi Anglong

2.4. Primary Education in Karbi Anglong:

Presently, there are 1414 Primary school in Karbi Anglong. The history of formal education is more or less parallel to the formation of the separate district of Karbi Anglong, as people saw few primary schools only during its initiatives. In 1951

¹⁰⁰ Inspectorate of schools

there was around 21 Schools. Some initiatives were taken by Karbi Anglong district in the field of education. They had started some schools in different areas from their own fund and also with the help of state Government. Primary education is an inherent subject of the District Council as provided in the Sixth Schedule of the Indian Constitution.¹⁰¹

The Executive Committee of the Council adopted some policies for primary education in the district and accordingly the Council set up some primary schools, where teachers were appointed from their own resources and some were appointed against the sanctioned post of the government. They also encouraged the establishment of venture schools wherever necessary.

Prior to the creation of separate district, the schools of Karbi Anglong were managed and controlled by the respective School Boards of Nagaon and Golaghat. After the creation of separate Hill district (United Mikir & North Cachar Hills), around 174 schools including 6 Basic Schools were taken up from the School Boards for their management. The Government had taken some free schools from Khasi & Jaintia Hills under one Deputy Inspector of Schools with its Head Quarter at Diphu.¹⁰²

Table No 2.2: Total number of Primary School of different categories in Karbi Anglong during 1960.

Sl. No.	Types of School	No. of School
1.	Govt. L.P. School	184
2.	Govt. Aided L.P. School	01
3.	Basic School	39
4.	Aided Basic School	06
5.	“C” Class School	05
6.	Project L.P. School	15
Total= 248		

**Source: Office of the Joint Director of
Economics and Statistics (Hills), Diphu, Karbi Anglong.**

¹⁰¹ Inspectorate of schools Primary statistic

¹⁰² Inspectors of schools, Diphu: Karbi Anglong

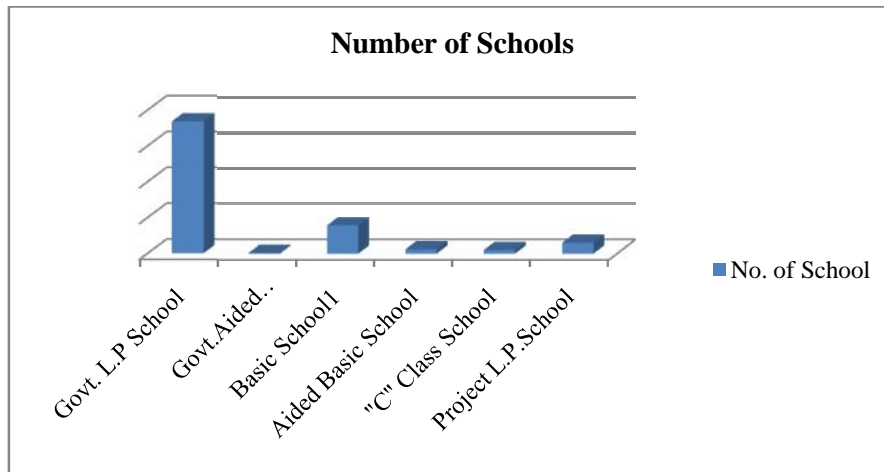


Fig No. 2.2. Numbers of School during 1960.

Following, separate Karbi Anglong district council in 1952, the initiatives were taken to take the lead in educational field and established 97 primary Schools with 127 teachers within the period from 1953-60 with its own resource which were managed by their own Inspectorate. In 1960-61 District Council constituted a District Primary Education Board for looking after the works of primary education in the district. During 1961, there were 214 government lower primary schools and 98 primary schools of District Council in Karbi Anglong. Since 1975 number of school was increasing slowly.¹⁰³ Decade wise progress is shown below. In 1990 the Number of schools increase rapidly, and gone up to 1,414 in 2008 as shown below.

Table No. 2.3: Decade wise progress of primary school in Karbi Anglong:

S.I	Year	No. of School
1	1953	180
2	1961	360
3	1971	612
4	1975	740
5	1981	951
6	1990	1,151
7	2001	1,392
8	2008	1,414

¹⁰³Bhattacharjee p.127

Source: Office of the Joint Director of Economics and Statistics (Hills), Diphu,
Karbi Anglong.

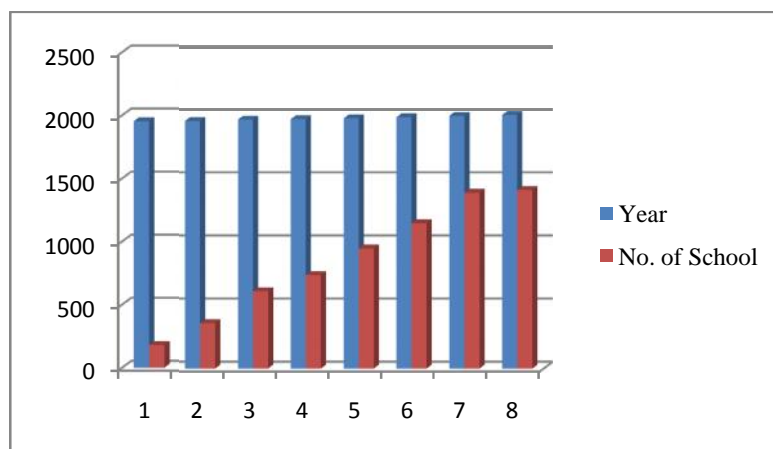


Fig 2.3 Numbers of school in 2008.

Table No.2.4. List of primary schools (running) in Karbi Anglong.

Sl. No.	Block Name	Total School
1.	Amri	89
2.	Bokajan	162
3.	Chinthong	144
4.	Howraghat	173
5.	Langsomepi	106
6.	Lumbajong	149
7.	Nilip	90
8.	Rongkhang	195
9.	Rongmongve	82
10.	Samelangso	121
11.	Socheng	90

Total	1,401
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Source: Management and Information System, Sarva Shiksha Abhiyan, Diphu, Karbi Anglong.

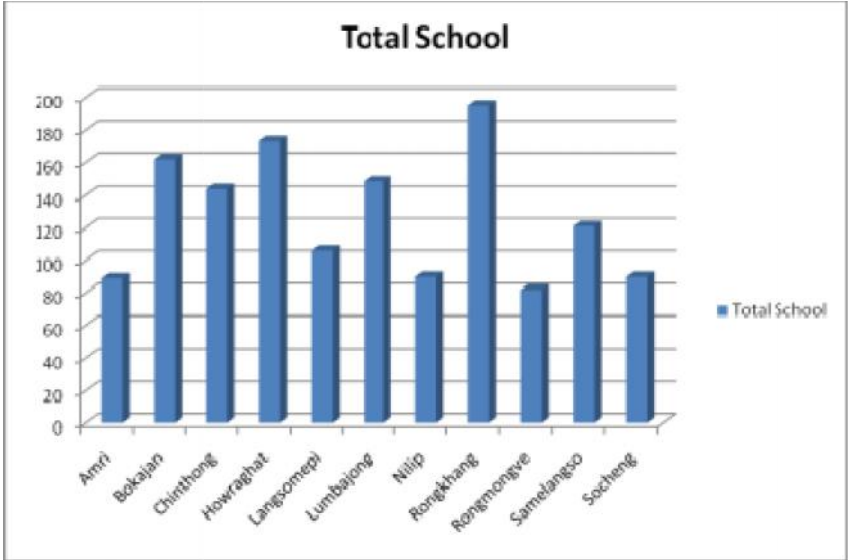


Fig No. 2. 4. Lists of total schools running in Karbi Anglong in 2008

Table No 2.5: List of Primary School (closed) in Karbi Anglong during 2008

Sl. No.	Block Name	No. of School
1.	Bokajan	02
2.	Socheng	04
3.	Langsomepi	06
4.	Lumbajong	01
Total =		13

Source: Management and Information System, Sarva Shiksha Abhiyan, Diphu, Karbi Anglong.

For progressive education, Karbi Anglong district has been trying to expand literacy by adopting Integrated Child Development Services (ICDS) Anganwadi centers. It is a centrally sponsored scheme, by the department of Women and Child Development, Ministry of Human Resource Development, Govt. of India, which is also entrusted in the hands of Karbi Anglong Autonomous Council. ICDS was launched on 2nd October, 1975 for the protection and development of children and pregnant or lactating mother living in the most backward rural, urban and tribal areas

of India. There are 756 Anganwadi centers in Karbi Anglong district. During the last 4 years almost 1, 20, 960 children in the age group 3-6 years were enrolled and provided pre-school education in Anganwadi centers of the district.

Table 2.6: Literacy Rate of Assam after Independence:

Year	% of Male Literacy	% of Female Literacy	Total Literacy Rate
1961	32.95	44.28	18.62
1971	33.94	43.72	22.76
1991	62.39	43.70	53.42
2001	71.93	56.03	64.28
2011	73.18	78.81	67.27

Source: Office of the Joint Director of Economics and Statistics (Hills), Diphu, Karbi Anglong.

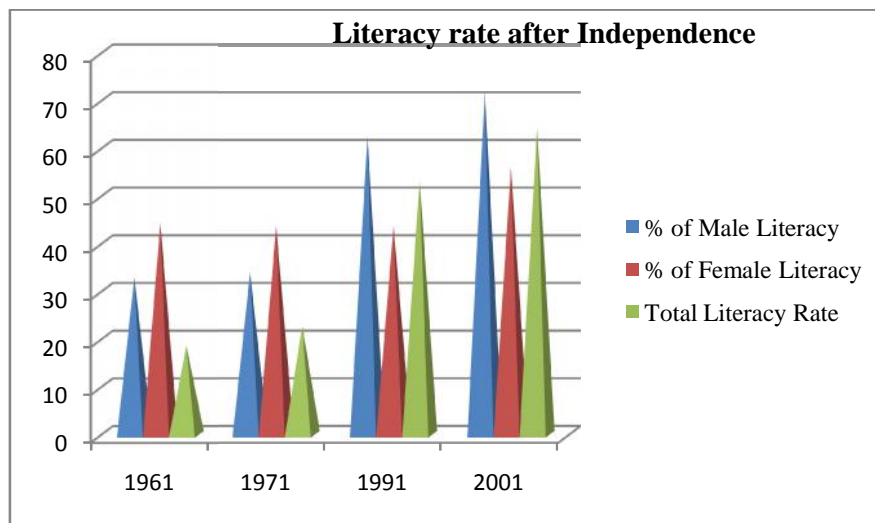


Fig 2.5. Literacy Rate of Assam after Independence

2.4.1. Sarva Shiksha Abhiyan:

The Districts with the view to expand Literacy has also adopted various schemes. The important of them are Sarva Siksha Abhiyan. In Karbi Anglong SSA was started from the year of 2003. Before SSA there was the programme of of District Primary Education Programme (DPEP). From its inception 2003 till 2010 SSA was

running in full swing in Karbi Anglong. DPEP covers up to primary level and SSA covers up to elementary level, but now it covers from Ka-sreni (class – i) to class – VIII. The total child population covered by SSA in Karbi Anglong is 1, 85, 194 out of which 1, 65, 923 are school children and 19,271 are out of school children. The pupil Ratio (PTR) in Karbi Anglong is, 29.36 in lower primary level and 27.10 in upper primary level.¹⁰⁴

Joyti Kendra which is organized to look after the education of the children who are staying in slum areas, streets, railway platforms, juvenile delinquency and children of commercial sex workers. The centers or Kendrahas also been set up in Karbi Anglong, having 53 outlets. Presently there are 1119 boys and girls and the total number of learners mainstream is 486.

Kasturba Ganghi Balika Vidyalaya Scheme (KGBVS) which is basically organized for girl's education. There are eight numbers of it, out of which four numbers are sanctioned and four numbers are operationalised. The total girl child covers by KGBVS in Karbi Anglong is 200.

Integrated Child Development Services (ICDS) Anganwadi centers. This scheme is a centrally sponsored scheme, funded 100% by the department of women and child development, Ministry of Human Resource Development, govt. of India which is one of the entrusted department of the council and is fully under the administrative control of the Karbi Anglong. ICDS launched on 2nd October 1975 for the child care, protection and development of children and pregnant/ Lactating mothers living in the most backward rural, urban and tribal areas of the country.

During the last 4 years, 1, 20, 960 children in the age group of 3 to 6 years were enrolled and provide pre-school education through 756 numbers of Anganwadi centres in Karbi Anglong. A variety of Anganwadi equipments and play activities in each Anganwadi centres which include- uniforms for the pre-school children, binding registers, plastics buckets, scissors, steel chairs, black board, chalk pencils, towel, wall clock, plastic jug, pictorial charts, first aid boxes, skipping rope, ludo, water filter, globe, alphabet books (Assamese and English), slate, pencils, rubber ball etc.

¹⁰⁴Swargiary Dipika, 2009. Problems and prospects of SSA in Karbi Anglong with reference to Lambajong block p.6

These materials have been fully utilized for conducting day to day pre-school activities of the ICDS Anganwadi centres in Karbi Anglong.

The state government and the district council were engaged in expanding education in the district and has come up comparatively still it is lagging far behind in comparison to other neighboring districts.

2.5. District level administration of education:

Prior to independence and creation of the district, primary schools were controlled and managed by the Deputy Inspector of Schools. After formation of the district, the Government of India empowered the block officers at initial stage to establish new schools under Social Education Scheme. The teachers were appointed by the Block Development Officers. These schools run under the control of Project Officers had ultimately been transferred to the Deputy Inspector of Schools. Thus, the control and management of primary education was under, the State Government as well as the District Council.

Before Independence, primary education in Karbi Anglong was managed by School Boards of Nagaon and Golaghat. After creation of separate district of Karbi Anglong in 1951; primary education of the district was managed by Nagaon district till 1954.¹⁰⁵ A separate Deputy Inspector office was established at Diphu and education was handed over to the District Council on 1st August, 1961.

There are two Inspectorates of school in Karbi Anglong under the Joint Director of Public Instruction of the state for hills. There were two sets of Sub-Inspector of schools, one set served under the Director of Elementary Education, Assam and the other set served under Karbi Anglong District Council up to 1971. From 01.06.1971, primary education has been entirely transferred to the hands of District Council authority as per provision of the Sixth Schedule to the Indian Constitution.¹⁰⁶

Karbi Anglong District Council Primary Education Board managed all activities of primary education. The Executive Member in the department of Education of District Council was the chairman of the board. Deputy Inspector of

¹⁰⁵Inspectorate of schools

¹⁰⁶Inspectorate of schools

School was the Education Officer of District Council and also Secretary of the Board. The Education Officer of District Council acted as the Coordinating Officer between Secretary, Primary Education Board and District Council Authority. Deputy Inspector of School was responsible for inspection and control of primary and middle schools as the Secretary of the Board in the District Council Elementary Education Office.

Entire role in the field of education in Karbi Anglong is being played by District Council. It has been authorized to appoint and pay the teachers, give permission to open primary school, fix the rate of fees and grants. The Primary Education Board of District Council formulates policies and general rules for administration. The Secretary with due approval of the Chairman executes the decisions. The whole district was divided in to 14 educational circles under one School Inspector or Assistant School Inspector.

Circle

Under diphu sub-division:

Diphu Sadar I circle, Diphu Sadar II Circle, Barpathar, Dalamora, Dokmoka, Dengaon, Phuloni, Howraghat & Bakalia.

Under Hamren Sub-division:

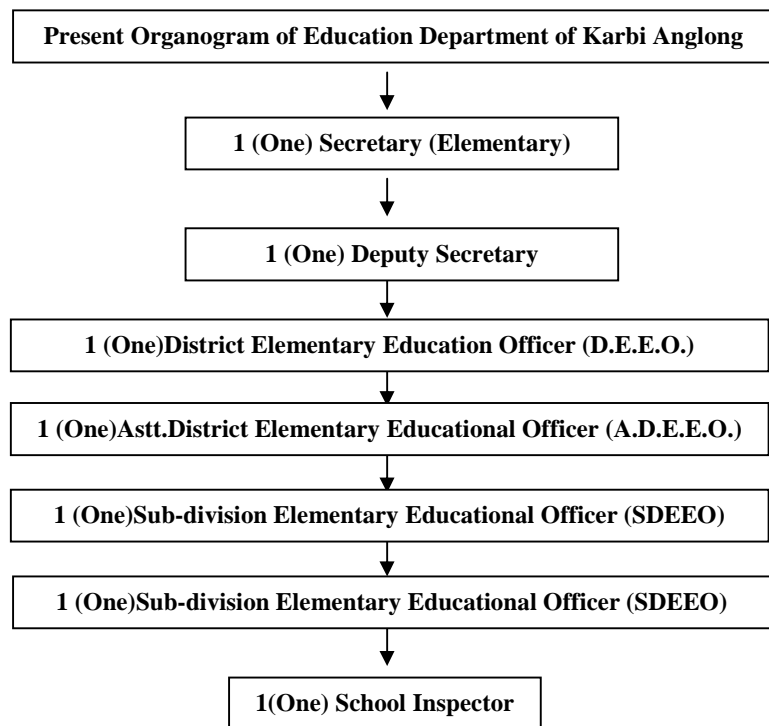
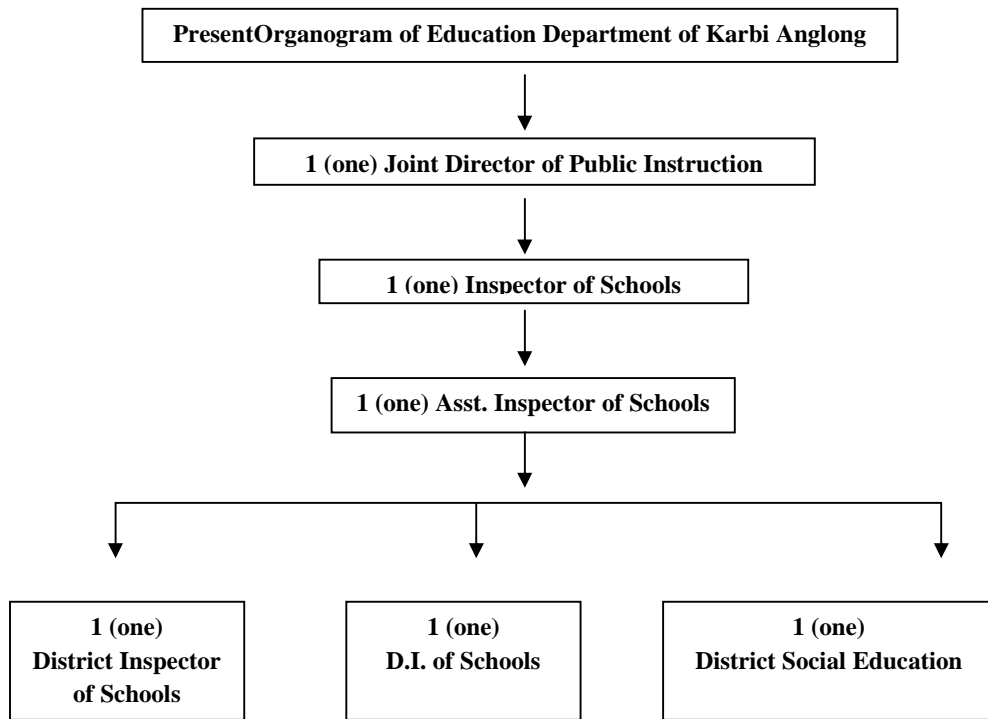
Socheng, Hamren, Donkamokam, Ouguri & Kheroni.

Table No.2.7: Administrative structure of Education in Karbi Anglong:

Sl. No.	Name of the Office	Diphu Sub-division	Hamren Sub-division
1.	Inspector of Schools	01 for both Sub-division	-
2.	Assistant Inspector of Schools	-	01
3.	Deputy Inspector of Schools	-	-
4.	District Social Education Officer	01 for both Sub-division	-
5.	Sub-Inspector of Schools (State)	04	01

Source: Inspectorate of Schools, Karbi Anglong.

Chart No. 2.1: Administration in Education Department



1. **Secretary:**– One Administrative Officer for elementary education department in Karbi Anglong Autonomous Council.
2. **Deputy Secretary:** - One Administrative Officer for controlling and managing elementary education in Karbi Anglong Autonomous Council.
3. **DEEO:** – One Administrative Officer for controlling and managing elementary education in the district.
4. **ADEEO:** – One Administrative Officer for assisting the DEEO for controlling and managing elementary education in the district.
5. **SDEEO:** – Three SDEEO as Administrative Officer for controlling elementary education in the Sub-division.
6. **BEEO:** – Eleven nos.BEEO as Administrative Officer for controlling elementary education in the block.
7. **SI:** – As Supervisory Officer for elementary education for the block. There are four nos. of SI appointed by the state and thirteen nos. of SI appointed by the Council. Out of thirteen, six are attached to six large blocks i.e., Howraghat, Lumbajong, Rongkhang, Rongmongve, Samelangso and Bokajan and other seven SI works as I/C BEEO.

There are three educational sub-divisions and eleven blocks in Karbi Anglong district. The sub-divisions are Diphu, Hamren & Bokajan. Under Diphu sub-division falls Lumbajong, Howraghat, Langsomepi and Samelangso block. Under Bokajan falls Bokajan, Rongmongve & Nilip. Hamren sub-division includes Rongkhang, Chinthong, Amri and Socheng block.

2.6. Middle School in Karbi Anglong:

Presently, there are 14 number of Government Middle School, 188 provincialised and 140 Recognised. The golden history of middle school in Karbi Anglong had been started with the establishment of Tika Government Middle School in 1935 at Tikapahar area which had been the great contribution of the Christian Missionaries. Since, education had not received utmost importance in the district before Independence, so the number of middle school was not considerable. Before Independence there were only five ME schools and before the formation of Karbi Anglong District Council (1952) there were only nine ME schools in the district. The number increased up to 272 during 1992-93.¹⁰⁷

Table No 2.8: The number of Middle School up to 2006:

Year	No. of School	Government	Provincialised	Recognised
1953	14	14	-	-
1963	25	14	11	-
1973	47	14	32	01
1983	92	14	75	03

¹⁰⁷ Inspectorate of schools

1993	272	14	190	68
2003	321	14	191	116
2006	323	14	191	118

Source: DISE Information, SSA, Diphu, Karbi Anglong

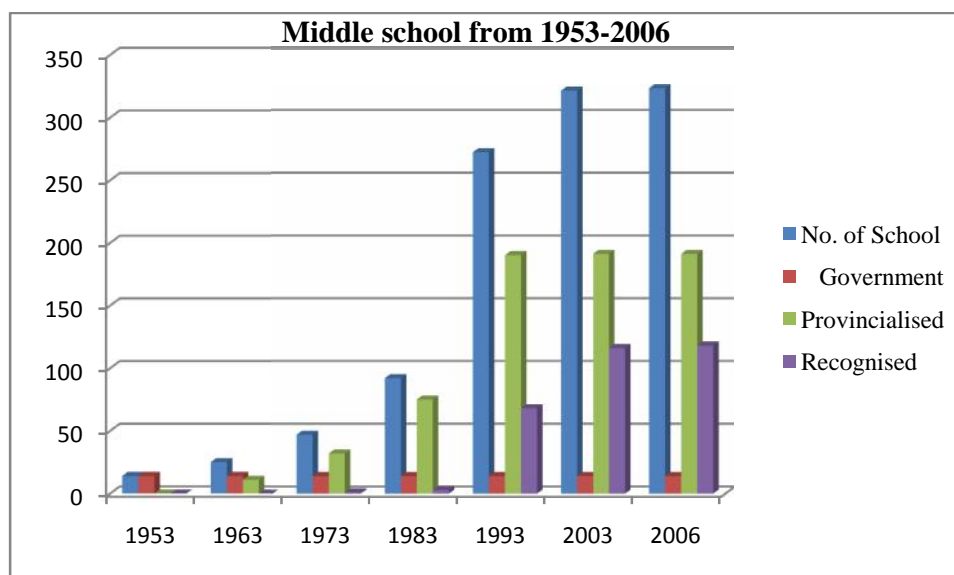


Fig 2.6 The number of Middle School during 1953-2009

Table No. 2.9. Number of Middle School established in Karbi Anglong (Blockwise)

Block Name	Total school	Provincial zed	Recognized
Amri	14	10	04
Lumbajong	32	23	09
Socheng	42	29	13
Langsomepi	20	13	07
Rongkhang	47	29	18
Bokajan	44	23	21
Chinthong	26	19	07
Nilip	20	15	05
Howraghat	47	23	24
Samelangso	17	13	04
Rongmongve	14	08	06

Source: DISE Information, SSA, Diphu Karbi Anglong.

Numbers of Middle schools established in Karbi Anglong. (Block wise)

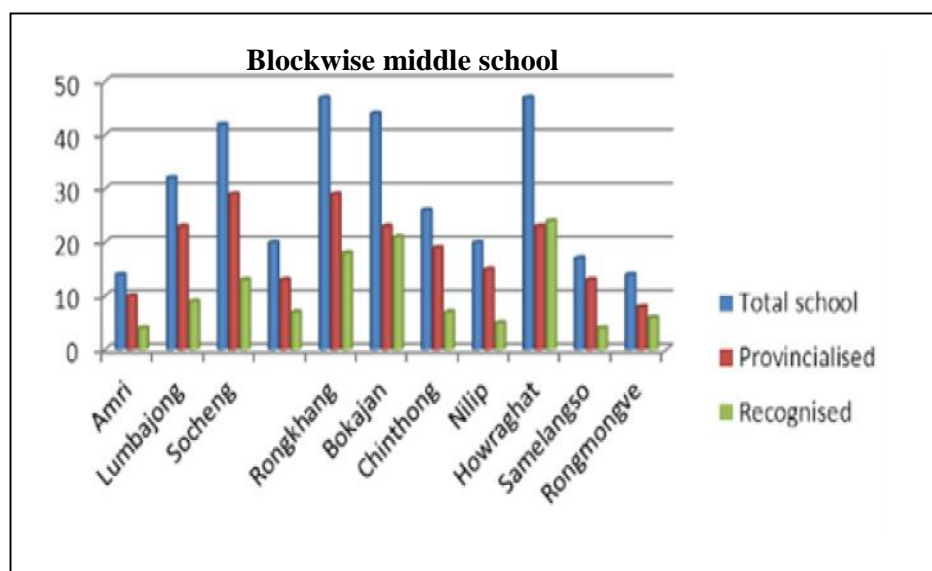


Fig 2.7.

2.7. High school or secondary education in Karbi Anglong:

There are Total 203 Registered High School under the Inspectors of School office under Karbi Anglong Autonomous Council, only 1 is Govt., 77 Provincialized and 140 Recognised.¹⁰⁸

High school and secondary education is used interchangeably: Secondary education is the most vital stage of education lineage which falls between elementary school and higher secondary education. The expectant age is from 11 to 16 yrs of age, this is the most important stage of life.

Table No. 2.10. The Numbers of High Schools

Year	No. of High School
1957	01
1961	08
1971	29
1983	56
1985	65
1987	82
1989	86
2008	137

Source- Inspector of schools, Diphu, Karbi Anglong

¹⁰⁸Inspector of schools

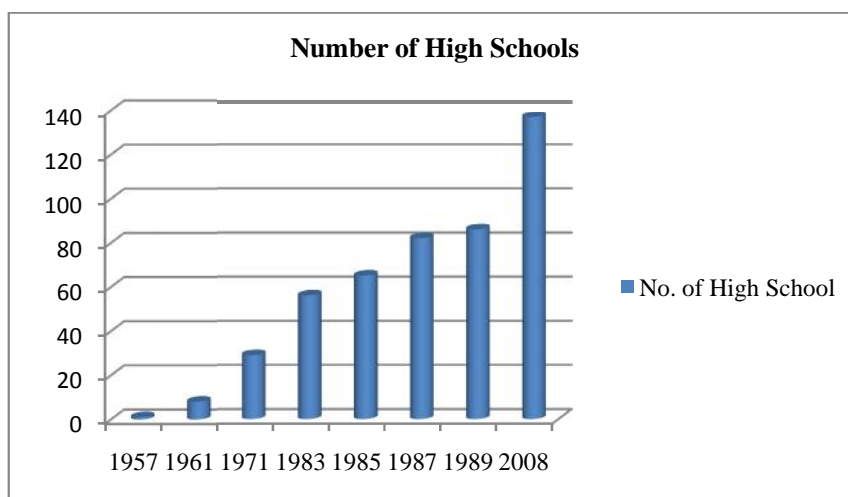


Fig No.2.8.Total Number of High Schools up to 2008.

The growth and traditions of the last one hundred years is the background of the present secondary education. Secondary education comes after primary education and is a gift of modern education. It was introduced by the Christian Missionaries and Indian reformers in the later part of 18th and the beginning of 19th century. It has arrived at this stage passing through various changes. Before Independence, various commissions stated differently about secondary education. Calcutta University Commission of 1917 forwarded a suggestion for the introduction of two examinations – Matriculation and Intermediate.¹⁰⁹

Hartog Committee in 1928 introduced two types of curriculum namely Professional and Vocational.¹¹⁰

Sargent Commission of 1944 stated that secondary course should extend over 6 years, the age of admission after primary education should be 11 years, only brilliant students should be selected for the high schools. It also suggested for two types of courses – Intellectual and Vocational.¹¹¹

After Independence the path for progress of secondary education was charted by four important Committees and Commissions. All these committees highlighted about the importance and needs of women education. Radhakrishna commission was

¹⁰⁹Rai B.C.2003, History of Indian education and problems. p.130

¹¹⁰Four Authours p.70

¹¹¹Rai B.C.2003, History of Indian education and problems. p.167

of the view that women education was not getting its full strength in India at that moment.¹¹²

It felt that education of women is very important and puts in following words, “There cannot be educated people without educated women. If general education had to be limited to men or women, that opportunity should be given to women, for then it would surely be passed on to the next generation.”¹¹³

Secondary Education Commission of 1952-53 was appointed to study the organization of secondary education. It recommended regarding the organization of secondary education-“Secondary education will ordinarily include (i) the middle or senior Basic or Junior Secondary stage of 3 years, (ii) higher secondary stage of 4 years.” It forwarded the following lines regarding the reorganization of secondary education:¹¹⁴

1. An 8 year syllabus for the 6-14 years age group.
2. Various 3 year courses for children in the 15-17 age groups.
3. A three year Degree course after the Higher Secondary education.

The commission also recommended- “There should be a Board of Secondary Education consisting of not more than 25 members with the Director as its chairman to deal with all matters of education at the secondary stage and to lay down general policies. A sub-committee of the Board should deal with the conduct of examination.”

Education Commission of 1964-65 recommended the introduction of uniformity in secondary education throughout the country. It also suggested provisions for making various syllabuses, subjects and Correspondence Courses.¹¹⁵

In India, there is no uniform nature of secondary education throughout the country. Secondary Education Commission of 1952-53 discovered various forms in it like higher, elementary or middle school, secondary schools, higher secondary schools, higher education, intermediate schools, vocational schools.¹¹⁶

Generally, secondary education is provided in middle English and vernacular, high and higher secondary schools and senior basic schools. Since, education was a

¹¹²Rai B.C.2003, History of Indian education and problems. p.191

¹¹³Rai B.C.2003, History of Indian education and problems. pp.205.206

¹¹⁴Rai. B.C.2003, History of Indian education and problems. p.204

¹¹⁵Rai B.C 2003.History of Indian education p.241

¹¹⁶Rai B.C.2003, History of Indian education and problems. p. 201

problem in Karbi Anglong, so, secondary education was at zero level before Independence. Up to 1953, there were only 9 middle schools in the district providing secondary education.¹¹⁷

The expansion of secondary education since Independence has been remarkable due to several reasons. The Government of Assam also adopted a scheme for the reorganization of secondary education as envisaged in the report of the Secondary Education Commission. Prior to 1962 secondary education in Assam was controlled by Gauhati University and the Government of Assam. The university had control over the academic matters while the government had control over the administrative matters. In 1961 the Secondary Education Act of Assam was passed and accordingly a Board of Secondary Education was constituted with the Director of Public Instruction of Assam as chairman.¹¹⁸ The Government of Assam provincialized all the middle and high schools which enjoyed deficit grant from 1st October, 1977.

Karbi Anglong Autonomous Council took over the charge of secondary education by 1995, after signing of MoU. Since then the secondary educational activities in the district have been done through the Council. Appointment of teachers in middle and high school on regular and ad-hoc basis, disbursing of salaries, inter district transfer, establishment of new middle and high school, providing building grant, furniture, games and sports etc.¹¹⁹

2.8. Rashtriya Madhyamic Siksha Abhiyan (RMSA):

For the improvement of Secondary education a new scheme known as RMSA was on the process of reaching every part of the country, like SSA for the elementary schools. The Department of Human Resource Development (MHRD), Government of India has launched Rashtriya Madhyamic Shiksha Abhiyan (RMSA) with an aim to achieve universal access and quality secondary education during the 11th plan at total cost of 20,120 crore.

RMSA has been started in Assam; the main office for the state is based at Guwahati and further progression going on for spreading, as it is in its initial stage, the necessary work of the schemes getting ready for the implementation.

¹¹⁷Inspector of schools statistics of secondary education

¹¹⁸<http://dheassam.gov.in/history.asp>

¹¹⁹<http://karbianglong.nic.in/kaac/htm>

The main vision of RMSA;

The vision for secondary education is to make good quality education available, accessible and affordable to all young persons in the age group of 14 – 18 years. With this vision following is to be achieved.

1. To provide a secondary school within a reasonable distance of any habitation which should be 5 kilometers for secondary and 7-10 kilometers for Higher Secondary Schools.
2. Ensure universal access of secondary education by 2011 (GER of 100%), and universal retention by 2020.
3. Provide access to secondary with special references to the economically weaker sections of the society, the educationally backward the girls and the disabled children residing in rural areas and other marginalized categories like SC, ST, OBC and educationally backward Minorities. (EBM).¹²⁰

2.9. Higher Secondary Education in Karbi Anglong:

Higher Secondary Education is understood as the gateway to Higher Education. Presently, the State is following 10 + 2 + 3 system.¹²¹

The age group falls between 16 – 18 years. The rigor of its education enables students to compete successfully for education and for jobs globally. Therefore, it is essential to strengthen this stage by providing greater access and also by improving quality in a significant way.

The National Policy on Education (NPE), 1986 laid down the new educational structure i.e. 10 + 2 + 3 where the first stage is 10 years including two stages of + 4 and + 6 years. The first part i.e. + 4 years is for primary education and the next part i.e. + 6 years for secondary education. The second stage in the educational structure is for higher secondary education of 2 years and the third stage is for three years degree course. In 1948 the Radhakrishnan Commission pointed out, “Our secondary

¹²⁰ http://education.ni.in/secudo/framework_final_RMSA.pdf

¹²¹ History of Indian education p.242

education remains the weakest link in our educational machinery and needs urgent reform.”¹²²

This led to the set up of Mudaliar Commission in 1952 for proper assessment of secondary education.¹²³

The Indian Education Commission (Kothari Commission) of 1964-65 made some valuable contributions for the development of secondary education.¹²⁴

According, to the National Policy on Education, 1986 (New Education Policy), Navodaya Vidyalayas are established in each district head quarter to give opportunities of free education to rural meritorious students.¹²⁵

At present there are 12 K.A.A.C governments’ provincialised and recognised Higher Secondary Schools in Karbi Anglong.¹²⁶

Here, an attempt has been made to include all the running Higher Secondary School, including State government run, central government and Private for my study. So, as to include the whole of the female student population.

Table No.2.11.
General Higher Secondary School under Inspector of schools in Karbi Anglong.

Name of the Institutions	Year of establishment
Diphu Govt. Boys H.S.S	1956
Rengbonghom H.S.S	1972
D.A.V HSS	1969
Bokaliaghat HSS	1956
Howraghat HSS	1957
Dokmoka HSS	1961
Bokajan HSS	1959
Dhansiri HSS	2005
Tumpreng HSS	1963
Baithalangso HSS	1963
Hamren Govt. HSS	1974
Balipathar Hss	1959

¹²²Rai B.C. 2003, History of Indian education p.178

¹²³Rai B.C.2003, History of Indian education and problems. p.1

¹²⁴Rai B.C.2003, History of Indian education and problems. p.1

¹²⁵Rai. B.C.2003, History of Indian education and problems.P.276

¹²⁶Inspector of schools

Source: Office of the Inspectorate of Schools, Diphu, Karbi Anglong.

Table No. 2.12: Others Higher Secondary Schools not under KAAC in Karbi Anglong:

Name of Institution	Year of estd.	Place	Type of Institution
Don Bosco H.S.S Sojong	1963	Rural	Private
Donkamuckha H.S.S	2004	rural	Private
Manja junior college	2005	rural	private
Don Bosco, Diphu H.S.S	1973	urban	private
Kendriya Vidyalaya,Diphu	1978	urban	Central Govt.
Bokaliaghat H.S.S	1956	urban	Govt.
Kapili Jr College	1995	rural	Semi-govt.
Kheroni Jr.science college	2009	Rural	Private
Rangsina JR college	1983	urban	Private

Source – Primary Source from Field study.

2.10. Higher Education in Karbi Anglong:

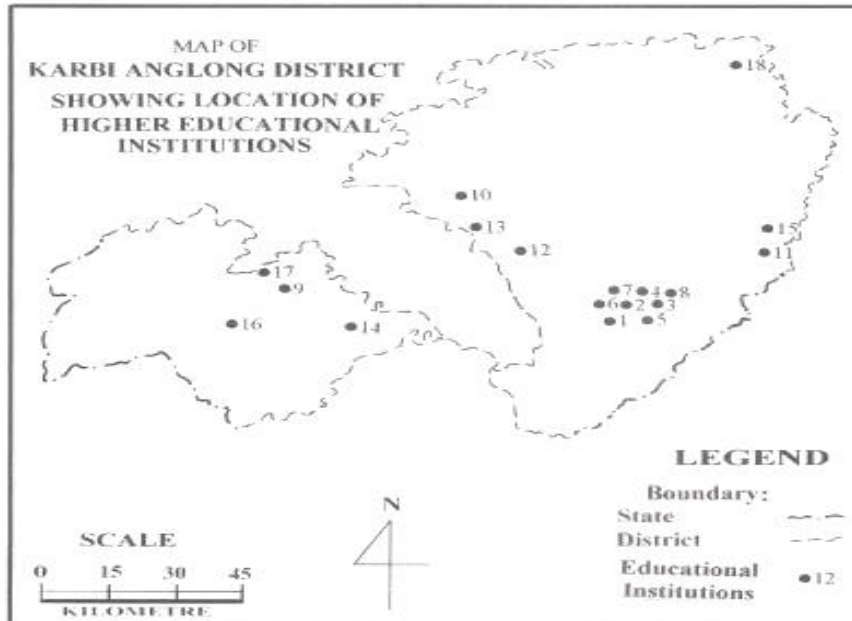
Higher education is concerned with the education provided by colleges and universities. The goals of higher education in broad terms are to seek and cultivate new knowledge to provide the society with competent men and women trained in agriculture, medicines, science and technology and various other professions, and to promote equality and social justice.¹²⁷

Higher education provides people with an opportunity to reflect on the critical social, economic, cultural, moral and spiritual issues facing humanity. It contributes to national development through dissemination of specialized knowledge and skills. It is the apex of the educational pyramid.¹²⁸

¹²⁷Koul Lokesh,1996, Higher education. p.78

¹²⁸Das Lakshahira, 2005, A text book of education p.433

Map No 2.1. Map of Karbi Anglong showing locations of higher colleges of Karbi Anglong:



Source Atlas.

1. Assam University, Diphu Campus, Diphu.
2. Diphu Govt. College, Diphu.
3. Diphu Girls' College, Diphu.
4. Diphu Arts & Commerce College, Diphu.
5. Diphu, B.Ed College, Diphu.
6. Diphu Law College, Diphu.
7. Industrial Training Institutes, Diphu.
8. Renu Terangpi Memorial College, Diphu.
9. Rangsina College, Dongkamukam.
10. Thongnokbe College, Dokmoka.
11. Bokajan College, Bokajan.
12. Rukasen College, Boliaghat.
13. Howraghat College, Howraghat.
14. Kapili College, Phelangpi.
15. Eastern Karbi Anglong College, Sarihajan.
16. Waisong College, Hamren.
17. Semson Sing Ingti College, Baithalangso.
18. Harlongbe Varlongbe College, Deithor.

The Number of Institutions for Higher Education is very low in Karbi Anglong. There are only few higher Secondary schools and Degree Colleges. There is an insufficient number of Higher Secondary schools as compared to the student's population.

Before Independence there was a very griming situation in the educational field in Karbi Anglong. There was no formal education in the district. Interested people had to go to the neighbouring districts for receiving education. Though, due to

financial and transportation problems very few could attend. Large parts of the population were deprived of school education. It was the advent of Christian Missionaries that changed the picture. They arrived in the district with a view to spread Christianity and they started to give interest on the development of education. They established the first primary school at Tikapahar.¹²⁹

Gradually, they succeeded in spreading the light of education in every nook and corner of the district leaving besides higher education. Higher education was beyond reach those days; it was completely at zero level prior to Independence. There was not a single higher educational institution in the district.

It was only after country's Independence and formation of Karbi Anglong District Council in 1952, which was established for running the local administration then both the State Government and the District Council were taken the responsibility of education in the district. Since then higher education has been achieving importance and facing some kind of development. The first higher education was Diphu Government College. It was established in 1964, in the first year the students were just a handful. Due to the untiring efforts of cross sectional visionary and sensitive minds like Late Chatra sing Teron, Late Jogendra Nath Goswami, Late Joy sing Doloi, Late Padma kanta Barua etc., were formally inaugurated on 23rd June in the same year. The District Council authority rendered its co-operation and support to the establishment of Diphu Govt. College by giving grant-in-aid of Rs. 35,000.00 in cash and allotting a plot of land measuring 80 bighas. Regular classes could start only in 1965 only with seven students and five teachers and it was taken by the State Government in the month of July, 1967. The first Governing Body of the college was headed by Advocate Jogen Goswami as the President and the college was started with the first Principal Prof. P.K. Bhuyan.¹³⁰

Later on, the Diphu Government College received importance and development begins for the construction of staff quarters, hostels for the students and the college building. Over the years the college made much progress in infrastructural development out of grants received from sources like the UGC, Karbi Anglong Autonomous Council, Government of India, Government of Assam and MPLAD Fund. During 1974, staff quarters were made ready and the college building was inaugurated on 20th January, 1979. At present, there are two girls' hostel and one boys' hostel, 23 quarters for teachers and 6 quarters for non-teaching staff. Initially the college provided instruction only in arts stream.¹³¹

Progressively, Science and Commerce streams were introduced in the year 1979 and 1987 respectively. Education in the Arts section was up to degree level and in the Science section up to Pre-university level. But at present, it offers instruction in arts, science, and commerce up to degree level. Now Diphu Govt. College has fifteen departments, eighty five teachers and sixty seven numbers of non-teaching supporting staff with 2,466 students (2007-08) and 3,436 (2010-11). Today, the Diphu Government College has come under the purview of National Accreditation NAAC in 2011 after the teachers meeting chaired by the principal in charge Shri. Muzamdar.¹³²

¹²⁹Phangcho 2003. p.43

¹³⁰<http://www.diphugovt.college.org>

¹³¹<http://www.diphugovt.college.org>

¹³²General teachers Meeting held dated in the month of October 2011

During 1996, post graduate course has been introduced in the college in two subjects - history and political Science. Moreover, for students' benefit, Career Oriented Programme (COP) scheme under UGC (University Grant Commission) has also been introduced during 2004-05 (vide approval order no. F. no. 4-218/2005-06 (COP) dated 17 Dec., 2004), offering certificate, diploma and advanced diploma in three subjects – Journalism, Tourism and Nursery Teachers' Training.¹³³

The College has also been offering a short term certificate course in computer application with its strong computer centre since last twelve years. Diphu Govt. College has been the centre of higher education in the district for last forty four years.

Since 1983, a number of general colleges has been set up in Karbi Anglong and it has been noticed that higher education has been remarkably developed in the district.

During 2008, four colleges of Karbi Anglong i.e., Rangsin College (1983), Dongkamokam; Rukasen College (1992), Bakoliaghat; Thongnokbe College (1984), Dokmoka and Eastern Karbi Anglong college (1997), Sarihajan have brought under deficit system of G.I.S. after a long struggle and a sum of Rs. 240.00 lakh has been earmarked in the current year budget.¹³⁴

Table No.2.13: List of College in Karbi Anglong:

Sl. No.	Name of College	Year of establishment
1.	Diphu Govt. College, Diphu	1964
2.	Diphu Arts & Commerce College, Diphu	2002
3.	Diphu Girls' College, Diphu	1994
4.	Renu Terangpi Memorial College, Diphu	2009
5.	Rangsin College, Dongkamokam	1983
6.	Thongnokbe College, Dokmoka	1991
7.	Bokajan College, Bokajan	1991
8.	Rukasen College, Bakoliaghat	1992
9.	Howraghat College, Howraghat	1994
10.	Kapili College, Phelangpi,	1995
11.	Eastern Karbi Anglong, Sarihajan	1997
12.	Waisong College, Hamren	1994
13.	Semson Sing Engti, College, Baithalanso	1999
14.	Harlongbe varlonbe college, Deithor	2008

Table No. 2.14. Adult education 2001 census

¹³³ http://en.wikipedia.org/wiki/diphu_government_college

¹³⁴ http://en.wikipedia.org/wiki/diphu_government_college

Karbi Anglong		
1	Adult Education Centre	300
2	Learners enrolled	9207
3	Male Learner Enrolled	7682
4	Female Learner Enrolled	1525
5	Instructor	300

**Table No - 1.24. Source-Statistical Handbook, Assam 2007.
Directorate of economics and statics.Govt.of Assam.Guwahati.**

2.11. Assam University, Diphu campus, Diphu:

A remarkable chapter has been added in the history of Education with the opening of Assam University Campus in Diphu, Karbi Anglong. Long standing wishes of the people of the Karbi Anglong become a reality when finally on 18th July 2007 a red letter day was marked in the history of Karbi Anglong in general and in Educational arena. The first Pro-vice Chancellor was Prof.Bhuleswar Mate. Continues efforts are being under-taking by many combined efforts of individuals Governmental, non-governmental organizations and intellectuals in Karbi Anglong for the swift and rapid progress of Education. A lot of development are being taken up right from the Primary level to University level, from Basic training to higher training are being stirred up.

The Diphu campus starts its instruction with 6 departments – English, Political Science, Physics, History, Commerce, and Life Science. In 2010, two (2) more departments i.e., Antropology and Assamese were added to the list. But, this is not an end as there are lots of aspirants students wanting to get access to the opporutunity of a close by or next door to home Institutions in other subjects like Education, sociology, economics, geography, Biology, mathematics etc. So, the educational scenario will rise even better than this, or else, the Assam University, Diphu Campus presently is serving at its best to the people of Karbi Anglong, as the majority of local people are economically poor. Since, the Starting of the Assam University Diphu Campus is in its initial stage, effort has been done to present the scenario of progress and development of student’s enrolment, from its inceptions 2007-2008 till date i.e., 2010 -2011. This is to get a glance at female students in the University level.

**Table No.2.15. Assam University Diphu campus, the strength of students Male/
female wise 2007-2008**

Deptt.	G			obc			sc			st			g.t		
	M	F	Tot	M	F	Tot	M	F	To	M	F	T	M	F	tot
						al						ot			

Comm	2	1	3	-	-	-	1	-	1	-	1	1	3	2	5
English		-	-	-	-	-	-	-	-	1	2	3	1	2	3
History		-	-	-	2	2	-	-	-	5	13	18	5	15	20
Life science	2	2	4	-	3	3	-	-	-	6	1	7	8	6	14
Physics	1	-	1	2	-	2	-	-	-	2	1	3	5	1	6
Political Science	-	1	1	1	-	1	-	1	1	7	6	13	8	8	16
G.tot	5	4	9	3	5	8	1	1	2	21	24	45	30	34	64

Source- Assam University office establishment Students section

For the year 2007-08: The Assam University Diphu campus initially started with six departments. It was noticed that the department of History had the highest enrolment that year and English had the lowest. The total enrolment of commerce department was only 05, English 03, History 20, Life Science 14, Physics 06 and Political Science 16. The total enrolment of students in the first year is 64.¹³⁵

Table No.2.16. Status of male and female student for 2009-2010

dept	SC		ST		OBC		PhW		Gen		Tot		G.T	
	M	F	M	F	M	F	M	F	M	F	M	F		
Physics	-	-	02	-	-	-	-	-	-	04	-	06	-	06
Life sc	-	01	06	03	02	-	-	-	-	-	01	08	05	13
Comm.	-	-	03	02	-	01	-	-	-	02	01	05	04	09
Eng	02	-	05	05	-	01	-	-	-	02	03	09	09	18
Pol.sc	-	-	07	04	03	01	-	-	-	05	04	15	09	24
History	-	01	12	09	-	-	-	-	-	-	-	12	10	22
Total	02	02	35	23	05	03	-	-	-	13	09	55	37	92

Source- Assam University establishment Students section

¹³⁵ Establishment branch of Assam University Diphu campus

For the year 2009-2010 Political Science has the highest enrolment with 24 and Physics had the lowest with 06, Life Science 13, Commerce 09, English 18 and History.¹³⁶

No.2.17. Status of Male and Female students 2010 -11

Dept	No of stu	Gen		SC		ST		OBC		PhW	
		M	F	M	F	M	F	M	F	M	F
Eng	10	3	1	-	-	-	1	2	-	-	-
History	11	1	-	-	1	5	3	1	-	-	-
lifescience	9	-	3	-	1	1	2	1	1	-	-
Physics	3	1	-	-	-	1	1	-	-	-	-
com	7	3	1	-	-	-	1	2	-	-	-
Pol Sc	8	4	-	2	-	2	-	-	-	-	-
G.T	48	12	05	02	02	9	8	6	1		

Source- Assam University establishment Students section

For the year 2010-2011, the enrolment rather seems to be decreasing. History has the highest enrolment with 11 and physics had the lowest with only 3 males. English 10, LifeScience 9, Commerce 07 and Political Science 8.¹³⁷

Table No.2.18. Status for Male and Female students 2011-12

Deptt.	Sc		st		obc		Total		Gen		G.tot
	M	F	M	F	M	F	M	F	M	F	
Assamese			3	10	4	5	9	16	2	1	25
Anthropology		1	11	13	2		13	16		2	29
History			16	11	1		17	11		-	28
Life Science	3	4	5	3			8	11		4	19
Comerce		2	10	1	2	1	14	4	2		18
English	1		4	14		5	6	24	1	5	30
Political Science	1	2	9	14	1	1	11	19		2	30
Physics			2		3	1	9	6	4	5	15
Total	5	9	60	66	13	13	87	107	9	19	194

Source- Assam University establishment Students section

¹³⁶ Establishment branch of Assam University Diphu campus

¹³⁷ Establishment branch of Assam University Diphu campus

In the year 2010-2011 two more departments were added as well as Tribal studies for undertaking and promoting research has been introduced which is adjacent to Anthropology Department. Thus, the overall enrolment also increased with the increase of departments. The total enrolments of the departments are given as follows. All the departments nearly tripled with 194 students as to 48 of previous year. Assamese which was introduced the current year has a good number of 25, Anthropology 29, History 28, Life Science 19, Commerce 18. English 30, Political Science 30 and Physics 15.¹³⁸

With the starting of Assam University Diphu Campus, the people of the districts are getting opportunities for further higher education. As the majority of the people are economically low for which they are to put full stop after their graduation, as observed and disclosed by many parents. But, after the opening of the campus more students were attracted to the post graduate course. Thus shows their interest and attraction for Post graduate course in the area. Now, the need of the university is to make it independent body in the days to come, for more facility and accessibility and all the departments available to all the interested students in various other subject.

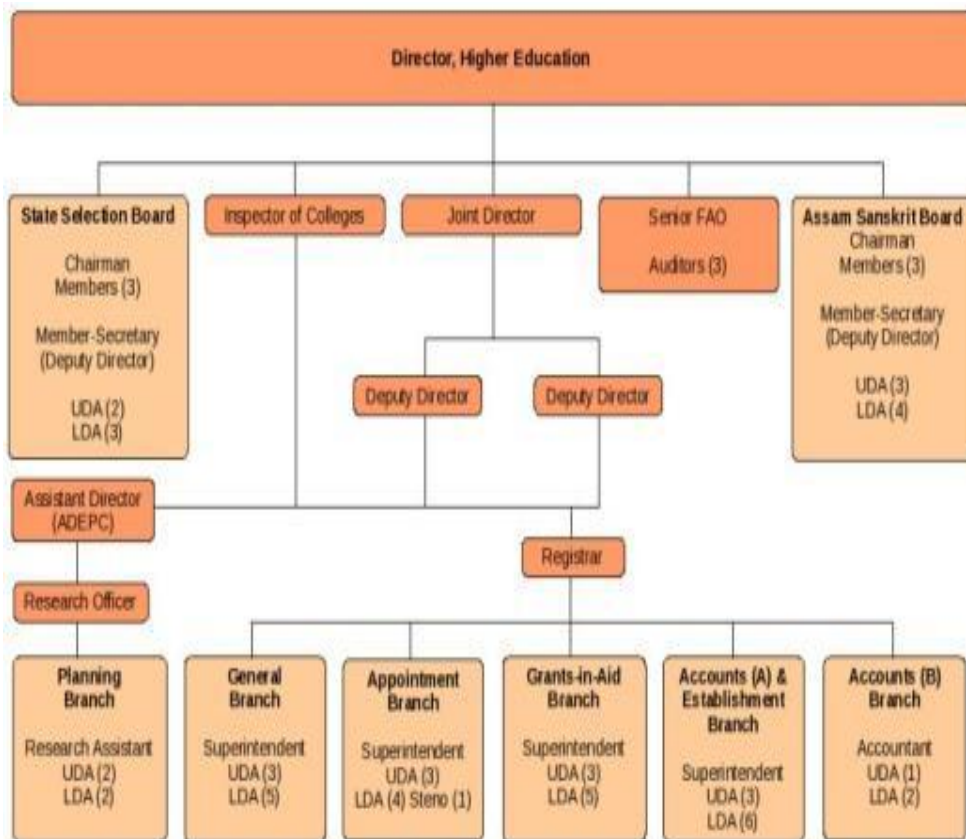
2.11. Administration of Higher Education:

By the beginning of 20th century educational administration had been brought under a formal set up. Before that education was disorganised. In 1905, the Director of Public Instruction (DPI) was created for educational administration in Assam.⁴¹ Being a state subject, higher education in Assam is headed by the Minister of Education where the Commissioner and Secretary of Education are in charge of Education. He is the chief adviser to the Minister in all educational policy and administrative matters, relating to the department which has organizational set up at

¹³⁸Establishment branch of Assam University Diphu campus

the secretariat, directorate, district and sub-district levels. The Directorate of Higher Education is controlled and managed by the DPI with an Additional Director for the hills. He is subordinated by the Joint Director, two Inspectors of Colleges and two Deputy Directors along with the other staff. The DPI exercises powers and functions for enforcing all acts and rules pertaining to the institutions of higher education in the state.

Chart No.2.2 organogram of higher education.¹³⁹



Source: <http://www.administration of higher education>

¹³⁹ <http://dheassam.gov.in/admin.asp> Director of higher education government of Assam (dated-9/10/10. Organogram of higher education

CHAPTER – III

Status of women in Karbi Anglong

3.1. Social status of Karbi women:

According to the book on “Sociology of Karbis” Authored by Bhattacharjee (1986). No society is more male dominated than that of the Karbis. The female occupies an inferior status. She has no share in administration.¹⁴⁰

It is true that the Karbi women have struggles and obstacles as they function in a strong patriarchal, male dominated traditional cultural social set-up. The fact that, the Karbi society is still backward, in its outlook and in practice, women suffer a lot under the dominant practice of patriarchy culture, as discrimination, sexual abuse of all kind, domestic violence and to the extent of considering women only for pleasure and procreations, the evil practices has degraded the rise of women status.

The Karbis has a patriarchal culture in which women has no say over inheritance of property nor considered the head of the family. The basis of Karbi society is the village or a part of the village which is under the control of the chief. This indicates that all activities undertaken by women in the traditional Karbi society though significant were always under men’s control. The traditional Karbi society attributed great value to motherhood implicitly, expecting women to play the role of child bearing, rearing and looking after the comforts of husbands and managing the households. In almost all the spheres of life, men were regarded as the backbone of the society and women in general remains in the background with regards to family, social, public, religion and political life.

The inferior status of women in Karbi society was so deplorable in earlier times which were realized by dynamic and young lad, Semsonsing Ingti who has done so much in the reformation of the Karbi society and for his sacrificial and remarkable contribution to the people of Karbis he was accorded as the father of the Karbis. To quote the inferior status of women as seen and tried to do away with it, was compiled and paper circulated, by Mrs. Kabeen Teronpi, Assistant Professor of Diphu government college, Department of English, during the seminar held on 08th Feb’2011 in commemorating the 101st Birth Anniversary of ‘Ru Semsonsing Ingti, organized by

¹⁴⁰Bhathacharjee 1986, the sociology of the Karbis p.28

the Semsonsing Ingti Birth centenary celebration committee, Diphu. In accordance with the status of Karbi women which was not at par with man in socio-economic and political sphere. As Teronpi continues that, the restrictions imposed on women during that time as highlighted by Semsonsing Ingti as he invoke the hearts of the traditional rulers for the better policy and liberation of women were the following:

1. Women were debarred from using the umbrella to protect themselves from rain and heat
2. Women were not permitted to serve meal without the 'Vamkok' (girdle) tied to their waist.
3. Women were prohibited from wearing shoes and sandals.
4. Women were also prohibited from wearing gold rings.
5. While walking on the roads, women were not permitted to use fan.
6. Women were not permitted to walk parallel to a man.

Semsonsing Ingti did so much to wipe away the ill-treatment and injustice meted out towards women. It was because of his efforts, women of today are permitted to enjoy a dignified position in the society.¹⁴¹

Generally, if we talk about status of women, it includes the totality of human Endeavour, her all round development in the participation of socio-cultural, religious, economy and political field. As to whether there are any restrictions in the process of her participation and roles, whether she has all the rights to perform task as her man counterparts be it in households works, agricultural related works, worshipping, financial power, governance of village and most of all education which will help her to imbibe the qualities of rights and equality in any forward looking society.¹⁴²

Social Status of women is also about her faring better, advancement in the enrolment to schools and also passed percentage and scoring later marks. So, as her well being and materialism of any modern living. Along with the ever rising development and imbibe to many modern thing, Teronpi, has to say that as material gain and prosperity is the way of life of the time, a few selected young nubile Karbi girls have fallen prey to this mechanism. She referred to the words of Donald teron

¹⁴¹Teronpi Kabeen, 2011, 37th KYF Lokhimo Semson sing Engti, 2011 p.111

¹⁴²Lily Aye Terangpi 2009 M.Phil dissertation, "A study of Karbi working women and attitude towards women empowerment."

having said that the greatest social evils faced by the Karbi society in the contemporary times is prostitution, affecting all groups, from a young teenage girl from a village to a school going, college going, university going, a few so called ladies and widows.¹⁴³

Stating about the status of Karbi women, Evans Pritchard (2009) has to say, “Looking at her socio position from outside and from our point of view, we may say that she has an inferior position and she is not resentful on account of it, she sees herself as different from man and as having a social status different from him, but if we may state her attitude in our own way of speaking, it is for her less a matter of level than of difference of status. Primitive women do not see themselves as under privilege class against a class of men with whom they seek to gain social equality. They also never heard of social equality and also they do not want to be like men.”¹⁴⁴

The coming of modern education has loosened some traditional restraints on few Karbi women. But, Karbi society having low economy, many a family struggles for two morsels a day, in such situation education; modernization is yet to take shape. This is not to forget lucky few of those privileged ones, who are well educated, quite equipped with modern things, and going on par with the rest of the people of the world.

However, it may be stated in general that despite the developments of women education and the subsequent improvement of their position and status, they still practice traditional value system and roles. There-by, remaining subordinate to men. So, Karbi women still receives secondary status in a society.

3.2. The status of Karbi women in village administration:

The Karbis are from North eastern part of India. Their abode is Karbi-Anglong. The Karbis are found in the entire seven sisters State. But their concentration is more in Assam, being their home land. Ethnically, they are Mongoloid and speak a local dialect belonging to the Tibeto- Burmese particularly

¹⁴³Teronpi Kabeen, 2011, 37th KYF Lokhimo Semson sing Engti, p.112

¹⁴⁴[http://wn.com/Dositej_Obradovic.E.E. Evans-Pritchard .Ethnographicalblog on Karbis earning rave reviews globally](http://wn.com/Dositej_Obradovic.E.E.Evans-Pritchard.Ethnographicalblog%20on%20Karbis%20earning%20rave%20reviews%20globally) 14 Nov 2009

Kuki-chin sub-group of languages. Further they are believed to have migrated from the Kuki-chin area, in and around the Chindwin river valley in western Burma.¹⁴⁵

Karbi Anglong can be divided into three subdivision- Eastern part Diphu and Bokajan. Western represents single subdivision as Hamren. The western region is traditionally divided into three territorial regions as Rongbong. They are Rongkhang, Chingthong and Amri. Each Rongbong has a well-established traditional or social institutions comprising of selected social dignitaries known as 'Pinpo' and headed by their chiefs known as 'LINDOKPO.' The Pinpo looks after social and cultural practices of their respective territory. For historical reasons, Ronghang Lindokpo is regarded as the king of the Karbis; infact he is only a social chief and has no soldiers or weapons at his disposal. Each Rongbong is further divided into Long; ri or blocks comprising of a few villages. Socio-cultural practices of the Long; ri is looked after by another dignitary (ies) called Habe,' who is duly appointed by the Lingdokpo of the concerned rongbong. The latter communicates with his Habe through an indigenously developed symbol called 'Lam Kido.' At the village level, socio-cultural as well as administrative matters are under the jurisdiction of Rong asar; Sarthe or village headman and his assistants namely Riso Basa and Barika or Pherangki. The youth organization is headed by the Klengsarpo and his assistant Klengdun. Social institutions, the parent body of Karbi traditions and culture exist only in Hamren subdivision for which the region is still considered as the seat of Karbi culture.¹⁴⁶

However, there is no history of Karbi women being a member of village administration, or decision making in Karbi Anglong. They are never selected or chosen for the village council (Mei).

3.3. Karbi women and prevailing customary laws of the Karbi social institutions:

There are many customary laws and traditions existing among Karbi society. All these customary laws are un-codified. Usually in rural areas, people are fully dependent upon the community leaders or Goan bura, Sarthe or village headmen or any official within the range of down from the village headman up to the HABE KETHE or HABEKONG who is the chief official within the territorial division, in the aspects of legal awareness, awareness regarding the status of the male and female in

¹⁴⁵Phangcho 2003, The Karbis of the North Eastern India p.47

¹⁴⁶Bey p.13

society, marriage and family bindings, succession and inheritance, the grounds of divorce and maintenance, adoption etc.¹⁴⁷

3.4. Family:

The child is born in a family and family is regarded as primary social group.¹⁴⁸ The family is the most important institution of which women constitute a vital part. It involves matters relating to marital relationship such as marriage and divorce and also certain rights and obligations which arise from marital relationships. Thus, there are family laws like, maintenance, custody of children, inheritance and succession,` minority, guardianship, etc.

In Karbi society, families or households are bound together by ties of kinship of the members and controlled by rules of marriage. Couple who are not socially recognized as a married couple to form a family is never allowed to live in their community. Therefore, marriage upon which the family is based unites a man and a woman as husband and wife. The Karbi family follows the patriarchal system, tracing their descent in the male line only. A woman would almost completely break away from her natal family, while the male offspring do not, as a general rule; leave their family of birth following marriage.¹⁴⁹

In a Karbi family, authority is vested in the senior-most male member. During his lifetime, he usually exerts power and authority without ignoring the views of other adult male members of the family. The authority of the senior most male member is accepted and is obeyed and respected by all the members of the family. The guardianship of children always rests with the head of the family. When he dies, his eldest son attains the headship of the family but decision on various family matters are taken in consultation with his mother. He is responsible for the maintenance of his aged parents. He also becomes the owner of his father's property, agricultural land and has the obligations to perform various rites and rituals.

In a family both the husband and wife play an important roles in the management of the households. There is economic co-operation as well as the division of labor among the members of the family based on age and sex. Usually, a

¹⁴⁷Law Research Institute. (2007). The customary of the Karbis of Assam P .1

¹⁴⁸Rao Shankar C.N. 1997, Sociology.Published by S.chand & company Ltd., Ram Nagar, New Delhi - 110055. p.9

¹⁴⁹Law Research Institutes .p.2

man and his adult sons are responsible for earning livelihood. Hard tasks like preparation of jhum fields, hoeing and ploughing the field for cultivation, construction of houses etc., are done by the adult male members of the household. The role of the women in a family is to carry out the domestic chores like cooking, cleaning the house, washing utensils and clothes, planting of saplings in the jhum as well as settled land, harvesting of crops, collection of fire wood, weaving, preparation of Horlang (homemade liquor), hoeing etc. Both the men and women engage themselves in fishing. Grown ups girls help their mothers while the boys help their fathers in day-to-day activities.¹⁵⁰

3.5. Marriage laws:

So far as the marriage laws are concerned, marriage within the clan is strictly prohibited as the members of a clan are regarded as brothers and sisters. Violation of this rule leads to excommunication from the society. Monogamy or marriage with one person is the general rule but a few instances of polygamy are not rare. Widow remarriage is permissible among the Karbis. The marriage is never made against the will of a girl; she has freedom to choose her life partner. The Karbis have the tradition of marrying the elder brother's wife by the younger brother after the expiry of the elder brother, which is called 'Pateng paju'. Divorce is possible among the Karbis, while the widows of those devoured by the tiger are not allowed to remarry. Such a widow is known as 'me-ang.'¹⁵¹ Generally, marriage among the Karbis can be classified into two types.

i) Marriage by negotiation:

The first one is by negotiations where the parent plays important roles. Marriage by service or bride earning known as Peso-Kemeng is not separated with marriage by negotiations. The Karbis have the practice of working in the father-in – laws house for a year or more depending on the agreement. It happens if the marriage proposals is 'akemen' (literally, ripe, pakka). Here, parents and a few elderly relatives take active part in the marriage negotiation. There may not be any active role for the boy or the girl. In some cases they even remain unknown to each other till marriage.

¹⁵⁰Law Research Institutes , 2007. The customary law of the Karbis of Assam.p.2

¹⁵¹Law Research Institutes.p.11

In negotiated marriage, the boy's parents indirectly try to know the view of girl's parents. If they get a positive response, then, on a stipulated date, the boys' father, accompanied by a few elderly relatives proceeds to the girl's house. This is followed by a series of formal and informal visits of both the parties till the marriage date is finalized. This type of marriage is known as Aron in Karbi language. Traditional marriages are recognized as valid marriages provided they complete all the six stages. The six stages are Nengpinengso (female visit), Piso- Kehang (asking for bride), Kapatini (finalization), Ajo-arni-kepha (fixation of date), Kapangri (marriage), Pesoricho – Kachethon (returning of bride and bridegroom).¹⁵²

II) Marriage by mutual consent or elopement:

The second one is by elopement where the actual marriage does not take place; where they do not return to their parents till the acceptance of the union, this type of marriage is not recognized by the society. There is a custom which is a must among the Karbis to legalize the marriage later even after the birth of children, which is known as “Burha Biya” or “Besar- cheap.” Here, the couple has to go through the whole procedure of a negotiated marriage from placing proposal to the bride's parents till the consummation of the marriage takes place. Legalization of marriage among the Karbis is compulsory for all. It is because at the time of death, of the wife the society does not allow her to be cremated in a clan's cremation ground known as ‘Tipit’. Another reason is that maternal uncle who plays a pivotal role in Karbi society refuses to co-operate in some rare traditionally abnormal disease and sickness of the niece, if the relationship of his sister with his brother in law is not legalized.¹⁵³ It is this uncle who can heal all the abnormalities (Believed to be traditional sickness in Karbi Society) of the niece by performing some traditional rituals.

III) Divorce:

Divorce is permissible among the Karbis. Any of the grounds like adultery or extra-marital affairs, cruelty and womb barrenness, etc excuses available to a husband may lead to divorce. A wife can also seek divorce from her husband on grounds of extra- marital affairs, drunkenness, physical abuse and non-maintenance of the family. But, most of the time women are made to tolerate and forgive the men for

¹⁵²Bhattacharjee, 1986, the sociology of the Karbis 1986 p.42

¹⁵³Law Research Institute. (2007). The customary law of the Karbis P .1

his wrong doings. In case the couple mutually agrees to separate, there is no trial. If there is a rift between the husbands and the wife, the matter is to be informed to the village headman (gaonbura). Accordingly, all the relatives from both sides are invited as witnesses and the issue gets settled. If the gaonbura cannot take the final decision, he can refer the case to the sarkari gaonbura. The sarkari gaonbura can impose fine upon the husband and the wife if they are found guilty. According to the customary law an amount of Rs.100/- and Rs.50/- are to be paid by the husband and the wife respectively as a fine or compensation fee.¹⁵⁴

After divorce, women are generally looked down upon in the community, irrespective of the grounds of divorce. Following the divorce, the husband gets the custody of grown children and the wife may be asked to take care of their minor children. They can also stay with the mother if she does not remarry. If she marries all her children are bound to go back to the father. If the child is a male, after maturity, he can inherit the property of his father; there is no history of a girl child of inheritance of father's property, especially after divorce. Even after divorce, the children have to assume the surname of the father. As per the decision of the village headman, sometimes onetime payment for maintenance of the children and half the share of the property of the husbands are to be paid to the divorced wife. However, no compensation is paid for taking care of the children.¹⁵⁵

IV) Widow remarriage:

The Karbis have a good system of widow remarriage. The widow of the deceased may marry her brother-in-law. This is called 'the patengparju.'¹⁵⁶

Widow Remarriage is accepted in Karbi society. In general the younger sister of the deceased wife is preferred for such marriage. However, for this, her consent is essential. Junior levirate (marriage of a widow to her deceased husband's younger brother) and junior sorority (marriage of a widower to his wife's younger sister) The widow loses the right to property if she marries outside her deceased husband's clan. But she has the right over deceased's husband's personal earnings only if she resides in her former in-laws' house. If a widow marries outside

¹⁵⁴Law Research Institute. (2007). The customary law of the Karbis of Assam P .1

¹⁵⁵Law Research Institute. (2007). P .1

¹⁵⁶Bhathacharjee 1986, The sociology of the Karbis p.41

the prescribed categories, then they have to pay a fine fixed by the village headman for their social acceptance and recognition. The widows of those devoured by the tiger are not allowed to remarry. Such a widow is known as 'me-ang.'¹⁵⁷

3.6. Karbi women in religious rites and rituals:

So, far as religious matters are concerned among the Karbis, the male as the head of the household, performs the rituals on all religious occasions, and teaches his sons of the religious performance. Rites and rituals play a very important role in the life of Karbi people. The Karbis have a unique system of performing death rites. They firmly believe the concept of rebirth. Therefore, it is obligatory for every Karbi family to perform the death ceremony of the deceased, which is called 'Chomkan.' Here, some experienced women cooks for the dead person. She also composes and sings the life history of the deceased in a very tragic tune. In the song, she also guides the deceased the path to the abode of the dead. A professional weeper who sings is called 'Lunchepi' and this song is called 'Kacharhe.' This is the most expensive and elaborates socio-religious ceremony which continues for four days and four nights at stretch.

In the religious front the concept of 'Sibon Alun' or the Karbi Ramayan is intricately woven into the religious beliefs of the Karbis from time unknown. This is derived from an oral folk song of the tribe which is said to be composed of five hundred and sixty couplets. In the Karbi Ramayan, king Dasarath is known as 'Dohoram,' Sita as 'Sinta Kungri,' King Janak as 'Bomonpo' and Ram- Lakshman as 'Ram-Lokhon.'¹⁵⁸ It is interesting to note that all the events of Karbi Ramayan are depicted in a familiar topographical background and in Karbi social set-up.

In a Karbi society, without rites and rituals festival of the Karbis is not complete. Their festival mostly revolves around agriculture, as agriculture is the chief activities of the Karbis. The main festivals celebrated by the Karbis are 'Kekan' and 'Ronker.' Hacha Kekan is observed after the harvest of paddy. After harvesting, the people worship 'Longle ahi; i.e. the malevolent deity. It takes a fowl and rice beer to appease the benevolent deity. Then, they pray and invoke upon the deity for the protection of the harvest from pests/insects etc. After this ritual, the harvest is carried

¹⁵⁷ Law Research institutes 2007, The customary law of the Karbis of Assam p.13

¹⁵⁸ Anam Nazmeen 2000, "The enchanting hills of the Karbis" p.19

home. People dance all the way from the field i.e., 'ing; long arit' to their granary with thrashed grains at their back. By dancing and singing the young and old, men and women accompany the community festivity.

Another important festival is 'Rongker' which is celebrated annually in the village on community basis. There is no hard and fast rule regarding the date of observance of the festival, yet it has become a usual practice of celebrating after harvesting of crops. The expenditure of the ritual is done on the basis of contribution by the whole village members. The main purpose of 'Rongker is to appease the territorial deity for the welfare of the village and to ward off diseases and other natural calamities. The actual ritual is performed in the daytime with the first ritual of the festival been observed in the previous evening in the house of the the village headman 'rong Asarthe' during this stage, the village priest or 'Kurusar' performs 'sadi' where deities are invited for gracing the occasion. He pours a little rice beer (Horlang) in a leaf mat basket and offers to the deities in chanting hymns.¹⁵⁹

The second phase of the festival 'karkli' is performed. In Karbim 'karkli' means to worship of deities. There are two ways of observing 'Karkli' – one is by offering betel nut and leaf, which is called 'Banta-Kebate' and other is by offering meals to the deities, which are called 'Kebo-Kebate.' The important features to be noted here is the restriction of womenfolk.¹⁶⁰

Women are debarred from active participation in religious ceremony of feasting and worshipping. The word 'chilongle,' meaning unmatched is applied here. In spite of all this inequalities, Karbi women never complain, they are immune to it. They are simply happy and contented.

3.7. Inheritance rights and the status of Karbi women:

Another important customary law is in relation to property rights. It is found that women have no say over ancestral property, it is the sons who share among themselves equally or otherwise, the eldest son inherits the parental property. With each passing day we find some family especially in rich homes that Parents are giving some property to their daughters in good proportion. In which ever case, it is the son

¹⁵⁹ Anam Nazmeen 2000. The enchanting hill p.20

¹⁶⁰ Nazmeen said participation of womenfolk in the festival is restricted p.21

who gets the maximum share of property through inheritance. In case of the death of the father, the mother gets a share of her husband's property which is very nominal, if there is no son, the nearest male relative inherits the ancestral property to keep and uphold the name of the family.¹⁶¹

Dr. Jeuti Barooah (2007), Customary laws of the Karbis of Karbi Anglong in Assam, states that the Karbis have well-formulated customary laws of inheritance of property and succession to office. The Karbis follow the rules of paternal inheritance. If there is no son to inherit family property, the daughter or daughters can inherit property under certain circumstances. If there is no heir to inherit ancestral land and other property, the rights of inheritance pass on to one's brothers and brothers' children and to the patri-kin, in the given order. The prime considerations which govern the rule of inheritance are fulfillment of obligatory duties and responsibilities by the sons or their substitutes towards their parents. A daughter or an adopted son acts as a substitute for the son born of lawful wedlock. It is customary among the Karbis that the eldest son gets the largest share of land. The younger sons also receive shares of land. The son who looks after the aged parents sometimes gets the largest share of property.¹⁶²

The sons have the first right of inheritance of property after the death of the father. As a general rule, the son whether by the same or different wives equally shares the inherited property. After the death of the head of the family, the ancestral property as well as self-acquired property is inherited by all his males' children who held it jointly.

There are certain movable properties e.g., ornaments, cloths, utensils, etc. owned by the women which are exclusively inherited by the daughters from their mother. She can dispose of female property only by way of gift. A woman cannot dispose of her personal valuable property during her husband's lifetime. The consent of her husband is always necessary.¹⁶³

A widow has the right to enjoy her deceased husband's share of joint property and self-acquired property, with certain limited powers. She cannot sell valuable

¹⁶¹Law Research Institute 2007, The customary law of the Karbis of Assam P .14

¹⁶²Law Research Institute. (2007). P .14

¹⁶³Law Research Institute. (2007). P .14

property like land without the consent of her deceased husband's other family members or near kin. A widow loses the rights over any inheritance if she remarries or if she is unchaste at the time when question of inheritance arises.¹⁶⁴

3.8. Karbi women and economy:

The most important activity in Karbi Anglong is agriculture. Phangcho 2003 says, The Karbi economy is basically agricultural.¹⁶⁵ People also engage themselves in small scale industries like weaving, handloom, crafting, blacksmithing and other handicrafts to meet their daily needs. The second important activity is salaried job.

3.9. Karbi women are good weavers:



Photo : 3.1. Karbi women are good weavers

The majority of the Karbi women are good weavers. Weaving has been an integral part of Karbi society and Karbi women have been using this 'deceptively simple-looking piece of technology built of little more than sticks and strings.'¹⁶⁶ They weave all types of human needs, including shawls, muffler, Mekhela, bags and even bed sheets, doormats. The things are in great demand among the people which goes to great commercial and cultural attractions both inside and outside Assam even to India and erstwhile country.

Usually, when a girl child is born to a family, the first thing that comes to the mother is to teach her house-keeping, cleaning and all the households' burden. It is a tradition that every girl-child istaught knitting and weaving whether interested or not. It is for which the Karbi women folk are known for their expertise in making

¹⁶⁴Law Research Institute. (2007). The customary of the Karbis of Assam P .14

¹⁶⁵Phangcho 2003, The Karbis of the North East p.123

¹⁶⁶Teron Dharamsing 2011, Lokhimo, Karbi Loom: Weaving a tradition, clothing a culture and fashioning an identy p 95

garments of high grade and attractive quality for both male and female. The Karbi women since ancient times played a vital role, in the household's managements; they also participated in the outdoor life as circumstances demanded. Women are found to be working side by side with men in the fields as the main occupation of Karbi is agricultural. Though, there are certain things like 'leveler wooden' which women are forbidden to work with while ploughing the fields, this is based on division of works.¹⁶⁷

Economy today is in transitional state, with the shift from traditional forms of agriculture and production in households industries to an increasingly capitalist economy characterized by large scale and organized economic activities. Labor has ceased to be organized by family units and instead has become more competitive and individualized. As, the scope for employment for Karbi people on the whole and particularly for women is very less, because, there is not much institutions, offices and industries, jobs become scarcer and more technical, women find themselves handicapped by their lack of education and limited opportunity to acquire new skills and are left behind in the labor market. In this regards towards equality strongly criticizes governments' inattention to this particular and terrible problems, which modernization has brought to women. Again, the exploitation of women in terms of more works or equal works with men and less wages is a serious thing, to think about.

Table No. 3.1: Distribution of main worker, marginal workers and non-workers in Assam (2001)

Types	Person	Male	Female
Total workers	330480	206808	123672
Main workers	231638	173045	58593
Marginal workers	98842	33763	65079
Non-workers	48283	215442	267389
Cultivators	193879	122555	71324
Agricultural labourer	45462	20550	24912
Households Industries Workers	12275	3521	8754
Other workers	788664	60182	18682

Source: Statistical Handbook Assam 2007.

¹⁶⁷ Personal Experience and interview Dated: 17 July 2009

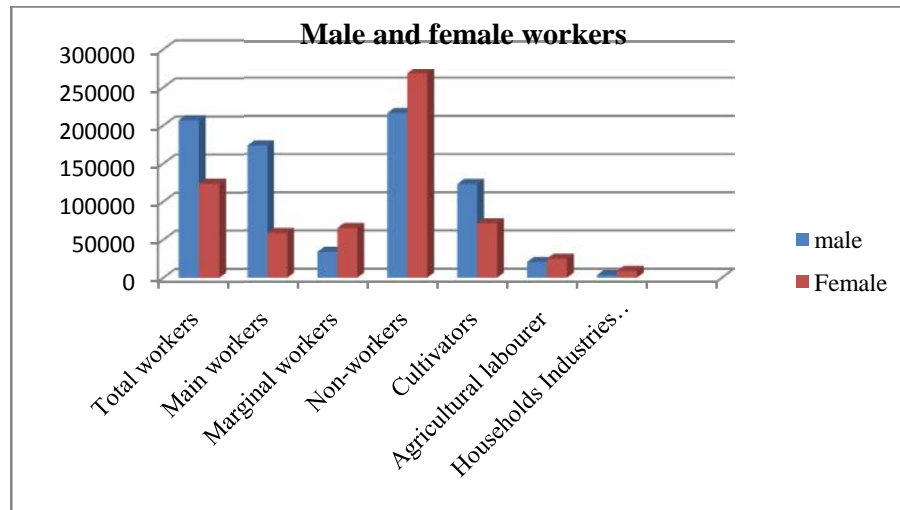


Fig.3.1. Male and Female workers in Karbi Anglong.

3.10. Karbi working women

Education has come to be not only a way of training people to work in different fields but also a qualification for jobs in certain fields. It fits people for increasingly specialized roles.¹⁶⁸ With the spread of education and modernization Karbi women are trying to be both housewives and career women. This is not easy. It is difficult to carry on with career after marriage. Men with ambivalent attitudes accept the trends towards relative economic independence of women. She is economically helping the family, she is also a social asset to the husband, but at no cost must she neglect her traditional duties.

Majority of the Karbi women have occupied themselves with traditional jobs like teaching, nursing, and social work with the beginning of professional consciousness they are now seeking various positions in the occupational hierarchy. There has been a gradual switchover in employment of women from traditional occupations to more remunerative and higher status jobs. They are now taking up such professions as administration, education, doctors, engineers, journalists/journalism, and officers, in community development projects and in many other professions.

It is indeed a healthy trend that educated women today aspire for a professional career. The increased opportunities for training and education have

¹⁶⁸Rao Shankar C.N. 1997, The Sociology of education p.2

enhanced their employability. But the opportunities for entering an occupation and progressing in it have not increased proportionately.

Mostly women work to supplement their family's income or work to develop their talents and raise their own status. But, much has to be achieved so far as working women's role in society and their total fulfillment, as professional individuals are concerned. As there is still a wide gap in opportunities and facilities available in general to women compared with men. Since, nineteen fifties, the name of the Karbis was held high and has a National and International touch by a Karbi women, having been a Member of Parliament and has represented India in U.N. in 1957. It was none other than KARNILI TIMUNGPI an honourable Karbi women, now called herself as Bonily Khongmen after her marriage with Khongmen a Jaintia Men. She has done numerous remarkable tasks for humanity in general and for the Karbis in particular especially for the Karbi women. To cite here, she was the chairperson of Union Public Service Commission from 1957 to 1960, she continued to be a member of U.P.S.C. upto 1973.¹⁶⁹

That was not an end, a great laurel has been brought to the community of the Karbis, particularly for the women, with the recent achievement of Priyanka Ingtipi, who has added another new chapter in the history of Karbi Anglong to be the first women among the Karbis who came out with flying colours as IAS at 50th position under, West Bengal cadre. She is the granddaughter of political stalwart Samsong Sing Ingti.¹⁷⁰

According to 2001 census the percentage of working population to total of the district were 40.57 against 42.8 in 1991 census. The worker population ratio for male was 49.02 against 31.42 for female. It is striking to note that more than half of the populations have registered as non-workers and about 69% of female population were found to be not engaged in economy activity. Among the total workers main workers i.e., those who work for 183 or more days of the year constitute 30.40%. As high as 53.75% of total female workers were registered as marginal workers.¹⁷¹

Table No.3.2: Workers and non-workers in Karbi Anglong.Male/ female wise.

¹⁶⁹ Anam Nazmeen 2000, The sociology of the Karbis P.40

¹⁷⁰ The daily news parer of Assam, Assam tribune, dated 03/03/2009. P.2

¹⁷¹ Statistics and economics of Karbi Anglong

Sex Wise	Tot-popln	Tot. wrkrs	Main wrkrs	Marginal wrkrs	Non-wrkrs
Person	813311	329595 (40.57%)	229390 (28.23%)	100205 (12.34%)	482725 (59.43%)
Male	422250	207149 (49.02%)	172764 (40.88)	34385 (8.14%)	215450 (50.98%)
Female	391061	122446 (31.42%)	56626 (14.54%)	65820 (16.88%)	267275 (68.58%)

Source: population census 2001

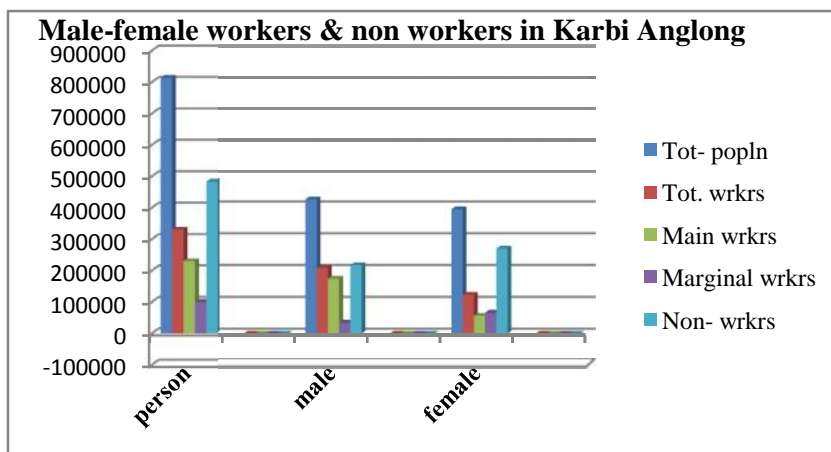


Fig 3.2. Distribution of workers and non-workers in Karbi Anglong. Male/female wise:

According to economic classification based on 2001 census, the population of cultivators amongst all the main workers in the Karbi Anglong district was 59.26%. While agricultural labours constitute 13.94% of the total main workers. Sizeable populations of female workers (20.76%) were found to be engaged as agricultural labour.

**Table No.3.3:
Economic classification of main workers in Karbi Anglong (Male/Female wise)**

Sex Wise	Tot.wrkrs	Clvtvrs.	Agri. Labour	Household And other wrkrs.
Person	329595	195323 (59.26%)	45970 (13.94%)	88302 (29.79%)
Male	207149	124805 (60.25%)	20549 (9.92%)	61795 (29.83%)
Female	122446	70516 (57.59%)	25421 (20.75)	26507 (21.65%)

Source: Office of the Joint Director of Economics and Statistics (Hills), Diphu, Karbi Anglong.

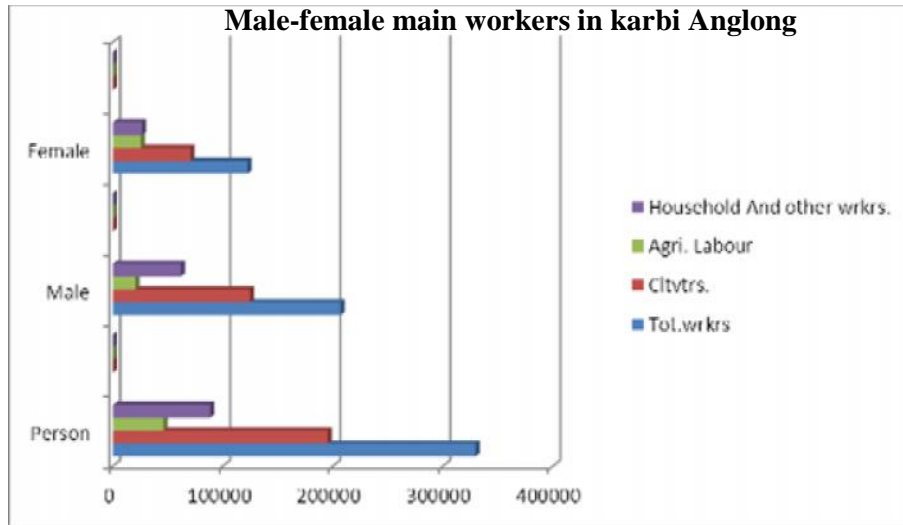


Fig. 3.3. Economic classification of main workers in Karbi Anglong (Male/Female wise)

Table 3.4: Difference in numbers of workers between 1991 and 2001 census:

Year	sex	Main Worker	cultivators	Agri. labour	Other Worker	Marginal wrkrs	Non wrkrs	Tot. wrkrs
1	2	3	4	5	6	7	8	9
1991	M	175189	125920	10515	38754	2358	170060	177547
2001	M	172764	124805	20549	59391	34385	215450	207149
Diff.		2425 (1.38)	1115 (0.89)	10034 (95.43)	20637 (53.25)	32027 (1358.22)	45390 (26.69)	29602 (16.67)
1991	F	16934	64584	5954	6296	29048	209134	45982
2001	F	56626	70516	25421	17980	65820	267275	122446
Diff.		39692 (234.39)	5832 (9.07)	19467 (326.9)	11684 (185.5)	36772 (126.5)	58141 (27.80)	76464 (166.29)

Source - Directorate of economics and statistics, Assam, Dispur: Guwahati-6)
(Development Scenerio of Karbi Anglong District -2004)

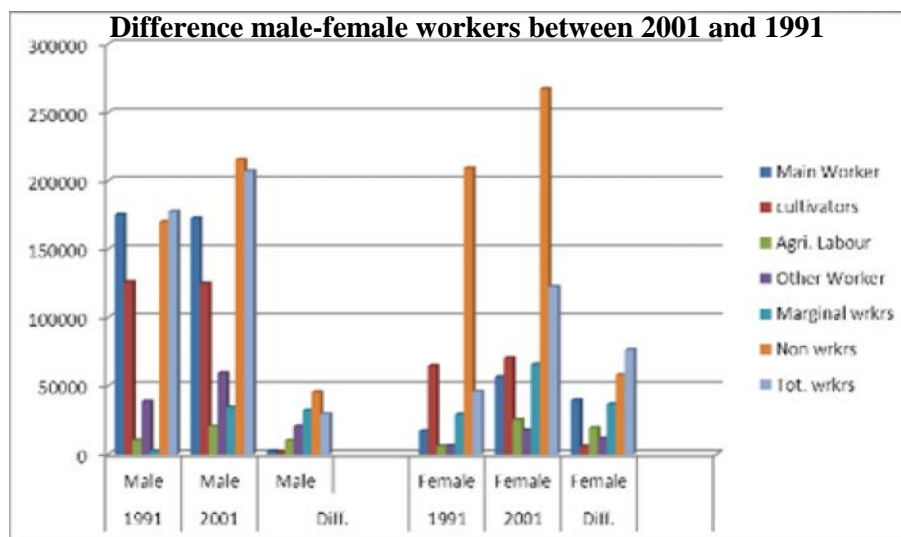


Fig 3.4. Difference in numbers of workers between 1991 to 2001

At the end of December 1999 the employment of women in organized sector was 1, 8691 thousand. It increased to 19769 thousand at the end of December 2000, which account an increase of 5%. It is observed that women employment marginally declined during Dec'2001. It was 19399 thousand. The table below shows the employment of women in organized sector.

Table No. 3.5: Employment of women in organized sectors:

Year	Public Sector		Private Sector		Public & Private Sector		% of women
	Women	Total	Women	Total	Women	Tot	Tototal employes
1999	2447	16054	1204	2637	3651	18691	19.53
2000	2703	17400	1252	2369	3955	19769	20.00
2001	2795	17206	1023	2193	3818	19399	19.68

*Source - Directorate of economics and statistics, Assam, Dispur: Guwahati- 6)
(Development Scenerio of Karbi Anglong District -2004)*

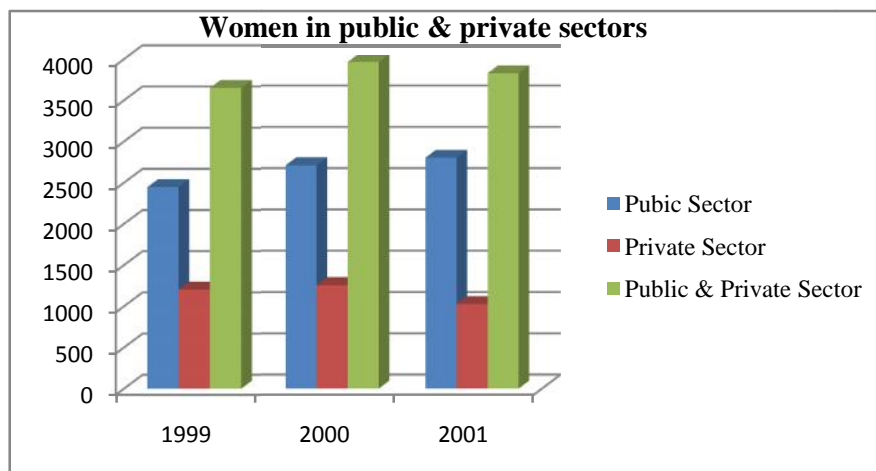


Fig 3.5

Table No. 3.6: Wages of labour for quarter ending June '2002 (urban area)

Category of workers	Average rate per day (Rs)
Mason 1 st class	120.00
Mason 2 nd class	100.00
Carpenter 1 st class	110-00
Carpenter 2 nd class	80-00
Unskilled workers(M)	75.00
Unskilled workers (F)	65.00

Source: Deputy Director of Economics & Statistics., Diphu.

3.11. The problems of women:

3.11.1. Women are mostly illiterate and less educated:

Women and girls receive far less education than men, due both to social norms and fears of violence. India has the largest population of non-school-going working girls, which is even more in north-eastern part and back home in Karbi Anglong, Assam. If we look at India's constitution, it guarantees free primary school education for both boys and girls up to age 14. 32This goal has been repeatedly reconfirmed, but primary education in India is not universal. Overall, the literacy rate for women in

Karbi Anglong is 48.65 percent versus 68.11 percent for men according to 2001 census which stands at 58.83 percentages.¹⁷²

Undoubtedly, substantial progress has been achieved after independence in 1947, when less than 8 percent of females were literate; the gains have not been rapid enough to keep pace with population growth: there were 16 million more illiterate females in 1991 than in 1981. In 2001 the figure of females in India is indicated at 53.63 percentages, out of the 65.42%.

Looking back at the scenario of our own it has 48.65 percentages of female literates in Karbi Anglong according to 2001 records because it has a different history. Before Independence the educational development of Karbi Anglong district was totally at zero level. It was only after Independence that some initiatives had been taken for the development of education in the district. It was only after the formation of Karbi Anglong District in 1952, a number of schools had been established in the district by the state government and District Council. If we glance at the literacy rate of Karbi Anglong, it goes this way, in 1951, the literacy rate was only 5.65%, in 1961 it was 16.92%, in 1971 it became 19.17%, in 1991 it increased up to 45.57% and now it is 58.83% according to 2001 census.¹⁷³

Desai (1994) in *Gender Inequalities and Demographic Behavior* asserts that "parents' reluctance to educate daughters has its roots in the social situation of women. Parents have several incentives for not educating their daughters. Foremost is the view that education of girls brings no returns to parents and that their future roles, being mainly reproductive and perhaps including agricultural labor, require no formal education. As more and more boys are engaged in education, there is a growing reliance on the labor of girls. Girls are increasingly replacing their brothers on the farm while carrying on their usual responsibilities in housework. A large proportion of the roughly 40 million "nonworking" girls who are not in school are kept at home because of responsibilities in housework."¹⁷⁴

¹⁷²National census of Karbi Anglong 2011 (Provisional)

¹⁷³ Decadal census of India 1951-2001.

¹⁷⁴<http://www.ncbi.nlm.nih.gov/pubmed/12316735>. 1989. July -1-15:33 Abstract. (the educational status and problem of women in India p.8

The role of parents is to deliver a chaste daughter to her husband's family. Desai goes on to point out that "another disincentive for sending daughters to school is a concern for the protection of their virginity. When schools are located at a distance, when teachers are male, and when girls are expected to study along with boys, parents are often unwilling to expose their daughters to the potential assault on their virginity."¹⁷⁵

3.11.2. Mostly Women Are Overworked:

The fact that, women work longer hours and their work is more arduous than men's. Still, men report that "women, like children, eat and do nothing." If we are observant we will agree that, women work roughly twice as many as many hours as men. Women's contribution to agriculture - whether it be subsistence farming or commercial agriculture, from cleaning, clearing, seedlings, transplanting, reaping, harvesting - when measured in terms of the number of tasks performed and time spent, is greater than men. "The extent of women's contribution is aptly highlighted by a micro study conducted in the Indian Himalayas which found that on a one-hectare farm, a pair of bullocks' works 1,064 hours, a man 1,212 hours and a woman 3,485 hours in a year."¹⁷⁶

In Andhra Pradesh, (Mies ,1986) found that the work day of an woman agricultural laborer during the agricultural season lasts for 15 hours, from 4 am to 8 pm, with an hour's rest in between. Her male counterpart works for seven to eight hours, from 5 am to 10 am or 11 am and from 3 pm to 5 pm.¹⁷⁷

Another study on time and energy spent by men and women on agricultural work (Batliwala, 1982) found that 53 percent of the total human hours per household are contributed by women as compared to 31 percent by men. The remaining contribution comes from children.¹⁷⁸

¹⁷⁵<http://www.ncbi.nlm.nih.gov/pubnid/12316735>. 1989. July -1-15:33 Abstract. (The educational status and problem of women in India p.8

¹⁷⁶<http://www.ncbi.nlm.nih.gov/pubnid/12316735>. 1989. July -1-15:33 Abstract. (the educational status and problem of women in India p.8

¹⁷⁷<http://www.ncbi.nlm.nih.gov/pubnid/12316735>. 1989. July -1-15:33 Abstract. (The educational status and problem of women in India p.8

¹⁷⁸<http://www.ncbi.nlm.nih.gov/pubnid/12316735>. 1989. July -1-15:33 Abstract.

The anxiety of man to monopolize his skill in plough culture is reflected in the taboo that is observed almost all over India, against the women's handling the plough. In many societies, she is not even allowed to touch it. Even, as we see it in Karbi society, many are practicing it. I had an experience in Engleng Village, which is situated in the eastern side of Karbi Anglong, where I have a paddy field, that a particular 'wooden leveler' known as 'Mou' is strictly prohibited for women to do it, in the process of ploughing, as I have to confirmed from the Village headman Mr. Dhonsing Engleng. And, that Work is done according to the strict division of Male activity and female activity. In this connection, I have asked to so many women as well as man of the Karbi society in both eastern and western side including my in laws which has supported me to note down. (Interview by the investigator to Gaon Bura Dhonsing Engleng, from Engleng Rong (Village)).¹⁷⁹

Mies (1986) further observed that "whereas operations performed by men were those that entailed the use of machinery and draught animals, thereby using animal, hydraulic, mechanical or electrical energy, women almost always relied on manual labour, using only their own energy." Rice transplantations, the most arduous and labor intensive task in rice cultivation, is carried out entirely by women without the help of any tools.¹⁸⁰

It has always been the practice that "Girls learn to assist their mothers in almost all tasks, and from the age of 10 years participate fully in the agricultural work done by women. Mies cites the case of Laxmi, a three-year-old infant who, along with her mother, pulled seedlings for transplanting. Boys on the other hand were seldom seen transplanting or weeding though they did help out in ploughing or watering the fields."¹⁸¹

To note, "Not only do women perform more tasks, their work is also more arduous than that undertaken by men. Both transplantation and weeding require women to spend the whole day and work in muddy soil with their hands. Moreover,

(The educational status and problem of women in India p.9

¹⁷⁹Personal interview with G.B. Engleng, Engleng vilage dated 08/08/09

¹⁸⁰<http://www.ncbi.nlm.nih.gov/pubmed/12316735>. 1989. July -1-15:33 Abstract.

(the educational status and problem of women in India p.9

¹⁸¹<http://www.ncbi.nlm.nih.gov/pubmed/12316735>. 1989. July -1-15:33 Abstract.

(the educational status and problem of women in India.

they work the entire day under the intensely hot sun while men's work, such as ploughing and watering the fields, is invariably carried out early in the morning before the sun gets too hot. Mies argues that because women's work, unlike men's, does not involve implements and is based largely on human energy, it is considered unskilled and hence less productive. On this basis, women are invariably paid lower wages, despite the fact that they work harder and for longer hours than do men."¹⁸²

3.11.3. The Invisibility of Women's Work:

It is true that women's work is rarely recognized, that every single woman will agree. Many maintain that women's economic dependence on men impacts their power within the family. With increased participation in income-earning activities, not only will there be more income for the family, but gender inequality should be reduced. This issue is particularly salient in India because studies show a very low level of female participation in the labor force. This under-reporting is attributed to the frequently held view that women's work is not economically productive.

In a report of the National Commission on Self-Employed Women and Women in the Informal Sector, the director of social welfare in one state said, "There are no women in any unorganized sector in our state." When the Commission probed and asked, "Are there any women who go to the forest to collect firewood? Do any of the women in rural areas have cattle?" the director responded with, "Of course, there are many women doing that type of work." Working women are invisible to most of the population.¹⁸³

To be realistic, if all activities - including maintenance of kitchen, gardens and poultry, cleaning, clearing, tilling, husking wheats, grinding food grains, collecting water and firewood, etc. - are taken into account, then 88 percent of rural housewives and 66 percent of urban housewives can be considered as economically productive.

¹⁸²<http://www.ncbi.nlm.nih.gov/pubmed/12316735>. 1989. July -1-15:33 Abstract. (the educational status and problem of women in India.

¹⁸³<http://www.ncbi.nlm.nih.gov/pubmed/12316735>. 1989. July -1-15:33 Abstract. (the educational status and problem of women in India.

Again, women's employment in family farms or businesses is rarely recognized as economically productive, either by men or women. And, any income generated from this work is generally controlled by the men. Such work is unlikely to increase women's participation in allocating family finances. In a 1992 study of family-based textile workers, male children who helped in a home-based handloom mill were given pocket money, but the adult women and girls were not.¹⁸⁴

3.11.4. The Negative Impact of Technology on Women:

The negative impact on women is the shift from subsistence to a market economy, which needs to be reviewed. With the invention of Power tiller, Tractor, dumper etc., women are very much sidelined, as women hardly gets time to go for training, or learning as it is defined as masculine Men's job. According to Venkateswaran, (1995) citing Shiva, the Green Revolution, which focused on increasing yields of rice and wheat, entailed a shift in inputs from human to technical. Women's participation, knowledge and inputs were marginalized, and their role shift from being "primary producers to subsidiary workers."¹⁸⁵

Where technology has been introduced in areas where women worked, women laborers have often been displaced by men. Thrashing of grain was almost exclusively a female task, and with the introduction of automatic grain threshers - which are only operated by men, as women hardly try to learn. Women have lost an important source of income.

It is greatly felt that the more technology, the more women inclined to depend on Men, until she herself follows up. As, "Commercialization and the consequent focus on cash crops have led to a situation where food is lifted straight from the farm to the market. The income accrued is controlled by men. Earlier, most of the produce was brought home and stored, and the women exchanged it for other commodities. Such a system vested more control with the women."¹⁸⁶

3.11.5. Majority women Are Unskilled:

¹⁸⁴<http://www.ncbi.nlm.nih.gov/pubmed/12316735>. 1989. July -1-15:33 Abstract.

(The educational status and problem of women in India.

¹⁸⁵<http://www.impact on technology on women, p.1>

¹⁸⁶<http://www.impact on technology on women, p.1>

Since time immemorial, the world is thought of having division of work between men and women.¹⁸⁷ Where women are to work confined to home and men is to work outside. It has been a practice some where or every where, which greatly hampers women's career. At times, women hardly get time to go out for training and orientation courses. In the process, Extension services tend to reach only men, which perpetuate the existing division of work, with women continuing to perform unskilled tasks. A World Bank study in 1991 reveals that the assumption made by extension workers is that information within a family will be transmitted to the women by the men, which in actual practice seldom happens. "The male dominated extension system tends to overlook women's role in agriculture and proves ineffective in providing technical information to women farmers."¹⁸⁸

A number of factors perpetuate women's (especially married women) limited job skills: if training women for economic activities requires them to leave their home especially their village or town, this is usually a problem for them. Unequal access to education restricts women's abilities to learn skills that require even functional levels of literacy. In terms of skill development, women are impeded by their lack of mobility, low literacy levels and prejudiced attitudes toward women. When women negotiate with banks and government officials, they are often ostracized by other men and women in their community for being 'too forward.' Government and bank officials have preconceived ideas of what women are capable of, and stereotypes of what is considered women's work.¹⁸⁹

3.11.6. Women are mistreated in varying degree:

The very term 'Violence' against women and girls is the most pervasive human rights violation in the world today. Opening the door on the subject of violence against the world's females is like standing at the threshold of an immense dark chamber vibrating with collective anguish, but with the sounds of protest throttled back to a murmur. Where there should be outrage aimed at an intolerable

¹⁸⁷Aye Lily, unpublished dissertation, "A study of Karbi working women and their attitudes towards women empowerment in Karbi Anglong district 2009

¹⁸⁸The problems of India http://www.mapsofindia.com/culture/indian_women.html

¹⁸⁹The educational status and problem of women in India

<http://www.ncbi.nlm.nih.gov/pubmed/12316735>. 1989. July -1-15:33 Abstract

status quo there is instead denial, and the largely passive acceptance of ‘the way things are.’¹⁹⁰

The violence by men against women is a worldwide phenomenon. Although, not every woman has experienced it, and many expect not to, fear of violence is an important factor in the lives of most women. It determines what they do, when they do it, where they do it, and with whom. Fear of violence is a cause of women's lack of participation in activities beyond the home, as well as inside it. Within the home, women and girls may be subjected to physical and sexual abuse as punishment or as culturally justified assaults. These acts shape their attitude to life, and their expectations of themselves.

The all time insecurity outside the household is the greatest obstacle in the path of women. Conscious that, compared to the atrocities outside the house, atrocities within the house are endurable, women not only continued to accept their inferiority in the house and society, but even called it sweet and natural.

In recent years, there has been an alarming rise in atrocities against women in India. Every 26 minutes a woman is molested. Every 34 minutes a rape takes place. Every 42 minutes a sexual harassment incident occurs. Every 43 minutes a woman is kidnapped. And every 93 minutes a woman is burnt to death over dowry.¹⁹¹

One-quarter of the reported rapes involve girls under the age of 16 but the vast majority are never reported. Although the penalty is severe, convictions are rare.¹⁹²

3.11.7. Women Are Powerless in manifold:

Legal protection of women’s rights has little effect in the face of prevailing patriarchal traditions. Women are subordinate in most marriages. Exposure to and interactions with the outside world are instrumental in determining the possibilities available to women in their daily lives. The situation of women is affected by the

¹⁹⁰<http://www.ncbi.nlm.nih.gov/pubnid/12316735>. 1989. July -1-15:33 Abstract

¹⁹¹<http://www.ncbi.nlm.nih.gov/pubnid/12316735>. 1989. July -1-15:33 Abstract

¹⁹²<http://www.ncbi.nlm.nih.gov/pubnid/12316735>. 1989. July -1-15:33 Abstract

degree of their autonomy or capacity to make decisions both inside and outside their own household.¹⁹³

In Karbi Anglong, it is said that women has equal status, but, if we look at the position of women in traditional political system or governance of village, it did not prove. Many educated Karbi women said, it's a men's job, which did not affect her lives.

In the inheritance rights, daughter does not have a right to claim ancestral property. Although, some rich and wealthy parents do give movable property to her in marriage, it does not cover up for the fact that it is customary law that women has no rights to inherit parental properties, even in the absence of sons in the family, it is passed on to father's first cousin where there is a sons. In the religious front, certain rituals are prohibited for women from participation as worshipping is meant for man only according to the Karbis, especially in relation to the beliefs of traditional religion.

Sonalde Desai (1994) points out that the perception that sons are the major source of economic security in old age is so strong in the North of Indiathat "many parents, while visiting their married daughters, do not accept food or other hospitality from them. However, given women's low independent incomes and lack of control over their earnings, few can provide economic support to their parents even if parents were willing to accept it."¹⁹⁴

3.11.8. Inheritance rights:

Women's rights to inheritance are limited and frequently violated. If we look at the position of women in northeastern part, it seems better, indeed it is more or less nothing to say, because women never complains or try to be equal with men. Instructions and teachings at home often sounds like, do not be so smart and rough like men, be more feminine, sooner you will betroth to good family. If we look at the situation of Karbi Homes, daughter does not have a right to claim ancestral property.

¹⁹³Status of Indian women and the role of legislation- Jayaprakash Devarebdahttp://www.ourkarnataka.com/articles/Indian_womenlaw.html

¹⁹⁴The educational status and problem of women in India. <http://www.ncbi.nlm.nih.gov/pubnid/12316735>. 1989. July -1-15:33 Abstract

Although, some rich and wealthy parents do give movable property to her in marriage, it does not cover up for the fact that it is customary law that women has no rights to inherit parental properties, even in the absence of sons in the family, it is passed on to father's first cousin where there is a sons.

In the mid-1950s the Hindu personal laws, which apply to all Hindus, Buddhists, Sikhs and Jains, were overhauled, banning polygamy and giving women rights to inheritance, adoption and divorce. The Muslim personal laws differ considerably from that of the Hindus, and permit polygamy. Despite various laws protecting women's rights, traditional patriarchal attitudes still prevail and are strengthened and perpetuated in the home.¹⁹⁵

Under Hindu law, sons have an independent share in the ancestral property. However, daughters' shares are based on the share received by their father. Hence, a father can effectively disinherit a daughter by renouncing his share of the ancestral property, but the son will continue to have a share in his own right. Additionally, married daughters, even those facing marital harassment, have no residential rights in the ancestral home.¹⁹⁶

Even the weak laws protecting women have not been adequately enforced. As a result, in practice, women continue to have little access to land and property, a major source of income and long-term economic security. Under the pretext of preventing fragmentation of agricultural holdings, several states have successfully excluded widows and daughters from inheriting agricultural land.¹⁹⁷

3.11.9. Women in political System:

In Karbi Anglong, it is said that women has equal status, but, if we look at the position of women in traditional political system and governance of village, it did not prove. There is not a single women representative in the administration of village, because women have no rights. Undoubtedly, women status is measured in terms of her husband positions. Which have no future guarantee, because after the death of her

¹⁹⁵<http://www.ncbi.nlm.nih.gov/pubnid/12316735>. 1989. July -1-15:33 Abstract

¹⁹⁶<http://www.ncbi.nlm.nih.gov/pubnid/12316735>. 1989. July -1-15:33 Abstract

¹⁹⁷<http://www.ncbi.nlm.nih.gov/pubnid/12316735>. 1989. July -1-15:33 Abstract

husband she cannot inherit the respect and honor, the fact that she has no rights in the participation of Village governance.

Education which has been instrumental over the ages has brought so many changes in human lives which have also touch the Karbi society. The Karbi people are no more confined to traditional political system only but side by side, have also adopted themselves for a more modernized political system along with the strides of Indian Independence which has earmarked the district as Karbi Anglong Autonomous Council. There is no more restriction as such, political power depends on competitions. But, to really come to the conclusion that women in general and particularly in Karbi society no more suffers is of things to ponder.

The highest national priority must be the unleashing of woman power in governance. That is the single most important source of societal energy that we have kept corked for half a century. -Mani Shankar Aiyar, journalist, Politician/technocrat, India Today.(2009)¹⁹⁸

Be it governance of village or local self government. The role put up by women is worth mentioning. By the experience of the Indian Panchayat Raj Institutions (PRI) 1 million women have actively entered political life in India. The 73rd and 74th Constitutional Amendment Acts, which guarantee that all local elected bodies reserve one-third of their seats for women, have spearheaded an unprecedented social experiment which is playing itself out in more than 500,000 villages that are home to more than 600 million people. Since the creation of the quota system, local women-the vast majority of them illiterate and poor-have come to occupy as much as 43% of the seats, are spurring the election of increasing numbers of women at the district, provincial and national levels. Since the onset of PRI, the percentages of women in various levels of political activity have risen from 4-5% to 25-40%.¹⁹⁹

According, to Indian writer and activist Devaki Jain (2010)"the positive discrimination of PRI has initiated a momentum of change. Women's entry into local government in such large numbers, often more than the required 33.3 %, and their success in campaigning, including the defeat of male candidates, has shattered the

¹⁹⁸Panchayat Raj. http://en.wikipedia.org/wiki/Mani_Shankar_Aiyar

¹⁹⁹women and education http://www.oppapers.com/essays/women_education/411820?topic

myth that women are not interested in politics, and have no time to go to meetings or to undertake all the other work that is required in political party processes...PRI reminds us of a central truth: power is not something people give away. It has to be negotiated, and sometimes wrested from the powerful."²⁰⁰

Contrary to fears that the elected women would be rubber stamp leaders, the success stories that have arisen from PRI are impressive. A government-financed study, based on field work in 180 villages in the states of Uttar Pradesh, Rajasthan and Madhya Pradesh, and coordinated by the Center for Women's Development Studies in New Delhi, has found that a full two-thirds of elected women leaders are actively engaged in learning the ropes and exercising power. Says Noeleen Heyzer (2004/2007), Executive director of UNIFEM, "This is one of the best innovations in grass-roots democracy in the world."²⁰¹

Women leaders in the Panchayati Raj are transforming local governance by sensitizing the State to issues of poverty, inequality and gender injustice. Through the PRI, they are tackling issues that had previously gone virtually unacknowledged, including water, alcohol abuse, education, health and domestic violence. According to Sudha Murali, UNICEF Communications Officer in Andhra Pradesh, women are seeing this power as a chance for a real change for them and for their children and are using it to demand basic facilities like primary schools and health care centres.²⁰²

The PRI has also brought about significant transformations in the lives of women themselves, who have become empowered, and have gained self-confidence, political awareness and affirmation of their own identity. The panchayat villages have become political training grounds to women, many of them illiterate, who are now leaders in the village panchayats. Says Sudha Pillai (2010), joint secretary in India's Ministry for Rural Development, "It has given something to people who were absolute nobodies and had no way of making it on their own. Power has become the source of their growth."²⁰³

²⁰⁰Status and problem of women. <http://www.Devakijain.com/cached>

²⁰¹Panchayat Raj. [http://heyzer.n\(2007/11\)en.wikipedia.org/wiki/neoleen_Heyzer](http://heyzer.n(2007/11)en.wikipedia.org/wiki/neoleen_Heyzer)

²⁰²Status of Indian women and the role of legislation- Jayaprakash Devarebda
http://www.ourkarnataka.com/articles/Indian_womenlaw.html

²⁰³Status of Indian women and the role of legislation- Jayaprakash Devarebda).
http://www.ourkarnataka.com/articles/Indian_womenlaw.html

By asserting control over resources and officials and by challenging men, women are discovering a personal and collective power that was previously unimaginable. This includes women who are not themselves panchayat leaders, but who have been inspired by the work of their sisters; "We will not bear it," says one woman.²⁰⁴ Once we acquire some position and power, we will fight it out...The fact that the Panchayats will have a minimum number of women [will be used] for mobilizing women at large." It is this critical mass of unified and empowered women which will push forward policies that enforce gender equity into the future.

An observation by Deepak Tiwari in This Week (oct' 2010) India's No.1 Weekly News Magazine, displays the promising future made possible by the PRI. He notes, "'Learning politics' is the latest fad for young village girls, who dream of joining the growing band of women panchayat representatives, 164,060 at last count, in the state."²⁰⁵

3.12. Problems of working women:

Invariable, working women face some problems, which are common to all classes. At the family level, women are expected to do their routine domestic chores, along with their jobs. Even, the educated and professionally qualified women in our society often find it difficult to escape the disadvantages of women hood at the place of work. The dual responsibilities-as earners and as house-wives leave them with no free time for thought and action that their male counterparts enjoy in our society. Women have to work harder to keep a balance among organizational commitment, job commitment, interpersonal commitment and family commitment.

Women also face problems while dealing with co-workers since time immemorial they have been regarded as naturally inferior. They have to work harder to prove themselves to be "equal" to her co-workers. Being, in a position lower than women on a job hurts men's self-esteem. For women promotions comparatively are hard to come and words of praise are rare, some women might feel uncomfortable in an all male dominated work environment.

²⁰⁴Status of Indian women and the role of legislation- Jayaprakash Devarebda).

http://www.ourkarnataka.com/articles/Indian_womenlaw.html

²⁰⁵Tiwari in this week (oct'2010) India's No.1 weekly News magazines

Another difficult problem is her ambivalence and sense of guilt of womanhood. Not only does she try to work harder, but also tries to prove herself as a good mother , wife and a daughter. Moreover, often family provides little help to rationalize her role.

Reports of the Fourth world conference on women at Beijing 1995 states that making women equal partners in the national development processes and equipping them to make choice in order to actualize their self worth through empowerment are goals to which the government is committed.²⁰⁶

²⁰⁶http://en.wikipedia.org/wiki/fourth_world_conference_on_women

CHAPTER-IV

Review of a related literature

4.1. Introduction:

Review of related literature is an essential aspect of research projects. According to Lokesh Koul 2000, The first step in reviewing the related literature is the identification of the material that is to be read and evaluated. Which can be done through the use of primary and secondary sources available in the library.²⁰⁷ It helps the researcher to acquaint oneself with the current knowledge and practices in the area in which he or she is going to conduct a research. It provides researcher with the aspiration for his or her investigation. It also avoids the duplication and provides comparative data on the basis of which one can evaluate and interpret the significance of one's finding. Thus, it enables the researcher to update the works done by the previous researcher and add some positive thoughts. Knowledge and ideas in more practical and meaningful way.

Thus, in this chapter, an attempt has been made to review the work done previously in the area of status and problems of women in the following:

4.2. Studies conducted abroad:

Aubrey Eaves (1978),²⁰⁸ Studied on the subject of equal opportunities for men and women, the same students admitted to first course of British Universities on October, 1973 were 35.7 percent female, or 35.0 female of overseas student are included. Eaves observed that by the end of December 1996, percentage of women in first degree were first class honour 25.0, a second class honour (upper division) 39.5 second class none (lower division), 40.1, second ordinary 33.8. Thus, all the first degree of women is 38.8 percent. He said that it could be seen that in terms of general performance there was only little difference between men and women, hence on evidence of equality.

Beshears, Phyllis Lee, (1996),²⁰⁹ conducted Ph.D. Indiana state university on,

²⁰⁷ Koul Lokesh 2000, Methodology of educational research P.89

²⁰⁸ Aubrey Eaves (1978). "The subject of equal opportunities for men and women, the same students admitted to first course of British Universities on October, 1973."

²⁰⁹ Lee Beshears Phyllis, (1996). "The famine ethos and secondary and elementary educational administration."

“The famine ethos and secondary and elementary educational administration.” The purpose of this study was to determine if women administrators in secondary and elementary education differ in leadership characteristics that are consistent with those described in the feminist literature. The research was based on numbers of years of experience (5 years or more than 5 years). And, their perception of the school corporation in which they worked as either hierarchical or hierarchical in its organizational structure.

This study adds to the research done by Anne Nolan Hanger at Indiana State University in April 1994, in a dissertation entitled, “The study feminine Ethos and Higher Education Administration” The study was designed as in Hanger (1994), to identify 17 characteristics in 3 categories. Leadership style and characteristics, decision-making strategies and conflicts resolution strategies. All three were incorporated a research survey. The degree to which women administrators in secondary education and elementary education believe they possess this characteristics was compared to their year’s experience (5 or less years or more than 5 years). Add to their unit (hierarchal or hierarchal). The sample was comprised of women administrators in secondary and elementary education who held the title of secondary or elementary of school principle.

Likewise in terms of the organizational structure of the school corporation (hierarchal or diarchal within which they work, these administrators at both secondary and elementary level did not differ significantly in their believes about their possession of the characteristics of leadership style, decision-making strategies and conflict resolution strategies as identified in the feminist literature. Despite expectations that elementary administrators might posses great leadership characteristics associated with feminine either to a great degree than secondary administrators, this study found no significant differences.

Huey& Jerry Dawyne (2003),²¹⁰ conducted a study on, “The influence of family responsive practices on job satisfaction organizational commitment, and intentions to turnover for working women with children.”

The objectives of the studies were: Women occupy more than 60% of the

²¹⁰Dawyne Huey& Jerry, (2003). “ The influence of family responsive practices on job satisfaction organizational commitment, and intentions to turnover for working women with children.”

workforce .Yet, very little is known about how the demands of work and family affect their turnover decisions. This study examined the influence of family responsive practices on job satisfaction, organizational commitment, and intentions to turnover for mothers in the workforce. Findings: It was hypothesized that family responsive practices would predict intentions to turnover above and beyond traditional predictors, such as pertained job alternatives, age and tenure. It was also hypothesized that relationship between responsive practices and intentions to turn over would be mediated by job satisfaction and organizational commitment.

Kriz (2003),²¹¹ Conducted the study on “Welfare States and Emotional risks”. Family policy gap and children care maintenance by employed mothers in Britian, Germany and Sweden.

The Objectives of the study were: This study explores the consequences of British, German and Swedish Government sponsored family policies, in particular maternity and parental leave legislations, publicly subsidized childcare services.

British and German, ' Family policy gap' have the potential to produce 'emotional risk' of the employed mothers. Family policy gaps arise when there is a lack of financial and institutional public support for employed single parents and dual earner complex with children younger than three years.

“Emotional risk” or the likelihood of negative emotional consequences for maintenance, that mothers undertake when interacting with class children providers in order to ensure the continuity of their childcare arrangements with children's care givers and maintenance increases mothers level of emotional risk , because, mothers consider this type of work emotionality draining.

The Major Findings Were: The study demonstrates that families with preschoolers in which mothers are employed face the widest family policy gap in Britain, A comparatively smaller gap in Germany, and the smaller gap in Sweden. It was found that the wider the country's family policy gaps the higher employed mothers' "Emotional risk' due to childcare maintenance. And, that the typologies of welfare States should take into account the implications of social policies on people's everyday lives.

²¹¹Kriz,(2003). “Welfare States and Emotional risks”. Family policy gap and children care maintenance by employed mothers in Britian, Germany and Sweden.

Larson (2003),²¹²study on “Low income women’s standpoint.” Recognizing poor and working class, American women as generator of resistant knowledge. The objective of the study was: To study demonstrates the low income women construct knowledge out of resistance to systematic oppression in their everyday, concrete worlds. A distinct theory on low income is grounded in and produces knowledge from the massiveness of contradictions and the murkiness of ambiguity in the immediate, material worlds.

Major Findings were: Low-income women’s standpoint theory acknowledges the massive of life and the imperfection of humanity. Furthermore, it illustrates that knowledge is an ongoing process of seeking “truth.” There is no one correct in finding truth. Hence, low income women’s standpoint theory shows that there is truth in Murkiness and confusion of a contradictory and ambiguity.

Martin, (1996),²¹³Conducted on “The role of school in formulating and sustaining the aspirations of rural women.”

It indicated that, nearly ten million girls currently attended rural schools across America. The role of Schools is helping these women formulate and sustain their aspirations has not been researched. In this dissertation, ten women in their mid-thirties were interviewed to determine the following:

1. How the aspirations of young rural women changed as they get matured.
2. The role teachers played in helping them to formulate and sustain those aspirations.

Examination of their stories indicated that most participants’ aspirations changed as they get matured. The greatest changes were found in their occupational aspirations. Most of these women eventually aspired to marriage and motherhood and about half aspired to a different quality of life. The aspirations of women were influenced by teachers. Nine participants also recounted experiences where they were influenced by other compounds of school. Neither teachers nor school were aspirations. However, both were significant in helping to sustain them, especially occupational aspirations.

This study helped to fill a research void in the literature on the aspirations of rural girls and women. It also provided educators with suggestions on how to better

²¹²Larson, (2003)study on, “Low income women’s standpoint.”

²¹³Martin, (1996).“The role of school in formulating and sustaining the aspirations of rural women.”

support support rural girls in their academic and school related endeavors.

Shannon (2002),²¹⁴ Conducted a study on, “Adults women’s workforce, family and leisure choices, and the influence of mothers on daughter.”

The Problem of the study was: Women’s work and family lives are changing. There is no longer one common life path for women. This has resulted in an increased interest in explaining women’s behavior and choices. Research suggests the potential for mothers to be influential in daughters’ work, family and leisure choices. The purpose of this study was to determine how and to what extent mothers have served as an influencing factor in the value attitudes and behaviors which their adult daughters passes and practice in relation to work, family and leisure. Data were collected from each mother and daughter through separate, semi-structured interviews.

The major findings were: Mothers influenced their daughters through their roles as educators, examples, benchmarks and cheerleaders. Many mothers, examples and experiences reflected traditional attitudes and roles. Their ability to actively interpret social changes, however, resulted in mothers providing deliberate messages through their roles as educators and cheerleaders which encouraged their daughter to take advantage off expanding work and career opportunities, and to combine these with motherhood. As a result daughters received some contradictory messages from their mothers.

Daughters actively evaluated and interpreted from their mothers and others individuals, the social context within which they are living their own lives and unanticipated events and opportunities. Explicit messages were mostly related to work and family. With very few explicit messages about leisure daughters relied on the examples of their mothers set related to leisure. Daughters tended to reproduce their leisure, behavior roles patterns-patterns which fit with mothers’ traditional roles and devalued leisure. The study suggests that socialization theories alone are not adequate for explaining the complex relationship between a mother’s influence and her daughter’s work, family and leisure choices. There is a need to incorporate ideas related to active interpretation and individual’s agency, as well as social structure and social changes.

²¹⁴Shannon (2002).“Adults women’s workforce, family and leisure choices, and the influence of mothers on daughter.”

4.3. Studies done in India:

Ahmed, M. (2000),²¹⁵ conducted a study on the “Comparative Study of Development of Higher Education in British period and Post British period.”

The objectives of study were:

1. To study analytically the development of higher education in British period in Uttar Pradesh.
2. To study in detail the development of higher education after British period till the year 1991 in Uttar Pradesh.
3. To compare the development in higher education during British period and after British period.
4. To evaluate present status of higher education with reference to higher education during British period. The hypotheses of study were: (a) The development in higher education is not in desired direction according to need of Uttar Pradesh after independence. (b) The qualitative in higher education in Uttar Pradesh is not satisfactory.

Choksi, R.J. (2003),²¹⁶ studied, “Status of Primary Education in Surat Municipal Corporation Area” with the following objectives:

1. To study the system of (a) Fundamentals, (b) School Management, (c) Physical Facility, (d) Educational Programmes, (e) Library facilities and Problems related to Administration and Development in the Primary Schools under study.
2. To study the Grant provision and Nature of Expenditure for the Primary Education of the schools functioning under the Surat Municipal Corporation.
3. To study the growth pattern of Schools, Students and Teachers of the schools functioning under the Surat Municipal Corporation.

The findings were:

²¹⁵ Ahmed, M. (2000). “Comparative Study of Development of Higher Education in British period and Post British period.”

²¹⁶ Choksi, R.J. (2003). “Status of Primary Education in Surat Municipal Corporation Area.”

1. The schools at present managed by Surat Municipal Corporation (261) had long history about its establishment because some of them were established before independence.
2. The school principals managed the school under the supervision and leadership of Education committee according to the resolutions passed by the general body of SMC.
3. The number of schools, students and teachers increased during the last decade. And more number of private schools was established as compared to SMC schools.

Devi (1991),²¹⁷ conducted a study on education and employment status of women and their attitudes and practices in family welfare in Andhra Pradesh.

The objectives of the study were:

To assess the educational and employment status of women in Andhra Pradesh.

Findings: The possession of physical amenities was the highest among the doctors and college lecturers, followed by school teachers and nurse the least being with women casual laborers. Further, possessions of physical amenities were positively related to the education and income of the respondents

Dua (1991),²¹⁸ conducted a study of adjustment, familial role expectations and modernizations of working and non-working women.

The objectives of the study were:-

1. To determine the differences between working and non-working women in respect to adjustment. (Home, social, emotional, marital and health).
2. To find out whether working and nonworking women differ in respect to their familial role expectation.
3. To study the difference in out look of working and non-working women towards education, family planning, women's freedom, sex-bias, women status and family structure.

²¹⁷Devi (1991). "Education and employment status of women and their attitudes and practices in family welfare in Andhra Pradesh."

²¹⁸Dua(1991). "A study of adjustment, familial role expectations and modernizations of working and non-working women."

4. To know their variations between working and non-working women, according to their level of education, age, family structure and income.

The major findings were:

1. Working women yielded significantly higher mean value as compared to their non-working counterparts on the variables of emotional adjustment, expectations for social responsibilities, family planning women's status, women's freedom, marriage whereas non working women had obtained higher mean value on the variables of home management, social adjustment, marital adjustment, work expected from family members in comparison to their working counterparts.
2. When the educational level was held constant no significant difference was found between highly educated working women and non-working women towards their family roles.
3. However, effect of age, type of family, income group on familial role expectations did vary as also modernization of outlook.
4. On the whole working women were found more modern in their outlook in all areas such as religion, family planning, marriages etc.

Eapen, K.V.(1981),²¹⁹ has conducted "A Study of the Contribution of the Church Mission Society to the Progress and Development of Education in Kerala" with a view.

1. To assess the contribution of the Church Mission Society (CMS) to primary, secondary and higher education.
2. To estimate the missionary activities in such aspects of education as women's education, education of the backward classes and hill tribes.
3. To examine the nature of special educational organized by the CMS.

The major findings were:-

1. The Church Mission society played a vital role in spreading in modern education in Kerala between 1816 and 1947.
2. In the field of primary, secondary and higher education the Missionaries made the most of their opportunities. iii) The Missionaries established slave Schools

²¹⁹Eapen, K.V.(1981) "A Study of the Contribution of the Church Mission Society to the Progress and Development of Education in Kerala."

and boarding schools for the depressed classes as a gradual step for their admission to common schools.

Gorimar (1980),²²⁰ conducted on, “Women education; its forms and methods and effects as reflected in the works of the major women Novelist of the nineteenth century.”

The objectives were:

1. To examine the influence of the prevalent trends of the thoughts, educational tradition as well as the social norms on the theory and practice of the women education.
2. To educate the different ways in which women could be educated intellectually, emotionally, morally, socially and spiritually to make the restricted existence meaningful or at least tolerable.
3. To assess the relevance of the 19th century approaches to the total education of the middle class today.

The major findings were:

1. It was possible to discern three main schools of thoughts prevailing in the 19th century which effected popular theories of the education at that time.
2. The most influential of the three was the Christian tradition which view a good women as a submissive and dutiful daughter, wife and mother this meant that the women should be support to men in his struggle towards the advancement of the human race, towards a better life. The real burden of female education was the indoctrination of Christian principles in order to teach a women to lead a Christian life.
3. The approach of the 19th century to the education of women was relevant to women of the middle classes today as well as for all times because it made the greatest contribution to moral or value oriented education of the feelings.
4. The education recommended by the 19th century novelist and thinkers also promoted self awareness and self-assessment which would enable women to recognize her parenthood as a serious commitment to humanity, while leading her the choice of not being dependent of marriage alone for self-fulfillment.

²²⁰Gorimar (1980). “Women education; its forms and methods and effects as reflected in the works of the major women Novelist of the nineteenth century.”

Hota (1990),²²¹ conducted studies on working women's perception of their self and environment in relation to job and life satisfaction.

The objectives were:

1. To study the working women's perception of their self and the environment in which they are living and working in relation to the nature of their job.
2. To find out the relationship between the self-perception and job satisfaction of working women.
3. To find out the relationship between women's perception of the environment and their life satisfaction.

The major findings were:

1. Skilled workers had a positive perception of their self in all the dimensions of self-concepts in comparison to semi-skilled and unskilled workers. They differed significantly from both semi-skilled and unskilled workers.
2. Skilled workers perceived their environment as more congenial and cooperative than the other two groups.
3. Skilled and semi-skilled workers had the highest job-satisfaction and dissatisfaction, respectively.
4. Women in skilled jobs were found more satisfied in their lives than women in semi-skilled and unskilled jobs.
5. Skilled workers had a significant inverse relationship between their self-concepts and job-satisfaction.

Jain (1991),²²² "Analysis and evaluation of the animators training camps for the education and empowerment of rural women conducted by IIE, 1988-89."

The objectives were:

1. To assess the achievement and drawbacks of the 21 day animators training camps conducted by the IIE, Pune.
2. To analyze content and methodology of the training programs.
3. To make suggestions based on the views of the participants, drawbacks observed by the investigators, general observations and review of available literature and researcher.

The major findings were:

²²¹Hota (1990). "Working women's perception of their self and environment in relation to job and life satisfaction."

²²²Jain (1991), "Analysis and evaluation of the animators training camps for the education and empowerment of rural women conducted by IIE, 1988-89."

1. Ignorance amongst the rural women was found to be the dominant feature.
2. Persuasive communication and informal sources affected behaviour and thought process of individuals.
3. From the feedback from participants, the following observations were made:
 - a. Awareness was generated amongst the women on health, nutrition, mother-childcare, land regulations and legal rights for women through these programs.
 - b. Women developed self-confidence through the programs and felt that they should participate in community development programs of the village.
 - c. They realized the importance of women education.

Kapoor (1984),²²³ conducted on “A study of programme for educational extension for women with special reference to family life education.”

The objectives of the study were:

1. To identify the programmes of family life education.
2. To find the extent to which the family life education concept of these programmes as implemented in the field centers was in line with the stated objectives.
3. To identify factors, which influenced participation of beneficiaries in activities, conducted in the centers so that useful and relevant programmes could be planned.
4. To identify the infrastructure on which these institutions operated and specific factors within this infrastructure, the presence or absence of which was responsible for their affective functioning or otherwise, and
5. To investigate by means of an action research the way by which factors that led to effective functioning of the institutions could be consciously incorporated and conversely, those that caused them to be ineffective weeded out.

The major findings were:

1. The majority of beneficiaries belonged to the age group 15-25 (49%) and the married (57%). A majority of them were unschooled or had schooling only up to the second grade. The majority of them belonged to families with a monthly

²²³Kapoor (1984, “A study of programme for educational extension for women with special reference to family life education.”

income less than Rs. 1000/-.

2. The activities most popular with the younger age group and the unmarried were those, which, which were directly related to educational craft literacy, lectures, demonstrations, exhibitions, etc. The older age group and the married showed greater participation activities through which they could supplement the family resources and in films shows and cultural activities.
3. Demonstration was found to be the most popular activity with all beneficiaries irrespective of characteristics studied. Women from joint families showed least participation in all activities except other activities which included getting services like free supplementary diet and medical check-up.
4. Most field workers (72%) passed the prescribed educational qualification but only half of the supervisors were adequately qualified. Most field level workers and supervisors were adequately qualified. Most field level workers and supervisors had received job training but the salaries honorees were too merger to provide any motivation there was a wide gap between the lowest paid and the highest paid.

Katamma (1990),²²⁴ conducted a study on, “Status of women in relation to education, employment and marriage.”

The objectives were:

1. To examine the impact of education and employment on the status of women and.
2. To analyze the pattern of decision-making, inter-spouse communication and opinion on a number of current issues like dowry, marriage, etc. among women with different educational and occupational status.

The major findings were:

The higher the education of women, the greater was their participation in decision- making, inter-spouse communication and a progressive opinion on different issues.

Masih, J. (1976),²²⁵ conducted a study on the “Contribution of Foreign Christian Missionaries towards Education in India.”

The objectives were:

²²⁴Katamma (1990), “Status of women in relation to education, employment and marriage.”

²²⁵Masih, J.(1976), “Contribution of Foreign Christian Missionaries towards Education in India.”

1. To investigate the systematic horizontal growth, variety in the field of education(technical, special, women, tribal and teacher education),and the characteristic features like curriculum, supervision, examination, fixed time-table (both yearly and daily) and the like introduced by Christian missionaries in their education , and
2. To find out how the spread of their institutions influenced contemporary education and to what extent their system of education were suited to conditions in the country.

The findings were:

1. Missionaries had enjoyed marked chronological precedence in practically all the significant areas of educational development in the country, and
2. Missionary schools and colleges, through experiments carried out in various spheres and situations, had evolved a diversified and broad based pattern which was eventually adopted by the state with modifications.

Majumdar (1981),²²⁶ conducted on, “Women and educational development.”

The study indicated that:

1. The expansion of educational opportunities was a demand during the struggle for freedom.
2. Liquidation of literacy, Universalization of elementary education for upto fourteen years of age, development of technical manpower, development of Indian languages as the medium of instructions, transformation of the contents of education to inculcate nationalism, self realization, equality democracy and special attention to weaker section were the declared objectives of national policy for the education.
3. There were five major changes of policy for the period 1978 - 83 namely Nation-wide programmes of adult education with special emphasis on the 15-35 age-group, Universalization with the special emphasis on the enrollment of girls regulation of enrolment on the general academic stream, rural bias on educational programmes, science education and scientific attitude, provision of non-formal education along with increase of facilities at all stages and optimum utilization of existing educational facilities.

²²⁶Majumdar (1981), “Women and educational development.”

4. The committee on the status of women in India identified ambivalence in their understanding of the purpose and the content of women education, the stated purpose to make them more effective wives and mothers.
5. The realization of policy goals and education system were not instrumental in bringing about women liberation as the obstacles were primarily economic or functional, the effect of the provision of more schools, women teachers or exclusive schools for girls was not very commendable, instead of a situational analysis of different target groups, the working out of practical steps and efforts to stimulate and motivate them would be helpful between men and women, hence no evidence of inequality.

Mukerjee and Sen (2009),²²⁷ on their study regarding SSA namely, “Universalizing Elementary Education an assessment of the role of the Sarva Shiksha Abhiyan.”

It was that – India’s flagship program for universalization of elementary education- the SSA is regarded as one of the largest such initiative anywhere in the world. Started in 2001 -02, it has recorded impressive achievements by any yardstick. According to Ministry of Human Resource Development (MHRD) data, nearly 1,60,000 primary and upper Primary schools have been opened, more than 6,50,000 additional classrooms have been constructed and 5,00,000 additional teachers have been appointed. Independent surveys show that nearly 92 percent of India’s elementary school-age children are currently enrolled. However, government’s own surveys also show that there are still nearly 13 million children out of school – a figure which is still very substantial.

At the beginning of the 11th Five Year Plan, SSA stands at the crossroads. While the last five year years have seen frenetic activity on expanding and upgrading infrastructure, and strengthening decentralization of education to the districts, block and panchayat level, the next five years will determine whether the investments have been translated into higher levels of educational achievements- the most important being improvement in the quality of education.

Mutalik (1991),²²⁸ conducted on, “Education and social awareness among women.”

²²⁷Mukerjee and Sen (2009), “Universalizing Elementary Education an assessment of the role of the Sarva Shiksha Abhiyan.”

²²⁸Mutalik (1991) conducted on, “Education and social awareness among women.”

The objective of the study was:

1. To explore and describe the nature of influence of formal education on social awareness among women.
2. To determine the role played by our formal education system in the area.

Major Findings were:

1. Education and level of social awareness was low among low castes groups.
2. Highly educated women belonging to high economics status had higher level of social awareness but readiness for action was absent in them, meaning thereby, it was necessary to motivates these women for action.

Murthy, A. S. (2000),²²⁹ had done “An Investigation in to the Problems of Educational Institutions run by SC/ST Managements in Karnataka.”

The objectives were:

1. To investigate the educational problems of SC/ST educational institutions.
2. To find out whether there is significant difference in the number and nature of educational problems in respect of management, staff and students of SC/ST educational institutions.
3. To compare educational problems of SC/ST educational institutions when they are classified according to their nature, location, experience, level and type.
4. To offer suggestions to help SC/ST educational institutions to overcome educational problems.
5. To offer suggestions to help SC/ST educational institutions to overcome financial problems.

The findings of the study were:

1. The nature of institutions was not accountable on the significant difference in the total number of educational, administrative, financiak and social problems separately being experienced by aided and unaided SC/ST institutions on the one hand and the respondents separated as management and staff, management and students and staff and students on the other.

²²⁹Murthy, A. S. (2000), “An Investigation in to the Problems of Educational Institutions run by SC/ST Managements in Karnataka.”

2. The location of institutions was not accountable on the significant difference in the total number of educational, administrative, financial and social problems separately being experienced by rural and urban SC/ST institutions on the one hand and the respondents separated as management and staff, management and students, and staff and students on the other.
3. Type of the SC/ST educational institution did not account for significant difference in educational problems on the one hand and the nature of educational, administrative, financial and social problems on the other.

Pandit, S.S. (1974),²³⁰ conducted “A Critical Study of the Contribution of the Arya Samaj to Indian Education” with a view to assessing the contribution of the Arya Samaj to Indian education.

The study has adopted the historical and descriptive survey methods. The data were collected from the writings and correspondence of Swami Dayanand, official reports of the minutes, dispatches, reports of commissions and committees, confidential office records, proceedings of legislatures, census reports, news papers and periodicals. A questionnaire was also used to collect information regarding Gurukulas. Forty six prominent leaders of Arya Samaj from various parts of the country were interviewed.

The study revealed that the concept of education in the Arya Samaj was religious, social as well as knowledge oriented. Another great contribution to education by Arya Samaj was its scheme of early childhood education which included speech training, sense training, behaviour training, training in personal and habits and sex education. The Arya Samaj had developed two distinct types of educational institutions, viz, D.A.V Schools and Colleges and Gurukuls.

Patel (1984),²³¹ conducted on, “Development of education among tribal women.”

The objectives of the study were:

1. To examine the distribution of tribal population in different districts and to describe briefly the major physical characteristics of the tribal regions as also

²³⁰Pandit, S.S. (1974), “A Critical Study of the Contribution of the Arya Samaj to Indian Education” with a view to assessing the contribution of the Arya Samaj to Indian education.

²³¹Patel (1984)25 conducted on, “Development of education among tribal women.”

the life and labor of tribal in Gujarat.

2. To present a brief historical prospective of the growth and development among the tribal in Gujarat, with a special emphasis on the efforts made, till independence, to promote education among tribal women.
3. To examine the extent to which the literacy, enrollment and educational attainment of tribal women compared with that of Harijan women non ST/SC women and tribal women.
4. To examine the problem of school and to develop an additive picture of various aspects of the educational development women in Gujarat on the basis of analysis of census and other available in related studies.

The major findings were:

1. The percentage distribution of tribal population in different district of Gujarat varied from about 15%, in Sabakantha district to about 93% in Dangs district.
2. There were considerable inter-tribal and inter district differences in socio-economic conditions of tribal in Gujarat; the occupations of most of the tribal women were agricultural labor and cultivation.
3. There was a trend of general increase in enrollment of the tribal girls at all levels of education.
4. Regarding equality between tribal girls and three-comparison group, a general pattern of increase was found in the co-efficient of equity for enrollment in all standards from I to S.S.C. There were relatively higher rate of drop out among tribal girls than among the three-comparison group.
5. A considerable amount of variation in the context of wastage and stagnation among tribal girls was marked with variation in development areas and the types of schools attended.
6. Tribal parents' indifferent and apathetic attitude towards education with poor economic conditions seemed to be major cause for irregular attendance, absenteeism and dropping out from school.

Pobani (1992),²³² conducted the study on the study on the status and role of women teachers of the University of Bombay.

The objectives of the study were:-

1. To study the conditions presents in the operatives aspects of their profession,

²³²Pobani(1992), "The study on the status and role of women teachers of the University of Bombay

which assist or act as constraint in the pursuit of the profession and whether the constraints are reflections of gender differences.

2. To seek the opinions as to what diverse qualities specifically with respect to responsibility and obligations that are indicative of excellence of the profession of teaching.

The major findings were:-

1. There were role conflicts as family obligations did interfere with teaching duties.
2. They taught because they felt that household responsibilities should not take all of their time.
3. Women teachers were disappointed in respect of the status that the profession enjoys.

Pushpanadham, K.A. (2000),²³³ conducted research on “Decentralized Management of District Primary Education Program (DPEP).”

The objectives of study were:

1. To study the nature of decentralized management of DPEP in Panchmahal district in terms of academic and administrative dimensions.
2. To study the impact of decentralized management of DPEP on enrolment, retention and achievement.
3. To study the perception of teachers’ village education committee and local community on the district primary education programs.

The findings of the study were:

1. The DPEP has made an impact on the academic decentralization institutional resources and teacher training with classroom process.
2. The learner grants and school improvement grants were found as motivational approaches in strengthening and sustaining the retention and individual commitment on the achievement of DPEP goals.
3. The existing structures for the management of primary education and the evolved structures for the arrangement of primary education program have

²³³Pushpanadham, K.A. (2001), “Decentralized Management of District Primary Education Program (DPEP).”

been working as parallel structure and in some cases the vertical and horizontal working relationship are not clear.

4. The gross Enrolment Rate of the students at different standards increased over the years after the implementation of the DPEP in the Panchamahahal district.
5. The Retention Rate in lower primary school also increased over the years after the implementation of the DPEP.
6. There has been a significant increase in the academic achievement of the students after the implementation of the DPEP.

Sachna (1991),²³⁴ Education material for women. A comparative study (M.Phil., University of Delhi).

The objectives were:

1. To compare the material for women's education generated by the government and a voluntary agency. (Jagori).
2. To see how education can help adult women in achieving status equal to that of men, not only socially but economically, politically, educationally, legally etc.

The Major findings were:

1. There was an ideological difference in the approach of the government and the voluntary agency. As compared to the former, the latter followed a clearly feminist approach.
2. Neither the government nor the Jagori materials touched the issue of women's participation in mainstream policies.

Sharma (1992),²³⁵ conducted a study on employment pattern of educated women. Review of the literature and data.

The objectives were:

1. To review the studies on the employment pattern of educated women.
2. To review the data sources on women in the labour force.
3. To identify the critical issues for further probing.

The major findings were:

1. The work participation rate has increased from 14.22 % (1971) to 22.73 % (1991).

²³⁴Sachna (1991), Education material for women. A comparative study (M.Phil., University of Delhi).

²³⁵Sharma (1992), " Employment pattern of educated women. Review of the literature and data."

2. The problem areas, which needed to be tackled, were
 - a. Increasing the female literacy particularly in rural areas.
 - b. Increasing the share of women in the higher levels of education.
 - c. Increasing the female enrolment in faculties like medicine and law for which they were eminently suitable and the work environment was also congenial.
 - d. Changing women's own attitudes and outlook of society towards education and employment of women.

Sharma, M.L.(1975),²³⁶ conducted "A Critical Study of the Role and Contribution of Private Enterprise in Education in Punjab from 1984-1966."

The major objectives were:

1. To highlight the purposes with which the private agencies entered the field of education in Punjab.
2. To create awareness for the significant contribution of the Private Enterprise in Punjab and
3. To determine its place and role in education in a democratic set up.

The major findings of the study were:-

1. Education in India, in the modern sense, dated from 1854, when the promotion of general education was accepted as a state responsibility, and it was accepted as a state responsibility, and it was to be ensured through the private enterprise by encouraging it with liberal grants.
2. The years 1947-1966 witnessed the emergence of the state, especially in the field of primary education where the private enterprise had never been very active.
3. In the Secondary Education field the Private Institution played very useful role despite the state playing the role of a significant partner.
4. In college education they commanded position, and their latest stronghold was teacher education colleges.

²³⁶Sharma, M.L.(1975), "A Critical Study of the Role and Contribution of Private Enterprise in Education in Punjab from 1984-1966".

Samar, S. (1985),²³⁷ conducted a study on the “Contribution of Early Urdu Novels towards the Development of Modern Education among the Muslims of India.”

The major objective of the study was to identify and evaluate the role of the early Urdu novels in spreading modern education among the Muslim women of India. The study was based on the content analyses of Urdu novels written during the late 19th and the early 20th century (till 1914).

The major findings were:-

1. The British educational system had made considerable impact on Indian Muslims, especially in the development of modern education. As a result, a new educational movement was launched under the dynamic leadership of Sir Syed Ahmad Khan and his associates.
2. Many Urdu authors chosen a new form of literacy medium, the novel, to convey this message to Indian Muslims, especially Muslim women, and in this way the first Urdu novel was written on an educational theme, followed by a number of Urdu novels by different writers with the same thematic presentation.

Sarojinamma, M.P. (1996),²³⁸ conducted “A Study of the History and Development of the Nair Service Society (NSS) as a Voluntary Educational Agency in Kerala.”

The objectives of the study were:-

1. What were the major social forces and historical antecedents which led to the creation of a strong community organization of the Nayers-NSS-and its entry in the field of education as a voluntary agency?
2. What kind of developments occurred in the educational establishment created by the NSS during the period under study, viz., 1961-1990, divided into meaningful development phases?
3. What are the contributions of the NSS to the total educational development of the state assessed against the socio-political background of the state?

²³⁷Samar, S. (1985), “Contribution of Early Urdu Novels towards the Development of Modern Education among the Muslims of India.”

²³⁸Sarojinamma, M.P.(1996), “A Study of the History and Development of the Nair Service Society (NSS) as a Voluntary Educational Agency in Kerala.”

The findings of the study were:-

1. The growth and development of the educational institutions under the NSS during the period 1961-1990. The growth and development categories of educational institutions under the NSS since its establishment in 1961 showed that there was a steady growth in the number of educational institutions created by it and in the supporting educational sectors. The activities which started in a humble way by establishing primary and secondary schools gradually developed in to a huge system for running all kinds of institutions from school to higher education including arts and science colleges, professional college, etc. The growth and development of institutions indicates certain significant trends, possibly due to its dependence on governmental policies operative from time to time in giving permission for starting new educational institutions. The development and growth of the NSS could be meaningfully placed under four major heads: Phase I: The early developments were the incubation period (period up to 1930); Phase II: The period of crystallization (1930-1947); Phase III: The period of confrontations and expansion (1947-1970); and Phase IV: The period of stabilization and consolidation (1970-1990). Contribution of NSS to the total educational development of the Kerala state was the study gives conclusive evidence of the fact that the NSS played a significant role in the development of educational institutions in the state and in giving leadership to the state in deciding critical issues relating to education, including the role it played in creating informed public opinion on contentious issues relating to the operation of education.

Singh (1989),²³⁹ “A comparative study of personality of working and non-working with special reference to family adjustment and their impact on the education of their children.”

The objectives were:

1. To study the difference in various factors of personality among working and non-working women.
2. To test the significant difference in the achievement of the children of working

²³⁹Singh (1989), “A comparative study of personality of working and non-working with special reference to family adjustment and their impact on the education of their children.”

and non-working women.

The major findings were:-

1. Significant differences existed between working and non-working women with regard to certain personality factors.
2. No significant difference was found in home, social and school adjustment between the two categories.
3. Significant difference was found among children of working and non-working women.

Sinha (1991),²⁴⁰ conducted the study on the problems of girls' child-some issues:

The objectives of the study were:

1. To create greater awareness among the girls children regarding the role-played by them in their homes.
2. To learn from the girls children through mutual discussion, their own attitudes towards domestics work and gender education.
3. To motivate girl children to take to education.
4. To explore possibilities for promoting programs for girls children in response to their requirement.

The major findings were:

1. Most of the girls were fully conscious of the better opportunities accorded to their brothers and said they could do all the works done by boys.
2. Throughout the discussion the girls expressed their desire for learning.
3. It was clearly obvious that for most of them the desire to study was very strong.

Saxena, A. (2000),²⁴¹ conducted a study on the "Role of National Service Scheme in Social Development (with special reference to District Shivpuri), an Educational Study."

The objectives of the study were:

1. To find out the awareness of School and College student towards various social problems.

²⁴⁰Sinha (1991), "The problems of girls' child-some issues."

²⁴¹Saxena, A. (2000), "Role of National Service Scheme in Social Development (with special reference to District Shivpuri), an Educational Study."

2. To find out whether the Development of students taking place through this programme is in accordance in one objectives of National Service Scheme.
3. To assess the usefulness and importance of national Service Scheme from educational point of view and provide necessary suggestion.

Findings of the study were:

1. National Service Scheme plays positive role in the development of educational, cultural, Economic and National good will.
2. Students were aware of solutions of social problems from social development point of views.
3. Students are developing according to the objectives of National Service Scheme.

Varshney (1984),²⁴² Conducted on, “A study of the effect of psychological adjustment on the behaviour of educated adolescent girls in relation to the social change.”

The objectives were:

1. Education is a factor in determining the attitude of girls students towards equality of women.
2. There is a significant difference in the attitude of adjusted and mal-adjusted girls’ students towards religion.
3. There is significant difference in the attitude of married and unmarried towards religion.
4. There is significant difference in the attitude in the attitude of adjusted and mal-adjusted girls towards family planning.
5. There is a significant difference in the attitude of married and unmarried women towards equality of women.

The major findings were:

1. It was supposed that the young women in the society had a definite and positive attitude towards the psychological problems. However, it was found out that majority of the young unmarried girls were unaware of the seriousness of the problems they would have to meet in the future.

²⁴²Varshney (1984), “A study of the effect of psychological adjustment on the behaviour of educated adolescent girls in relation to the social change.”

2. There were several responsible for this state of affairs. The major factors were religious superstitions, lack of education and ignorance about the problems faced by the nations.
3. In spite of the fact that the large numbers of young girls were being educated and a change was taking place, the women in particular and the names in general were still unable to realize the gravity of situations.
4. Most of the young women and men were unable to understand the significance of freedom and equality when extra-marital relations and unmarried families were concerned.
5. The result of the study showed that married women become sensitive to the problems of general family life and the value of freedom.

4.4. Studies done in north-east:

Bazeley, B.R. (2002),²⁴³ conducted a study on, “Development and Problems of Higher education in Barak valley and Karbi Anglong areas of Assam.”

The objectives:

1. To trace the development of higher education in Barak valley and Karbi Anglong areas of Assam.
2. To study the present system of administration and financing of higher education.
3. To study the problems faced by the institution of higher education with reference to:
 - i) Academic,
 - ii) Infrastructural dimensions,
 - iii) Administrative,
 - iv) Financial and others.
4. To identify the problems faced by teachers and students of higher education.

The findings of the study were:

1. The year 1935 marked the beginning of collegiate education in Barak Valley and Karbi Anglong district.
2. The enrolment of students has increased.

²⁴³Bazeley, B.R. (2002), “Development and Problems of Higher education in Barak valley and Karbi Anglong areas of Assam.”

3. Most of the colleges offered arts courses. It was also noticed that enrolments of girls were higher in Arts course compared to Science or Commerce.
4. The study revealed that the no. of general and professional colleges has increased.
5. Less development has taken place in Karbi Anglong regarding higher education.

Bora (1989),²⁴⁴ presented a seminar paper on, “The status of women in Karbi society.” The author attempts to portray the status of women in Karbi society on the basis of:

1. Economic status of Karbi women.
2. Religious status.
3. Political status.
4. Educational status.

The major findings were:

1. It was found out that Karbi women has well defined role and she enjoys equal status.
2. Economically a Karbi woman is to some extent enjoying an independent status as the income accrued from selling vegetables and handicrafts are exclusively taken by them.
3. It was also found out that Karbi women are not allowed to perform religious ceremonies like Worshipping of agricultural deity. Again, women are not allowed to even enter into the place of worship. Women are forbidden to take food along with men in particularly in a community feast.
4. It was found out that women cannot be a member of village council. They are not permitted to attend a village court for any trail. Finally, it was found out in his case study, on Ransing Rongpi village Karbi women are going through a transition.

Chakraborti. T. (1993),²⁴⁵ conducted a study on, “Economic role and status of tribal women in Tripura.”

²⁴⁴Bora (1989), “The status of women in Karbi society”. The author attempts to portray the status of women in Karbi society.”

The objectives are:

1. To study the status of tribal women in Tripura.
2. To study the work participation rate of the tribal women in Tripura.

Findings were:

1. It was found that in all the census years there are lower levels of participation rates of women Vis. a Vis. that of men.
2. It was also found out that tribal women of Tripura enjoys a higher status then their non- tribal counterparts, mainly because of the leading role they played in productions.

Chakraborty (1993),²⁴⁶ conducted a study on, “Customary laws and the status of tribal women in Tripura.”

The objectives of the study include:

1. To study the legal system of Tripuri women.
2. To explore the legal ways in which the status of tribal women in Tripura can be raised from its present deplorable state.

The major findings were:

1. Tribal women in Tripura were debarred from taking part active parts in village administration.
2. The inheritance of property for son and daughter is not equal.

Choudary (1993),²⁴⁷ conducted a study on, “Status of women in the tribal societies of Tripura.”

The objectives are:

1. To study the social status of women in tribal society of Tripura.
2. To study women’s education in tribal society.

Findings were:

²⁴⁵Chakraborti.T. (1993), “Economic role and status of tribal women in Tripura.”

²⁴⁶Chakraborti (1993), “Customomary laws and the status of tribal women in Tripura.”

²⁴⁷Choudary(1993), “Status of women in the tribal societies of Tripura.”

1. It was found that ninety seven percent of the women in the tribal societies of Tripura are illiterate. Consciousness is growing among the younger generation about the need for education. They are coming forward to get modern education, though there are many constraints.
2. Priesthood is not granted to the tribal womenfolk of Tripura. Women has no legal rights to property.

Choudary (1993),²⁴⁸ conducted a study on, “Status of women in the tribal societies of Tripura.”

1. To study the development of secondary education in Karbi Anglong district of Assam with reference to Bokajan Sub-division.
2. To study the role of Karbi Anglong Autonomous Council and State government in the development of secondary education in Karbi Anglong with special to Bokajan sub-division.
3. To study the present status of secondary education in Bokajan sub-division with regards to physical facilities, teachers’ qualification, teaching method, examination system and medium of instruction.
4. To study the related problems like wastage, stagnation, administrative problems, economic hardship, problems of supervision in secondary schools in the sub-division.

The findings of the study were:

1. The percentage of graduate head master is 80% in the secondary schools and post graduate head master is 20% only in the district. Among them 40% are trained and 60% are untrained.
2. Most of the teachers choose teaching profession due to the fact of non-availability of any other profession.
3. The schools are facing major financial difficulties like irregular payment of staff, non release of funds in time, etc.
4. Material resources of the schools are not satisfactory.
5. Schools are not regularly inspected, etc.

²⁴⁸Choudary (1993), “Status of women in the tribal societies of Tripura.”

Gogoi (1989),²⁴⁹ on her seminar paper, “Women’s status in Karbi society.”

The objective is to bring about the status of women in the traditional Karbi social system, with reference to education, cultural and political.

The major findings: It was found that the status of women was low in comparison to the women of other hill tribes of the north-east. In political field women were never given a chance to participate in any social, educational and political affairs.

Kakati (1990),²⁵⁰ conducted a study on socio-economic status enjoyed by educated working women of Kamrup district.

The objectives of the study were:-

1. To investigate the socio-economic status enjoyed by educated working women of Kamrup district and to find out the impact of women’s employment on the society.
2. To find out the factors, this induced, educated women to take up employment on the society.
3. To know what rights and principles are being enjoyed by the educated working women within the family, in the working place and in the community.
4. To enquire into their pattern of dual role of the working women at home and at place of work and
5. To examine the changes that takes place in the family as a result of women’s employment and its impact on society.

The major findings were:

1. Though husbands and parents were in favour of employment of their wives and daughters still working women could not draw sympathy from family members in sharing of household’s activities.
2. The difference between working and non-working women was found insignificant.
3. In matters of decisions making power, role of employment was found significant working women as compared to non-working women were playing a role of decisions makers to a great extend.

²⁴⁹Gogoi (1989), “Women’s status in Karbi society.”

²⁵⁰Kakati (1990), “socio-economic status enjoyed by educated working women of Kamrup district.”

4. Employment of women influenced significantly their freedom of movements outside the home. Working women's freedom of movement was found to be positively associated with their age, education, occupation and income.

Phangcho (1989),²⁵¹ in his seminar paper entitles, "Status of women in Karbi society." with reference to some myths and legends and to bring out the traditional administration system.

The major findings:

1. It was found that the status of women depends upon the status of her husband or her father.
2. In the field of traditional administration, a woman has no place at all.

Phangcho, P.C. (2003),²⁵² conducted a study on the "Progress of education in the villages namely Niz Panbari and Baligaon of Karbi Anglong district."

The main objective of the study was to find out the progress and standard of education in Karbi Anglong district.

The study was a survey type. Random sampling method was adopted. In his study he found that among all the villages Niz Panbari had the highest standard of education. The literacy rate was only 53% but the village had produced a no. of Matriculates and bachelor's and master's degree holders. Moreover, those who received Science education they pursued professional education. The survey conducted in Baligaon shown that the literacy rate in this village was almost 60%. But there are very few college goers and no graduates. The study has shown the increasing demand for school and education in the district.

Sherfuddin (1992),²⁵³ in her seminar paper on, "Status of women in the Assamese Muslim society."

The main objectives are: 1. To study the Quran and Hadithin relation with women. As these two are the fountains of Islam moulding the life pattern of a Muslim in each country.

²⁵¹Phangcho (1989), "Status of women in Karbi society" with reference to some myths and legends and to bring out the traditional administration system.

²⁵²Phangcho, P.C. (2003), "Progress of education in the villages namely Niz Panbari and Baligaon of Karbi Anglong district."

²⁵³Sherfuddin (1992), "Status of women in the Assamese Muslim society"

1. To study the status of Muslim women in Assam with reference to education and society.

Findings:

1. It was found out that there is lack of proper interpretation and understanding of the Quran and the Hadith, as it was written in Arabic.
2. It was found that Assamese Muslim women are not aware of their rights. This is mainly because of their lack of education. Here, women are always discouraged in their efforts to gain knowledge.
3. Women are still given to understand and feel that there is special merit in leading a miserable life under men. According to many critics and commentators that the custom of “Purdah” is one of the chief hurdles on the way to Muslim women’s educational backwardness.

Swargiary, D. (2009),²⁵⁴ on her study “Problem and Prospects of Sarva Siksha Abhiyan (SSA) in Karbi Anglong district of Assam: A Study in Diphu sub-division with special reference to Lumbajong Development Block.”

The main objectives of the study were as follows:

1. To study the present condition of the schools, students, teachers and curriculum for implementing SSA in karbi Anglong district at Diphu sub-division with reference to Lumbajong block.
2. To study the role played by Karbi Anglong Autonomous Council to remove the problems of SSA.
3. To study the present position and status of SSA programme in Karbi Anglong with special reference to Lumbajong block, etc.

The investigator used survey method in this study. It is found in the study that there are a large number of problems in the implementation of SSA in Diphu sub-division.

Terang (1989),²⁵⁵ in his seminar paper entitled, “The place of women in Karbi society, according to folk tradition.” The objectives were to analyze the place of

²⁵⁴Swargiary, D. (2009), “Problem and Prospects of Sarva Siksha Abhiyan (SSA) in Karbi Anglong district of Assam: A Study in Diphu sub-division with special reference to Lumbajong Development Block.”

women in Karbi society by discussing the traditional marriage ceremony and the CHO JUN puja.

The findings were:

1. It was found out that in a family of jhum cultivators, women are regarded as instruments of labor, bound to the male and the family by the bondage of slavery.
2. In marriage it was found out that without daughter's consent the father do not accept the gourd. This was offered for girl's hand in marriage. This shows that there exist respect and honour for women.
3. In Chojun puja, pigs and chicken are offered to the deity. Which were later distributed among men and women. Here, generally males are given the heads of chicken and the choices of AKJAR, which indicates the degree of honour between women and men.

Terangpi Tado (1989),²⁵⁶ in her seminar paper entitled, "The role of Karbi women in society."The objective was to bring out the status of Karbi women on the basis of her performance in various functions in the society.

Findings: It was found out that women plays an indispensable role in certain respects. If given a chance of equal opportunity, Karbi women can perform equally in all aspects.

Thakur (1989),²⁵⁷ his seminar paper entitled, "Social status of Karbi women with the main thrust of: The social status of the Karbi women as reflected in the socio-cultural life and legends of the Karbis."

Findings: It was found that the status of women is inferior to that of man, he points out that she is not status conscious. She is happy with the status she possesses. He admits that the role played by few talented women known as UCHEPI in the death ceremony of the Karbi Chomangkan) provides some kind of high status to women. It was found out that women plays an indispensable role in certain respects. If given a chance of equal opportunity, Karbi women can perform equally in all aspects.

²⁵⁵Terang (1989), "The place of women in Karbi society, according to folk tradition."

²⁵⁶Terangpi Tado (1989), "The role of Karbi women in society."

²⁵⁷Thakur (1989), "The social status of the Karbi women as reflected in the socio-cultural life and legends of the Karbis."

CHAPTER - V

Methodology

5.1. Introduction:

Research is an unending search for knowledge and truth. According to Koul, (2000), “Research is a systematic attempt to obtain answers to meaningful questions about phenomena or events through the applications of scientific procedures.” For the present study the following steps were adopted. The selection of the problem, definition of the problem, formulation of problems, study of the related literature, data collection, analysis and interpretation²⁵⁸. Finally, the findings and suggestions.

For undertaking research the researcher has to adopt proper method because a good research depends on a sound and effective methodology.

The descriptive survey type methods were used for exploring the relevant data in the present study. The present study was undertaken keeping in mind the various objectives which are as follows:

5.2. Objectives of the study:

The objectives of the present study may be listed thus:

1. To study the educational status of women in higher education of Karbi Anglong district.
2. To examine the impact of education on the life of Karbi women with reference to their participation in:
 - a. Socio-cultural
 - b. Socio-economy
 - c. Socio-political
3. To identify the problems from educated and uneducated Karbi women in Karbi Anglong district.
4. To assess the opinion of the policy makers and teachers towards woman education.
5. To offer possible suggestion for solutions to their problems and for improvement of their status and empowerment.

5.3. Following are the methods and proceedings to obtain the necessary data:

²⁵⁸Koul Lokesh 2001, Third revised edition Methodology of educational research p.19

1. Population.
2. Selection of the sample.
3. Procedure followed for collection of data.
4. Analysis of data.

5.4. Population:

A population refers to any collection of specified group of human being and non-human entities such as educational institutions, place of work, time units, geographical areas, prices of, or salaries. Some statisticians call it universe²⁵⁹.

Population for the present studies constitutes the following:

1. Karbi women divided into two groups as educated and uneducated.
2. Head of Institutions and teachers of all the affiliated, government and private run higher secondary, general colleges including professional colleges and the post graduates departments of the Assam University Diphu Campus located in Karbi Anglong areas of Assam.
3. Policy makers of under graduates studies and post graduates studies.

5.5. Selection of the sample:

The overall samples for the present study were:

1. Educated Karbi women – 150.
2. Uneducated Karbi women – 150.
3. Head of the institutions - 47.
4. Teachers – 521 and
5. Policy Makers – 107.

i) Karbi women:

Karbi women divided into two groups as educated who are class X passed and above and an uneducated woman who are illiterates and could not complete primary education. In both rural and urban areas samples were taken randomly. Altogether, 300 Karbi women, 150 samples, for each group.

ii) Institutions:

All the educational Institutions imparting higher education including Higher secondary and professional colleges, inclusive of all affiliated, government and private run institutions running in the district. All the head of Institutions and 40-50% teachers were approached for the study. The present study covers 20 higher

²⁵⁹Koul Lokesh 2000,Methodology of educational research p.111

secondary, 14 colleges, 4 professional Institutions and 1 pro vice chancellor and 8 heads of department of Assam University Diphu campus. All together 47 head of all the higher institutions and a separate 521 teachers from these specified educational institutions.

iii) Policy makers:

A total of 107 policy makers including Boards of under graduates studies, Boards of Post graduates studies, Members of Karbi Anglong Autonomous Council, members of Karbis organizations, government officials of education departments.

5.6. Field survey and selection of respondents:

All groups of women in Karbi Anglong were included in this study. Multi-group sampling method was employed for delimiting the areas of the study. The groups were selected and randomly people were given questionnaires in the related subject. The women were the main focus of study. Men as Head of the institutions, teachers and policy makers were included to share their opinion. The present study sample was categorized under five groups as given below:

1. Karbi women as educated - 150
2. Karbi women as uneducated - 150
3. Head of the Institutions - 47
4. Teachers - 521 and
5. Policy Makers - 107

This categorization is to include all the responsible section of people in Karbi society, with the view to study the present educational status and problems of Karbi women in Karbi Anglong district of Assam.

5.7. Tools used:

The devices or instruments employing certain methods for gathering facts and information's suiting to an undertaken projects are called 'Tools.'

Since the present study is a descriptive survey type, the data needed was acquired from Karbi women in their participations in various areas in society, all the head of the institutions from higher secondary, colleges and university, and policy makers, based on the responses from the questionnaire and interview.

The following tools were used for the collection of data:

1. Various relevant government documents, reports, pamphlets etc. were consulted. Other secondary sources on higher education like published text books, magazines, journals, news papers and unpublished dissertation and

thesis also via internet online were also referred.

2. A suitable questionnaire was developed and administered by the investigator, to the educated Karbi women who were randomly drawn from both rural and urban of Karbi Anglong district as students of general colleges and university, working and non-working and married and unmarried.
3. A second set of interview questionnaire was prepared and administered by the investigator with the help of translators to the uneducated Karbi girl child and married women of mainly rural areas, who were selected randomly.
4. A third set of questionnaire was developed and administered entirely by the investigator, to the principals of all the Higher Secondary, Colleges and head of the departments of the university and professional colleges including all the governments, permitted and private run Institutions within Karbi Anglong district. And an interview questionnaire to the Pro Vice-Chancellor of Assam University Diphu Campus.
5. A fourth set of questionnaires were prepared and administered to the teachers of all the Higher education.
6. A fifth set of questionnaires interview were prepared and administered by the investigator to the policy makers, at under graduate level and post graduate level, Government officials in education departments, members of Karbi Anglong Autonomous Council and various members of Karbi organizations who were randomly selected.

The entire questionnaire was developed by the investigator as no readymade questionnaire was found suitable for the present study. Before developing it, a thorough study was done by the investigator on books, journals, magazines etc., on women studies was also consulted.

5.8. Collection of data:

In the present study, a thorough study was done on educational status and problems of Karbi women. The data were collected in following manners and concerned groups.

From, the educated Karbi women 150 respondents was included in the study. The study includes their personal identifications, qualifications and designations/occupations and marital status and age. The study mainly comprise of

three major heads as to their participations in socio-cultural, socio-economic and socio-political fields.

Altogether, 150 uneducated women were selected randomly. The study items were mostly same with educated women. There were some differences in study items like the reasons for not attending formal schooling and inability to complete primary education.

Thus, Questionnaires for Karbi women was prepared to find out as to her roles at home and outside her home and the impact of education in various fields of life. Qualification and satisfaction of her occupations, her roles in society because of her education. Her abilities and capabilities in different walks of life. And most importantly the problems of women at different level of life.

A separate questionnaire was prepared for the head of institutions and teachers of higher education. All the heads of institutions numbering to 47 of higher institutions running in the district were interviewed. Another, 521 teachers of higher education was taken for present study. The study items were all about the educational status and probable problems of Karbi women, the interest, intellectuals and potentialities of women. Also, their opinion and suggestions for the upliftment of women education in the district.

For policy makers the sample totaled to 107. The study items includes like their qualifications and experience of their jobs. Mainly their opinion and suggestions for the status and problems of Karbi women were sought.

1. For objective I various documents like primary sources and (government's records) and secondary sources were consulted.
2. For objectives II and III: Questionnaires were prepared separately for Karbi women as educated and uneducated.
3. For objective IV: questionnaires were prepared separately each for head of departments/teachers/policy makers seeking their opinion on status and problems, suggestions for the upliftment of women education in the district.
4. For objective V: Questionnaires were prepared separately for head of the institutions/Head of Department/teachers/Karbi women taking into account of all the general suggestions highlighted for the improvement and upliftment of women education in Karbi society and thereby summing up in major findings and suggestions by the

investigator.

Thus, the questionnaires were structured on various aspects specified in the objectives of the study. Further, an interview schedule was employed for obtaining information's from respondents like pro vice Chancellors, prominent researchers, women organizations and veteran and retired members of the Karbi society in order to obtain relevant information's.

5.9. Try out:

The developed questionnaire was first tried out among the teachers/Head of the department women of the selected sample, when the responses were received. They were analyzed and it was found ready for implementations with minor changes. The modified tool was distributed to the entire concerned sample with the clear explanation about the objectives of the study and request was made for the timely return.

5.10. Administering the questionnaires:

The investigator herself visited all the institutions of higher education and met all the head of institutions some with prior appointments and information and some without appointments. The questionnaires was also distributed separately to the teachers and Karbi women as students, working and non-working, after brief introductions of the questionnaires and its needs and asked to fill up and give information accordingly.

5.11. Administering the interview scheduled:

In this present study Interview scheduled was mostly meant for the uneducated Karbi Women, who can cannot read and write. For them the investigator first contacted the translator about the interviewer's convenient time, as the translator plays an important role here. On due appointment, the following points were kept in mind while administering the interview scheduled:

1. Interview scheduled was properly planned in advance and the investigator relaxes, posed in a friendly and easy manner, ready for execution.
2. Interviewers were made comfortable by way of a friendly rapport and started with simple questions.
3. The interviewer was given moderated time for each questions to respond truthfully by way of citing practical things and events. Responses noted down there and then.
4. The investigator after filling up all the queries and opinion thank the

interviewee for cooperating in every possible way.

5.12. Primary sources:

At first the investigator herself had to go to all the institutions of higher education situated in Karbi Anglong. The transportation and the roads have far much improved but still it has caused some problems as there are so many pit and pot holes and mostly the roads are far from each other as the investigator had to repeatedly go there due to the unavailability of the head of the institutions and teaching staffs etc. In spite of the problems of repeated visits with prior appointments the principals shows busy and tight situations. But, the investigators did not lose hopes and kept asking the convenient time. During this period the investigator almost shattered and sometime felt shy for repeated reminder. Even than the investigator personally met and interviewed all the head of the institutions and teachers' separately and got all the required information for this study.

Again, the investigator on the basis of educated and uneducated meet all the Karbi women sampled for this study from both rural and urban areas and policy makers.

5.13. Secondary Sources:

The secondary sources includes various books on educations, magazines, research reports, books reviews, newspapers, Compact disks and online internet etc.

5.14. Analyses and interpretation of data:

In the present study the data collected through questionnaires and Interviewed Scheduled was analyzed by simply counting the scores and converting into percentage. Based on the responses of the respondents interpretation and discussion of the data was done. Analyzed data are presented in Tabular form, graph and Pei in the next chapter.

CHAPTER – VI

Analysis, Interpretation and discussion

6.1. Introduction:

This chapter deals with the analysis and interpretation of data that had been collected by the investigator from various sources. Five sets of self-made questionnaire were prepared with a view to gather information and accordingly responses to these questionnaires were analyzed to elicit information. The investigator had collected various information to analyze the educational status and problems of Karbi women in Karbi Anglong district.

An objective wise analysis has been done, for the analysis of the 1st Objective; the researcher has collected information from the census of 2001 and provisional status of 2011 being incomplete in most of the cases, 2001 census have been referred. The investigator herself had to go to all the higher secondary, general colleges, professional colleges and all the departments of Assam University Diphu Campus and request was made to all the heads of the institutions to supply the status of Karbi students highlighting male and female so as to know the educational status of Karbi women in Higher education. As such, a separate tabulation of Karbi student was not categorized and was clubbed up under the schedule tribe (ST) in their office register. The investigator has to take longer time counting name by name in most of the cases, in order to bring out the exact figure of Karbi students in higher education.

For finding out the population and literacy rate of 2011 being the latest the investigator had to undergo lots of struggle and hardship as the complete census was not published also the columns are not specified for Karbis separately and so in any case there is no readymade statistics. So, the investigator full of zeal and vigor approached Assistant Revenue officer, Mr. Prodip Timung, Assam Civil Service, Diphu for this problems and come to the conclusion that the investigator herself has to count from House listing Scheduled conducted by the National census of India 2011, from the office copies from four circle of Karbi Anglong which falls under Assistant Revenue Officer and Settlement officer, thanks to him. For this it took 5 days in Diphu Circle, 2 days in Phuloni circle, one day in Silonijan Circle and three days in Dongkamukam circle. It would not have been possible without the helping hand

extended by the members of Evangelical Union of Diphu Government College who accompanied me to all the circle and work out manually in presenting the exact figure of Karbi Population. The period covers the entire November Months of 2011. Due to non completion of 2nd phase of census, 2011 literate persons cannot be abstracted. As such the study is delimited to only higher secondary and above. So, the literate populations are sought from higher educational Institutions including professional colleges only at higher education Institutions including Higher Secondary schools. Also, for reference 2001 census and 2011 provisional census have been used.

For the 2nd objectives i.e., “To examine the impact of education on the life of Karbi women with reference to their participation in socio-cultural, socio-economic and socio political.” The researcher has attempted to get information from Karbi women as (educated and uneducated Karbi women) themselves as they are the main focus in this study. It was framed in three parts, as Impact of education on Socio-cultural life of Karbi women, Impact of education and the participation of Karbi women in economic and political life, these being the main domains of life and to critically analyze.

The 3rd objective was also sought from the Karbi women themselves. The questionnaires were separately set for educated and uneducated Karbi women from the domain of socio-cultural, economy and socio-political.

The 4th objective was, “to assess the opinion of the Head of the Institutions, Teachers and policy make towards women education.” In this connection a questionnaires for Head of the institutions, teachers and policy makers was framed separately for critical assessment.

And, finally, for the 5th objectives i.e., “To offer possible suggestion for solutions to their problems and for improvement of their educational status and empowerment”. An attempt has been done after critically analyzing, interpretation and discussion. In this way the items, have been critically analyzed and interpreted, tabular form, graph and pie was given wherever it was found necessary.

For the sake of analyses, the following items have been grouped in different headings and analyzed below:

1. Items No. 1 to 30 from Head of the Teachers of all higher institutions. Items No. 1 to 28 from teachers and items No.1 to 32 from the policy makers have been grouped under different headings based on the 1st objective.
2. For the 2nd objective and 3rd separate questionnaires and interview scheduled were prepared in the following:
 - a. Items No. 6.4 to 6.8 from educated Karbi women and 6.34 to 6.43 uneducated women have grouped under the headings of ‘Impact of education on ‘socio-cultural life of women.’
 - b. Items No.6.9 to 6.18 educated Karbi women and 6.44 to 6.58 uneducated women has been grouped under the headings of ‘Impact of education on economy life of Karbi women’ under educated and uneducated women.
 - c. Items No.6.19 to 6.26 educated Karbi women and 6.59 to 6.69 have been grouped under the headings of ‘ impact of education on socio-political life of Karbi women.’
 - d. Items No. 31 to 33 from Head of the Teachers of all higher institutions. Items No. 28 to 30 from teachers and items No.32 to 34 from the policy makers have been grouped under different headings based on the 4th objective and
3. For the fifth objectives being the last but not the least for the present study are being sought from head of the institutions and teachers from all the higher educational institutions and policy makers. Also, some of the opinions of educated women are enclosed.

In this way all the items have been critically analyzed and interpreted separately and presented in tabular form, pie and graph wherever necessary.

6.2.0. Analsis and interpretation:

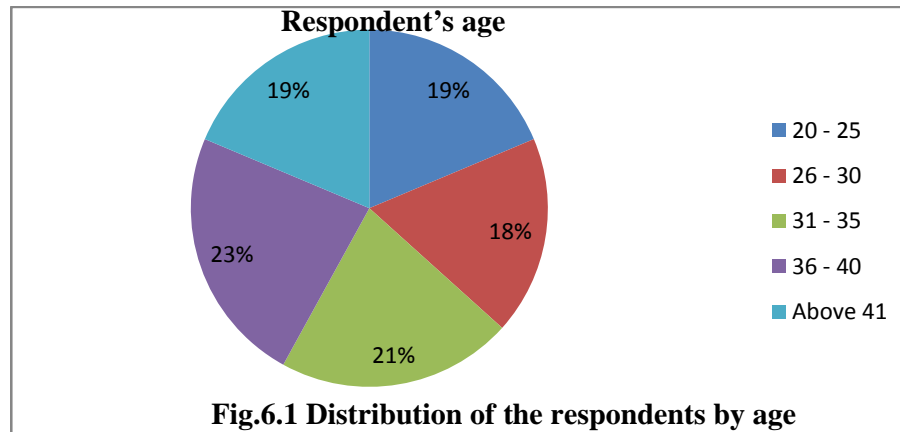
A. General information of educated Karbi women:

Educated Karbi women comprises of women who have passed class-X and continuing their studies as students, career women, working, housewives etc. The samples were drawn mostly from urban areas where there are offices and educational institutions. Altogether, 150 samples have been randomly taken for analysis as some could not return on time.

Table No. 6.1. Distribution of the respondents by age:

Years	No. of Respondents	Percentage
20 - 25	28	19%

26 - 30	27	18%
31 - 35	32	21.33%
36 - 40	35	23.33%
Above 41	28	19%
Total	150	100%



Age is an important demographic variable, which not only determine an individual's physical and mental maturity but also her life experiences. Age of the Karbi women determines her educational status and her problems, whether she is educated by her chronological age and her educational status suits with her job.

The above table indicates the distribution of respondents by age. It shows that out of the total 150 Karbi women 23% which is highest constitutes the age group of 36 to 40 years.

Table No. 6.2. Distribution of educated women by their age and marital status:

Years	20 - 25	26 - 30	31 - 35	36 - 40	Above 41	No. of respondents	Total %
Single	25 (17%)	14 (09%)	09 (6%)	03 (2%)	02 (1%)	53	35.33%
Married	03 (2%)	13 (9%)	23 (15%)	32 (21%)	26 (17%)	97	64.66%
Total Responds	28	27	32	35	28	150	
Total%	19%	18%	21%	23%	19%		100%

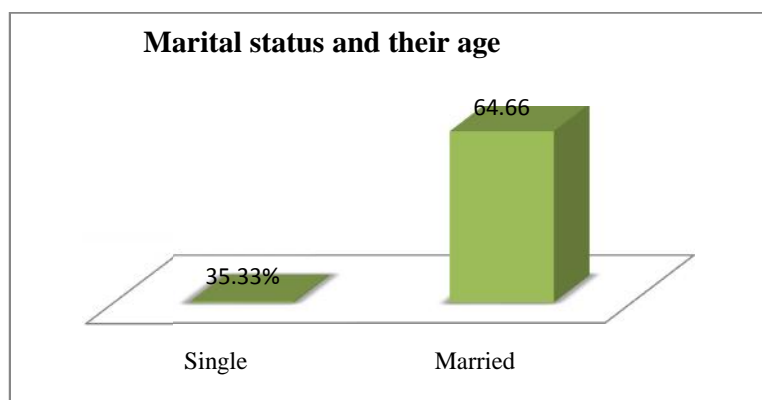


Fig.6.2. Marital status and age.

Marriage is an important event in human life especially for women and as the study deals with the educational status and problem of Karbi women, the knowledge of their status becomes important in order to get the insight and deeper problems.

From this table, it was found that 64.66% of the educated Karbi women under study were married which constitute the highest and single constitutes 35.33%.

Table No. 6.3. Educational status of the respondents and their designation:

Qualification	Matric	H.S.S Passed	Graduates	P.G& Above	Total %
Designation					
Lecturers				30(20%)	20%
MBBS			02(1%)		1.33%
Asst. Teacher		09(6%)	18(12%)	11(7.33%)	25.33%
Statistical Asst.			01(0.66%)	01(0.66%)	1.33%
Health Deptt,			04(2.66%)		2.66%
Entrepreneur	01(0.66%)	03(2%)	01(0.66%)		3.33%
U.D.A		03(2%)	01(0.66%)		2.66%
L.D.A	06(4%)	14(9.33%)	06(4%)		17.33%
House wife	04(2.66%)	04(2.66%)	04(2.66%)	03(2%)	10%
Student		06(4%)	09(6%)	07(4.66%)	14.66%
Poen	02(1.33%)				1.33%
Total	13(8.66%)	39(26%)	46(30.66%)	52(34.66%)	100%

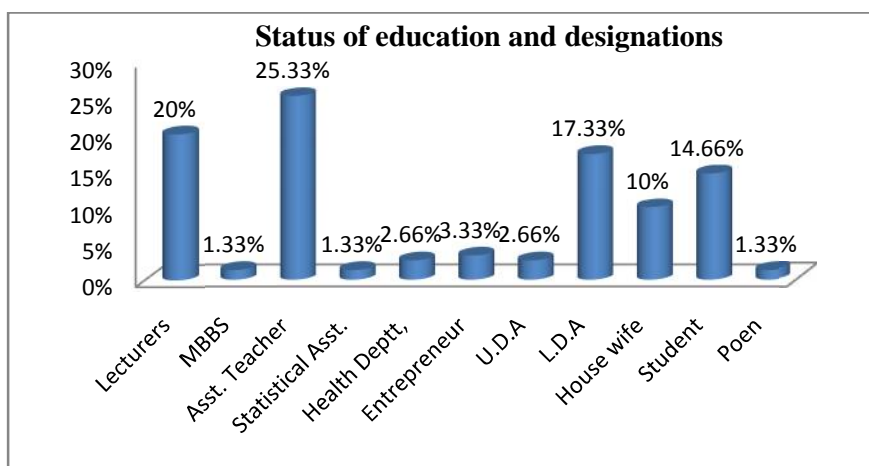


Fig. 6.3. Educational status of the respondents and their designation

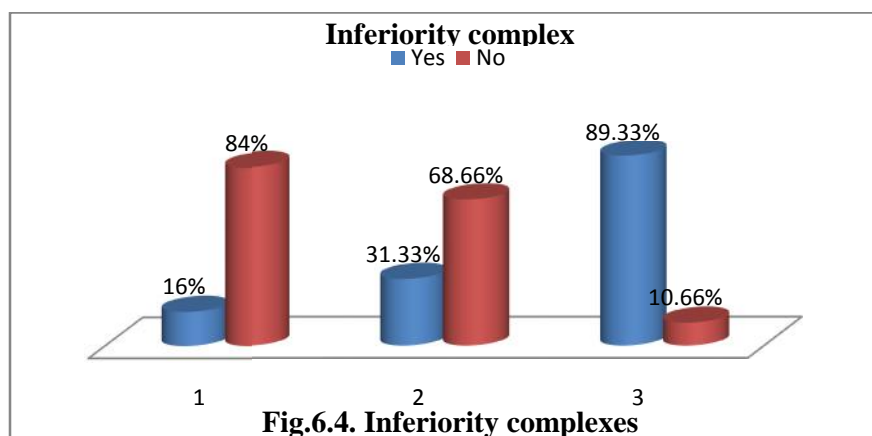
Education is considered as important variable not only for widening mental horizon of an individual but also it helps a person to make use of rational and scientific approach to different problems. And, as the study deals with the educational status and problems of Karbi women, knowledge of their educational attainment becomes important.

The above table and figure shows the distribution of respondent's educational status and their designation. 25% which constitutes the highest was Assistant Teachers, where 6% Higher Secondary passed, 12% were Graduates and 7.33% post graduates, employed in both Government and Non-government Institutions and the lowest 1% each were M.B.B.S and Statistical Assistant.

B.IMPACT OF EDUCATION ON SOCIO-CULTURAL LIFE OF EDUCATED KARBI WOMEN

Table No. 6.4. Inferiority complexes:

Self-Assessment		Responses		Percentage	
		Yes	No	Yes	No
a	If any inferior complex	24	126	16%	84%
b	Problem as a daughter, wife and mother	47	103	31.33%	68.66%
c	Changing the parental pattern of upbringing of children	134	16	89.33%	10.66%



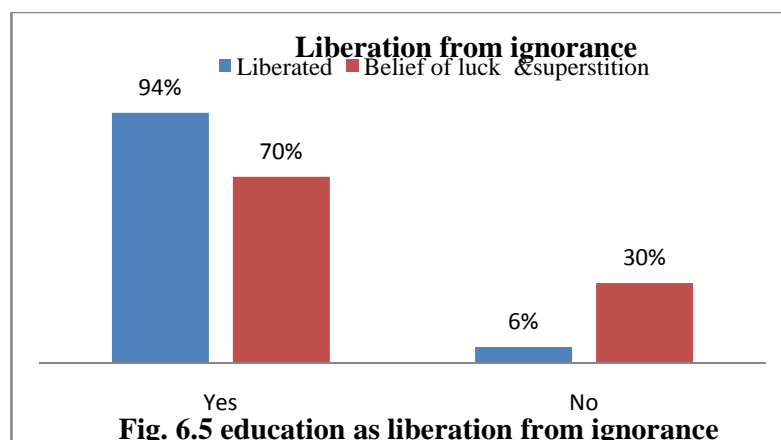
The above table shows whether the Karbi women have any inferiority complex in being women, where 84% constituting the highest disagreed.

It also shows as to whether they have problem as a daughter, wife and mother where 68.66% which constitutes the highest disagreed.

Again, 89.33% a high score agreed, that they would like to change the way of bringing up their children from how their parents brought them up for betterment.

Table No. 6.5 Education as Liberation from ignorance for Karbi women:

	Liberation	Responses		Percentage	
		Yes	No	Yes	No
a	Liberated	141	09	94%	6%
b	Belief of luck & superstition	105	45	70%	30%

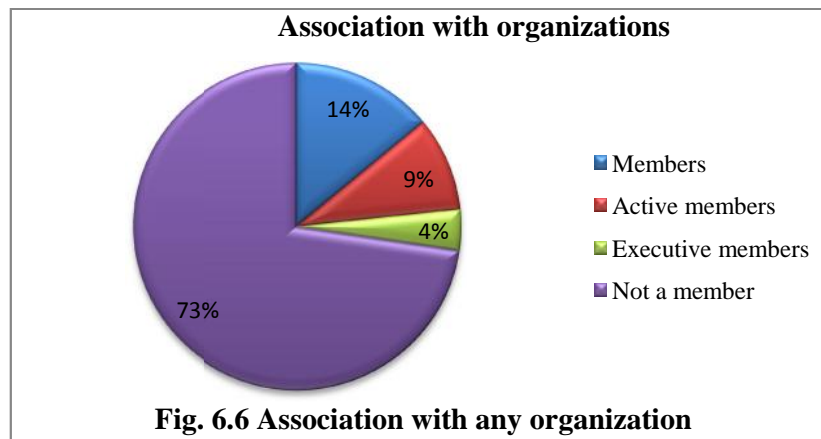


The above Table and graph shows that 94% which constitutes the highest agreed that education is liberation from ignorance for Karbi women.

It also shows that, 70% which is a high score agreed of practicing belief of luck and superstitions even after the spread of education.

Table 6.6 Association with any organization:

Association		Respondents	Percentages
a	Members	21	14%
b	Active members	14	9%
c	Executive members	06	4%
e	Not a member	106	73%
f	Total	150	100%



The above table and figure shows that 73% which constitutes the highest falls under the category of not a member of any women organizations. 4% constituting the lowest is executive members. 9% Active members and 14% are members.

Here, 17% shares the Problems of participation in Social organization:

1. Difficulty of managing family, job and social organization.
2. Time constraints for home, studies and social members.
3. Lack of co-operation by being lethargic.
4. Political interference, disunity, selfishness and busy scheduled.
5. There are lots of problem like households work, professional work and organization.
6. Inability to spend time with family, relatives and friends.
7. More women are uneducated so problems like legislation, inferior to men, superstitions, unconscious of the availability of rights and claims etc are faced while executing.
8. Pending of households work and family life.

Table No. 6.7. Impact of education, on institution of marriage:

Institutions of Marriage		Response		Percentage	
		Yes	No	Yes	No
a.	Is marriage considered as a bond for life time	104	46	69.33%	30.66%
b.	Restrictions of widow	13	137	8.66%	91.33%

	Remarriage				
c.	Improvements in the institutions of marriages	17	133	11.33%	88.66%
d.	Mention if restrictions	16	134	10.66%	89.33%

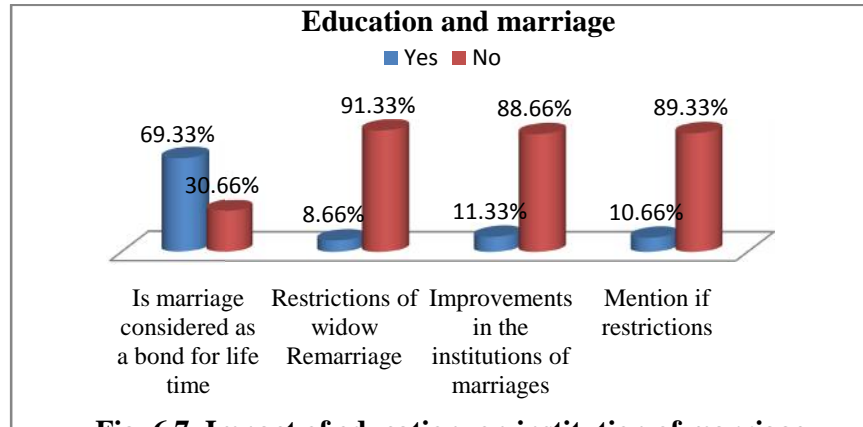


Fig. 6.7. Impact of education, on institution of marriage

The above table and figure shows that 69.33% agreed that marriage is considered as a bond for a life time, where as 30.66% did not agree and they have to mention that death, divorce and separation do come on the way.

It also shows that 8.66% which constitutes the lowest agreed that there are restrictions for widow remarriage and 91.33% did not agree.

Again the above figure shows that 11.33% respondents under study agreed that education has brought some changes and improvements in the institutions of marriage and 89.66% respondents which constitutes highest disagreed.

Some improvements in the institution of marriage as mentioned by some respondents are yes, through education, we can improve a lot in our family life, such as educating our children, as well as living in a discipline, manner in life.

On If Restrictions of widow remarriage, 10.66% respondents specify below:

1. We are not allowed to remarry according to our custom.
2. Women are considered impure and dirty.
3. Those husbands who have been killed by a beast according to old age practices.
4. Women are less privilege than man even in remarriage, because there is restriction for women but not men.
5. Remarriage on the parts of widow is considered as loose character.
6. Women are looked down after the death of her husband's.
7. Today, there are no restrictions socially, but widows should keep restriction themselves for the betterment of themselves.

Table No. 6.8. Reforms of social life of Karbi women after education:

1. Early marriage has been wiped out from the society and has become self dependent, family planning is provided by the government.
2. Educated women takes part in various social lives and make her home and family educated.
3. Women are more independent and positive in their attitude towards all spheres of a life.
4. Women have changed in so many ways, dressing and materialism is more pronounced.
5. After the spread of education, we are able to overcome our family problems and earning equally as men.
6. Women are becoming more aware of their rights and duties: they started realizing about their individuality and more confident.
7. Breaking away from superstitious, old belief and women empowerment.
8. Women are more conscious about health fitness, more organized and systematic.
9. Women are adapting to technology and becoming more modernized.
10. Women can earn for themselves, can think of things outside the house and family.
11. Women become aware of the presents day to day life and can handle it more effectively.
12. Now, women can co-operate in all the social activities and thereby contribute a lot to the community as well as society. Awareness stirred up; organize of self- help group, NGO's etc.
13. Women are capable of earning for the family, views of educated women are respected and domestic violence is decreasing.
14. More confident in sharing their views with their spouse, perform work independently and refinement in the rearing of children.
15. Women are into self help and engaged in marketing scheme and doing entrepreneurship.
16. After education women are participating in all social aspects giving them a sense of empowerment.
17. Taking advantage of job opportunities, financial independence, better living standards, broadmindedness, personality development and better participation in society.
18. Women have become conscious about their rights and are able to voice their grievances.
19. Women are able to stand up for themselves and able to sustain their life and their children's livelihood.
20. Women became aware of her personal development like household work, caring of their children, parents, relatives and earns more money.

C. IMPACT OF EDUCATION ON ECONOMY LIFE OF KARBI WOMEN

Table No. 6.9. Employment for Karbi women after Formal education:

	Employment	Respondents	Percentage
a.	Yes	57	38%
b.	No	93	62%
	Total	150	100%

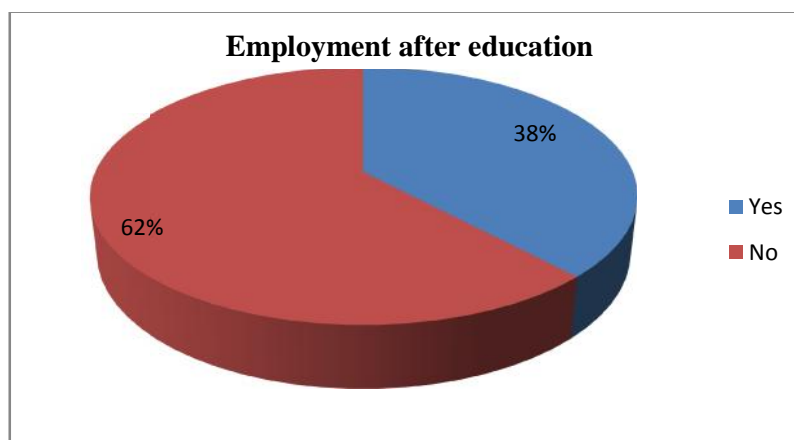


Fig. 6.8. Employment for karbi women after formal

The above table and pie shows whether there is employment for educated Karbi women after formal education of women, 38% agreed and 62% constituting the highest disagreed.

Thus, the employment of Karbi women in the government/public sector has not improved much. It also reflects the mentality of the Karbi people of not applauding private business and entrepreneurship like those of government's jobs.

Table No. 6.10. Main Source of earning:

	Sources	Responses		Percentage	
		Yes	No	Yes	No
a.	Agricultural/Rearing of domesticated animals	101	49	67.33%	32.66%
b.	Handy crafts, weaving and knitting.	113	37	75.33%	24.66%
c.	Governmental jobs/Private	96	54	64%	36%
d.	others	09	141	6%	94%

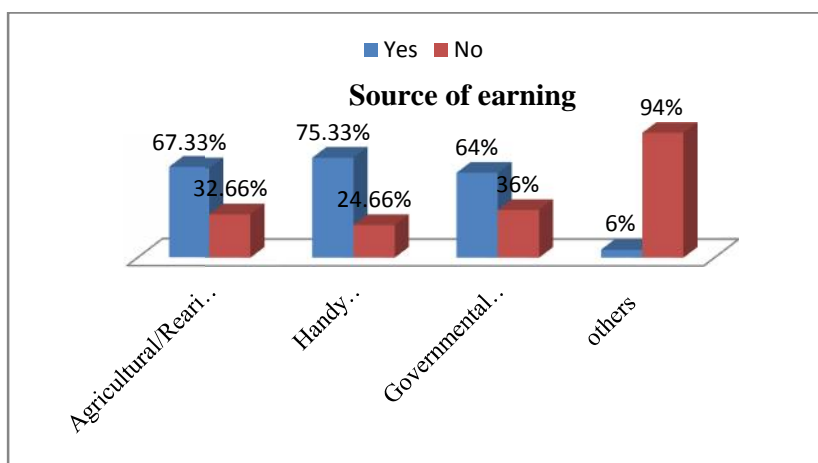


Fig. 6.9. Main source of earning

The above tables and graph show that 67.33% agreed that the main source of income/earning is Agriculture and rearing of domesticated animals.

It also shows that a majority of 75.33% of the respondents under Karbi women agreed on Handy crafts, weaving and knitting.

Again, 94% which is the highest score also agree with the governmental jobs and private jobs. It also shows that 6% constituting the lowest has to share on others which are given below:

Other (s):

1. Selling of natural products as open vendors.
2. Preparation of rice bears/local wine/hand-made juices and local drinks.
3. Private business, marketing schemes and Entrepreneurships.
4. Tree plantation like bamboo, rubber, tea and citronella.
5. Self help group.
6. Life Insurance Company and other private companies etc.

Table No. 6.11. Equal opportunities as men to earn:

	Opportunity	Responses	Percentage
a.	Yes	101	67%
b.	No	49	33%
	Total	150	100%

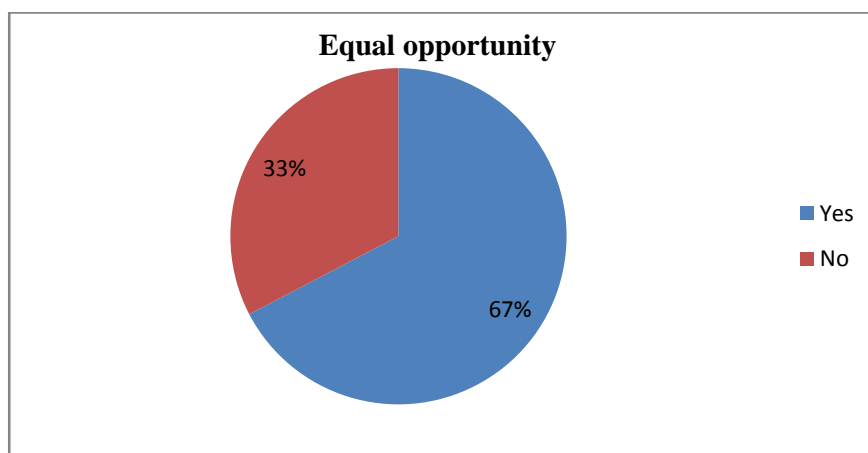


Fig. 6.10. Equal opportunities as men to earn

The above table and figure shows that a high majority of the Karbi women under study with 67% agreed on having equal opportunities to earn as men.

Table No. 6.12. Employment generated for women as a result of education:

Employment generated for Karbi women		Responses		Percentage	
		Yes	No	Yes	No
a.	Governmental jobs through competitive examination	87	63	58%	42%
b.	Private, entrepreneurships, marketing schemes	78	72	52%	48%
c.	Small scale industry	60	90	40%	60%
d.	others	14	136	9.33%	90.66%

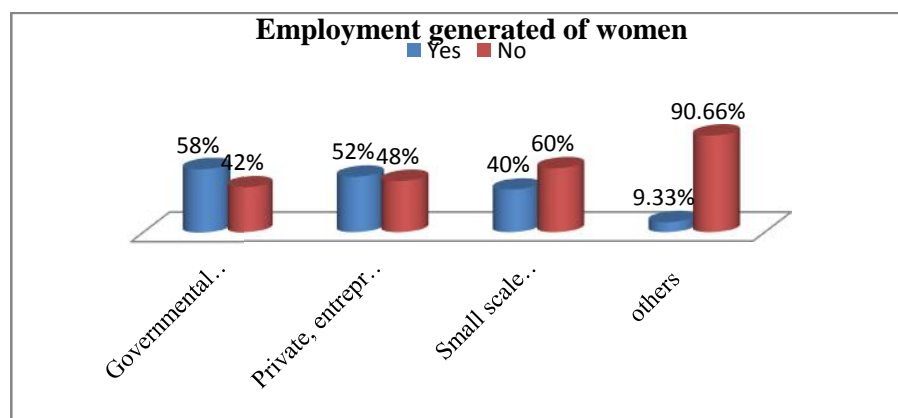


Fig. 6.11. Employment generated for women as a result of education

The above table and figure shows the employment generated after education of Karbi women, where 58% constituting agreed on government jobs through competitive examinations.

Again, 52% agreed on women in private entrepreneurship, marketing schemes. It also shows 60% disagreed on small scale industry.

Table No. 6.13. Improvements of economy for Karbi women:

Improvements		Responses	Percentage
a.	Yes	112	75%
b.	No	38	25%
Total		150	100%

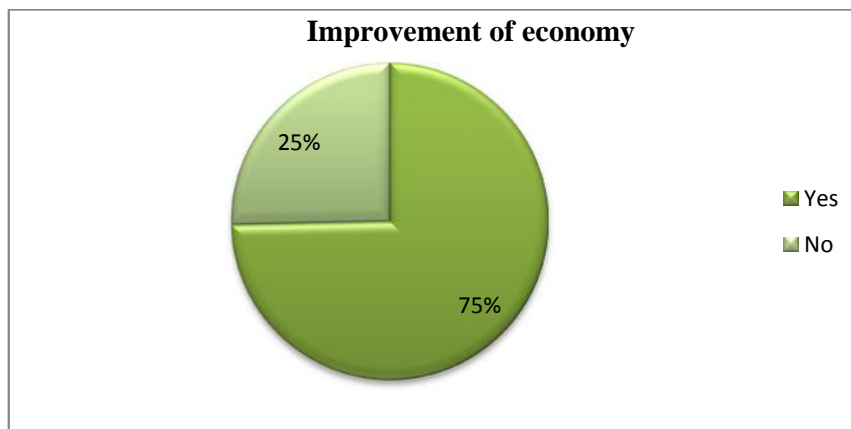


Fig. 6.12. Improvements of economy for karbi women

The above table and figure shows that 75% a high majority of responses agreed on the improvements of economy for Karbi women after education.

Table No. 6.14. Changes in the field of agriculture after education:

Changes		Responses		Percentage	
		Yes	No	Yes	No
a.	Uses of electronic equipments and technology	59	91	39.33%	60.66%
b.	Improvised seeds and fertilizers	102	48	68%	32%
c.	Scientific methods of farming	51	99	34%	66%
d.	others	18	132	12%	88%

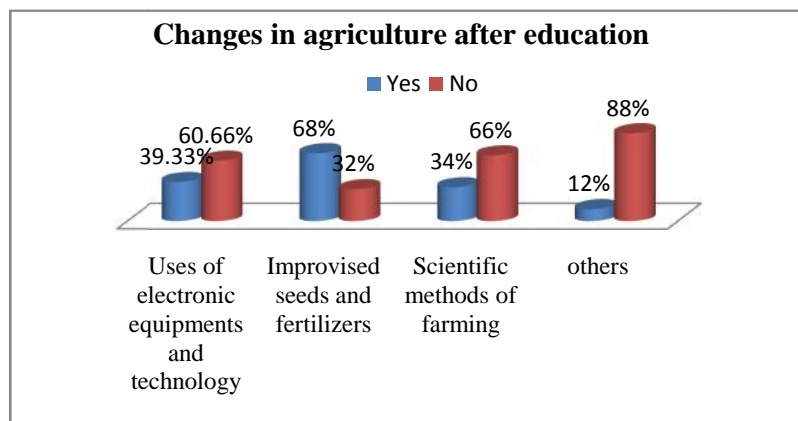


Fig. 6.13. Changes in the field of agriculture after education

The above table and figure shows about the changes in the field of agriculture after education, where 60.66% which constitutes the highest disagreed of using of electronics equipments and technology in the cultivation 68% a high majority agreed on uses of improvised seeds and fertilizers.

Again, 66% which constitutes the highest score disagreed on the uses of scientific methods of farming.

12% mentioned others which are as follows:

1. Lack of government initiatives in these areas.
2. No improvements as such.
3. Due to lack of government supplies and training.
4. Lack of basic knowledge.
5. Still practicing the same old methods of agriculture.
6. People have not completely adapted to modern machines and instrument.

Table No. 6.15. Women's contribution to agriculture:

Contributions		Responses		Percentage	
		Yes	No	Yes	No
a.	Handles tools and machines	13	137	8.66%	91.33%
b.	Clearing and cleaning of jungles	141	09	94%	6%
c.	Management and oversees the entire Agricultural process	128	22	85.33%	14.66%
d.	Others	36	114	24%	76%

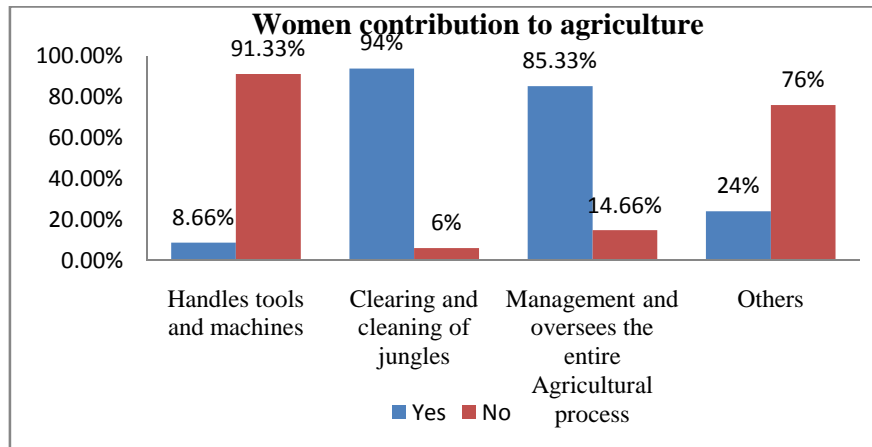


Fig. 6.14. Women's contribution to agriculture

The above tables and figure shows that 91.33% a high score has to say no in terms of Karbi women handling tools and machines.

It also shows that 94% which is highest agreed that Karbi women mostly engage in clearing and cleaning of jungles in the agriculture work.

Again, 85.33% a high majority has to agree on the managements and oversees the entire agricultural process.

24% mention others, which are given below:

1. Karbi women can contribute from the starting till the end with their heart and soul.
2. Transplantations and harvesting of crops.
3. Sometimes they have to manage the market system.
4. Plantation, cutting, husking and production.
5. Reaping and harvesting.
6. Tilling and ploughing/slashing.
7. Instead of Jhum cultivation, it has replaced by fixed plantation of Rubber, Teak, Tea, Citronella etc.
8. Labor management.

Table No. 6.16. Whether Karbi women have basic facilities:

	Facility	Responses		Percentage	
		Yes	No	Yes	No
a.	Electricity	129	21	86%	14%
b.	Rice mills	73	77	48.66%	51.33%
c.	Television	86	64	57.33%	42.66%
d.	Radio	128	22	85.33%	14.66%
e.	Telephone	109	41	72.66%	27.33%
f.	Primary Health centre	113	37	75.33%	24.66%

g.	Public transportation	13	137	8.66%	91.33%
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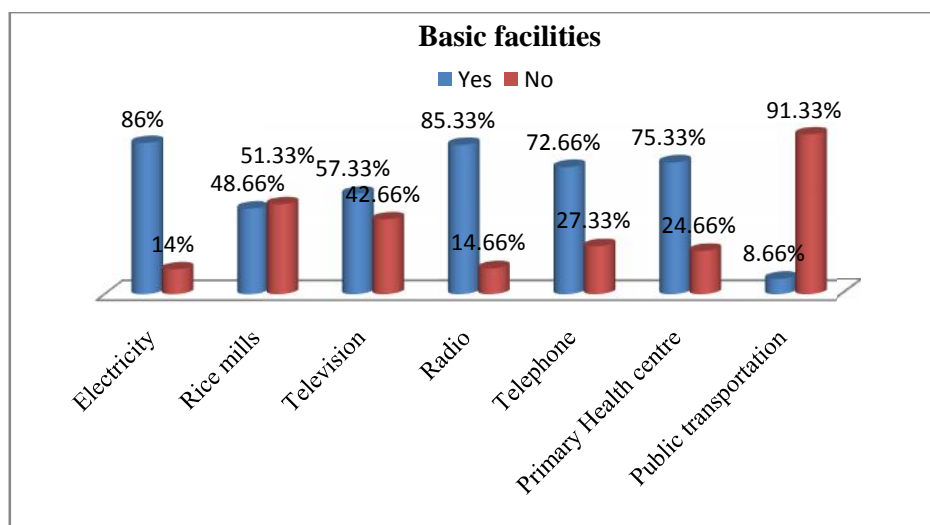
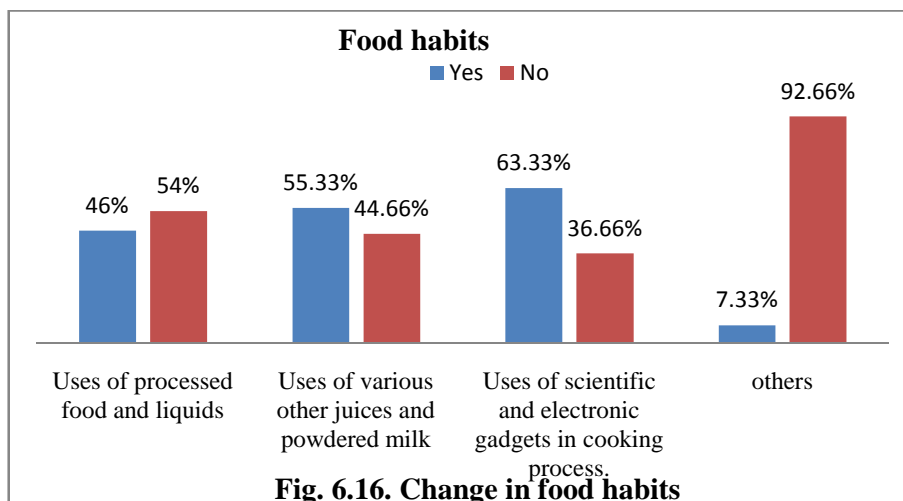


Fig. 6.15. Whether Karbi women have basic facilities

The above table and graph shows that 86% which constitutes highest under study agreed on availability of electricity. In rice mills 51.33% which is highest has to disagree, 57.33% a high respondents having Television in urban areas, 85.33% a high respondents of having radio, 72.66% a high score agreed of using telephone, 75% highest of respondents of having outlets for primary health centre and a high score of 91.33% has to say the absence of public transportations for educated Karbi women.

Table No. 6.17. Change in food habits:

Changes		Responses		Percentage	
		Yes	No	Yes	No
a.	Uses of processed food and liquids	69	81	46%	54%
b.	Uses of various other juices and powdered milk	83	67	55.33%	44.66%
c.	Uses of scientific and electronic gadgets in cooking process.	95	55	63.33%	36.66%
d.	others	11	139	7.33%	92.66%



The above table and figure depicts the changes of food habits for educated Karbi women. In the uses of processed food and liquids 54% a little higher of respondents under study disagreed, 55.33% agreed on usage of various modern juices and powdered milk.

Again, 63.33% agreed in the uses of scientific and electronic gadgets in cooking process. And, a lowest score of 7.33% agreed on others which are given below.

Here, 7.33% respondents under study mentioned others which are given below:

1. Few women can get access to processed foods which are available only in town areas.
2. Adoption on non-Karbhis cuisines and food.
3. Getting recipes through magazines, news paper, television etc.
4. Bad effects like liquor, smoking and drugs.

Table No. 6.18. Whether employed or not:

	Employment	Responses	Percentage
a.	Yes	119	79%
b.	No	31	21%
c.	Total	150	100%
d.	Share problem if employed	95	63%
e.	Share problem if not employed	25	17%
f.	Total	150	100%

The above table shows that 79% constituting highest under study of educated Karbi women are found to be employed in various Government/public/private and self employed and 21% are not employed.

On if employed share problem:

1. As a working women so many times men do not responds to women in spite of important matter because of the authority vested under women headship.
2. Problems of travelling and transportation.
3. As working women, I still feel that man till today does not like woman to be superior to them.
4. Lack of adequate security for serving at all time and cannot be able to join in other activities.
5. Unable to look after children, so the problem of keeping with the maidservants.
6. Maintenance of family systematically is a major problem, adjustment of time with family and work place.
7. Unable to keep family timetable and routine.
8. Men are found to be preferred over women at work place.
9. Heavy workloads with a meager amount of salary as compared to the qualification which needs to be raised.
10. Work is more in Private institution but salary is so less which needs to be reviewed,
11. Ninety days maternity leave is very short.
12. Difficulty and inconvenience in maintaining the households' chores due to lack of time.

On if not employed share your opinion:

1. As unemployed housewife, the workload becomes too unbearable especially if there are lots of guests and gatherings at home.
2. Dependence on parents even after being educated.
3. As a girl I have to do all the work at home also I cannot go out like my brother.
4. Full time care for children and family members etc.
5. Lack self confidence and security

C.IMPACT OF EDUCATION ON POLITICAL LIFE OF KARBI WOMEN.

Table No. 6.19. Political system prevalent in Karbi Society:

System		Responses		Percentage	
		Yes	No	Yes	No
a.	Kingship	51	99	34%	66%
b.	Village Chieftain	111	39	74%	26%
c.	Village Council/Panchayat	22	128	14.66%	85.33%
d.	others	2	148	1.33%	98.66%
e	No response	3	147	2%	98%

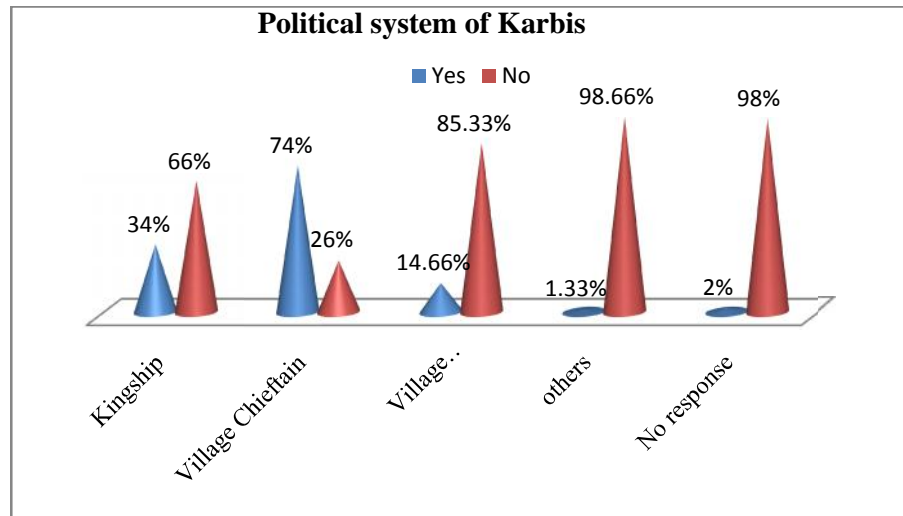


Fig. 6.17. Political system prevalent in karbi

The above table and figure shows that 74% which is the highest score of the respondents under Karbi women has agreed on Village chieftains.

Table No. 6.20. Status of Karbi women in Governance of village:

Problems		Responses		Percentage	
		Yes	No	Yes	No
a	Women lacks family and friends support.	116	34	77%	23%
b	Women are less equipped and inexperience	123	27	82%	18%
c	Women have less education in politics	95	55	64%	37%

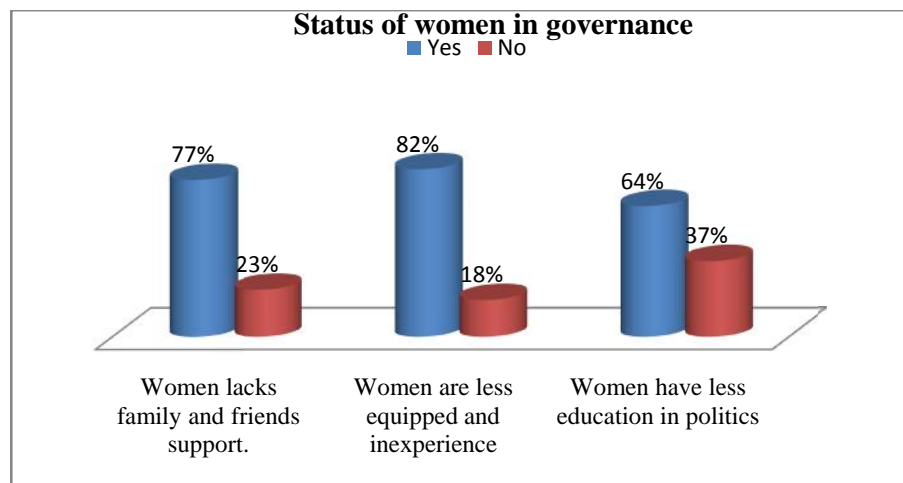


Fig. 6.18. Status of Karbi women in governance of village

The above table and graph show that 77% which constitutes the highest agreed that women lacks family and friends supports.

82% agreed that women are less equipped and inexperience and 64% has to say that women have less education in politics.

Table No. 6.21. Karbi women in Governance of village:

Governance		Respondents		Percentage	
		Yes	No	Yes	No
a.	Women has an equal status as men	48	102	32%	68%
b.	Women cannot be a members	140	10	93.33%	6.66%
c.	No rights and privilege	135	15	90%	10%
d.	Others	10	140	6.66%	93.33%
e.	Not respondent	13	137	8.66%	91.33%

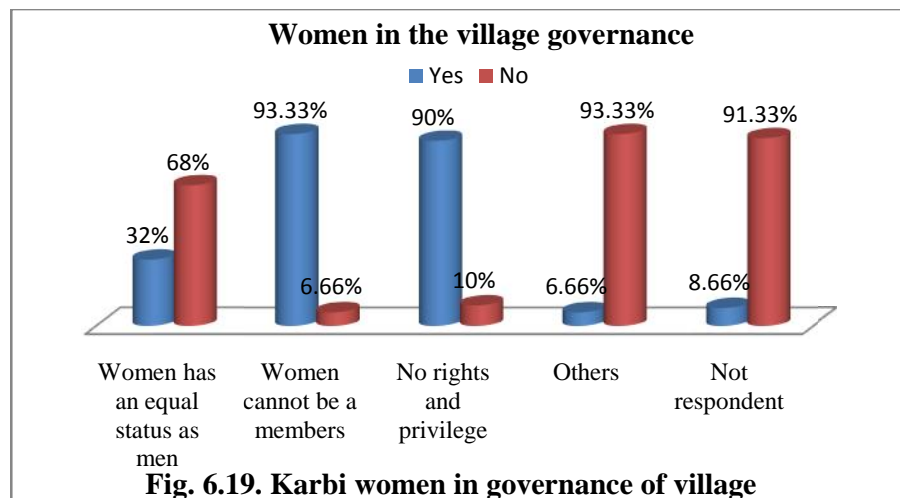


Fig. 6.19. Karbi women in governance of village

Above table and figure shows that 68% a higher score disagreed of women having equal status as men, 93.33% agreed that women cannot be a member, 90% agreed on no rights and privilege of women in the governance. Again, 6.66% an insignificant mentioned others while 8.66% did not responds to any of the above following, which shows that some section of Karbi women are not at all aware of the governance of villages and decision making. Thus, lacking behind in the political arenas.

Table No .6.22. Participation of educated Karbi women in Political field:

Participation		Respondents		Percentage	
		Yes	No	Yes	No
a.	Women lacks family and friends support	117	33	78%	22%
b.	Women are less and equipped	126	24	84%	16%

	inexperience				
c.	Women have less education in politics	96	54	64%	36%

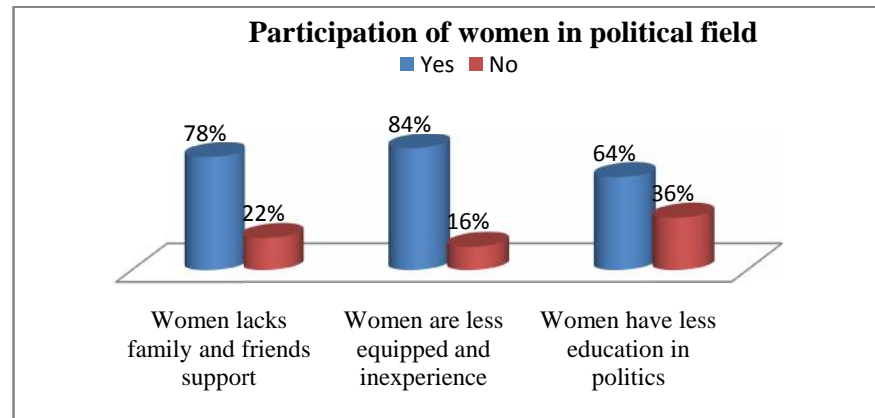


Fig. 6.20. Participation of educated karbi women in political

The above Table and figure shows that 78% which constitutes the highest agreed that women lack family and friends support while participating in politics. 84% agreed that women are less equipped and inexperience and 64% has to say that women have less education in politics.

Table No. 6.23. Inheritance rights:

	Rights	Responses	Percentage
a.	Equal share	05	3%
b.	Only Sons	130	87%
c.	others	15	10%
d.	Total	150	100%

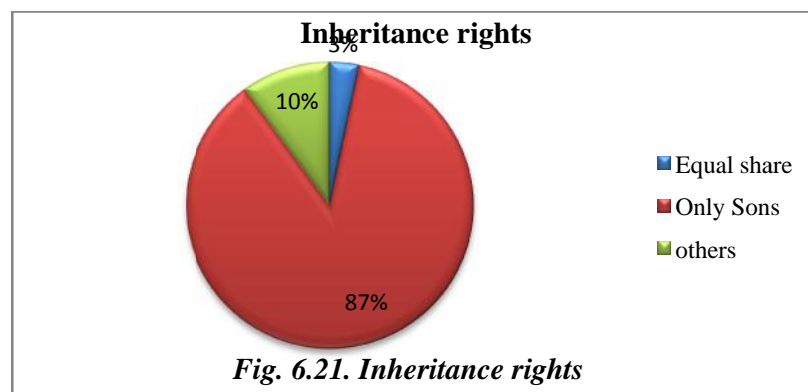


Fig. 6.21. Inheritance rights

The above table and Pie show that 87% which is a high score agreed that only sons are entitled to Inheritance rights and insignificant score of 3% agreed on equal share.

10% mentioned other(s):

1. Ancestral property land, house and fields are not given to women.
2. Movable properties can be given to girls.
3. Rich people give a good amount of property to daughters in marriage.

Table No. 6.24. Change in the political system after women’s education:

Changes		Response		Percentage	
		Y	N	Y	N
a.	Change after education	92	58	61.33%	38.66%
b.	Women conscious in participation	116	34	77.33%	22.66%
c.	No responses	13	137	8.66%	91.33

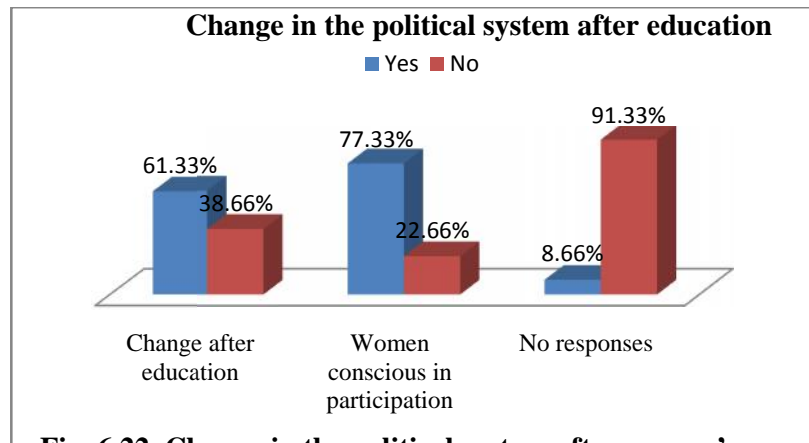


Fig. 6.22. Change in the political system after women’s

From the above figure, it was seen that 61.33% agreed on having changes in the political system after women’s education. 22.66% constituting lower score agreed that women are not conscious in political participation.

Table No. 6.25. Whether Karbi women empowered of working outside her home:

Empowerment		Responses		Percentage	
		Yes	No	Yes	No
a.	Women are influential leaders	97	53	64%	35.33%
b.	Equally contributing to the family income	117	33	78%	22%
c.	Views and ideas of women are respected	122	28	81.33%	18.66%
d.	others	07	143	4.66%	95.33%

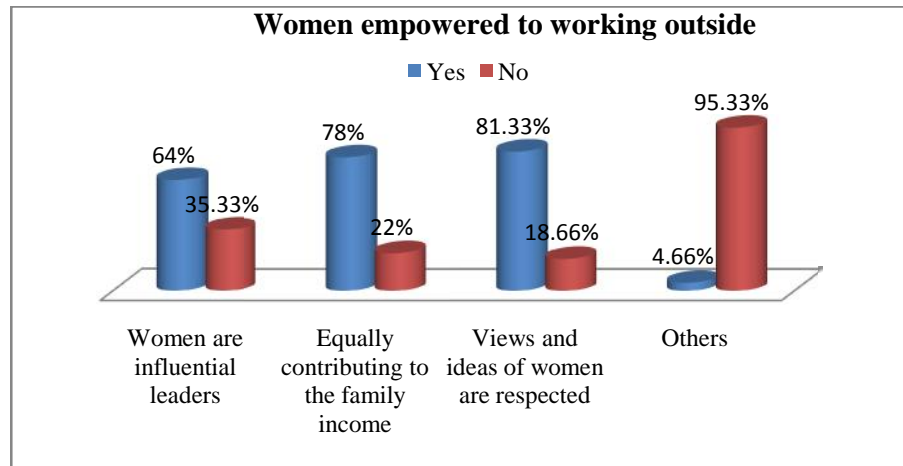


Fig. 6.23. Karbi women empowered of working outside her home

The above table shows the empowerment of educated Karbi women as working outside her home, where 64% constituting the highest score has agreed that women are influential leaders. 78% of the respondents agreed that women are equally contributing to the family income. And, 81.33% agreed that views and ideas of educated women are respected by the society and an insignificant score of 4.66% shares on others.

Table No. 6.26. Impact of Socio-political status of women:

1. Women are more conscious about their role in society and they are more expressive about their rights and privileges as a member of the society.
2. As a result of education, Karbi women are not remaining confined at the household works only. But they are joining themselves in all types of socio-political activities in the society.
3. Women have a greater share in political affairs just as it has in a family. The only thing is women need to be more educated in political field.
4. Education has done so much in Karbi Anglong, pushing her to the extent of claiming the rights in the socio-political affairs.
5. Women are slowly coming up. There are high post holders of women in many developments but they are not giving due honor in the society because of dirty politics in Karbi Anglong.
6. Karbi Anglong is a rural based district where majority of the people are living below poverty line. Invariably, people living in the rural sector have been struggling to earn three meals in a day. So the rural based household can't afford to provide required education to their children. Though there are initiatives on the part of the central government but most of the funds do not percolate down due to incorrect plan.
7. Education brought out the economic security self determination and self confidence among the women in Karbi Anglong and equal participation of work in office or other institutions.

8. After the spread of education, Women got chance to participate in political scenario and could bring about necessary improvement in social status. Moreover, women organization had been organized or set up, to delimit the social injustice against women.
9. Education plays an important role for bringing up and improving the socio-economy of the family and society. Women can play a key role in politics as women hold key position in bring up family and can govern the society.
10. Educated women are being respected by men more than before, as they are able to look after family better, more conscious of their future such as career opportunities, able to take active part in socio-political problems of Karbi Anglong.

Group – II.

General information of uneducated women:

Uneducated Karbi women are those women who were illiterates and have not completed primary education. The Karbi women were taken from 50 villages from Rongkhang, Amri, and Chingdong Areas of western Karbi Anglong and 10 villages from eastern Karbi Anglong falling under Bokajan and silonijan circle. Altogether, 150 samples were taken for the analysis as some could not return on time.

A. Background of the uneducated respondents:-

Table No. 6.27. Distribution of the respondents by age:

Years	No. of Respondents	Percentage
6-15	18	12%
16 - 25	34	23%
26 - 35	32	21%
36- 45	35	23%
Above 46	31	21%
Total	150	100%

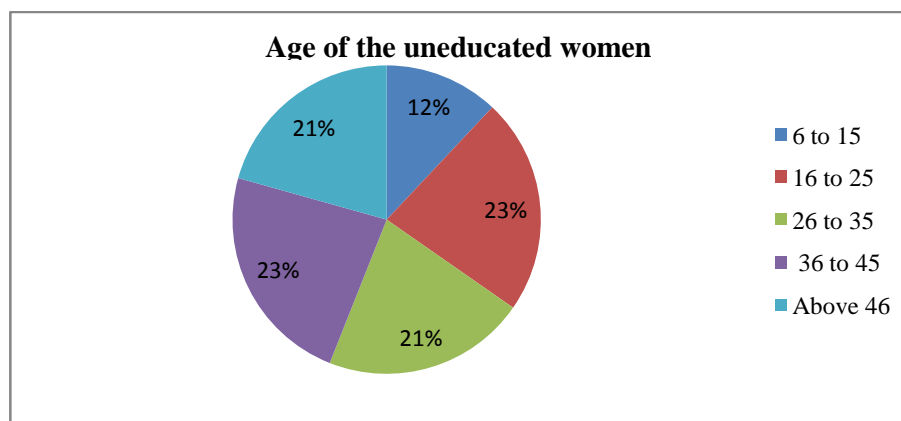


Fig.6.24. Age of the uneducated.

The above illustrations show that majority of the uneducated women under study are in the age groups of 36-45 (23.33%) with the passage of time illiteracy rate is getting abolished with the children of this generation are given education as the figure shows the least are in the age group of 6-15(12%).

Table No: 6.28. Distribution of respondents by their age and marital status:

Years	6-15	16-25	26-35	36 - 45	Above 46	Total
Single	15	14	07	03	-	39
%	10%	9.33%	4.66%	2%		26%
Married	03	20	25	32	31	111
%	2%	13.33%	16.66%	21.33%	20.66%	74%
Total%	18	34	32	35	31	150
	12%	22.66%	21.33%	23.33%	20.66%	100%

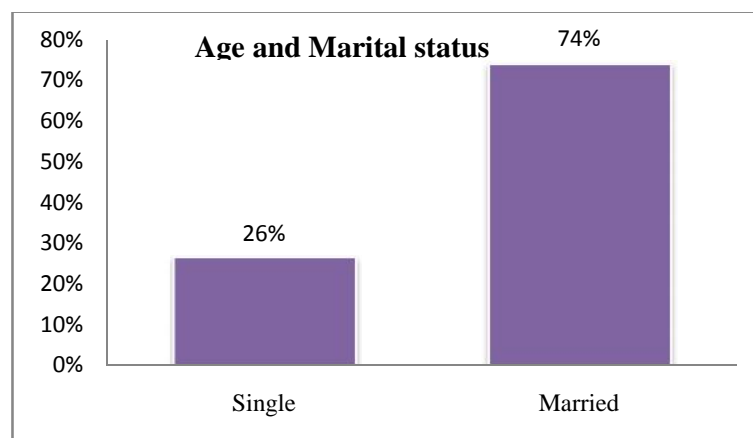


Fig.6. 25. Age and marital status of the respondents.

The above table and figure shows that a high majority of uneducated women are family holder and are married. About 74% of them are married while a least score of 26% are single. Majority falls under 36 to 45 years of age with 23.33%.

Table No. 6.29. Educational qualification of the uneducated women's husbands and their designation:

Qualification/occupation	Responses	Percentage
Illiterates	57	38%
Below Primary	39	26%
Below Class- VII	31	21%
Others	23	15%

Total	150	100%
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Table No. 6.30: Occupation of Father/husband for uneducated women:

Occupation of Husband/Father		
Govt. Servants	31	21%
Self employed	11	7%
Cultivators	108	72%
Total	150	100

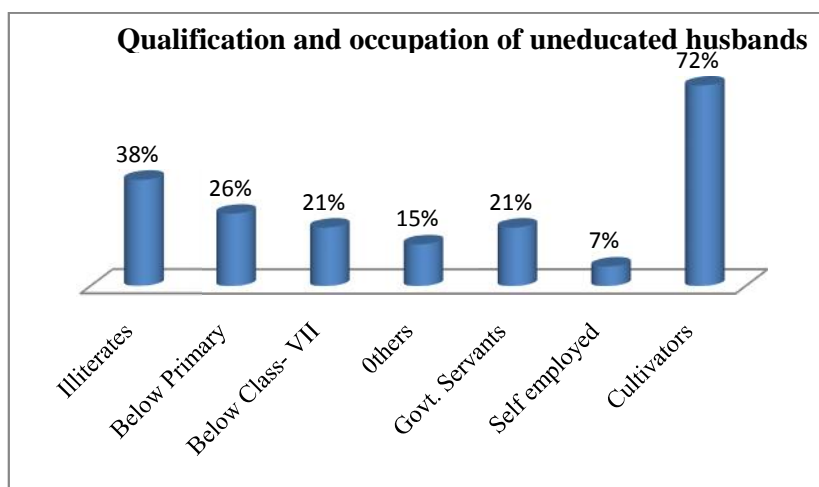


Fig.6.26. Qualification and occupation of uneducated women's father/husband.

The above table and figure shows the standing position of the husbands and fathers of the uneducated women's under study. It was seen that a little higher score of 38% falls under illiterates and a lowest score of 15% agreed on other qualification that is above class VII.

Again, a high majority of 72% of the uneducated women under study agree that their husbands were cultivators. 20.66% were government servants while an insignificant 7.33% are self-employed.

Table No. 6.31. Status of family members' brothers and sisters:

Numbers of siblings	Brothers	Sisters	Total
No brothers/sisters	10(7%)	12(8%)	15%

Below 2	36(24%)	40(27%)	51%
Below 3	40(27%)	48(32%)	59%
Below 4	31(21%)	26(17%)	38%
Above 5	03(2%)	24(16%)	18%
No response	04(3%)	-	3%

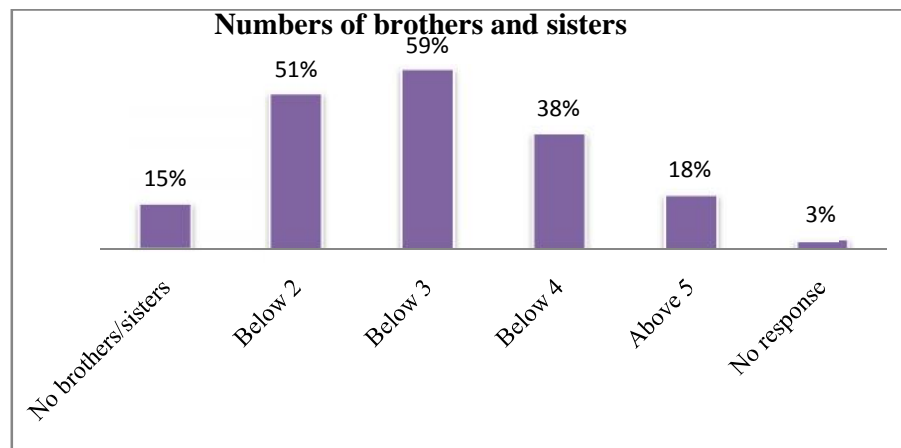


Fig.6.27. Numbers of brothers and sisters of uneducated-women

The above table and figure shows the status of family members for the uneducated women under study. It was found that majority of the women are having more family members with 32% of more than 3 brothers.

Table No.6.32. a. Did any of your family members attended primary school:

Attended	Yes	No	No responses
Brothers	81	59	10
%	54%	39.33%	6.66%
Sisters	63	87	-
%	42%	58%	
Self	27	123	-
%	18%	82%	

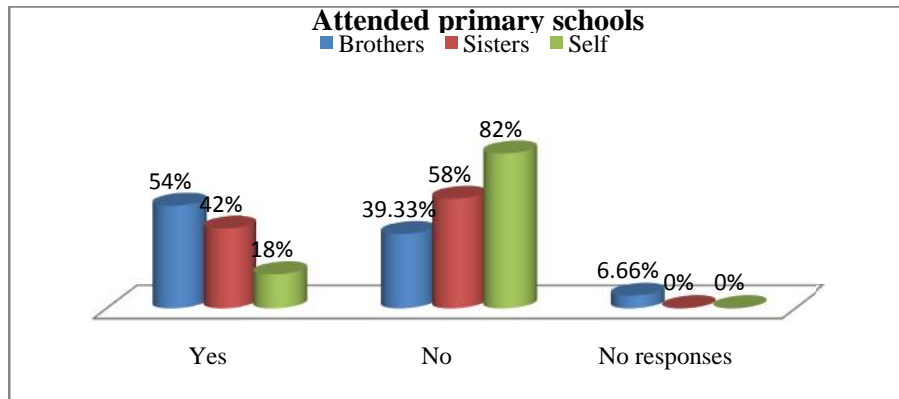


Fig.6.28.a. Primary schools attended

The above table and figure shows the status of attendance in primary schools in the family of uneducated women. It was seen that 54% a high score of their brothers attended primary schools and 82% of the samples themselves were illiterates.

Table No. 6.32.b. Respondents standards of formal schools:

	If yes specify standard	Responses	Percentage
a.	Illiterates	123	82%
b.	I - II	09	6%
c.	III - V	10	7%
d.	VI - VII	08	5%
e.	Total	150	100%

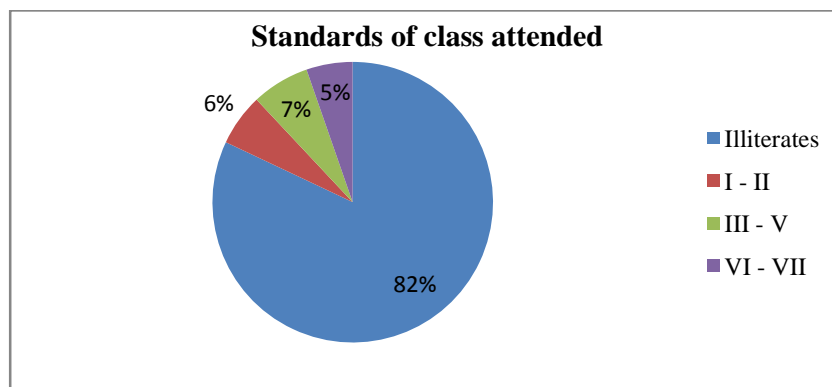


Fig.6.28.b. standard of class attended

The above table and figure shows that 82% constituting the highest were completely illiterates and shares the reasons for not attending formal schools, drop outs and discontinuation as due to low economic condition at home, disinterest and sibling care of the young ones.

Table No. 6.33. Ill feeling about your parents for not sending you to school:

	Ill feeling on parents	Responses	Percentage
a.	Yes	34	23%
b.	No	116	77%
c.	Total	150	100%

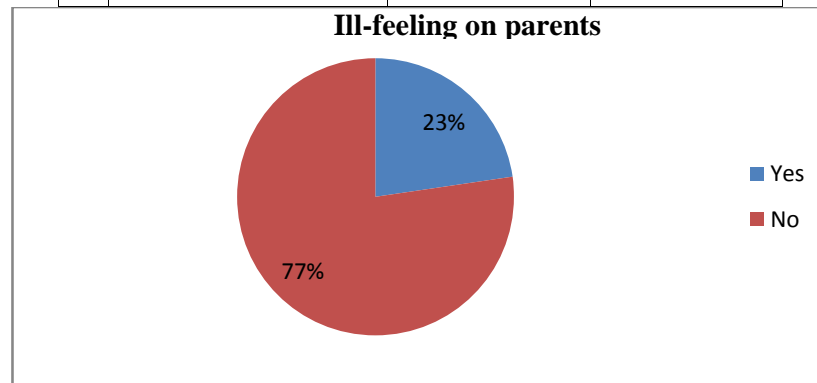


Fig.6.29. Ill-feeling on parents.

The above table and figure shows that 77% which constitutes the highest understand their parents and society problems and do not have ill-feeling for not getting formal education. Majority of them do not regret that they are illiterates. It shows that people living in remote villages of Karbi Anglong were leading a contended life of traditional roles. Enlightenment was observed only from few women who shares that they wish they could at least read and write the basics.

B.Impact of education on socio-cultural life of uneducated karbi women

Table No. 6.34. Inferiority complexes:

	Self Assessment	Yes	No	Total
a.	If any inferior complex	55	95	150
	%	36.66%	63.33%	100%
b.	Problem as a daughter, wife and mother	141	09	150
	%	94%	6%	100%
c.	Changing the parental pattern of upbringing of children	148	02	150
	%	98.66%	1.33%	100%

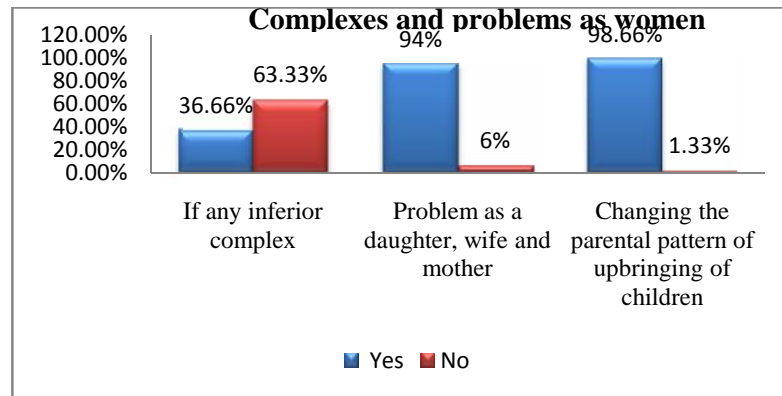


Fig.6.30. Problems of women.

From the above table and figure we see that 63.33% a high score do not have any inferior complex in being a women and shares of having problems in discharging duties as a daughters, wife and mothers. Also, majority of the respondents with 98.66% wish to change the pattern of upbringing children from how their parents brought them up.

Table No. 6.35. Education is Liberation from ignorance for Karbi women.

	Responses	Yes	No
a.	Liberated	98	52
	%	65.33%	35%
b.	Belief of luck & superstition	150	-
	%	100%	

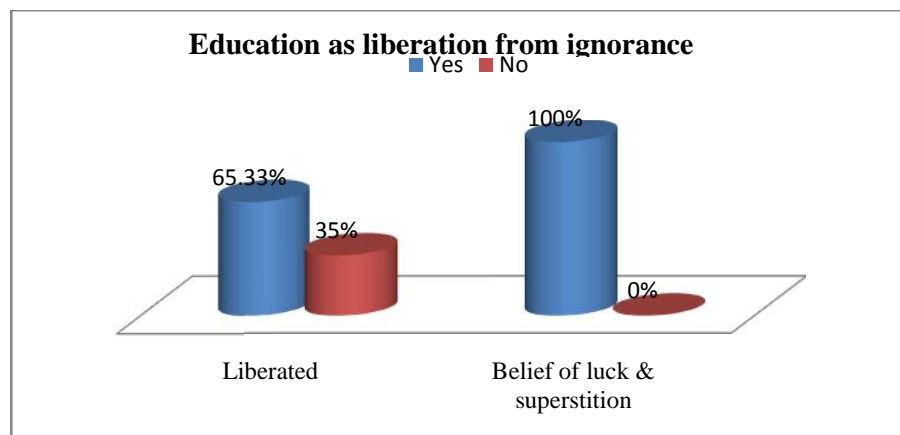


Fig.6.31. Education considered as liberation from ignorance.

The above table and figure revealed that 65.33% a high score agreed that education is a source of liberating humans from ignorance and 100% still have beliefs and superstitions in spite of education which has come up so far.

Table No. 6.36. Sent daughters equally as sons to schools:

	Schooling	Responses	Percentage
a.	Yes	89	59.33%
b.	No	-	0%
c.	If no specify,	61	40.66%

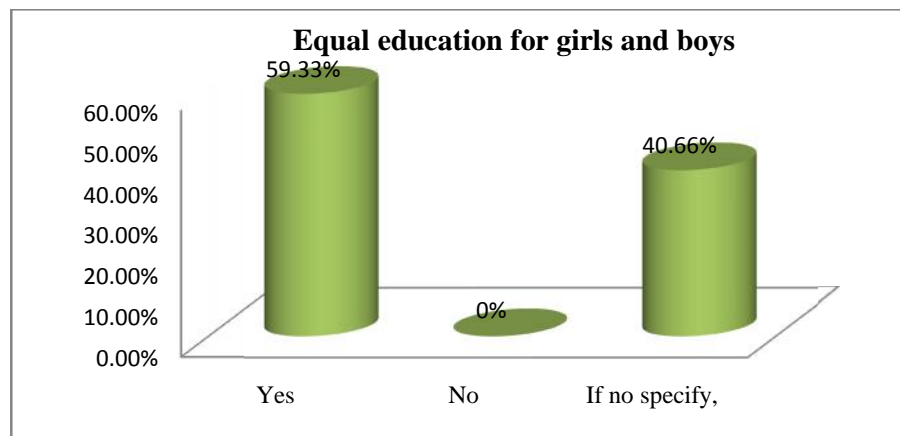


Fig.6.32. Equal education for girls and boys

The above table and figure tells us that 59.33% a little higher score were of the view to sends their daughters to schools equally as sons. As it could be seen from above that some women did not responded at all, but shares that education of girls depends on economic condition of the family. As of now the family under study was found to be having lots of economic problem for which they cannot educate their female wards.

Table No. 6.37. Whether difference between boys and girls in Karbi society:

	Difference	Yes	%	No	%
a.	In terms of work	144	96%	06	4%
b.	In terms of education	72	48%	78	52%
c.	In terms of family lineage	150	100%	-	
d.	In terms of worship	150	100%	-	

e.	Others	15	10%	135	90%
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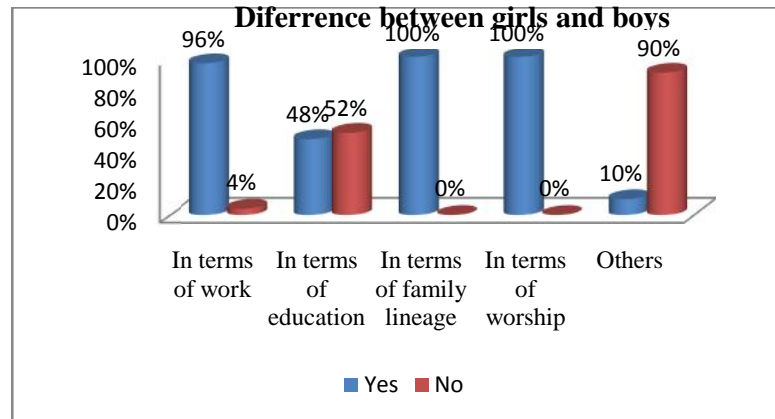


Fig.6.33. Difference between girls and boys.

From the above table and figure, we learnt that there is a division of works among male and female members in the Karbi society. Household's works for women and outside home for men. In this way, there are some differences between boys and girls at home and religious activity. In terms of work 96% a high score agreed of having different roles and duties, 100% in family lineage and 100% in worshipping.

Table No. 6.38. Religion of uneducated Karbi women:

	Religion	Responses	Percentage
a.	Karbi religion	65	43%
b.	Hinduism	72	47%
c.	Christian	11	7%
d	Other(s)	5	3%

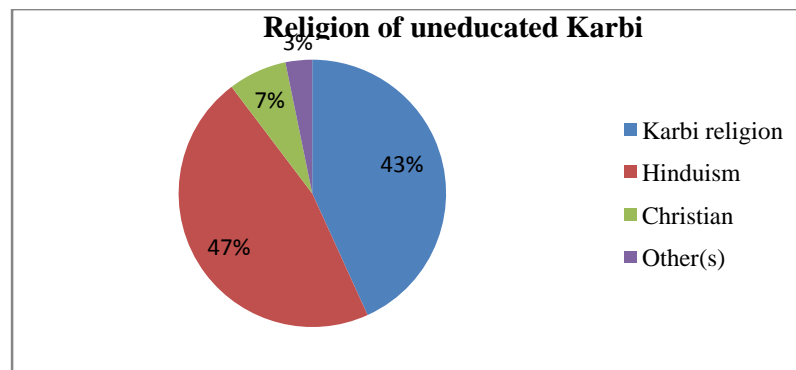


Fig.6.34. Religion of uneducated women.

From the above table and figure we see that 47% were Hindus and 3% shares on others religion as Bhaktitom trust, Aron-Kimi or Sot Dhorom, Honghari, Biri Thelen Arnam, Joy Guru.

Table No.6.39: Women take active part like men in religious activity:

	Active	Responses	Percentage
a.	Yes	04	2%
b.	No	136	91%
c.	No response	10	7%
c.	Total	150	100%

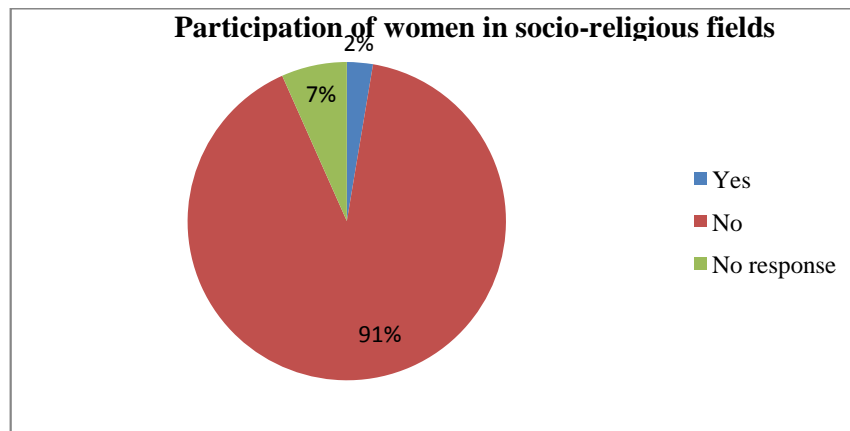


Fig.6.35. Participation of uneducated women in religious activity.

From the above table and figure, it revealed that 91% which constitutes the highest score shares that women do not participate and handles religious activity like male members in Karbi society.

When asked the reasons, majority of them do not know the reasons and says since time immemorial it has been their practice. Some of them share the following:

1. Worshipping is not meant for women in original Karbi society.
2. Karbi women cook and make rice beer in a separate house.
3. Works are divided among males and female.
4. During chomangkan only Deuripi or lunsepi sings.
5. By culture women are not allowed to touch worshipping things.

6. Women cannot cut animals like hens, goats, pigs which are meant for worshipping and sanctifications.

Table No.6.40: Types of festival you celebrate:

Some of the common socio religious festivals celebrated in Karbi Anglong as shared by the uneducated Karbi women:

Karbi Okpru(Fishing festival, Henup ahi kiti.,Botor Kikur, Chojun, Rongker, Chomangkan, Adamasa, Hithi Pamjai, Christmas, New year, Karbi youth festivals, Hemphu Karkli, Peng Karkli, Chojun Choku, Rek Rongker, Hacha kekan, Kove Baida, Henup ahi Kechor, Henup ahi ke-en, Karbi Dehal Kachirdom, Lamet Amei, Jutang Jubat Amei,Hoba convention, gospel outreach, peng hemphu, Rekapirthat Kethok, Menu Kekur, Sar-Angthok Kethok, pek arnam Karcha, Lang tuk chomangkan, Hem Arnam Karcho, Do Mahi, Biri Rongker.

Table No.6. 41: Ways you participate in various festivals:

Through Cultural dance, Ritong Chinodi, nimso Kerung, Lengpum Sokchon, Hacha Kekan. Some has to share that Karbi women by culture are given less importance and Women cannot participate actively like men.

Table No.6.42: Restriction of Karbi women in cultural and religious activity:

	Restrictions	Yes	%	No	%
a.	Religious	144	96%	06	4%
c.	In festivals	96	64%	54	36%
d.	Other(s)	07	4.66%	143	95.33%

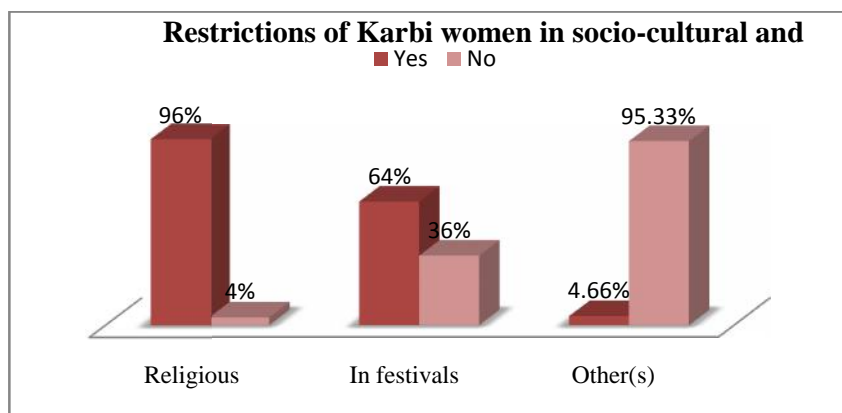


Fig.6.36. Restrictions of women

The above table and figure shows that 96% a high score shares that women are restricted in many religious activity and 64% in socio-cultural festivals.

If yes mention:

1. Especially in Rongker, women are restricted to accompany male members during worshipping and separate tables were arranged for male and female.
2. In Terank house, women are not allowed to enter.
3. Women cannot go inside Biri thelen puja prevalent in Ronghang Rongbong.
4. Women cannot handle any type of worshipping in Karbi religious activities.

Table No. 6.43: Traditional Beliefs and practices still prevalent:

	Belief	Responses	Percentage
a.	Yes	133	89%
b.	No	17	11%
c.	Total	150	100%

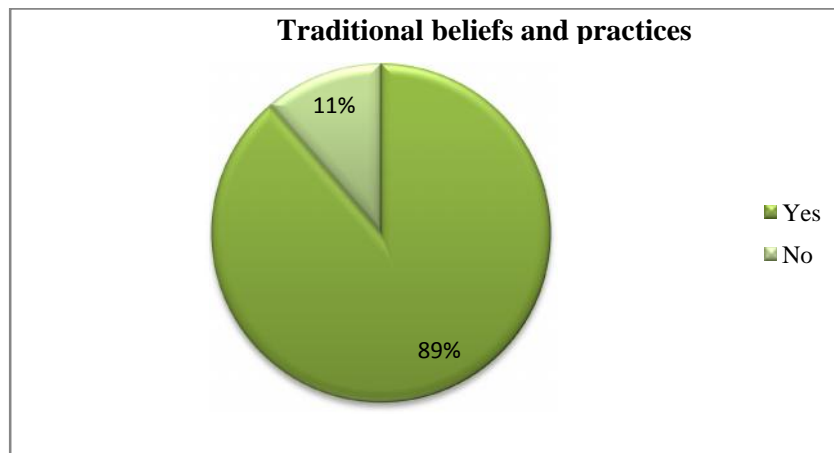


Fig.6.37. Traditional beliefs and practices still in use.

The above table and figure shows that 89% a highest score agreed to have traditional beliefs and practices till date as sang kemi are still prevalent.

C. IMPACT OF EDUCATION ON ECONOMY LIFE OF UNEDUCATED KARBI WOMEN:-

Table No. 6.44: Whether there is division of works between boys and girls in Karbi society:

	Division	Yes	%	No	%
a.	At home	142	94.66%	08	5.33%
b.	In Agricultural	130	86.66%	20	13.33%
c.	In education	69	46%	81	54%

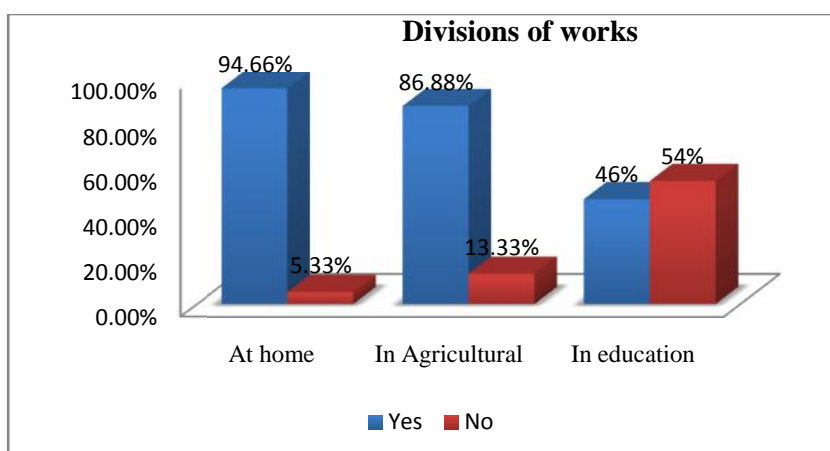


Fig.6.38. Division of works.

Since time immemorial there exists division of work among male and female which is prevalent even in Karbi society. The above table and figure shows the fact that there were different works assigned to male and female at home with 94.66% of them agreed, 86% in agricultural works. Though a little higher score of the respondents having 54% has to say that there is no difference in education of male and female. The figure of national census upto 2011 did not support it, as the literacy percentage of female are comparatively low.

Table No. 6.45: Main Source of earning:

	Sources	Responses	Percentage
a.	Agricultural/Rearing of domesticated animals	61	40%
b.	Handy crafts, weaving and knitting.	40	27%
c.	Governmental jobs/Private	42	28%
d.	others	07	5%
	Total	150	100%

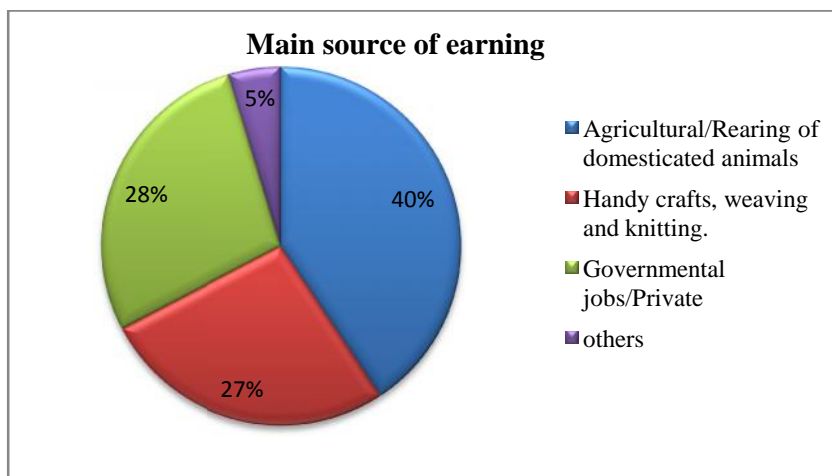


Fig.6.39: Main source of earning.

From the above table and figure, it was learnt that main source of earning for the Karbi women in Karbi Anglong district was, 40% agricultural, 28% governmental jobs, 27% Handy craft and weaving and 5% agreed on others.

Table No. 6.46. Financial management for running family:

	Members	Responses	Percentage
a.	Father	115	77%
b.	Mother	4	2%
c.	Both	31	21%
	Total	150	100%

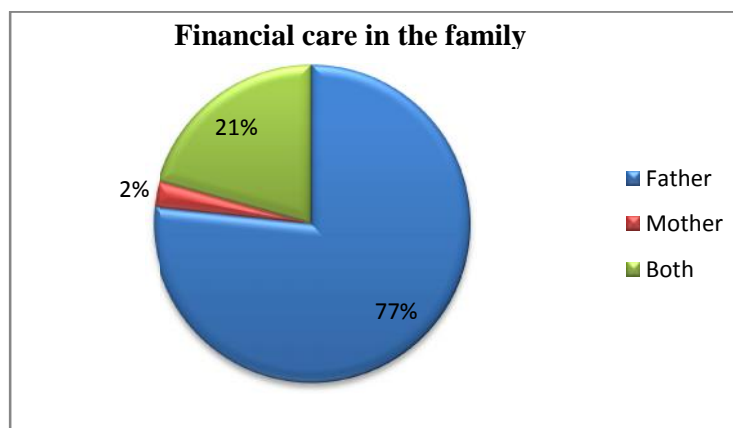


Fig.6.40. Financial for running family.

The above table and figure shows that financial money for running a family are the responsibility of father as 77% agreed, 21% shared that both father and mother takes the roles and 2% agreed on mothers who takes care of family.

Table No.6.47: If married do your husband give you all his income or earnings for managing home and family.

	Management of home	Responses	Percentage
b.	No	124	83%
c.	No response	7	5%
d.	Other(s)	19	13%
	Total	150	100%

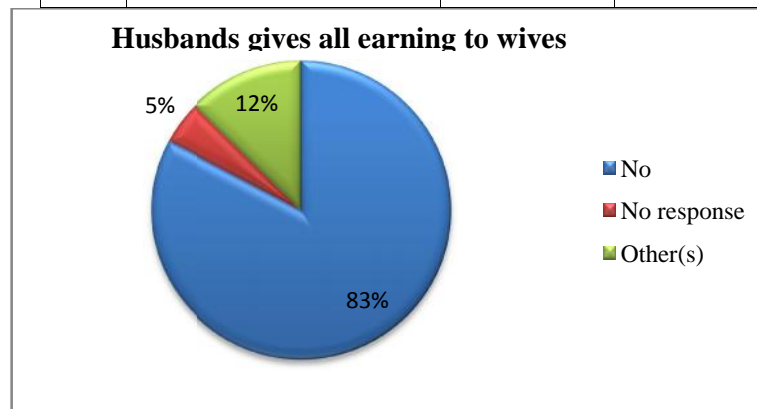


Fig.6.41.Husbands gives all his earning for managing family.

The above table and figure shows that 83% a high score shared that husbands do not give all his earning to wife, 5% did not responded at all and 12% shared others as periodically and as when asked husbands give money. Majority of the uneducated women were not aware of the total amount earned by their husbands and how it was spent by their husbands.

Table No.6.48: Did your parents give you ancestral property in your marriage:

	Properties	Yes	%	No	%	No resps	
a.	Land for building house/cultivations	-	-	141	94%	09	6%
b.	Ornaments/jewelries	20	12%	130	88%	-	-
c.	No responses	12	8%	138	92%	-	-
d.	Other(s)	17	11%	133	89%	-	

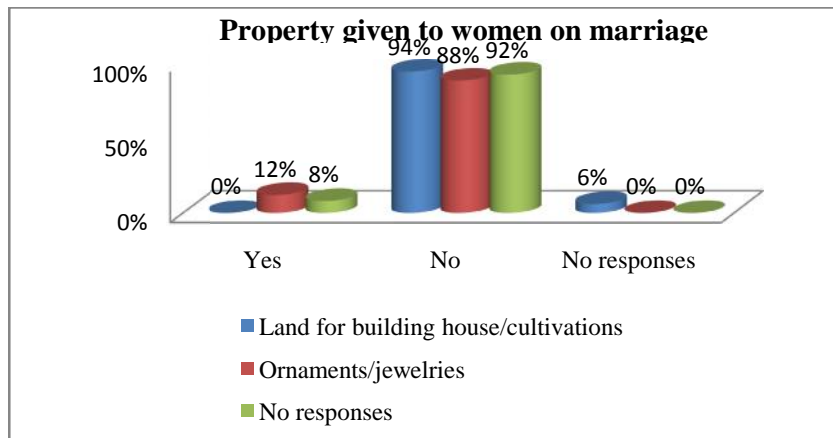


Fig.6.42: Property given to women on marriage

The above table and figure shows that uneducated Karbi women did not get properties from parents during their marriage. 94% a high score on not given land for building house or for cultivation, 88% on no ornaments and jewelries.

Table No.6.49: If not married do you expect to receive equally as brothers from parents?

	Expect	Responses	%
a.	Yes	-	
b.	No	150	100%

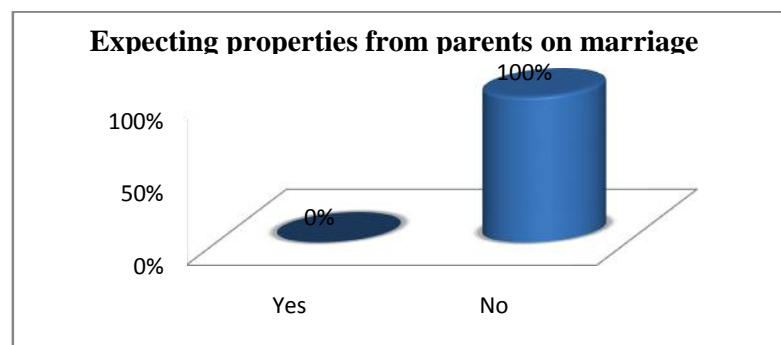


Fig.6.43: Expecting properties from parents during marriage.

From the above table we see that 100% of the respondents do not expect properties from parents during marriage like her brothers.

Table No.6.50: Will you as parents give ancestral property to your daughter equally as your son.

	Status	Responses	Percentage
a.	Yes	38	25%

b.	No	78	52%
c.	Other(s)	34	23%
	Total	150	100%

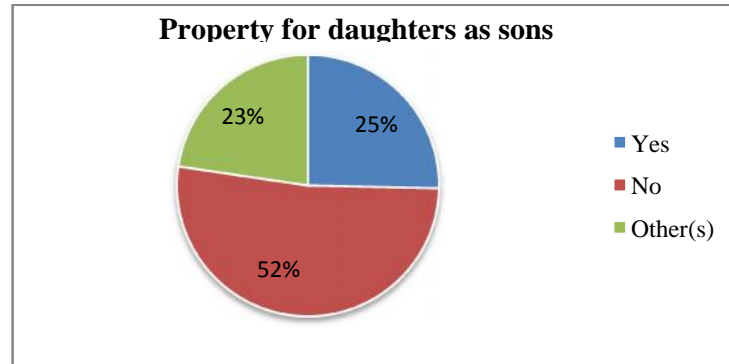


Fig.6.44: Sharing property equally among sons and children.

The above table and graph shows whether uneducated mothers would distribute ancestral properties equally among her children. 52% a little higher score responded disagreement to part properties with their daughters.

Table No. 6.51. Whether women were given employment like men before the introduction of formal education in Karbi community:

	Employment	Responses	Percentage
a.	Yes	78	52%
b.	No	72	48%
	Total	150	100%

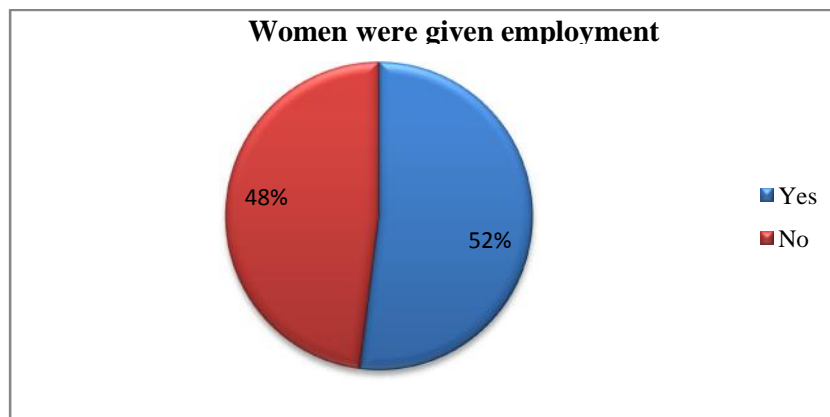


Fig.6.45. Women has given employment.

The above table and figure shows that women were given employment before formal education as 52% of the responded agreed.

Table No. 6.52: Employment generated for women as a result of education:

	Employment generated for Karbi women	Responses	Percentage
a.	Govt. jobs through competitive examination	49	32%
b.	Private, entrepreneur, marketing schemes	51	34%
c.	Small scale industry	43	29%
d.	others	07	5%
	Total	150	100%

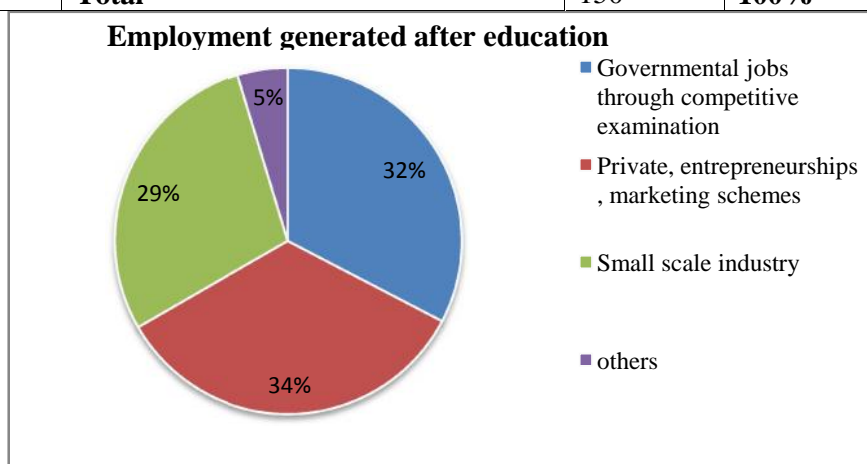


Fig 6.46. Employment generated for women.

From the above table and figure, it shows that 34% of the respondents constituting a little higher score over 32% were of the view that women were mostly employed into private entrepreneurship and marketing schemes after formal education and governmental jobs respectively.

Table No. 6.53. Improvements in employment after education:

	Improvements	Responses	Percentage
a.	Yes	43	29%
b.	No	90	60%
c.	No responses	17	11%
	Total	150	100%

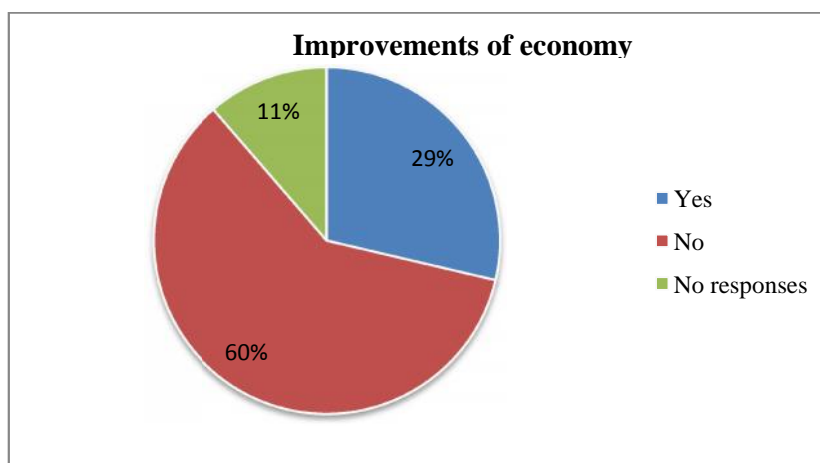


Fig.6.47: Improvements in employment for women after education.

The above table and figure shows that majority of the uneducated women with 60% revealed that there has not been much improvements in employment for women after education. They were of the view that women still practice same old ways of agricultural works for meeting their needs.

Table No. 6.54. Changes in the field of agriculture after education:

	Changes	Yes	%	No	%
a.	Uses of electronic equipments and technology	11	7.33%	139	92.66%
b.	Improvised seeds and fertilizers	89	59.33%	61	40.66%
c.	Scientific methods of farming	-		150	100%

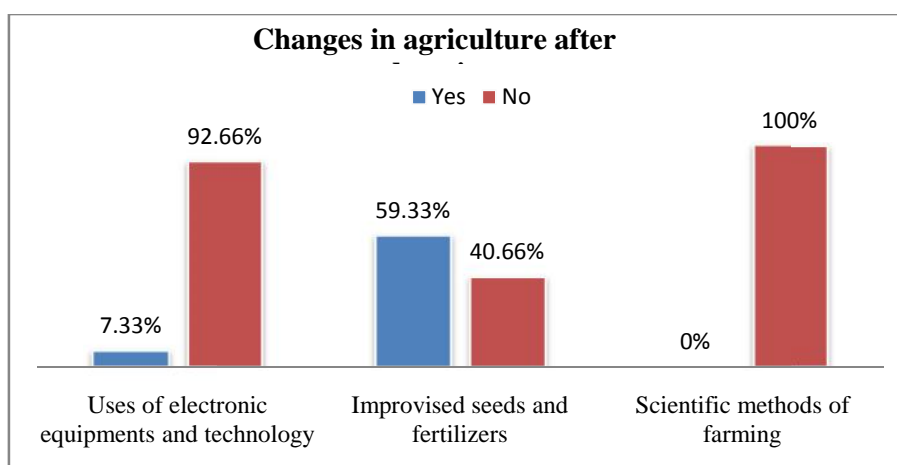


Fig.6.48: changes in agriculture after education.

The above table and figure shows about the changes in agricultural process. It was found out that only 7.33% a least score agreed to have changes while the rest disagreed and 59.33% agreed on the uses of improvised seeds and fertilizers.

Table No. 6.55. Any machines to replace traditional methods of farming and cultivation:

The highest score of 99% revealed of not possessing any machines like power tiller and tractors for working in the agricultural fields.

Table No. 6.56: Women’s contribution to agriculture:

	contributions	Yes	%	No	%
a.	Handles tools and machines	-		150	100%
b.	Clearing and cleaning of jungles	146	97.33%	04	2.66%
c.	Management and oversees the entire Agricultural process	77	51.33%	73	48.66%
d.	Others	44	29.33%	106	70.66%

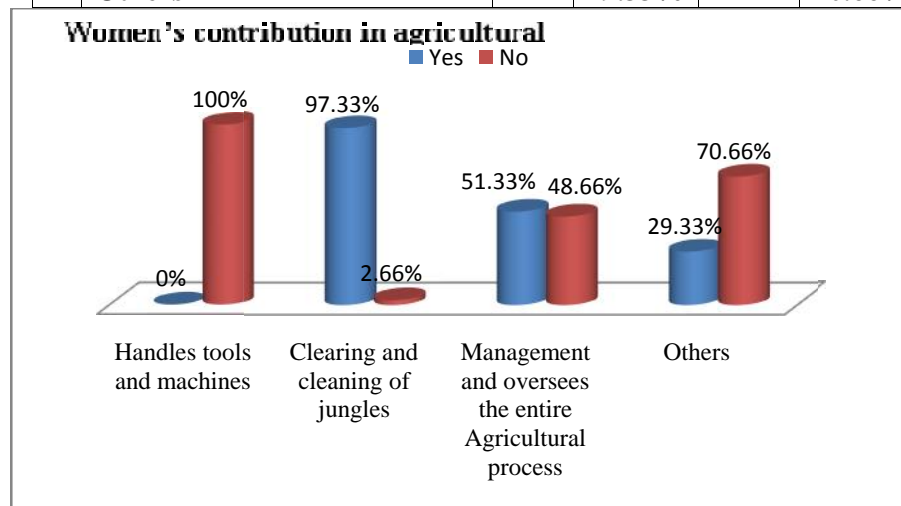


Fig.6.49. Women’s contributions in agricultural.

The above figure shows that 100% of the uneducated women under study revealed that women in Karbi society cannot handles tools and machines, 97% of the respondents agreed to have contributed in agricultural by clearing and cleaning, transplanting, seedlings and harvesting, 51% agreed on management and oversees the entire agricultural process and 29% agreed on others who shares that women in Karbi society were not allowed to work with any type of machines.

Table No.6.57: Whether Karbi women have all the basic facilities of modern equipments after education.

	Basic facility	Yes	%	No	%
a.	Electricity	134	89.33%	16	10.66%

b.	Rice mills	125	83.33%	25	16.66%
c.	Television	78	52%	72	48%
d.	Radio	28	18.66%	122	81.33%
e.	Telephone	130	86.88%	20	13.33%
f.	Primary Health centre	115	76.66%	35	23.33%
g.	Public transportation	21	14%	129	86%
h.	Other(s)	13	8.66%	137	91.33%

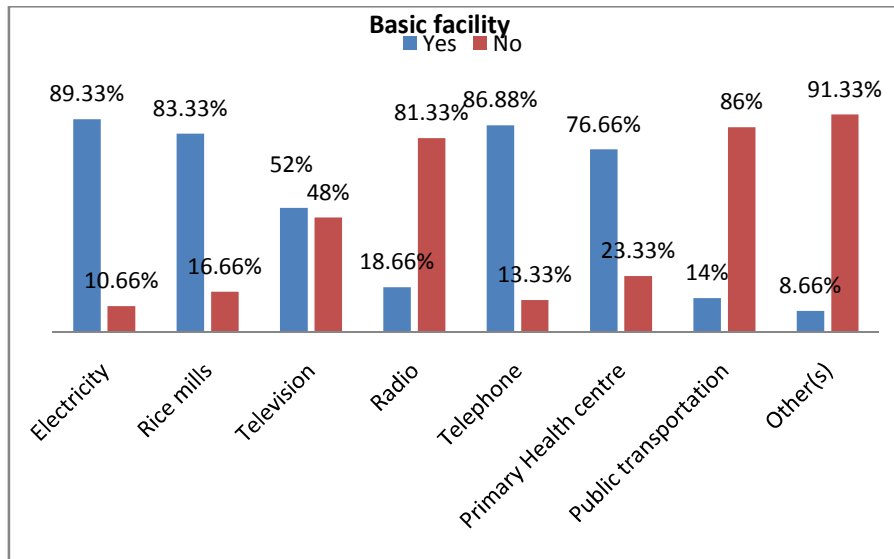


Fig.6.50: Basic facilities.

From the above table and figure, it was seen that 89.33% a high score agreed on the availability of electricity, 83.33% on ricemills, and 52% on Television. It seems television is replacing radio. 86.66% on telephone, 77% on primary health centre and the highest score of 87% disagreed on having transportation. Some uneducated women shares other(s), of using Cycle, Also, people of now have at least one mobile phone in every home even in the remotest villages. Some shares that Primary health centres is not enough for meeting all types of sickness and most importantly, transportation needs to be improved for the rise of women participation in economy after education.

Table No. 6.58. Mention changes in the participation of Karbi women in the economy:

Majority of the women shares that not much has been improved in the economy life of women. Women are not employed much in governmental sectors. The point was about the mentality of the people in Karbi society, that other than government's jobs, self employed or private are not worth appraising. It was also shared by majority that though there is electricity all over the district, it rarely lights

up. In spite of education which has come up so far, people still believes in old traditions which keep women away from touching any type of machines while working in the field also wooden leveler are not meant for women. Though, there were changes in the society women has not witness drastic change.

C.IMPACT OF EDUCATION ON POLITICAL LIFE OF UNEDUCATED KARBI WOMEN:

Table No. 6.59.Traditional Political system prevalent in Karbi Society.

	System	Responses	Percentage
a.	Kingship	27	16%
b.	Village Chieftain	68	41%
d.	others	39	43%
	Total	150	100%

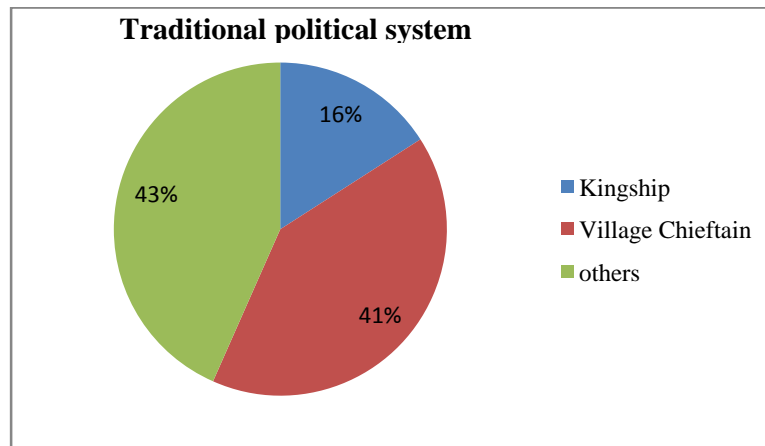


Fig.6.51: Traditional political system.

From the above table and figure it was seen that majority of the uneducated women were not so sure of the traditional political system prevalent in Karbi society. The uneducated women for this study equally answered as village chieftain and other (s) with 41% and 43%. While a least score of 16% agreed on kingship. In other(s), women shares about Village Head men, Rong Asar and Sarthe.

Table No. 6.60: Status of Karbi women in Governance of village:

	Governance	Responses	Percentage
a.	Women cannot be a members	139	93%
b.	Women has an equal rights	2	1%
c.	Others	7	5%
d.	No responses	2	1%
e.	Total	150	100%

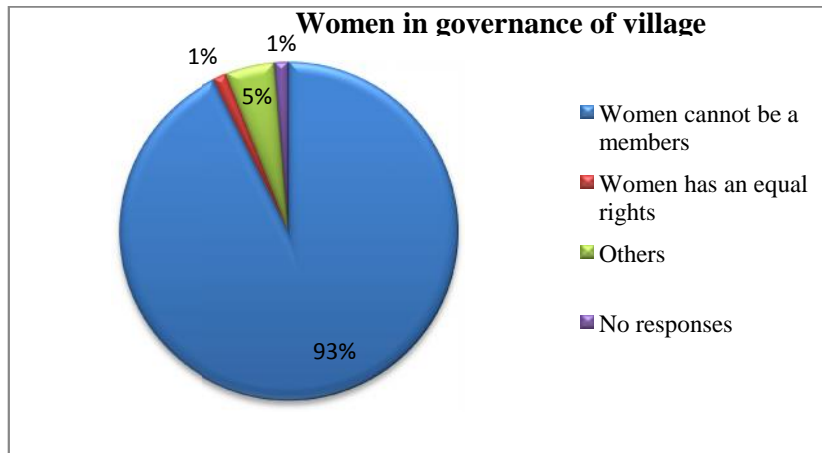


Fig.6.52: Women in governance of village.

From the above table and figure, it was learnt that women in Karbi society has no right in the governance of village as 93% agreed that women cannot be a members in the governance of village.

Table No.6.61: Are you associated with any women self help groups/society/organization:

	Organization	Responses	Percentage
a.	Yes	15	10%
b.	No	135	90%
	Total	150	100%



Fig.6.53. Association with any social organization.

The above table and figure shows that 90% a high score were not a member of any social self group. A least score of 10% were found to be members of social organizations. And shares about the problems of inability to manage time and social works, also households' works and family gets hampered.

Table No.6.62. Do you participate in casting vote:

	Casting votes	Responses	%
a.	Yes	150	100%
b.	No	-	

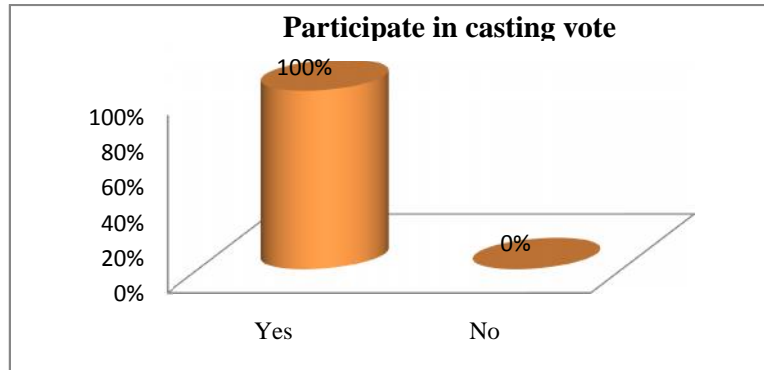


Fig.6.54. participated in casting vote

It was found out that 100% of the respondents cast their votes.

Table No 6.63: Any Karbi women from your village in the last general election:

	Contesting	Responses	Percentage
a.	Yes	36	24%
b.	No	114	76%
	Total	150	100%

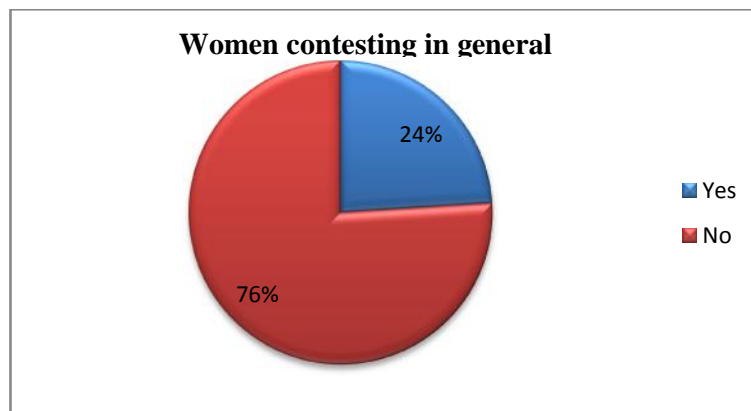


Fig.6.55. women contested in general election.

From the table and figure above, it was observed that 24% agreed to have had women contestants in the last general election while 76% disagreed. It is to conclude that uneducated women were confused of Karbi Anglong Autonomous Council and general election. the fact is that there is not a single women contestant in the last general election of Assam 2010.

Table No 6.64. Women should contest in the general election:

	contest	Responses	Percentage
a.	Yes	108	72%
b.	No	35	23%
c.	No response	07	5%
	Total	150	100%

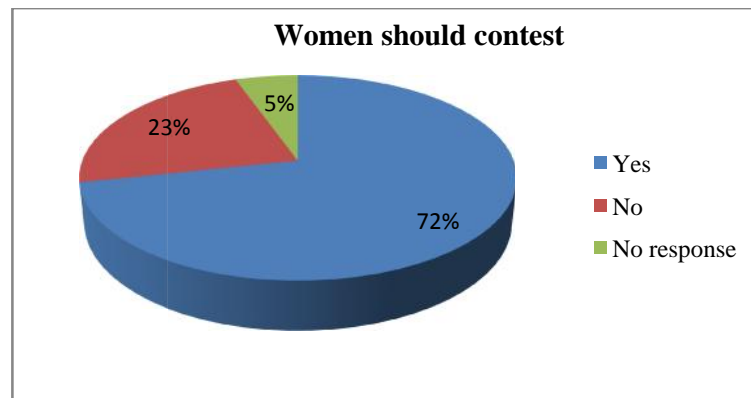


Fig.6.56. Women should contest in general election.

From the above table and figure it was observed that women have come-up comparatively as 72% of the uneducated Karbi women was of the view that Karbi women should contest in general election also.

Table No. 6.65. Inheritance rights:

	Rights	Responses	Percentage
a.	Equal share	-	
b.	Only Sons	139	92.66%
c.	others	11	7.33%
	Total	150	100%

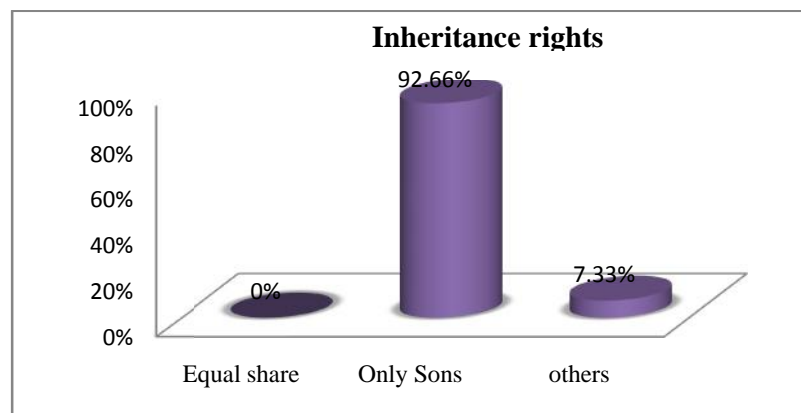


Fig.6.57. Inheritance rights.

The above table and figure shows that women do not have inheritance rights. 92.66% agreed that only sons have the right to inheritance while 7.33% shares on others and share that women are also given depending on parents. The rule is girls cannot claim according to the customary laws of the Karbis.

Table No. 6.66. Change in the political system after women's education:

	changes	Responses	Percentage
a.	Change after women's education	41	27.33%
b.	Women conscious in participation	87	58%
c.	others	16	10.66%
	Total	150	100%

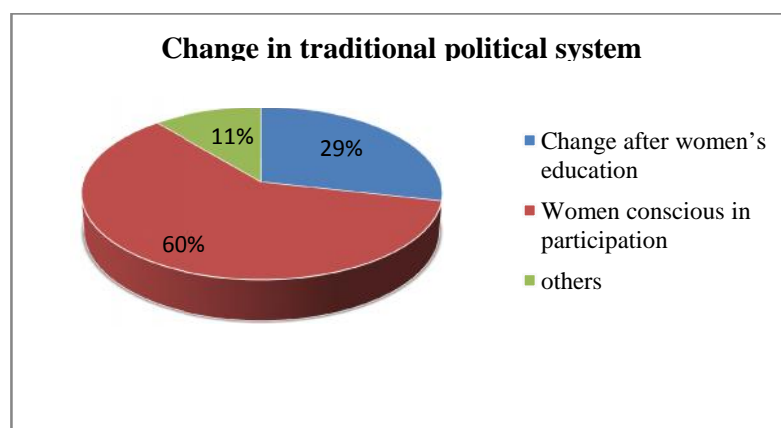


Fig.6.58. change in traditional political system after education.

From the above table and figure it was found out that change is taking place in political fields. 60% a highest score shares that women are conscious in participation in political fields.

Table No.6 .67: Problems of Karbi women in political fields.

	Problems	Response	Percentage
a.	Women lacks family and friends support.	76	50.%
b.	Women are less equipped and inexperience	28	19%
c.	Women have less education in politics	39	26%
d.	others	07	5%
	Total	150	100%

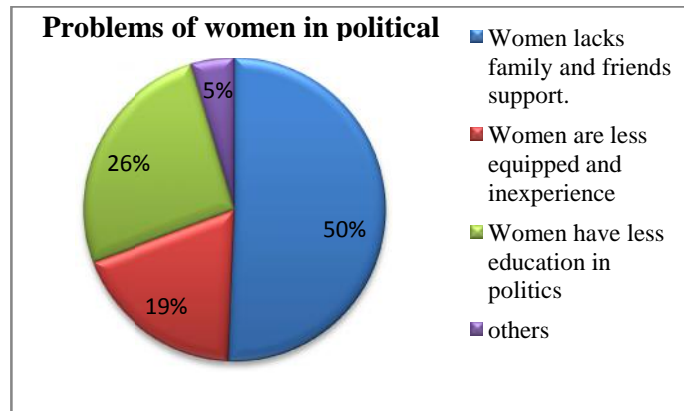


Fig.6.59. Problems of women in political fields.

From the above table and figure it was learnt that there exists problems for women while participating in political fields. 50% revealed that women lacks family and friends support and 5% a least score shares others as women are disinterested in political fields, women need to be educated and women are coming up.

Table No. 6.68. Whether Karbi women empowered of working outside her home:

	Empowerment	Responses	Percentage
a.	Women are influential leaders	37	25%
b.	Equally contributing to the family income	35	23%
c.	Views and ideas of women are respected	76	51%
d.	others	02	1%
	Total	150	100%

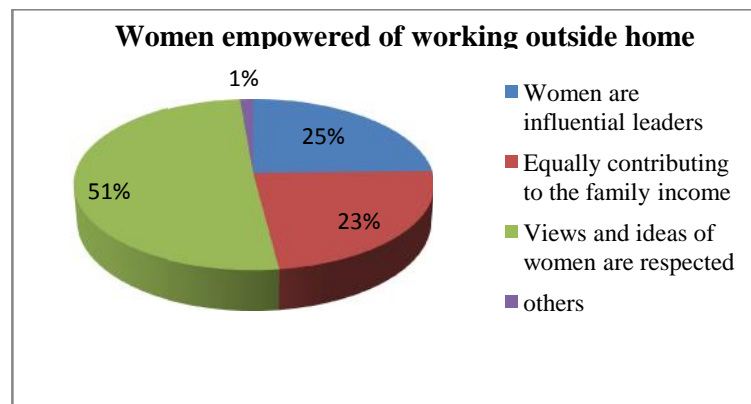


Fig.6.60: Women empowered of working outside homes.

From the above table it was learnt that 51% a high score agreed that views and ideas of women are respected today. And 1% an insignificant score shares on others.

Table No. 6.69. Impact of education on Socio-political status of women:

1. As a result of education the Karbi women are not remaining confined to the household works only. But they are joining themselves in all types of socio-political activities in the society.
2. Ushered in a certain amount of respect towards the educated women and opportunities in certain fields.
3. Karbi women are now conscious politically and socially .Many women are now actively engaged in earning process.
4. There is a great impact of education on both social and political status because through education we are getting equal status with the male. As education has played a very big role in socializing of people in the present day.
5. Her life is no longer confined to only household chores and child rearing i.e., her traditional role but now she contributes to the family income and in many cases is the breadwinner on the family as a working women made possible because of her education. Some have engaged as leaders in the society with active participation in politics, NGOS etc.
6. Increased in number of educated a) children, b) women, c) standard of living, d) number in employed women, e) politically alert women f) increase of economy condition in Karbi Anglong.

Group – III

General Information of head of the Institutions in higher education:

Common questionnaire/interviews were made for all the principal of the higher secondary schools, general colleges, professional colleges and head of the department of Assam University Diphu campus, under the caption of head of the institutions with 47 samples. This was analyzed, interpreted and discussed in tabular form, pie and graph wherever necessary.

Table No.6.70: A. The Name of the Sample Higher Secondary Schools and Karbi student (Higher Secondary Level 2010-11):

Name of HSS	All student s	Karbi Male	Karbi Female
Rengbonghom H.S.S	94	41	41
Diphu Govt. college (HSS) Arts	732	319	155
Howraghat H.S.S	496	168	116
D.A.V.H.S.S	125	61	43
Dokmoka H.S.S	743	134	76
Don bosco H.S.S Sojong	822	85	35
Donkamukh H.S.S	87	35	26
Tumpreng H.S.S	456	28	26

ManjaJr College	49	7	4
Hamren H.S.S	560	206	178
Don Bosco H.S.S Diphu	130	11	98
Kendriya Vidyalaya, Diphu	39	4	3
KapiliJr College	326	120	45
Govt. Boys H.S.S	419	71	76
Rangsina JR college	262	135	65
BalipatharHss	761	165	192
Harlongbi Velongbi college	214	130	82
Girls college (HSS Section)	85	-	31
Renu Terangpi College	82	28	22
Bakaliaghat HSS	827	126	97
Baithalangso	470	116	120
Deopani college	363	74	33
Krishna Kanta open university I year preparatory course	403	93	153
IGNOU 6 months Bachelors preparatory program	34	13	12
Total	8579(100%)	2170(25%)	1729(20%)

The above table shows the students population of higher secondary schools (Arts Section) prevalent in Karbi Anglong, inclusive of all Government, non-government, venture/private runs colleges and open schools. There will be repetition of institutions name in Three years degree course as well. As some has both higher secondary and Three years degree course where as some institutions are having higher secondary schools only. Student's populations were taken from IGNOU and Krishna Kanta Open University and some teachers were interviewed. The total head of the institutions were 47. Altogether, there were 8579 Students under Arts section from 24 higher secondary schools in Karbi Anglong where Karbi male constitutes 25% and Karbi female constitutes 20% the rest 55% constitutes others community.

Table No.69.B: Karbi students in Commerce streams(HSS 2010-11):

Colleges	All students	Karbi male	Karbi female
Diphu Arts and commerce college(Com sect)	222	104	68
Diphu Govt. College, Commerce section	260	88	23
Total	482(100%)	192(40%)	91(19%)

There is dearth of commerce and science education in Karbi Anglong district. From the above table, we see that the total Karbi students in commerce comprises of 59% where Karbi male constitutes 40% and the lower score of 19% were Karbi female students in Commerce streams.

Table No. 6.69.C.Karbi Students in science streams of 2010-11 (H S S):

colleges	All students	Karbi Male	Karbi Female
Diphu Govt. Hss(Sc)	276	134	48
Kheroni Jr.Science college	14	03	Nil
Total	290(100%)	137(49%)	48(17%)

There were very few Karbi students in science streams for the session 2010 to 2011. We have only 17% of Karbi girl's students in Diphu Government College in Higher secondary sections.

Table No. 6.69: D. Three years degree course in Karbi Anglong and status of Karbi students 2010-2011 sessions (Arts):

Colleges	All Total	Karbi Male students	Karbi female students
Diphu Govt.college (Arts)	1523	299	362
Girls college	78	nil	34
Thongnokbe college	1140	356	203
Kapili college	115	39	19
Waisong college	51	23	28
Semsongsing engti	81	46	35
Rangsina college	206	126	66
Eastern Karbi Anglong College	665	Not provided	Not provided
Bokajan college	89	39	48
Depoani college	22	11	02
Rukasen college,	1029	281	188

Bakaliaghat			
Harlongbi velongbi college, Deithor	46	25	21
Renu Terangpi college	45	19	12
Krishna Kanta open university (TDC Arts sect)	228	52	68
IGNOU (BDP)	51	14	07
Total	5369(100%)	1330(25%)	1093(20%)

The above table shows the total students population from 15 colleges of Arts section in Karbi Anglong district. The Karbi male students constitute 25% and female constitutes 20%. Girls need to improve.

Table No. 6.69. E. T.D.C Commerce College 2010-2011 session:

Colleges	All students	Karbi male students	Karbi Female students
Diphu Government College(Com streams)	213	77	29
Diphu commerce college	96	10	31
IGNOU (B.Com)	Nil		
Total	309(100%)	87(29%)	60(20%)

For commerce section there were three Commerce colleges, Diphu Government College (Commerce section), Diphu Commerce College and IGNOU (Commerce section). All situated in Diphu, Karbi Anglong. The Karbi students in commerce streams consist of 49% with male 29% and female 20%. There was not a single Karbi student under IGNOU for bachelor of commerce.

Table No. 6.69. F. Science Streams in TDC (2010-2011 sessions):

For Bachelor of Science, there is only one that is Diphu government college, Diphu. It has 156 total students for the session 2010-2011 with 34 girls altogether from TDC-1st semester and 3rd semesters.

Table.No. 6. 69. G. The name of the Sample Assam University Diphu Campus (AUDC)(2010-2011 sessions):

Subjects	All Students	Karbi Male	Karbi Female
English	40	08	12
Commerce	25	08	03
Pol.science	38	18	18
Life science	28	06	02
Physics	18	Nil	Nil
Assamese	52	03	12
History	57	07	19
Anthropology	47	24	16
Total	305(100%)	74(21%)	82(27%)

From the above table we learnt that there are altogether 305 students in Assam University Diphu Campus. Where Karbi Students constitutes 48% with Karbi male 24% while Karbi female students constitutes 27% Karbi female are little higher in University level when asked the probability reasons for this trend, majority of the Head of the departments has to say that male gets jobs after graduation or starts business, while female does not. Some female students may be studying without any vision of higher education.

Table No. 6. 69. E. IGNOU distance education master degrees:

Subjects	All	Karbi male	Karbi female
M.Com	01		
M.S.O. SOCIOLOGY	06	NIL	03
MEG. English	13	02	06
MHD. Hindi	7	nil	nil
MPA. Public Administration	28	15	08
MRD. Rural Development	10	17	08
MPS. Polscience	31	10	09

MAH. History	16	01	07
MEC. Economics	01	nil	01
Total	113(100%)	45(40%)	42(37%)

There were two batches one in the month of January and one in the month of July. Both the batch has been included in the above table. It was seen that there were total 113 students for the year 2011, out of which female constitutes 37%. It was learnt from the head incharge of the IGNOU that students of Education, Geography and others subject were also interested but could not be provided due to the inconvenience of laboratory and other study equipments and that forms the central base is in Guwahati for all the subjects..

Table No.6.69. H. Professional Institutions (2010-2011 Session):

Prof.Colleges	All students	Male(Karbis)	Female(Karbis)
B.Ed	100	06	19
Law College	25	04	02
Diphu, Polytechnic	62	03	01
ITI	194	67	06
Total	381(100%)	40(10%)	28(7%)

In the professional colleges Karbi students shows very meager percent as shown above with 10% male and 7% female. There should be more advertisement and also campaign for professional colleges and reservation of quotas should be made available for Karbi students especially for girls so as to lift up in this area.

Table No.6.70: Total Population, Total villages and numbers of Higher Education in Karbi Anglong.

Total population	Total villages	No of Higher secondary	No.of General colleges	No of professional colleges	No.of Department in Assam university Diphu Campus and IGNOU University.
965,280	1278	20	14	04	08+7=15

There were 8 departments in Assam University Diphu Campus and 7 departments in IGNOU. The number of higher educational institutions compared with the population in the district is not sufficient.

Table No. 6.71. Total student Population in higher education and Karbi students in Arts, Science and commerce Streams in Karbi Anglong (Sex wise):

Streams	All students population	Total Karbi Male students	Total Karbi Female students
Arts streams	13948	5829	3082
Science streams	446	137	82
Commerce streams	791	279	151
Professional colleges	381	40	28
University level	418	119	124
Total	15984(100%)	6404(40%)	3467(20%)

Altogether, the sample higher institutions has 15984 Students out of which Total Karbi students has numbered upto 9871(60%), including higher secondary schools with Karbi male student having 40% and Karbi female students constitutes 20%.

The numbers of higher education as seen above the table are so few. Higher secondary schools should be opened up wherever high schools available in the district, as there are only 20 regular higher secondary schools and 02 open schools which is not sufficient. Especially of commerce and science streams. General colleges should be dealt with opening of more commerce and science streams as it is still in the scratch comparing to Arts streams. And all the departments should be opened up in Assam University Diphu campus as there are only 8 departments as of 2010-11. And Karbi students should be motivated for studies in all the streams.

Table No.6.72. Total population of the district, the total Karbi population and total Karbi students population in higher education (2011):

The total population of the district according to 2011 census is 965,280, where the total Karbi population in Karbi Anglong stands at 399958(41%) where male constitutes 213631(22.41%) and female constitutes 186327(19.30%) and total Karbi students population of higher education during the session 2010-2011 is 9871(2.46%) in Karbi Anglong district which is very low compared to the rise of population in 2011.

Table No. 6.73. Strength of Teachers:

Strength	HSS/ JR College	Degree College	University (AUDC/IG NOU)	B. Ed	Law College	Politi nique	ITI	Total
Male Teache	281	206	35	3	5	3	19	552 (65%)
Female Teache	164	108	23	5	1	1	-	303 (35%)
Total	445	314	58	8	6	04	19	854 (100%)

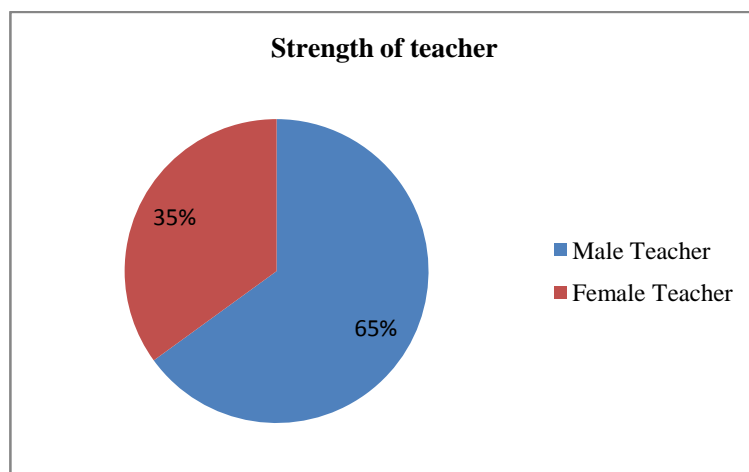


Fig: 6.61. Strength of Teacher's

From the above table and figure it was observed that 65% consists of male teachers and 35% female teachers.

Table No. 6.74: Gender of the Head of the Institutions:

Sex	HSS/JR College	Degree	University	Prof college	Total (47)	Percentage
Male	16	13	09	03	41	87%
Female	04	01	0	01	06	13%
Total	20	14	09	04	47	100%

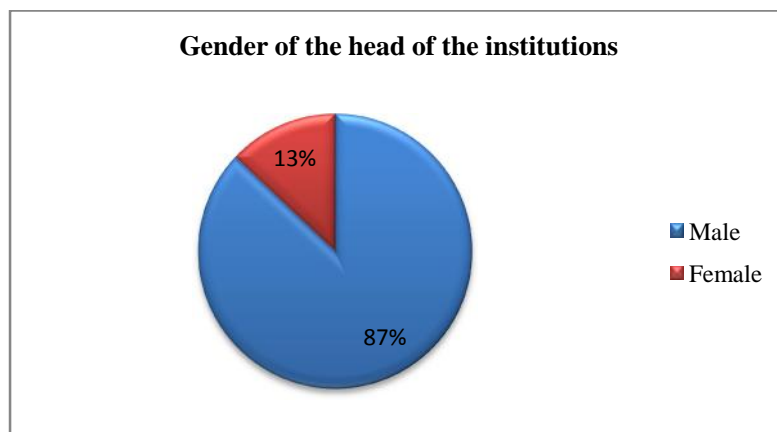


Fig: 6.62 Gender of Head of the institutions.

The above illustrations shows that the ratio of male-female principals is highly in favor of males as they constitutes a high majority with 87% while female constitutes only 13%.

Table No.6.75. Educational Qualification of the head of the department, principal and head teacher:

Educational Qualification	HSS/JR College	Degree	University	Prof. college	Total (47)	%
Graduates	05			02	07	15%
P.G & above	15	14	09	02	40	85%
Total	20	14	09	04	47	100%

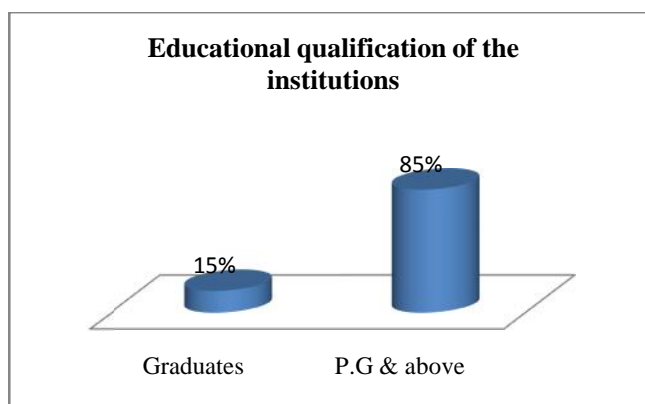


Fig: 6.63. Qualification of Head of the Institutions.

The above illustrations shows that majority of the principal were well qualified and were Post Graduates and above and 15% were graduates who were meant for higher secondary schools.

Table No.6.76. Professional Qualification of the Head of the institutions.

Professional Qualification	HSS/JR College	Degree	University	Prof. colleges	Total (47)	%
Basic Training	01				01	2%
Engineer				01	01	2%
B.Ed	08	05			13	32%
M.Ed	01	01			02	10%
LLB				01	01	5%
M.Phil/NET		06			06	15%
Slet		01			01	2%
Ph.D			08	01	09	%
No. of responses	10	13	07	03	33	75%
No responses	10	01	01	-	12	%
Total	20	14	09	04	47	100%

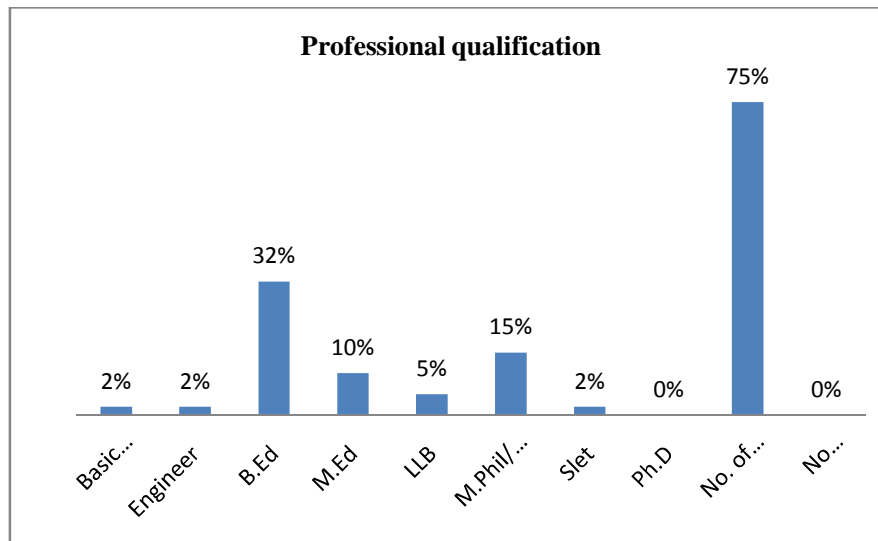


Fig.6.64. Professional qualification of the head of the institutions.

As regards to the professional qualification of the principal and head of department the figure and above table shows that majority were trained and qualified. Of this, majority of them with 32% had B.Ed, while others had Slet/ M.Phil/Net/ Ph.D and Bachelors of training etc which are given in ascending order of their scores under study.

Table No.6.77. Job experience of the, Head of the institutions:

	HSS/JR	Degree	University	Prof.	Total	Percentage
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Experience	College			Colleges	(47)	
Up to 5	01	-	-	01	02	11%
6 -10	02	-	-	-	02	9%
11- 15	05	04		02	11	23%
16 - 20		01	02	-	03	6%%
21 - 25	05	04	04	-	13	28%
26 - 30	02	01	-	-	03	13%
31 and above	05	02	03	01	11	23%
No of responses	20	12	09	04	45	96%
No response	-	02	-	-	02	5%
Total	20	14	09	04	47	100%

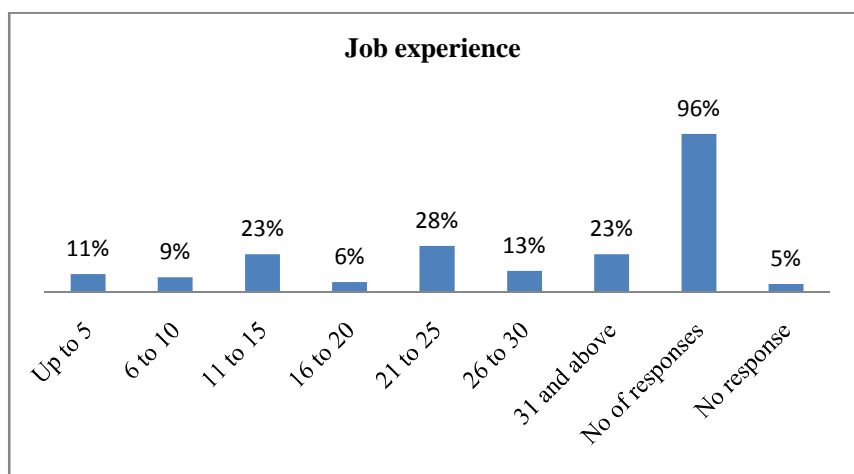


Fig 6.65. Job experience of the head of the institutions.

The above table and figure shows that Majority of the respondents did not responded. 23% of the head of the institutions had job experience of 11 to 15 years and 31 above. 28% had 21 to 25 years.

Table.No.6.78. Satisfaction of Enrolment of girls in school:

Response	HSS/JR College	Degree	University	Prof. colleges	Total (47)	Percentage
Yes	17	07	06	01	31	65%
No	03	06	03	03	15	33%
No response	-	01	-	-	01	2%
Total	20	14	09	04	47	100%

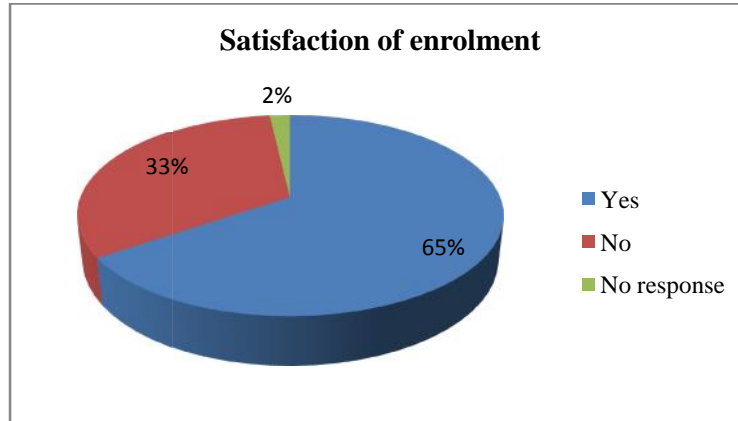


Fig 6.66.Satisfaction of Enrollment.

The above table indicates the satisfaction of girl's enrolment in the higher education. It was found that 65% constituting the highest agreed of satisfactions. 33% disagreed and 2% did not respond.

Table No. 6.79. Resentment in the society for girls:

Responses	HSS/JR College	Degree	University	Prof. Colleges	Total (47)	Percentage
Yes	06	02	03	01	12	26%
No	14	12	06	03	35	74%
Total	20	14	09	04	47	100%

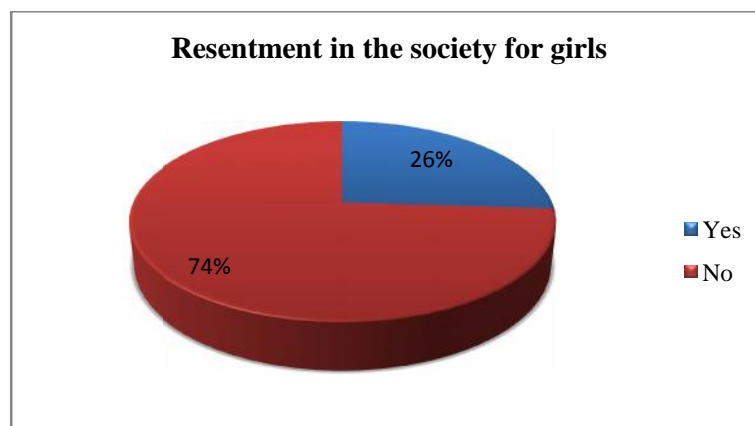


Fig 6.67.Resentment in the society for girls.

The above table shows that a high majority of 74% of the Head of the institutions of not coming across the resentment in the society.

Table No. 6.80. Level of girl students achievements in your institutions:

Response	HSS/JR College	Degree	University	Prof. Colleges	Total (47)	Percentage
Excellent	02	02	01		05	10%
Good	06	06	01	01	14	30%
Average	10	05	04	02	21	45%
Below Average	02	01	03	01	07	15%
Total	20	14	09	04	47	100%

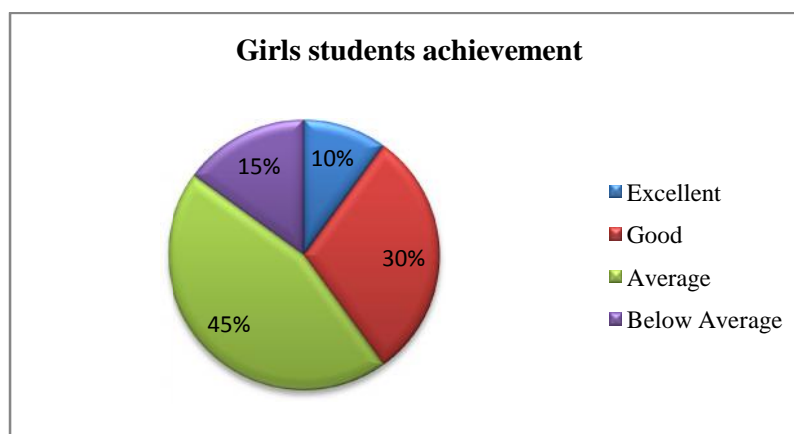


Fig 6.68. Girl Students Achievements.

The above table and figure shows that 45% which constitutes the highest agreed that the level of education for Karbi women is Average.

Table No. 6.81. Present curriculum suitable for girls:

Responses	HSS/JR College	Degree	University	Prof. colleges	Total (47)	Percentage
Yes	11	07	06	02	26	55%
No	09	07	03	02	21	45%
Total	20	14	09	04	47	100%

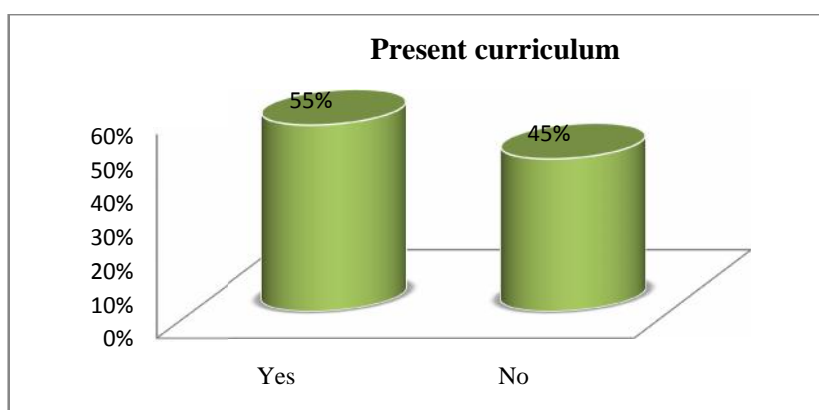


Fig.6.69. Present curriculum.

The above table and figure shows that 55% a little higher score agreed that the present curriculum is suitable for girls.

Table No. 6.82. Initiatives taken by authority/personal to improve the girl's education in the districts:

Responses	HSS/JR College	Degree	University	Prof colleges	Total (47)	Percentage
Yes	12	08	07	02	29	62%
No	08	06	02	02	18	48%
Total	20	14	09	04	47	100%

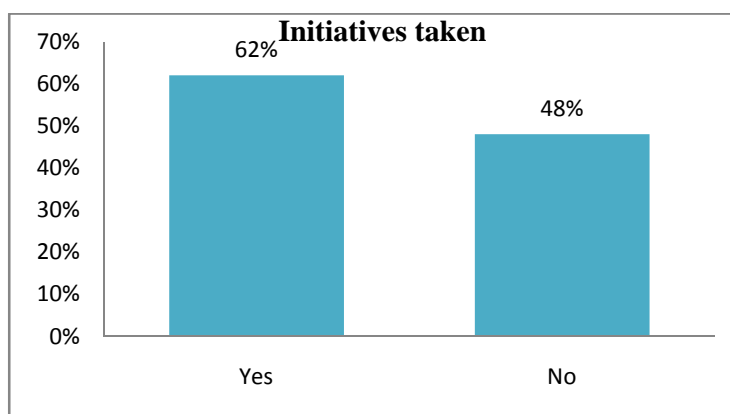


Fig.6.70. Initiatives taken.

The above table shows that majority of the respondents having 62% agreed and some of them specify, that Initiatives are been taken by authority, personal to improve the girls' education in the districts.

If yes specify:

1. Some special scholarship for girl's student (ST) of class is proposed by the authority.
2. The authority has been taken less admission fees for girls than boys.
3. Set up Education institution with girl's hostel awareness to parents.
4. Some incentive such as bicycles to Below Poverty Line family scholarship to meritorious student etc by the authority.
5. Reservation of 30% seats for girl student.
6. Local news paper awareness advertisement.

Table No.6.83. Whether there intellectual difference between boys and girls:

Responses	HSS/JR College	Degree	University	Prof. colleges	Total (47)	Percentage
Yes	04	03	02	01	10	22%

No	16	09	07	03	35	74%
No responses	-	02	-	-	02	4%
Total	20	14	09	04	47	100%

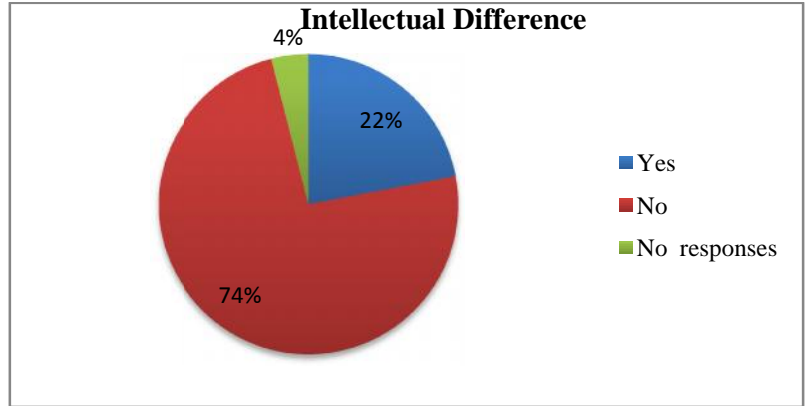


Fig.6.71.Intellectual Difference.

The above table and figure shows that 74% of the head of the institutions under study agreed that there is no difference in the intellectuals between boys and girls.

Table No.6.84. Whether the potentialities of the girls same as boys in scholastic achievement:

Responses	HSS/JR College	Degree	University	Prof colleges	Total (47)	Percentage
Yes	05	12	03	02	22	46%
No	13	01	05	02	21	45%
No responses	02	01	01	-	04	9%
Total	20	14	09	04	47	100%

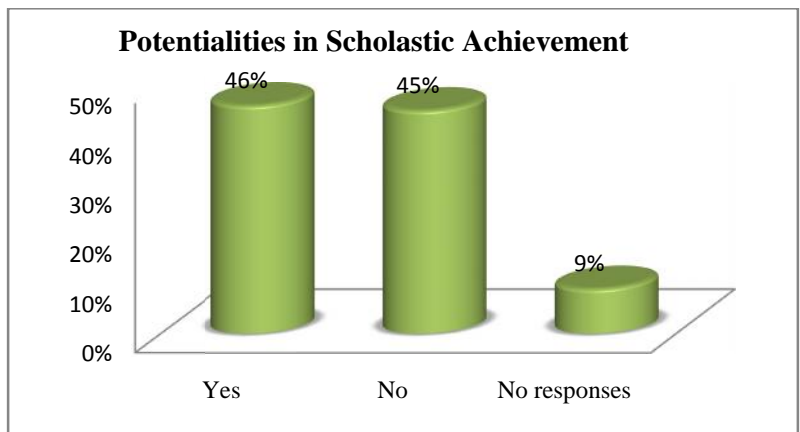


Fig.6.72.Potentialities in Scholastic Achievement

The above table and figure shows that 46% which constitutes the highest agreed that the potentiality of the girls is same as boys in scholastic achievements.

Table No.6.85. Whether the existing educational institutions sufficient for girls:

Responses	HSS/JR College	Degree	University	Prof. Colleges	Total (47)	Percentage
Yes	07	03	02	02	14	30%
No	13	11	07	02	33	70%
Total	20	14	09	04	47	100%

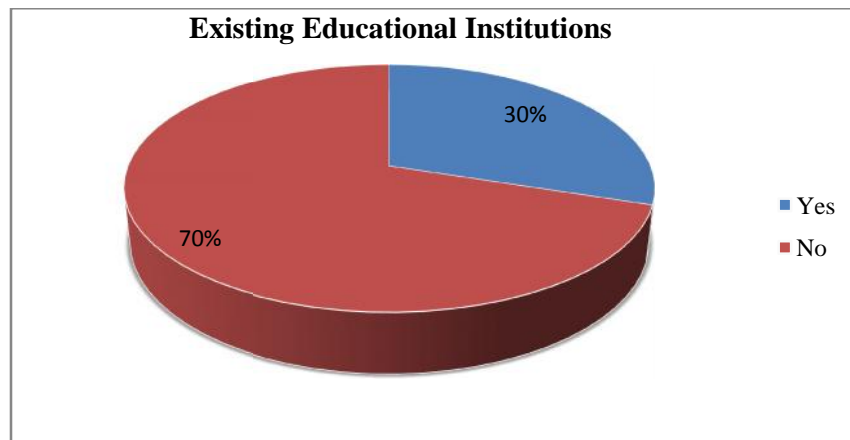


Fig 6.73.Existing Educational Institutions.

The above table and figure shows that 70% constituting the highest disagreed that the existing numbers of educational Institutions especially higher education is not sufficient for girls.

Table No.6.86. Whether education has brought changes in the lifestyle of women:

Responses	HSS/JR College	Degree	University	Prof. colleges	Total (47)	Percentage
Yes	16	13	09	04	42	89%
No	04	01	-	-	05	11%
Total	20	14	09	04	47	100%

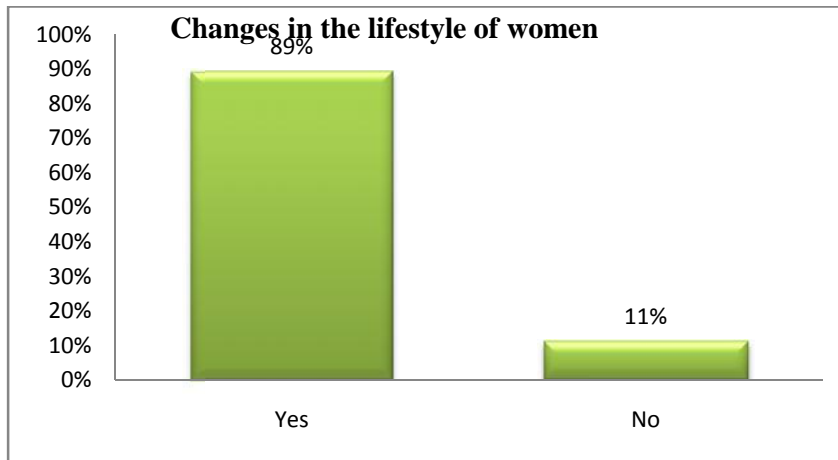


Fig.6.74. Changes in the lifestyle of women.

The above table and figure shows that 89% a high majority agreed that education has brought changes in the lifestyle of Karbi women.

Table No.6.87. Whether girl child suppressed son the basis of gender in your institutions:

Responses	HSS/JR College	Degree	University	Prof, colleges	Total (47)	Percentage
Yes	01	-			01	2%
No	19	13	09	04	45	96%
No responses		01			01	2%
Total	20	14	09	04	47	100%

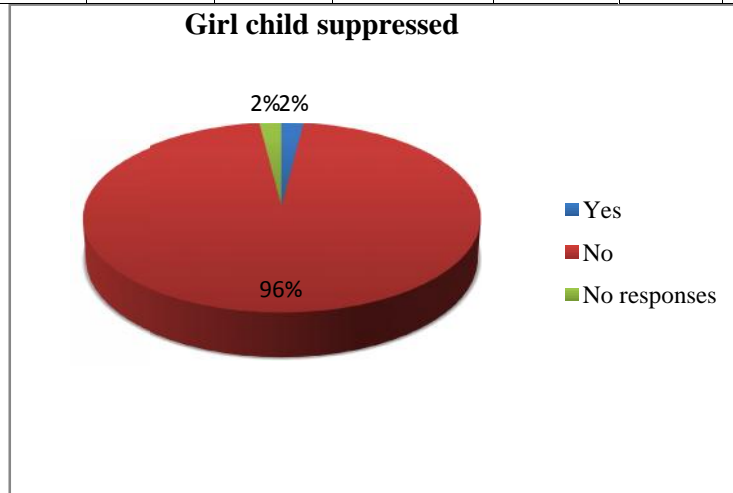


Fig 6.75. Girl child suppressed on the basis of Gender.

The above table and figure shows that 96% which constitutes highest disagreed that girl child were not suppressed on the basis of gender in the institutions.

Table No.6.88. Whether girl child should learn as much as the boy child

Responses	HSS/JR College	Degree	University	Prof. colleges	Total (47)	Percentage
Yes	18	13	09	04	44	94%
No	02	01	-	-	03	6%
Total	20	14	09	04	47	100%

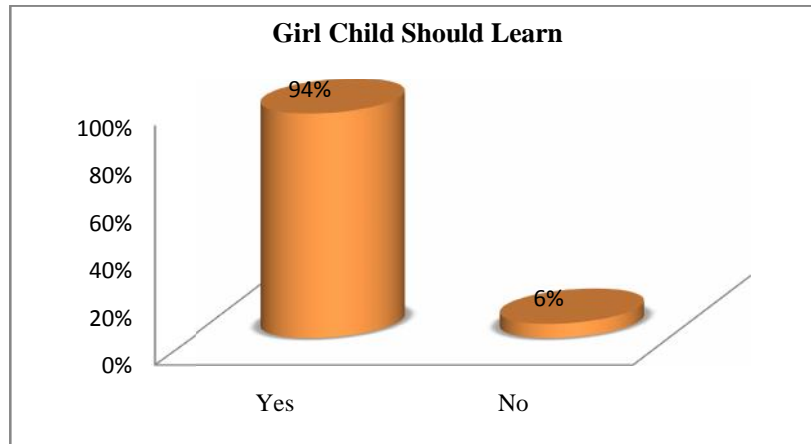


Fig 6.76. Girl Child Should Learn.

The above table and figure shows that 94% a high majority of the head of the institutions agreed that girl should learns as much as the boy child.

Table No. 6.89. Will the Society Change in a better way, if girls are educated:

Responses	HSS/JR College	Degree	University	Prof. colleges	Total (47)	Percentage
Yes	20	13	09	04	46	98%
No	-	01	-	-	01	2%
Total	20	14	09	04	47	100%

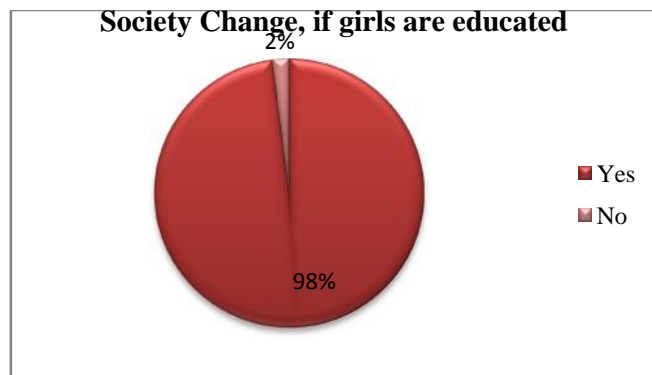


Fig 6.77. Society Change, if girls are educated.

The above table and figure shows that a high majority of 98% shows that the society will change in a better way if girls are educated.

Table No. 6.90. Issue of early Marriage a barrier for her Education:

Responses	HSS/JR College	Degree	University	Prof. colleges	Total (47)	Percentage
Yes	17	08	09	02	36	77%
No	03	05		02	10	21%
No responses	-	01	-	-	01	2%
Total	18	14	09	04	47	100%

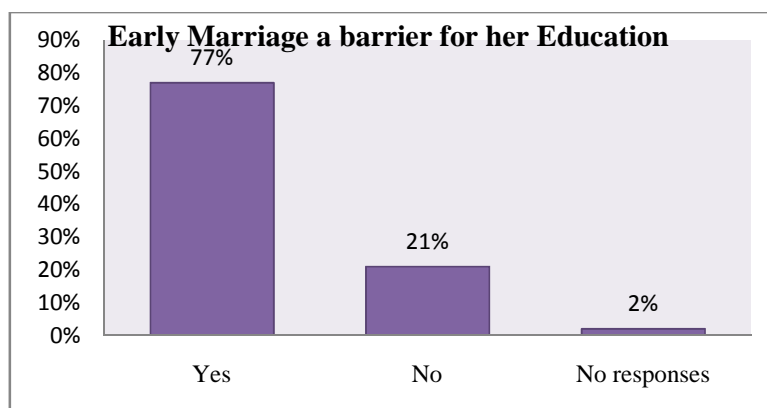


Fig 6.78. Early Marriage a barrier for her Education.

The above table and figure shows that 77% which constitutes the highest reveals that the issue of early marriage is a barrier for her education.

Table No.6.91. whether education has help women to understand that they are equally important:

Responses	HSS/JR College	Degree	University	Prof. colleges	Total (47)	Percentage
Yes	19	13	09	04	45	96%
No	01	01	-	-	02	4%
Total	20	14	09	04	47	100%

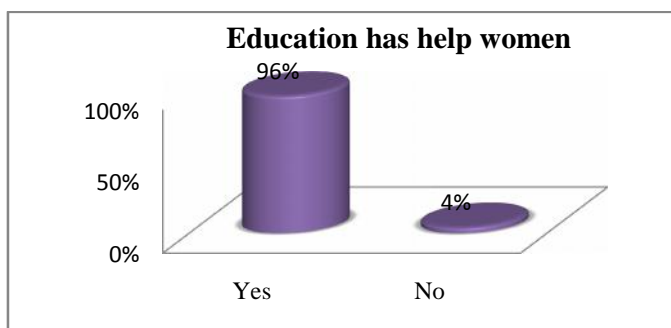


Fig 6.79. Education has help women.

The above table and figure shows 96% constituting the highest agreed that education has helped women to understand that they are equally important.

Table No. 6.92. Do you think education of girls help in accelerating Social Transformation:

Responses	HSS/JR College	Degree	University	Prof. colleges	Total (47)	Percentage
Yes	20	12	08	04	44	94%
No		02	01		03	06%
Total	20	14	09	04	47	100%

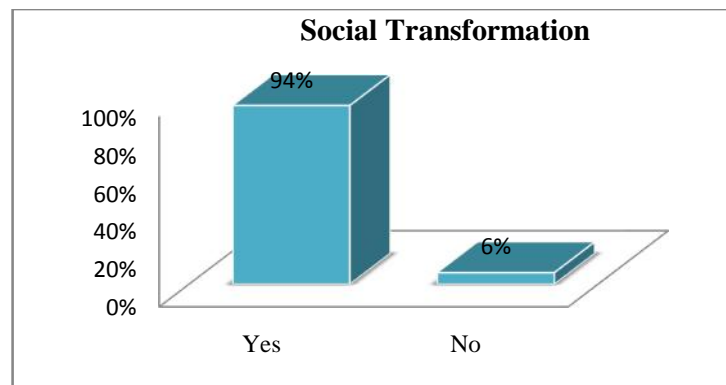


Fig 6.80.Social Transformation.

The above table and figure shows that 94% which constitutes the highest thinks that education helps in accelerating social transformations.

Table No.6.93. Are negative attitude of parents towards western education hampering girl education:

Responses	HSS/JR College	Degree	University	Prof. colleges	Total (47)	Percentage
Yes	09	04	02	01	16	34%
No	10	09	06	03	28	60%
No responses	01	01	01	-	03	6%
Total	20	14	09	04	47	100%

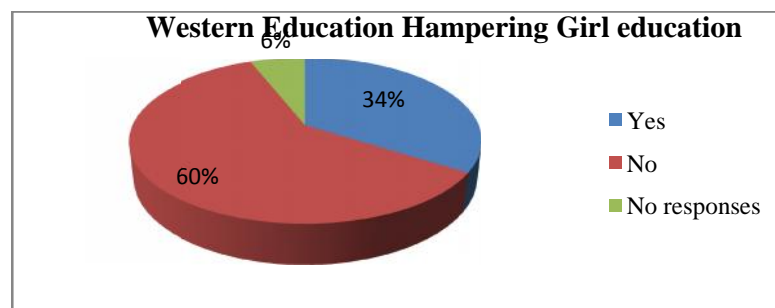


Fig 6.81. Western Education Hampering Girl education.

The above table and figure shows the opinion of the head of the the institutions under study that 60% which is a little higher disagreed on the negative attitude of parents towards education hampering girl child education.

Thus, it is found out that there is nothing like western education hampering girls' education.

Table No.6.94. Availability of day care centers your Institutions to keep their children close by:

Responses	HSS/JR College	Degree	University	B.Ed	Total (47)	Percentage
Yes	-	-	-	-	-	0%
No	16	12	09	04	41	87%
No responses	04	02	-	-	06	13%
Total	20	14	09	04	47	100%

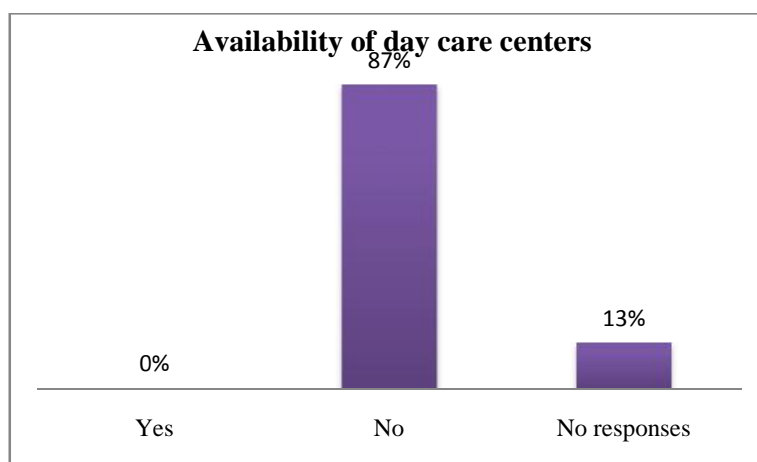


Fig 6.82. Availability of day care centers.

The above table and figure shows that 87% which constitutes the highest score disagree on availability of day care centers in their institutions where they can keep their children close by. It is to be noted that day care centres should be made compulsory in all the higher institutions to enable teachers and students mothers to avail education in convineint way.

Table No.6.95. The issue of employment a stumbling block to women's education:

Responses	HSS/JR College	Degree	University	Prof. university	Total (47)	%
Yes	04	02	-	-	06	13%
No	16	11	09	04	40	85%
No	-	01	-	-	01	2%

responses						
Total	20	14	09	04	47	100%

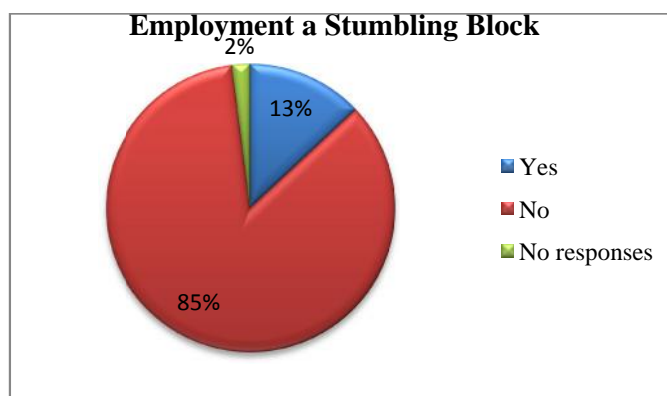


Fig 6.83. Employment a Stumbling Block.

The above table and figure shows that 85% constituting the highest disagreed that the issue of employment blocking to women's education.

Table No. 6.96. Opinion of whether negative attitude of parents towards girl child attributed to traditional socio cultural beliefs regarding gender roles and abilities:

Responses	HSS/JR College	Degree	University	Prof. colleges	Total (47)	Percentage
Yes	06	06	05	01	18	38%
No	14	06	03	02	25	53%
No of responses		02	01	01	04	9%
Total	20	14	09	04	47	100%

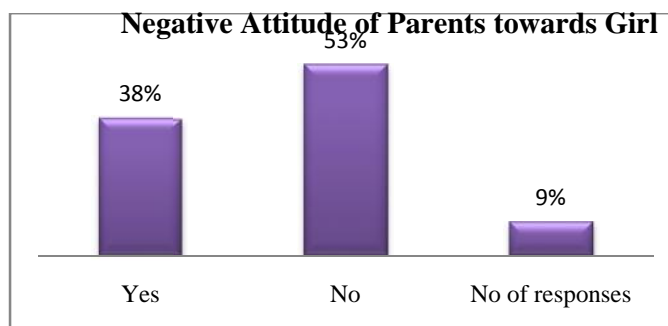


Fig 6.84. Negative Attitude of Parents towards Girl Child.

The above table and figure shows that 53% constituting the highest disagreed on the negative attitude of parents towards girl child attributed to traditional socio-cultural beliefs regarding gender roles and abilities.

Table No. 6.97. Have you come across parents with lower level of economic security express attitude favoring more education for boy child than girl child:

Responses	HSS/JR College	Degree	University	Prof. colleges	Total (47)	Percentage
Yes	08	06	05	01	20	43%
No	12	07	03	03	25	53%
No responses	-	01	01	-	02	4%
Total	20	14	09	04	47	100%

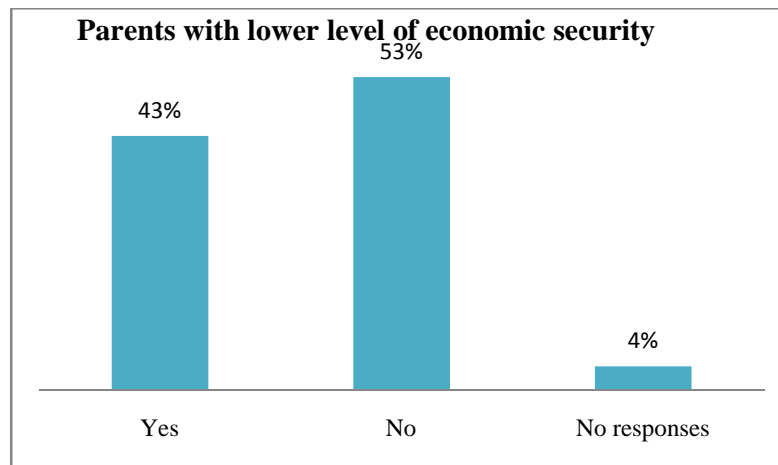


Fig 6.85. Parents with lower level of economic security.

The above table and figure shows that 53% which constitutes a little higher disagreed on having met the parents with lower level of economic security express attitude favouring more education for boy child than girl child.

Table No. 6.98. Has domestic work over burden the girl child to excel in their studies:

Responses	HSS/JR College	Degree	University	Prof. colleges	Total (47)	Percentage
Yes	13	12	09	02	36	77%
No	07	02	-	02	11	23%
Total	20	14	09	04	47	100%

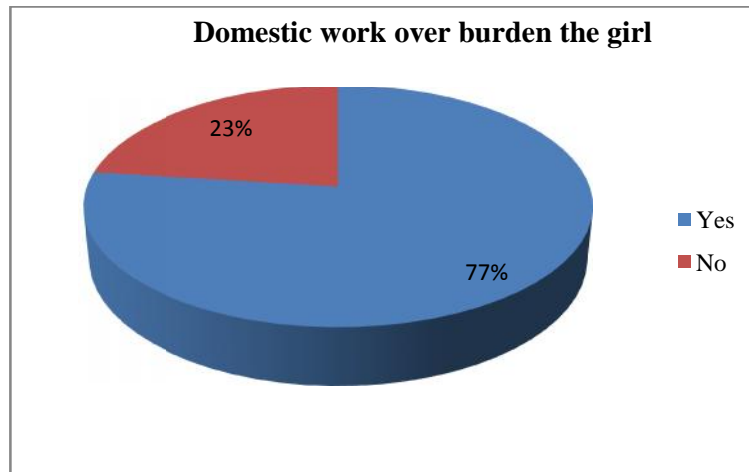


Fig 6.86.Domestic work over burden the girl.

The above table and figure shows that 77% which is the highest agreed that domestic work overburden girl child to excel in their studies. Majority shares that discrimination is vanishing in present days. It is more in rural areas.

Table No. 6.99. Whether some parents share their feelings that education of girls is a mere wastage of time and money:

Responses	HSS/JR College	Degree	University	Prof. colleges	Total (47)	Percentage
Yes	08	05	09	01	23	49%
No	11	06	-	02	19	40%
No responses	01	03	-	01	05	11%
Total	20	14	09	04	47	100%

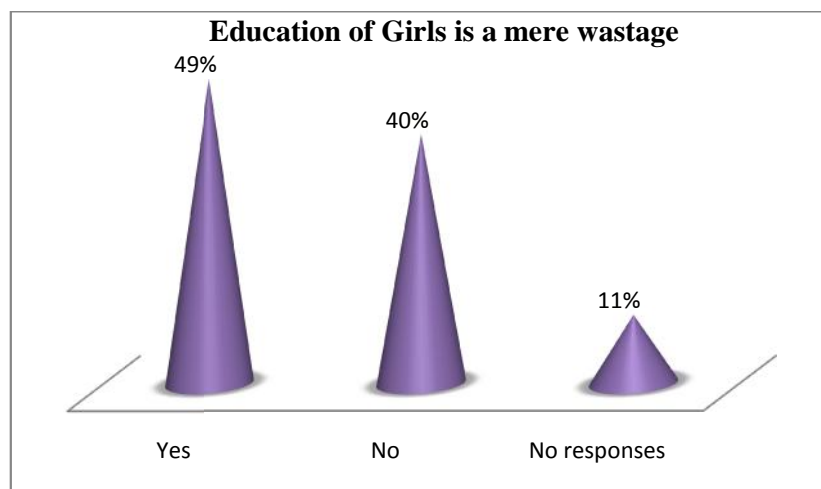


Fig 6.87.Education of Girls is a mere wastage.

The above table and figure shows the incidents of the teachers coming across the parents sharing their feeling that education of girls is a mere wastage of time and money. It is found that 49% which is a little higher agreed on the statement above.

Table No. 6.100. Do you agree girls should get equal opportunity in all the fields of human Endeavour:

Responses	HSS/JR College	Degree	University	Prof. colleges	Total (47)	Percentage
Yes	19	12	07	02	40	85%
No	01	01	-	02	04	9%
No responses		01	02	-	03	6%
Total	20	14	09	04	47	100%

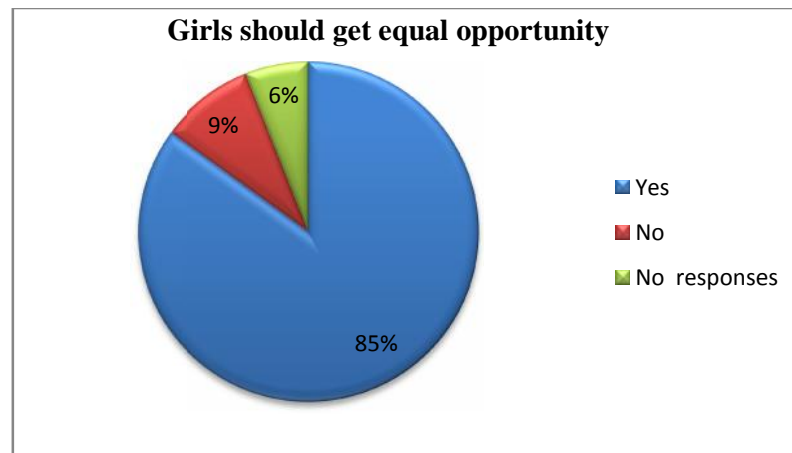


Fig 6.88. Education of Girls is a mere wastage.

The above table and figure shows that 85% which constitutes the highest agreed on girls to get equal opportunities in all the fields of human Endeavour.

Table No. 6.101. Whether education been useful to provide employment for Karbi Women:

Majority of the respondents agreed that education has proved useful in providing employment. Karbi women are employed in various jobs as:

1. Teaching, Medicals, Social works etc.
2. Education Department like school, SSA, higher education etc.
3. Agricultural, veterinary and allied sciences, Health department and NGO.
4. More as teacher in education institution, nurse, doctors etc.
5. Teaching and social up-liftmen.
6. Teaching, Medical, Engineering, Administration and some other fields.
7. Social welfare, Business woman Self employment specially cottage and small industries.
8. School teacher, college, banks and entrepreneurship.

Table No.6.102. Opinion of head of the institutions on educational status of Karbi women:

Responses	HSS/JR College	Degree	University	Prof. colleges	Total (47)	Percentage
Low	04	3	-	-	07	15%
High		1	-	-	01	2%
Above Average	01	-	-	01	02	4%
Average	13	8	07	03	31	66%
Below average	02	2	02	-	06	13%
Total	20	14	09	04	47	100%

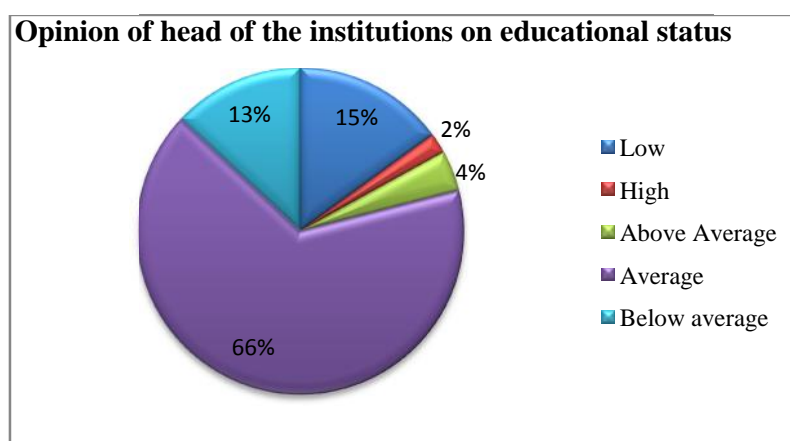


Fig 6.89. Opinion of teachers on educational status of Karbi women.

The above table and figure shows that 66% of the respondents under study of the institutions agreed on Average about their opinion on educational status of Karbi women.

Table No.6.103. State some of the causes of drop-out in your Institution:

1. Indifferent guardian who is not online to the changing computerized modern time.
2. Due to domestic problems, sibling care and burden of households works..
3. Poor economic condition of the parents. Absence of accessible educational institution. Social beliefs and religion.
4. Poor economic condition. Lack of proper knowledge of the parents.
5. One of the causes is the domestic work which burdern the girls child to continue their studies and the feeling of some of the parents that educating girls is a mere wastage of time and money.

6. Marriage, child bearing, after marriage excess work goes to school, cooking father does nothing.

Table No. 6.104. Suggest measures for the up liftmen of girl's education in Karbi Anglong:

1. Make awareness program reading the woman education, to make aware if girl is educated then family become educated.
2. Special facilities should be offered to girl student.
3. Job oriented education institution.
4. In KARBI ANGLONG it is essential to appoint ideas centric teacher having good habits and good behavior along with a good academic career, spotless character simply free from drug addiction, any other motivation.
5. Parents should support three children in education and should stop child labor.
6. Separate girl high school, consciousness of guardian etc.
7. Some reservation should be made for girls.
8. The education institution should be established nearby rural village for shorting the distance both from home to institutions.
9. Separate education awareness of various streams among the society.
10. Introduction of vocational streams in high school, establishment of Residential School for economic backward girl child.
11. Employment, vocational education.
12. Parents should enlighten their wards about the value of education in life, Govt/ authority should take up the initiative in educated the girl child in the district. Funds, benefits, scholarships be granted to girl child.
13. NGO and other social organization need to take need full steps for girl education.
14. Society as well as the family members should be conscious; teacher and other organization must help the girl student.
15. Provide more facilities, funds, better job facilities for woman and girls.
16. More educational institution.
17. Social motivation of parent's guardian in different fields.

Group – IV

General information of teachers:

The questionnaire for the teachers includes the teaching faculty members of higher Institutions. It contains various items to elicit certain information like qualification, nature of jobs, jobs satisfactions. The main focus is to get information about the enrolment of girls in the higher institutions, achievements of girls, intellectual and potentialities, facilities and miscellaneous regarding Karbi women education in the district their opinion, suggestions and causes of drop outs. Here, all the 20 higher secondary schools, 14 general colleges, 8 departments of university and

4 professional institutions and randomly some school teachers were taken for the study, so, the total 47 Higher educational institutions' in the district including higher secondary up to university level. 550 teachers combined of all Institutions were taken for study, i.e. 2-10 teachers were taken from each institution. Out of 550 teachers only 521 responded fully remaining could not return on time. Thus, 521 questionnaires were analyzed and interpreted accordingly.

Table No.6.105. Total Respondents and the type of Institutions employed:

Type of college	Respondents	Percentage
Government college	168	32%
Non-governmental	353	68%
Total	521	100%

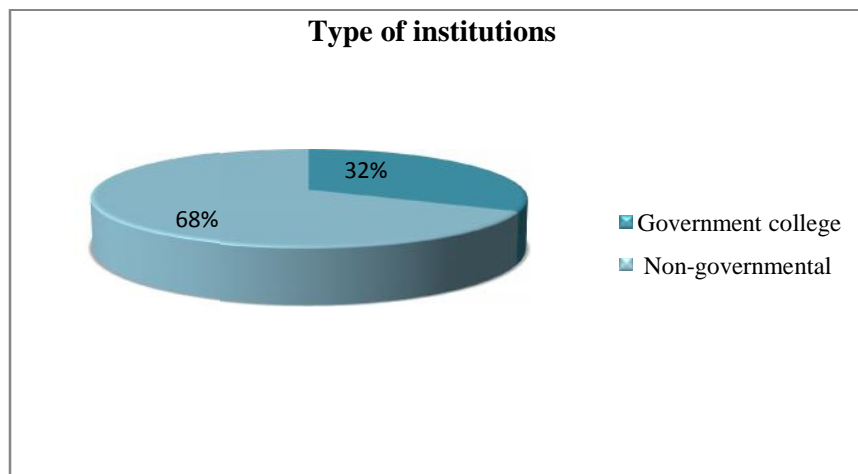


Fig 6.90.Type of institution.s

The above table and figure shows the type of Institutions where the sample teachers are teaching. In Karbi Anglong there are only 12 Higher secondary schools recognized, For general colleges there is only 1 government college, the rest all deficit, venture and private run colleges and even professional institutions 2 are non-governmental. So, for understanding the table was drawn in two as governmental and non-governmental. 32% from government and 68% non-governmental which is highest for this study.

Table No.6.106. Male /female ratio:

Sex	Respondents	Percentage
Male	284	55%
Female	237	45%
Total	521	100%

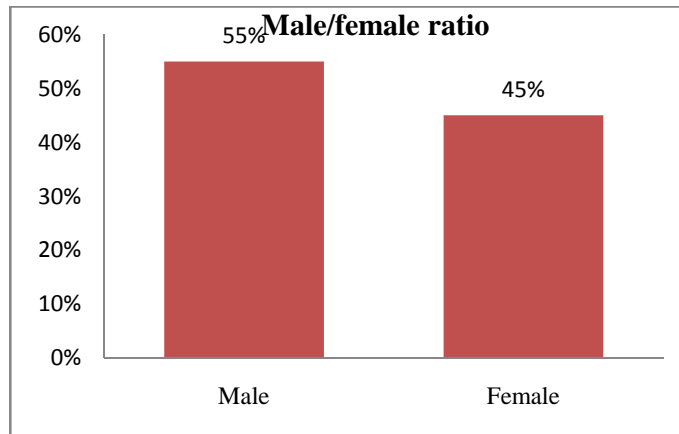


Fig 6.91. Male/female ratio.

The above table and figure shows that 55% a little higher score are male and 45% female.

Table No.6.107. Category of college:

Category	Respondents	Percentage
Boys college	-	-
Girls College	06	1%
Co-educational	515	99%
Total	521	100%

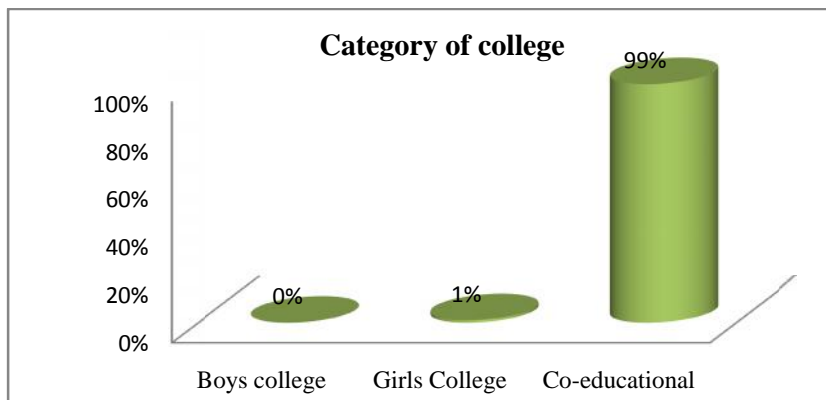


Fig 5.40. Category of college.

The above table and figure shows that there were 99% co-educational institutions and an insignificant 1% constitutes girls college in Karbi Anglong.

Table No. 6.108. Category of the Post:

Post	Respondents	Percentage
Permanent	305	59%
Contractual/temporary	216	41%
Total	521	100%

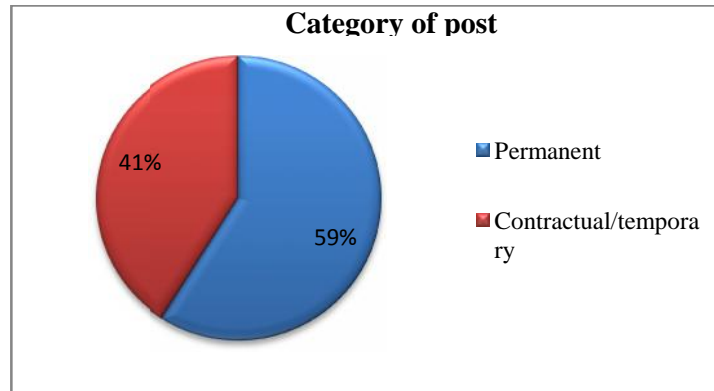


Fig 6.92. Category of posts.

The study revealed that both permanent and contractual category made up the teaching bodies. Out of 47 higher institutions, 59% a little higher score forms permanents posts and 41% contractual or temporary. As such majority of the institutions were non-governmental. All the teachers' posts both in governmental and non-governmental should be made permanent as far as possible for greater benefits of both the teachers and students.

Table No. 6.109. Qualification of the Teachers:

Qualifications	Respondents	Percentage
B.A	198	38%
M.A	192	37%
M.Com	14	3%
M.Science	12	2%
M.Phil	92	18%
Ph.D	12	2%
Total	521	100%

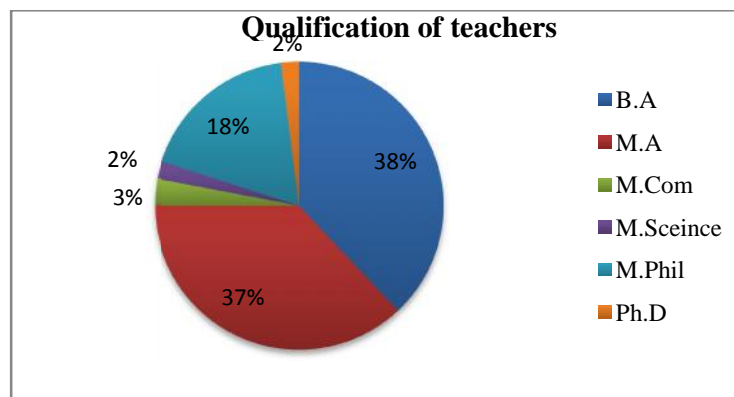


Fig 6.93. Qualification of teachers.

Majority of the teachers are B.A. passed as they were higher secondary teachers with 38%, 37% Masters degree and a least score of 2% were M.SC and Ph.D.

Table No.6.110. Professional Qualifications:

Professional Qualifications	Respondents	Percentage
B.T	04	0.76%
B.Ed	223	43%
No response	294	56%
Total	521	100%

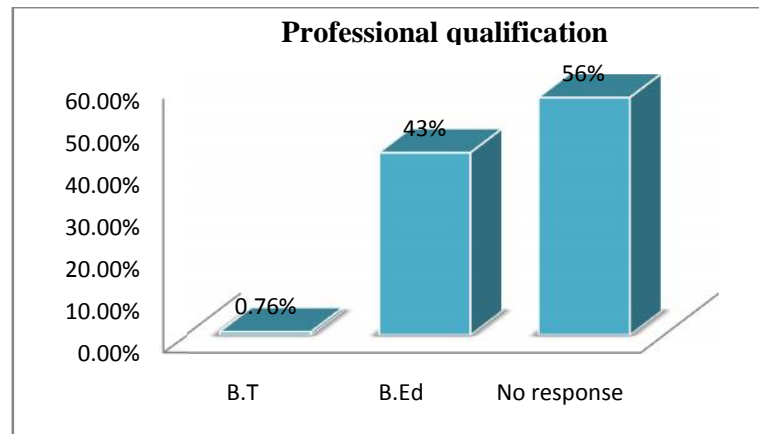


Fig 6.94. Professional qualifications.

From the above table and figure it was seen that for the professional qualifications majority of the teachers with 56% did not responded.

Table No.6.111. Streams Taught:

Streams	Respondents	Percentage
Arts	482	93%
Science	18	3%
Commerce	21	4%
Total	521	100%

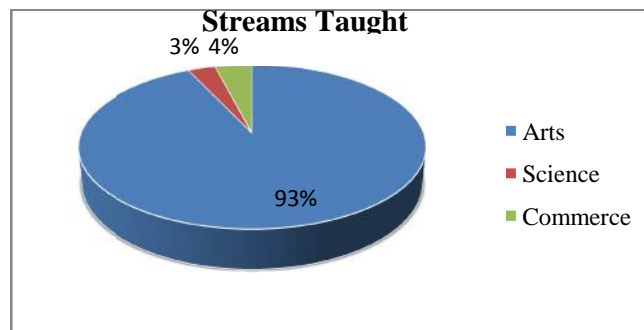


Fig 6.95. Streams taught.

The above table and figure disclosed that 93% of the teachers are teaching in Arts streams and 3% a least score are teaching in science streams.

Table No. 6.112. Job Satisfactions:

Satisfied	Respondents	Percentage
Yes	462	89%
No	59	11%
Total	521	100%

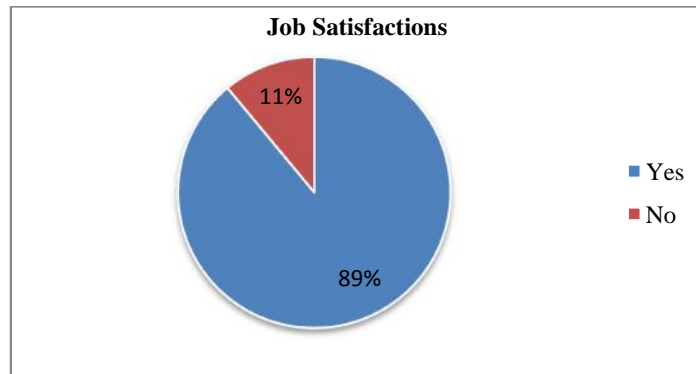


Fig 6.96. Job satisfaction.

The study revealed that majority of the teachers with 89% are satisfied with the teaching professions.

Table No. 6.113. Problems with the girl's students:

Problems	Respondents	Percentage
Irregular attendance	214	41%
Do not learn properly	168	32%
Misbehaves in the class	98	19%
Other(s)	41	8%
Total	521	100%

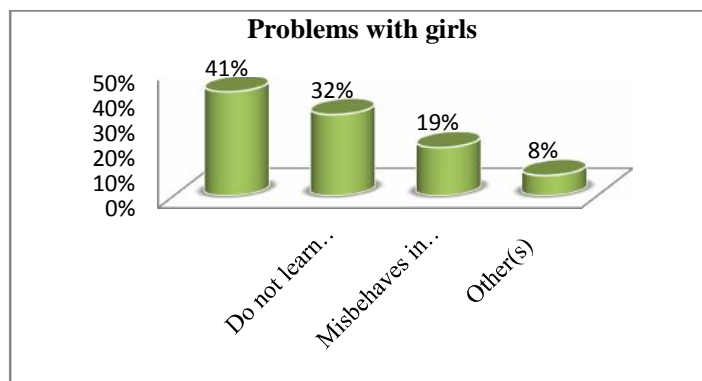


Fig 6.97. Problems with girl's students.

Regarding problems with girls students it was shared that majority of the teachers with 41% felt that girls are irregular in attendance and a least score of 8% gives other reasons as girls were mostly talkative, disinterested in studies and some shows untoward feeling towards higher education.

Table No.6.114. Satisfied with girl’s enrolment:

Responses	Respondents	Percentage
Yes	440	84%
No	81	16%
Total	521	100%

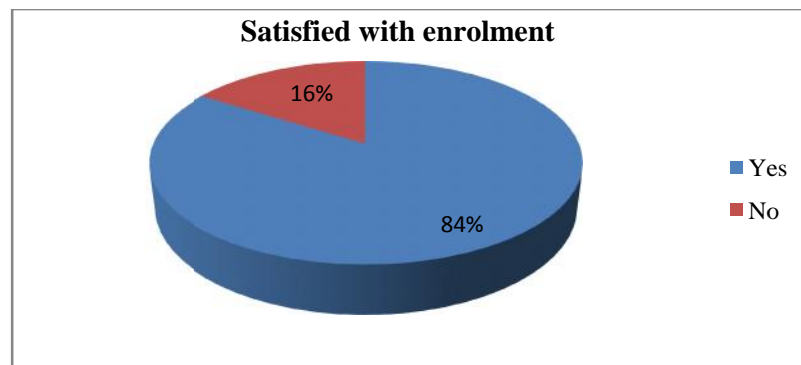


Fig 6.98 .Satisfied with enrolments of girls in higher education.

The study revealed that 84% of the teachers are happy with the girls enrolment in higher education.

Table No. 6.115. Level of girl’s achievement:

Responses	Respondents	Percentage
Excellent	-	-
Good	08	2%
Average	279	53%
Below Average	234	45%
Total	521	100%

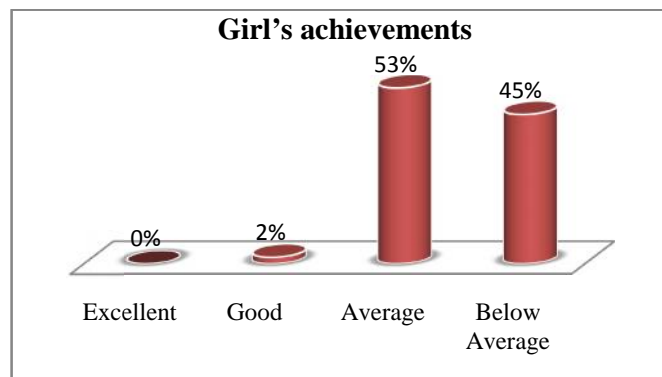


Fig 6.99. Achievements of girls students.

The above table and figure shows that 53% of the teachers agreed on Average with the level of girl's achievement.

Table No. 6.116. Curriculum suitable for girl's education:

Responses	Respondents	Percentage
Yes	444	85%
No	77	15%
Total	521	100%

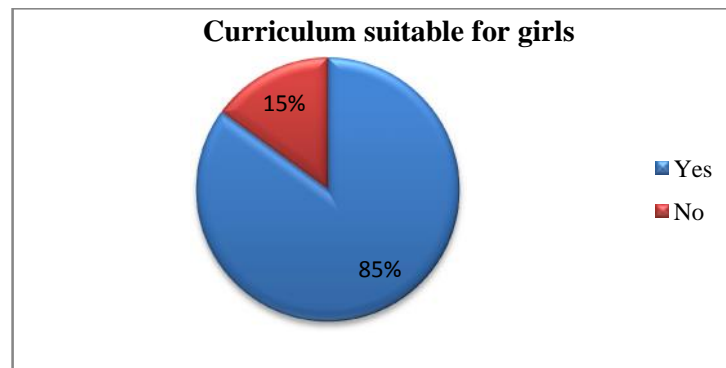


Fig 6.100 .Curriculum suitable for girls.

The above table and figure shows that 85% of the respondents agreed that the present curriculum is suitable for girls as it was made by the collective experts.

Table No.6.117: Initiatives taken for girl's education:

Responses	Respondents	Percentage
Yes	79	15%
No	442	85%
Total	521	100%

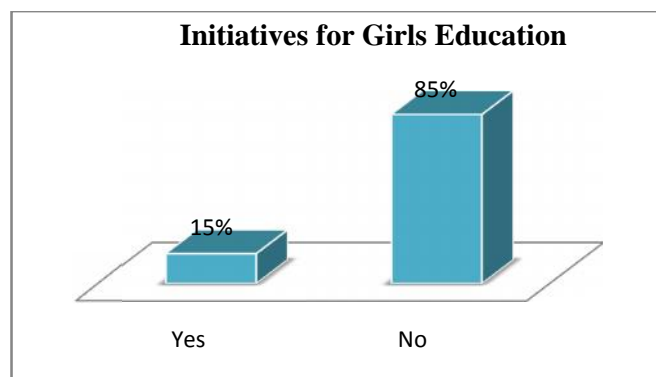


Fig 6.101. Initiatives taken for girls' education.

The above table and figure revealed that 85% of the teachers have not taken any initiatives for girl's education. A least score of 15% agreed to have initiated and mention that they personally are involved in girl's education, giving tuitions and coaching classes. Also, by way of encouragement to parents, individual students and by advertising in news papers.

Table No .6.118. Difference between boys and girls:

Responses	Respondents	Percentage
Intellectual abilities	97	19%
Scholastic achievements	125	24%
Co-curricular activities	180	35%
Other(s)	119	23%
Total	521	100%

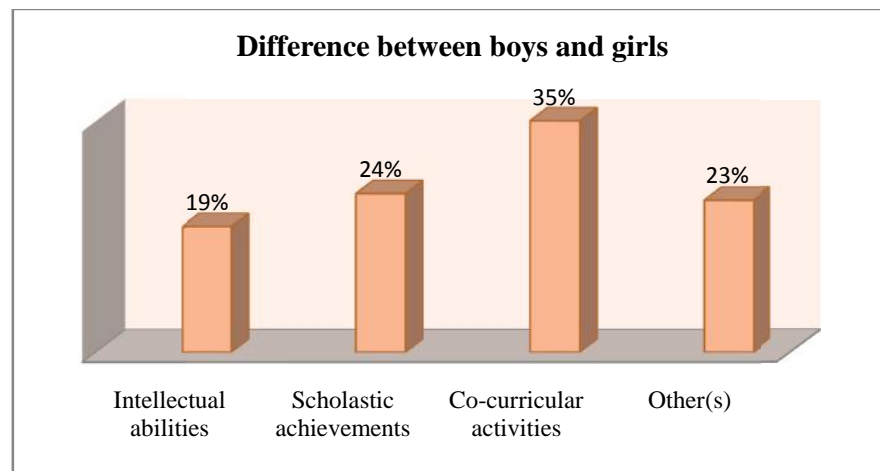


Fig 6.102. Difference between boys and girls students.

Here, some teachers agreed that there are differences in the intellectual abilities and potentialities of scholastic achievements. That the girl's students are more sincere, honest and do follow up course work better. Also, 35% constituting the highest shares that girls cannot beat boys in curricular activities as it is physical and macular jobs.

Table No.6.119. Educational institutions sufficient in the district:

100% of the respondents revealed that the existing numbers of educational institutions are not sufficient in the district.

Table No. 6.120. Suppression of girls in schools:

100% of the respondents agreed that girls are not suppressed on the basis of gender in any situation in schools.

Table No. 6.121. Issue of marriage a stumbling block to girl's education:

Responses	Respondents	Percentage
Yes	364	70%
No	157	30%
Total	521	100%

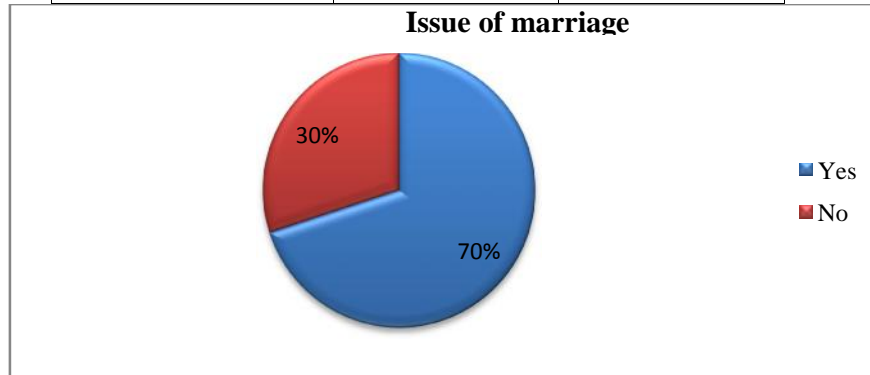


Fig 6.103. Marriage a stumbling block to girl's education.

The above table and figure shows 70% of the teachers agreed that the issue of marriage a stumbling block to girls education especially in rural areas where people do not understand the value of education.

Table No. 6.122. Separate educational institutions needed for girls:

Responses	Respondents	Percentage
Yes	297	57%
No	224	43%
Total	521	100%

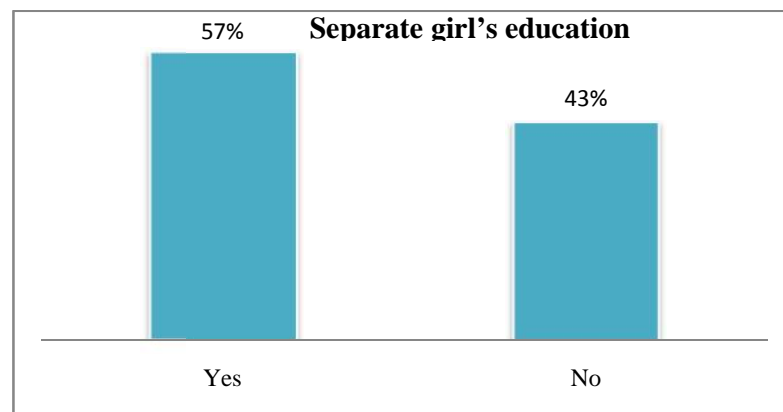


Fig 6.104. Separate girl's institutions needed for girls.

From the above table and figure it was seen that separate institutions is not a matter of importance. Here, 57% a little higher score agreed to have needed for separate institutions for girls.

Table No.6.123. Girl child education an effort to universalize elementary education:

100% respondents agreed that girl's child education is an effort to universalize elementary education.

Table No.6.124.Types of responses from society regarding girl's education:

100% respondents agreed that parents and society at large are positive about girl's education and graded good.

Table No.6.125. Domestic work overburdens the girl's child to excel in their studies:

87% respondents agreed that domestic works overburden the girl child to excel in their studies whereas 13% thinks that domestic works is not hampering her studies.

Table No.6.126. Position of class monitor to be given only to boys:

Responses	Respondents	Percentage
Yes	119	23%
No	402	77%
Total	521	100%

The above table shows that 77% of the teachers are of the view that position of a class monitor should be given to girls also.

Table No. 6.127. Parents reluctant to allow daughters to attend co-education schools because of the time they would be spending with boys:

Responses	Respondents	Percentage
Yes	39	17%
No	482	93%
Total	521	100%

Some of the teachers shares that some parents are reluctant to allow daughters to attend co-education schools because of the time they would be spending with boys as 93% disagreed and 17% agreed.

Table No. 6.128. Parents shares that educating girls is a mere wastage of time and money:

Responses	Respondents	Percentage
Yes	121	23%
No	400	77%
Total	521	100%

The above table shows the changes of mentality among Karbi people. As, 77% of the teachers has observed positive attitude from the parents of Karbi girls.

Table No. 6.129. Issue of gender a hindrance to girl child education:

100% of the respondents agreed that gender is not a hindrance to girl child education

Table No. 6.130. Low enrolment and high drop-outs the result of the negative attitude that many parents have towards the education of girls.

Responses	Respondents	Percentage
Yes	97	18%
No	427	82%
Total	521	100%

Here, 82% dis agrees that low enrolment and high drop-out is not the result of the negative attitude of parents. But, shares that there are so many factors that led to drop-out.

Table No. 6.131. Women who favor more education for girls than for boys actively fosters closer ties and remain close to their families:

70% agreed women who favour more education for girls than for boys actively fosters close ties and remain close to their families while 30% disagreed and shares that some women tries to fulfilled dreams in their daughters and insists more education in the process brings misunderstanding among sons and daughters when excessively used. We need to understand the difference and wipe the misconception that women who are highly educated breaks away from families' ties.

Table No. 6.132. If girls are educated, they can be more competent than the boys:

100% agreed that if girls are educated, they can be more competent than the boys in mental activities while general girls cannot compete with boys in physical.

Table No. 6.133. Educated women neglect their traditional roles:

Responses	Respondents	Percentage
Yes	33	6%
No	488	94%
Total	521	100%

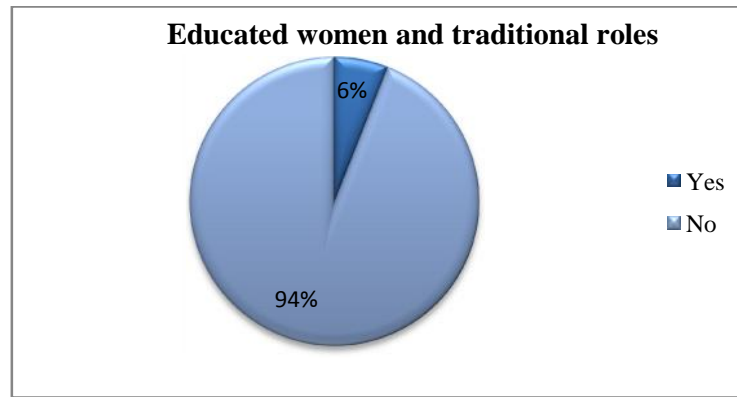


Fig 6.105. Educated women neglect traditional roles.

The present study reveals that 94% a very high score shares that educated women do not neglect their traditional roles but defined it in a more refined manners for betterment. As change is a law of nature.

Table No.6.134. Limited education reducing the chances of acquiring related skills and economics:

100% respondents agreed that due to limited educational opportunities in the district, both men and women are reducing the chances of acquiring related skills and economics

Table No.6.135. Discrimination between the education of a girls and a boy is more common in rural areas than in urban areas:

Responses	Respondents	Percentage
Yes	372	71%
No	149	29%
Total	521	100%

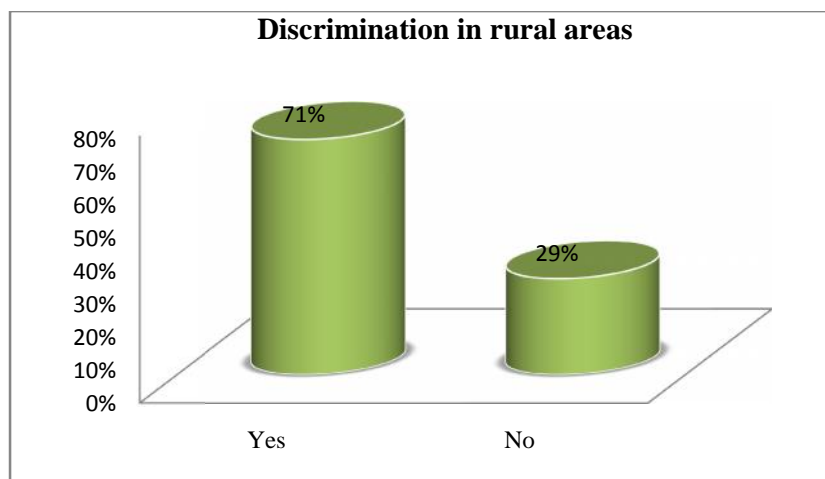


Fig 6.106. Discrimination between boys and girls more in rural areas.

Majority of the teachers with 71% revealed that discriminations between boys and girls are more in rural settings.

Table No. 6.136. Girls should get equal opportunities in all the fields of human endeavors:

100% of the respondents agreed that girls should be given or claims equal opportunities in all the human endeavors.

Table No. 6.137. Literacy rate of girls increasing in our society:

Responses	Respondents	Percentage
Yes	362	69%
No	159	31%
Total	521	100%

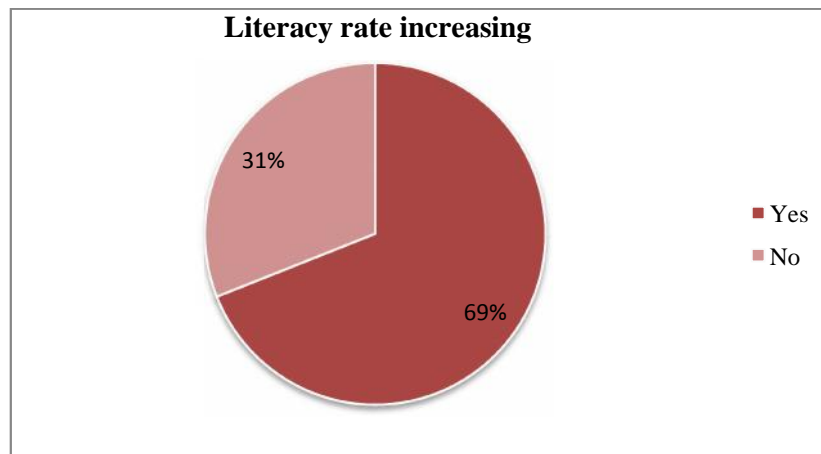


Fig 6.107.Literacy rateof girls increasing.

From the above table and figure we see that literacy rate in the district is increasing as 69% a little higher score of the teachers under study agreed on increasing.

Table No. 6.138. Educational status of Karbi women in your opinion:

Responses	Respondents	Percentage
High	-	
Low	201	39%
Average	320	61%
Total	521	100%

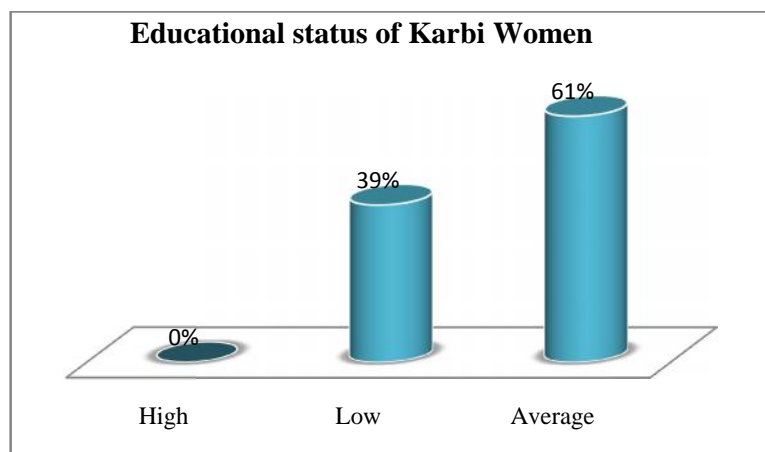


Fig 6.108. Educational status of Karbi women.

Table No. 6.139. Causes for the drop-outs of the girl child in schools:

100% revealed that due to low economy, poverty, ignorance of the society and parents are the main causes of the dropouts in the district. Also due to limited educational institutions.

1. Lack of proper economic condition, agreement of parents to held marriage their daughter before eighteen years, domestic works.
2. Poverty, long distance from home to school.
3. Due to financial inabilities, lack of motivation or dreams.
4. We have found to see mainly two causes: early marriage and economically very poor parents who cannot provide money in time.
5. Lack of parents support, communication and transportation.
6. Poverty, domestic burden and early marriage.
7. Poor economic condition and wrong motive towards girl education.
8. Most part of girl childhood are engaged in house hold works and distance from home to school.
9. Poor economic condition, distance of school college, social environment.
10. Economic problems of payments, lack of interest of girl child.
11. Economic, illiteracy of parents, social customs.
12. Negligence of the parents, early marriage, financial problem, excessive liability.
13. Lack of funds, education of parents, and lack of facilities.
14. Indifferent guarding who are not online to the changing computerized of the modern times.
15. One of the causes is domestic work which over burden the girl child to continue their attitudes and the feeling of some of the parents that educating the girl is wastage of money and time.
16. Lack of proper knows age of the parents about education.

Table No. 6.140. Suggestion for the up-liftment of girls' education in Karbi Anglong:

1. Awareness program on girl education may be taken particularly in rural areas.
2. Attempt should be made through publicity to remove the conservation outlook of the guardians especially of the rural areas and to inform them about how the woman of other region are doing in different sphere of life poverty variation program should be implemented properly in the rural areas. Means of communication should be improved. More girls' school should be established with residential facilities .At least one girl's college should be established in sub division with arts, science, commerce. Preference should be given by the local authority to provide employment to the educated girls. Steps should be taken to make the illiterate guardians understand about provision of right of children to free and compulsory education act 2009.
3. Active role of parents, NGO's community participation in the development of girl's education.
4. There should be more girls Government College in Karbi Anglong. Some seat should be reserved for girl at the university level. The girl should be given more financial benefits from the govt.
5. Extension of compulsory free education up to graduate level. Awareness campaign among the guardian regarding utility of woman education in the present world.
6. Parents should not have the attitude favoring more education for the boy child than girl child. And also the illiterate parents should be made understanding that the girl child also has the equal importance with the boy child .The parents should be convinced not to have ill feeling child rather they should be made competitive minded in the modern competitive world.
7. Free and compulsory education should be provided for the poor girl students.
8. Women and girl should come forward. Free scholarship, books, study material, free hostel should be provided.
9. Creating awareness among the parents living in remote areas regarding importance of woman education through some social organization or NGO.
10. Financial/economic, Employment opportunity reservation for women, more facility should be given to women as it is backward and after getting H.E if they did not get job they will be frustrated .Facility-scholarship /grants/awards/securing good /achievements various categories of schemes.
11. Awareness program is necessary to impart knowledge or importance of education for improvement of woman.
12. Scholarship in higher education for all .Interest and motivation from the society.

13. Make them know about the importance of higher education.
14. Parent's attitude should be enriched with the importance of technical and professional education.
15. Teacher's encouragement giving awareness facility to be provided from the government.
16. Awareness, Polytechnic institution and ladies hostel.

Group -V

General Information of policy makers: The people for the policy makers are included as members of Boards of under graduate's studies, Boards of post graduates studies, Governments official and members of Executive members of the Karbi Anglong Autonomous council, Various organization organizations of the Karbis, and Government officials of the DPI and Secondary education departments.

Table No.6.141. Whether the society giving important to girl child education:

Responses	Under Graduate's Level (6)	University Level (9)	Govt. official In education Department (10)	KAAC members (9)	Karbis organizations (73)	Total (107)
Yes	05	09	08	08	71	101
%	4.67%	8.41%	7.47%	7.47%	66.35	94%
No	01	-	2	01	2	06
%	1%	-	1.86%	93%	1.93%	6%
Total	06	09	10	09	73	107
%	5.60	8.41%	9.41%	8.41%	68.22%	100%

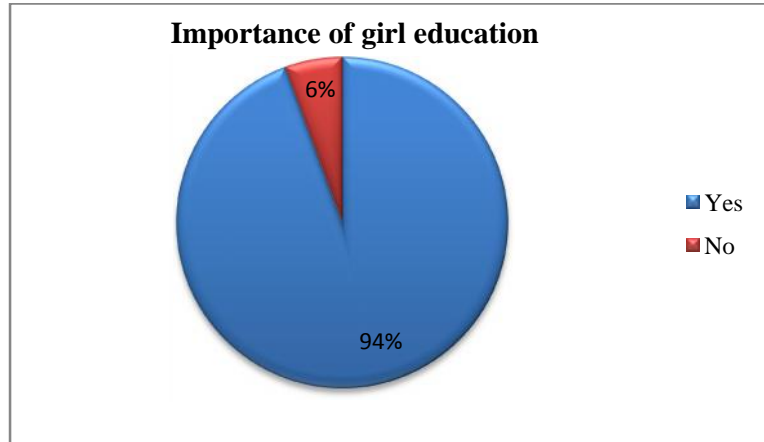


Fig 6.109.Society giving importance to girls education.

The above table and figure shows that Majority of the policy makers having 94% a highest score under study agreed that the society is giving importance to the education of girls and only 6% being lowest disagreed.

Table No. 6.142. Whether women status uplifted through education:

Responses	Under Graduates Level (6)	University Level (9)	Govt. official In education Department (10)	Members of KAAC (9)	Karbis organization (73)	Total (107)
Yes	6	9	10	9	73	107
%	6%	9%	9%	8%	68%	100%

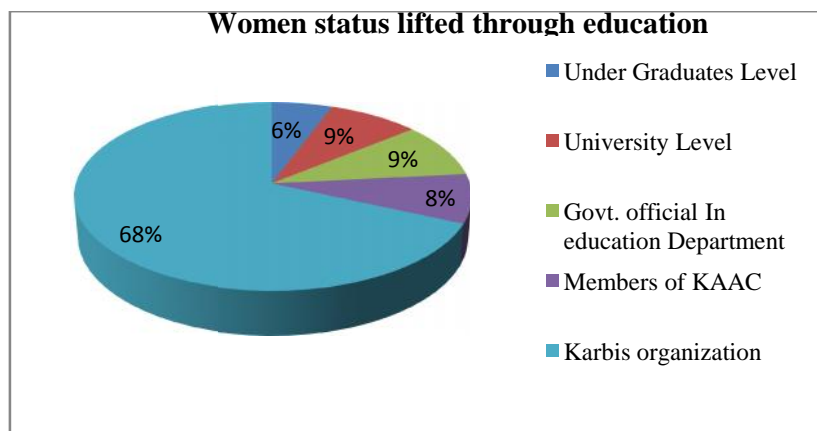


Fig 6.110.Women status lifted through education.

The above Table shows that 100% of the respondents agreed that education can uplifts the status of Karbi women.

Table No. 6.143. Whether the existing numbers of educational institutions are sufficient:

Responses	Under Graduate Level (6)	University Level (9)	Govt. official In education Department (10)	Members of KAAC (9)	Karbis organization (73)	Total (107)
Yes	02	01	02	03	11	19
%	1.86%	93%	1.86%	2.80%	10.28%	18%
No	04	08	08	06	62	88
%	3.73%	7.47%	7.47%	5.60%	57.94%	82%
Total	06	09	10	09	73	107
%	5.60%	8.41%	9.34%	8.41%	68.22%	100%

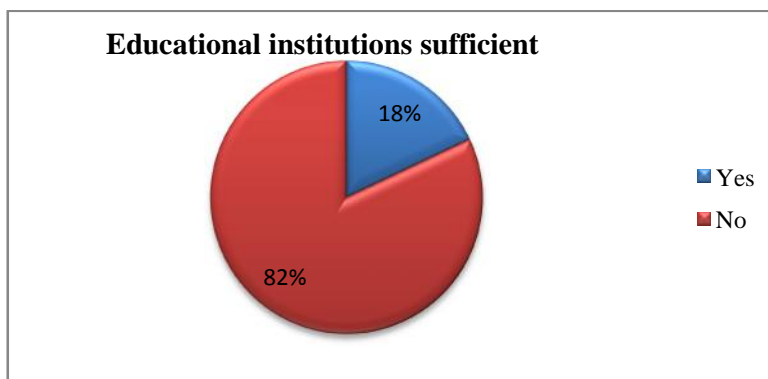


Fig 6.111. Educational institutions sufficient in the district.

The above table and figure shows that 82% which is the highest, disagree to the statement of sufficiency of the existing numbers of educational Institutions in the district. Especially higher education Colleges and streams of learning were so low.

Table No. 6.144. Girl's education helps in accelerating transformation:

Responses	Under Graduates Level (06)	University Level (09)	Govt. official In education Department (10)	Educators on EM KAAC (09)	Karbis organizations (73)	Total (107)
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Yes	06	09	10	09	73	107
%	6%	9%	9%	8%	68%	100%

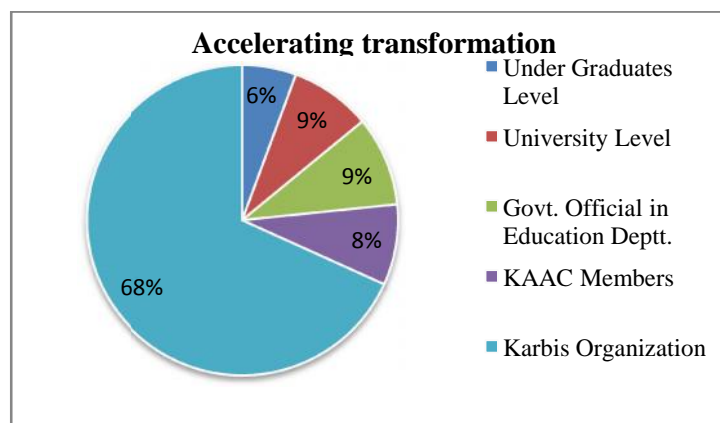


Fig 6.112. Girls education helps in accelerating transformations.

The above table and figure shows that 100% of the respondents agreed that education of girls helps in acceleration transformation in society.

Table No. 6.145. Whether discrimination of education among boys and girls is more in rural areas:

Responses	Under Graduates Level(06)	Univ ersity Level (09)	Govt. official In education Department (10)	Educat ion EM KAAC (09)	Karbis organizati ons (73)	Total (107)
Yes	03	08	10	09	65	95
%	2.80%	7.47%	9.41%	8.41%	60.74%	88.78%
No	03	01	-	-	08	12
%	2.80%	1%	-	-	7.47%	11.21%
Total	06	09	10	09	73	107
%	5.60%	8.41%	9.34%	8.42%	69.22%	100%

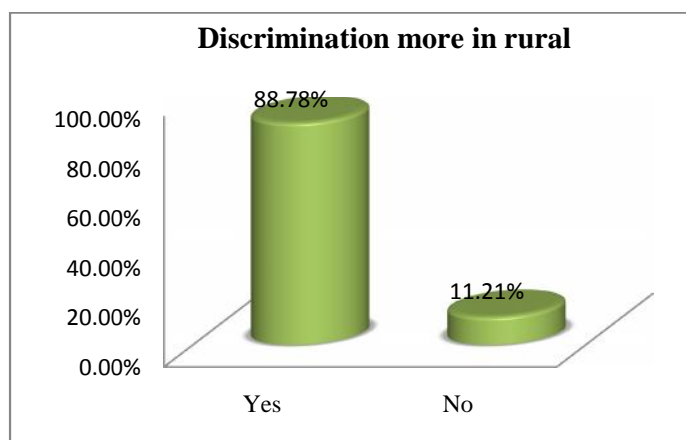


Fig 6.113.Discrimination more in rural areas.

The above table and figure shows that 89% of the respondents share their opinion that the discrimination on the basis of gender is more in rural areas and only 11% constituting the lowest disagreed.

Table No. 6.146. Is compulsory education the need of the hour:

Res pons es	Under Graduat es Level(06)	Univer sity Level (09)	Govt. official In education Departme nt (10)	Educatio n EM KAAC (09)	Karbis organizati ons (73)	Total (107)
Yes	03	08	10	09	65	95
%	2.80%	7.47%	9.41%	8.41%	60.74%	88.78 %
No	03	01	-	-	08	12
%	2.80%	1%	-	-	7.47%	11.21 %
Tota l	06	09	10	09	73	107
%	5.60%	8.41%	9.34%	8.42%	69.22%	100%

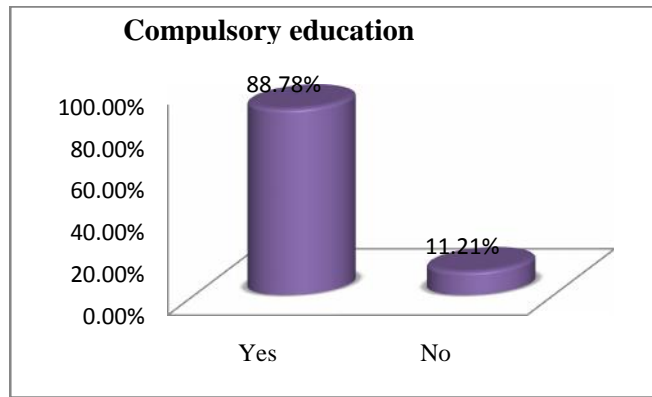


Fig 6.114. Compulsory education needed for girls.

Compulsory education is understood as a period by a State to determine all children must attend schools. The responsibility lays in the Government for providing sufficient schooling opportunities for compulsory education.

The above table and figure shows that 88.78% of the respondents under study agreed that compulsory education is the need of the hour.

Yet.11.21% though lowest disagreed, saying that compulsory education cannot be imposed with regards to higher education

Table No. 6.147. Whether the educational institutions provided with all the material resources and infrastructure:

Responses	Under Graduates Level(06)	University Level (09)	Govt. official In education Department (10)	Education EM KAAC (09)	Karbis organizations (73)	Total (107)
Yes	03	03	03	03	14	26
%	2.80%	2.80%	2.80%	2.80%	13.14%	24.29%
No	02	02	04	02	46	56
	1.86%	1.86%	3.73%	1.86%	42.99%	52%
No responses	01	2	02	02	06	13
%	1%	1.86%	1.86%	1.86%	5.60%	12.14%

Other (s)	-	02	01	02	07	12
%	-	1.86%	1%	1.86%	12%	11.21%
Total	06	09	10	09	73	107
%	5.60%	8.41	9.34%	8.41%	68.22%	100%

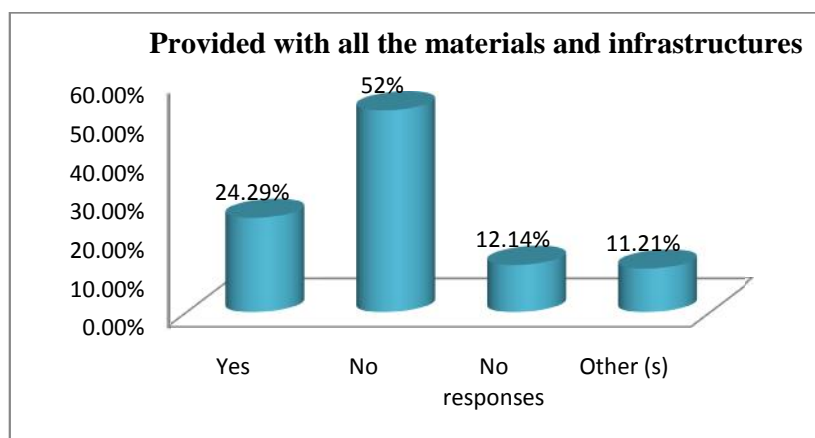


Fig 6.115. Educational institutions provided with all the materials resources and infrastructures.

The above table and figure shows that 52% which constitutes the highest agreed that the educational Institutions in the district are not provided with all the materials and infrastructures.

Table No. 6.148. Whether girl child education to universalize elementary education:

Responses	Under Graduates Level(06)	Univarsity Level (09)	Govt. official In education Departm ent (10)	Members of KAAC (09)	Karbis organizations (73)	Total (107)
Yes	05	07	09	08	71	93.45%
No	01	02	01	01	02	6.54%

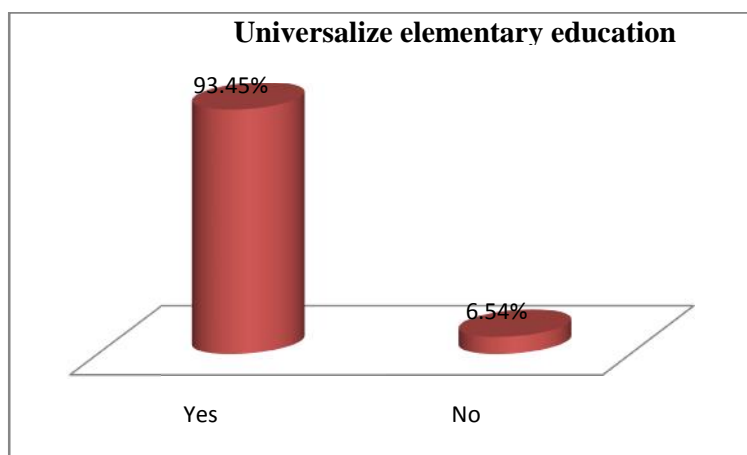


Fig 6.116. Girls education to universalize elementary education.

By Universalization of elementary education means making elementary education available to all people irrespective of caste, creed, religion and sex.

The above table and figure shows that 93% which constitutes the highest agreed that education of girls in the district is to universalize elementary education and 7% the lowest score disagreed.

Table No. 6.149. Society will change in a better way if girls are educated:

Responses	Under Graduates Level (06)	University Level (09)	Govt. official In education Department (10)	Members of KAAC (09)	Karbis organization (73)	Total (107)
Yes	06	09	10	09	73	107
%	5.60%	8.41	9.34	8.41	68.22%	100%

The above Table 6.148 shows that 100% of the respondents of policy makers' understudy agreed that society will change in a better way if girls are educated.

Table No. 6.150. Whether negative attitudes of parents towards western education hampering girl child education:

Responses	Under Graduates Level (06)	University Level (09)	Govt. official In education Department (10)	Members of KAAC (09)	Members of organization (73)	Total (107)

Yes	02	03	02	01	55	63
%	1.86%	2.80%	1.86%	1%	51.40%	59%
No	04	06	08	08	18	44
%	3.74%	5.60%	7.47%	7.47%	16.82%	41%

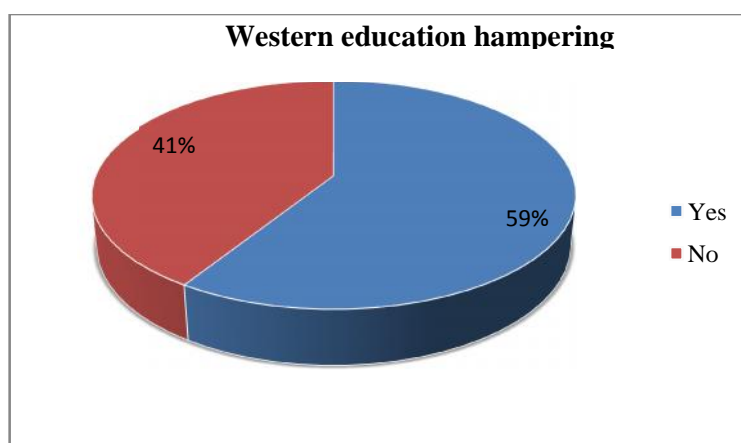


Fig 6.117. Western education hampering girl's education.

The above table and figure shows that 59% which constitutes the highest of the respondents under study agreed that there exists the negative attitude of parents regarding western education hampering the education of girls.

Table No.6.151. Issue of early marriage a stumbling block for women education:

Respon ses	Under Gradua tes Level (06)	Univers ity Level (09)	Govt. official In education Departmen t (10)	Member s of KAAC (09)	Membe rs of organiz ations (73)	Total (107)
Yes	05	07	08	07	36	63
%	4.67%	6.54%	7.47%	6.54%	33.64%	59%
No	01	02	02	02	37	44
%	1%	1.86%	1.86%	1.86%	34.57%	41%
Total	06	09	10	09	73	107

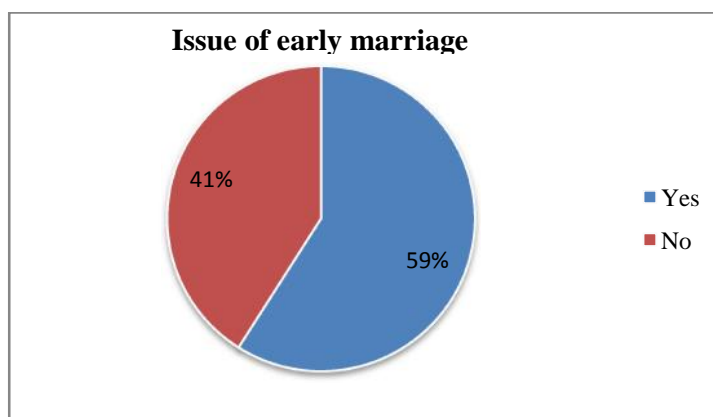


Fig 6.118. Issue of early marriage a barrier for girl's education.

The above table and figure shows that 59% of the respondents constituting a little higher of the policy makers agreed that early marriage a stumbling block to girls educations and 41% disagreed.

Some of them shared that marriage alone is not responsible for low level of girls in higher education, as the numbers of married women are increasing. So when it comes to higher education, self interest and zeal is required on the part of women. It has to do with the situations and adjustments of particular homes.

Table No. 6.152. Whether limited education reducing the chances of acquiring related skills and economics opportunity:

Resp ponses	Under Graduat es Level (06)	Univ ersity Level (09)	Govt. official in education Department (10)	Memb ers of KAA C (09)	Members of organizati ons (73)	Tot. (107)
Yes	05	09	08	07	65	94
%	4.67%	8.41 %	7.47%	6.54%	60.74%	88%
No	01	-	02	02	08	13
%	1%	-	1.86%	1.86%	7.47%	12%

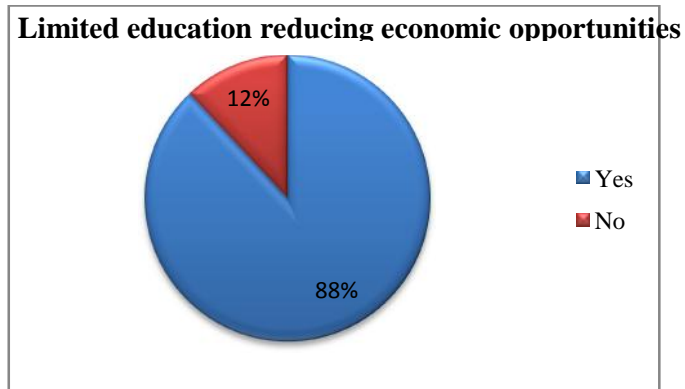


Fig 6.119.Limited education reducing economic opportunities.

The above table and figure shows that 88% which constitutes the highest under study of the policy makers agreed that limited education reducing the chances of acquiring the related skills and economic opportunities.

Table No. 6.153. Is negative attitude of the parents towards girl child education attributed to traditional socio -cultural beliefs regarding gender roles and abilities:

Respon ses	Under Gradu ates Level (06)	Univer sity Level (09)	Govt. official In education Department (10)	Membe rs of KAAC (09)	Members of organizatio ns (73)	Total (107)
Yes	05	08	08	06	49	76
%	4.57%	7.47%	7.47%	5.60%	45.79%	71%
No	01	01	02	03	24	31
%	1%	1%	1.86%	2.80%	22.42%	29%

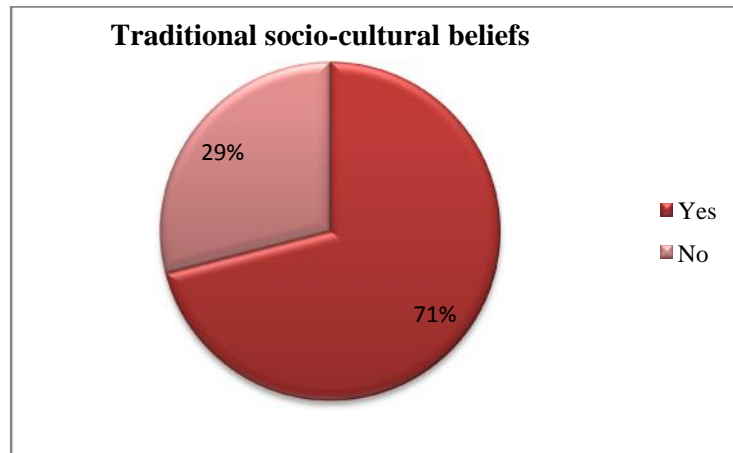


Fig 6.120. Girl child education attributed to traditional socio-cultural beliefs.

The above table and figure shows that 71% which constitutes the highest under study agreed that negative attitude of parents towards girl child education attributed to traditional socio-cultural beliefs regarding gender roles and abilities.

Table No. 6.154. Women education helps in bringing changes to the traditional practices and attitudes:

Response	Under Graduate Level (06)	University Level (09)	Govt. official In education Department (10)	Members of KAAC (09)	Members of organization (73)	Total (107)
Yes	06	09	10	09	73	107
%	6%	9%	9%	8%	68%	100%

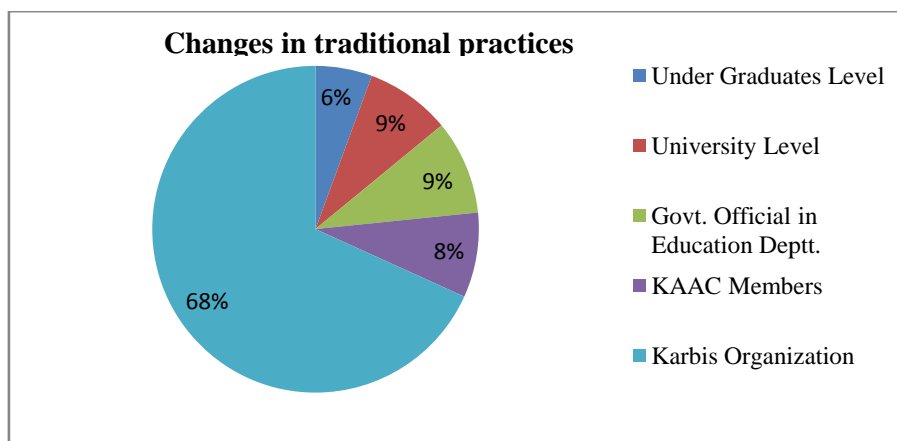


Fig 6.121. Women education brings changes in traditional practices.

The above table and figure shows that 100% of the respondents under policy makers agreed that women education helps in bringing changes to traditional practices and attitudes.

Table No. 6.155. Traditional roles and process subordinates women's positions:

Responses	Under Graduate Level(06)	University Level (09)	Govt. official In education Department (10)	Members of KAAC (09)	Members of organizations (73)	Total (107)
Yes	05	07	08	08	66	94
%	4.73%	6.54%	7.47%	7.47%	61.68%	88%
No	01	02	02	01	07	13
%	1%	1.86%	1.86%	1%	6.54%	12%

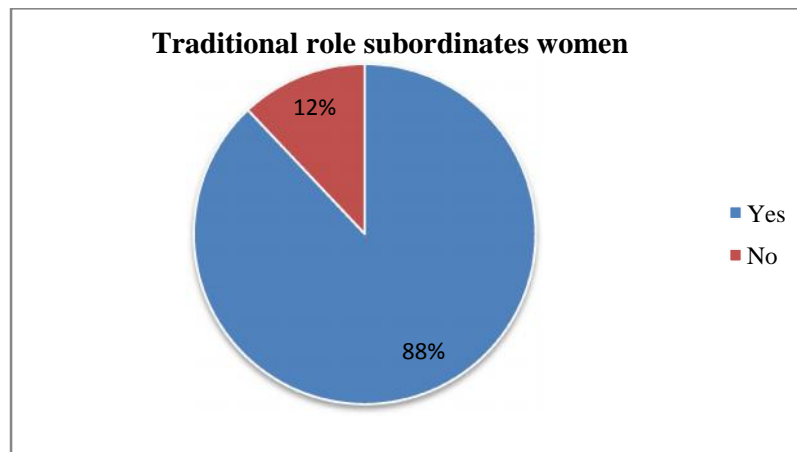


Fig 6.122. Traditional roles subordinate women's positions.

The above table and figure shows that 88% under study agreed that traditional roles and process subordinate women's position in the society.

Table No.6.156. Women should get married at an early age rather than pursuing for higher education:

Responses	Under Graduate Level (06)	University Level (09)	Govt. official In education Department (10)	Members of KAAC (09)	Members of organizations (73)	Total (107)
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Yes	-	-	-	-		
No	06	09	10	09	73	107
%	5.60%	8.41%	9.34%	8.41%	68.22%	100%

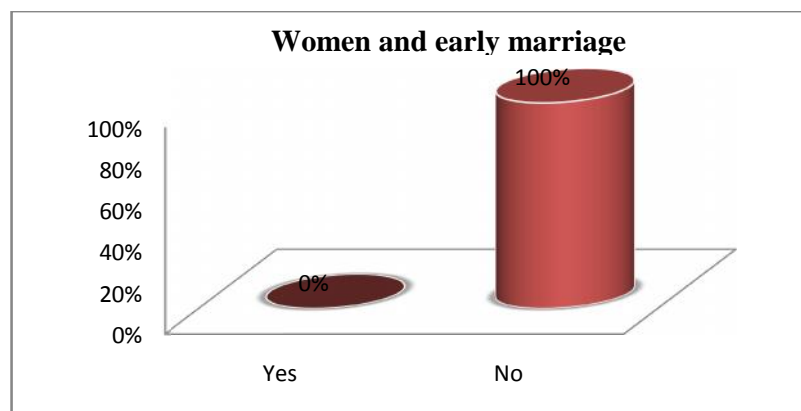


Fig 6.123. Women education.

The above table and figure shows that 100% of the respondents under study disagreed that women should get married at an early age rather than pursuing for higher education.

Table No. 6.157. Satisfied with the educational achievement of girls as a whole:

Responses	Under Graduates Level (06)	University Level (09)	Govt. official In education Department (10)	Members of KAAC (09)	Members of organizations (73)	Total (107)
Yes	04	05	06	04	31	50
%	3.73%	4.67%	5.60%	3.73%	28.97%	47%
No	02	04	04	05	42	57
%	1.86%	3.73%	3.73%	4.67%	39.25%	53%

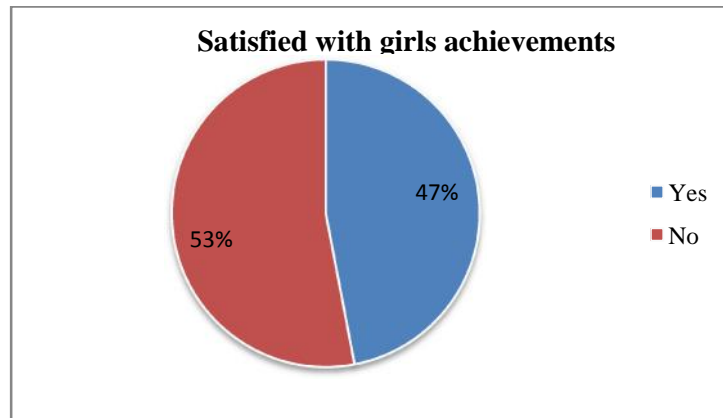


Fig 6.124.Satisfied with girls educational achievements.

The above table and figure shows that 53% a little higher score of the respondents of policy makers express dissatisfaction about the achievements of girl's education as a whole.

Table No.6.158. Legislative initiative focusing on girl child education:

Responses	Under Graduates Level (06)	University Level (09)	Govt. official In education Department (10)	Members of KAAC (09)	Members of organizations (73)	Total (107)
Yes	04	08	08	08	42	70
%	3.73%	7.47%	7.47%	7.47%	39.25%	65%
No	02	01	02	01	31	37
%	1.86%	1%	1.86%	1%	28.97%	35%

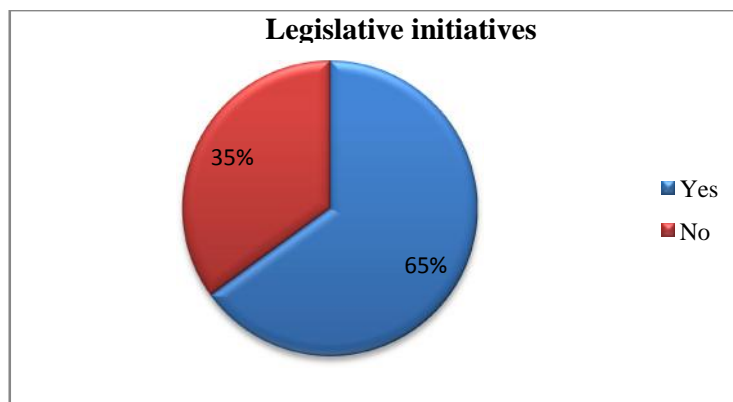


Fig 6.125.Ligeslative initiatives focusing on girls education.

The table and figure shows that 65% constituting the highest of the respondents under study agreed that Legislative initiatives focusing on girl child education.

Table No. 6.159. Whether education is necessary to make girls aware of their rights:

Respon ses	Under Graduat es Level (06)	Unive rsity Level (09)	Govt. official In education Departmen t (10)	Membe rs of KAAC (09)	Members of organizatio ns (73)	Total (107)
Yes	06	09	10	09	73	107
Percen tage	6%	9%	9%	8%	68%	100 %

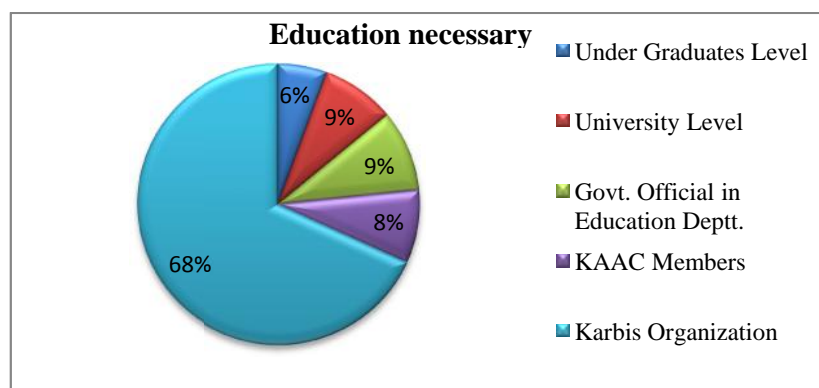


Fig 6.126. Education necessary to make girls aware of rights.

The above table and figure shows that 100% of the respondents under policy makers agreed that education is necessary to make girls aware of their rights.

Table No.6.160. Whether educational opportunities for girl have a powerful effect on their status and control over their lives, health and fertility:

Respon ses	Under Graduate s Level (06)	Univer sity Level (09)	Govt. official In education Department (10)	Membe rs of KAAC (09)	Member s of organiza tions (73)	Total (107)
Yes	06	09	10	09	73	107
%	6%	9%	9%	8%	68%	100

						%
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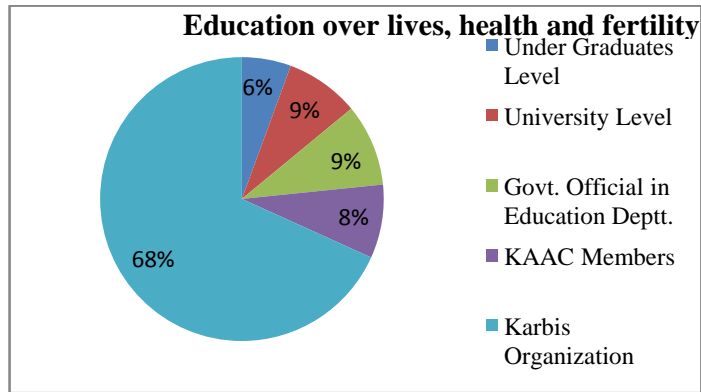


Fig 6.127. Educational opportunities for girls have a powerful effect on their status and control over their lives, health and fertility.

The above table and figure shows that 100% of the respondents under study agreed that educational opportunities for girls have a powerful effect on their status and control over their lives, health and fertility.

Table No.6.161. Whether girls should be educated more than boys as they are the home makers:

Respon ses	Under Graduat es Level (06)	Unive rsity Level (09)	Govt. official in education Department (10)	Memb ers of KAA C (09)	Member s of organiza tions (73)	Total (107)
Yes	04	05	07	02	32	47%
No	01	02	02	3	11	18%
Other(s)	01	02	01	03	23	28%
No respon ses	-	-	-	01	07	7%

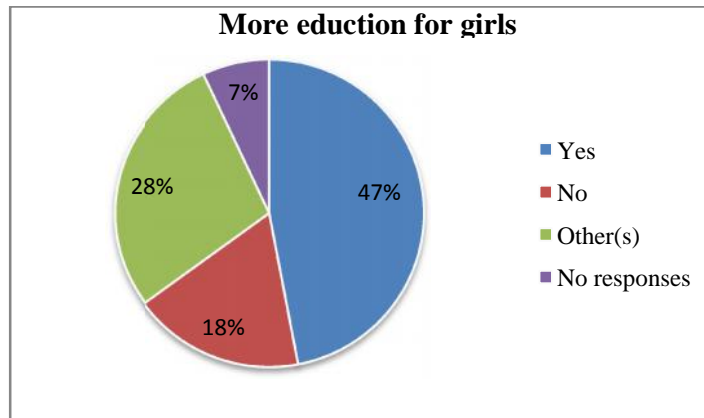


Fig 6. 128. More education for girls.

The above table and figure shows that 47% of the respondents under study agreed that girls should be educated more than boys as they are considered as homemakers and 7% did not comment.

Thus, it can be understood that in spite of the importance of girl's education expressed by majority of the respondents under policy makers. The actual case is different in terms of preferences in the area of education; taking into account of many variables like socio-cultural and economic like poverty, ignorance of parents etc. on the basis of this some of the policymakers did not agree directly. 28% shares others as It depends and there should be equality in opportunity, and encouragement for competence without gender discriminations.

Table No .6.162. Give more importance to girls' education than focusing on her marriage:

Responses	Under Graduate Level (06)	University Level (09)	Govt. official In education Department (10)	Members of KAAC (09)	Members of organizations (73)	Total (N=107)
Yes	06	09	10	09	73	100 %
No	-	-	-	-	-	-
Total	06	09	10	09	73	100 %

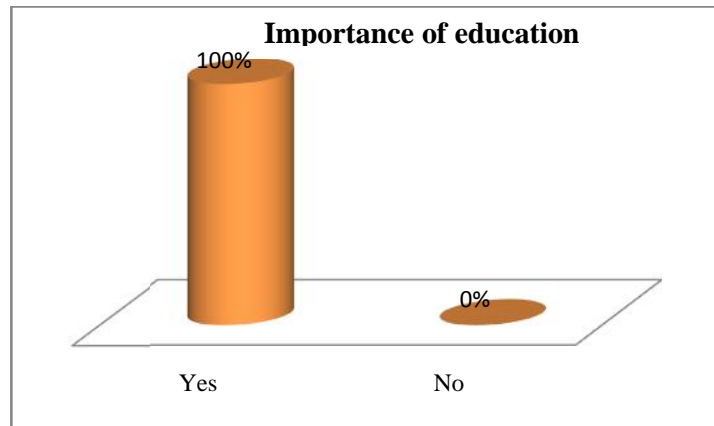


Fig 6.129. More important to girl's education than focusing on marriage.

The above table and figure shows that 100% of the respondents under study agreed on giving more importance to girls' education than focusing on her marriage.

Table No. 6.163. Type of education suitable for women:

Responses	Under Graduates Level (06)	University Level (09)	Govt. official In education Department (10)	Members of KAAC (09)	Members of organizations (73)	Total (107)
General	06	09	10	09	73	100%
Medical	02	04	05	03	73	81%
Engineer	02	03	03	02	73	78%
Legal	02	05	04	02	73	80%
Theology	01	02	-	-	16	18%
Other(s)		05	01	02	05	12%

The above table deals about the suitability of educations for girls on the opinion of the Policy Makers under study. It shows that 100% agreed that girls should go for general education.

Where as, partial favouritism was seen in the case of other learning like medicals, theology and engineering. Though, a high score of 81% and 78% of them agreed on medicals and engineering, others were not in favour of it. Some of them specify that economic conditions of the parents have to be taken into account. Majority of the respondents did not respond to theology.

Other(s) :

1. Educations in all the above aspects are necessary to be complete person.
2. In all the above, especially girls are very less in Medical and legal in general Indian perspective so, Karbi girls should also come up in this areas.
3. As per competence and opportunities.
4. One of the respondents under the government official in education department thought girl should not go for Theology and Engineering.
5. Again, other shares that Environmental Science/Bio-Genetics/Advanced Technology, are the type of women educations.
6. General and legal for all women, Medical, Engineering and theology for those having inclination.
7. Home Science is suitable for women.
8. Executive Members of Karbi Anglong Autonomous Council agreed to all the above type of education for girls and also specify that it should be given according to her interest.

From, the above table it is seen that there exists some shocking yet a serious matter of bias for women to only study, ‘general studies’ were observed in few policy makers – we need to retrain these policy makers for a paradigm which is equal and global for women. Basically, remove sexist view on women education.

Table No.6.164. Educational status of Karbi women in your opinion:

Respo nses	Under Gradu ates Level (06)	Univers ity Level (09)	Govt. official In education Departme nt (10)	Member s of KAAC (09)	Members of organizati ons (73)	Total (107)
Avera ge	02	03	05	03	37	47%
Low	04	06	05	06	36	53%

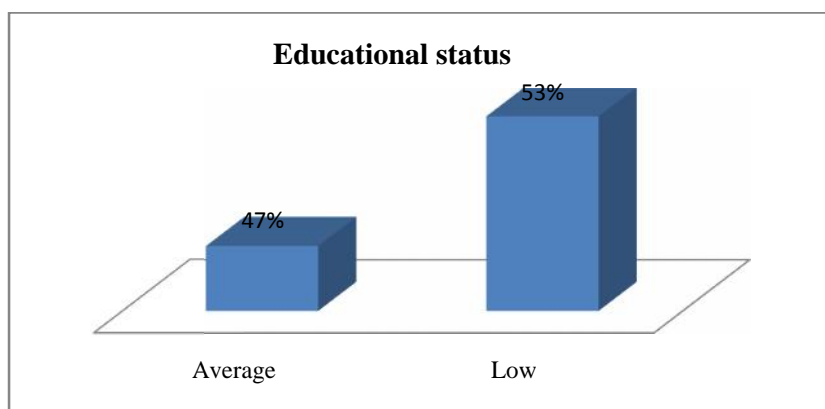


Fig 6.130. Educational status of Karbi women.

The above table and figure shows that 53% which constitutes the highest agreed the educational level of Karbi women is low and 47% a little lower score in this category, agreed on Average.

Thus, the status of Karbi women according to policy makers under study is increasing and improving but still low comparing with other tribal areas of northeastern India.

Table No.6.165. Education necessary for girls' to establish gender equality:

Responses	Under Graduate Level (06)	University Level (09)	Govt. official In education Department (10)	Members of KAAC (09)	Members of organizations (73)	Total (107)
Yes	06	09	10	09	73	107
%	5.60%	8.41%	9.34%	8.41%	68.22%	100%

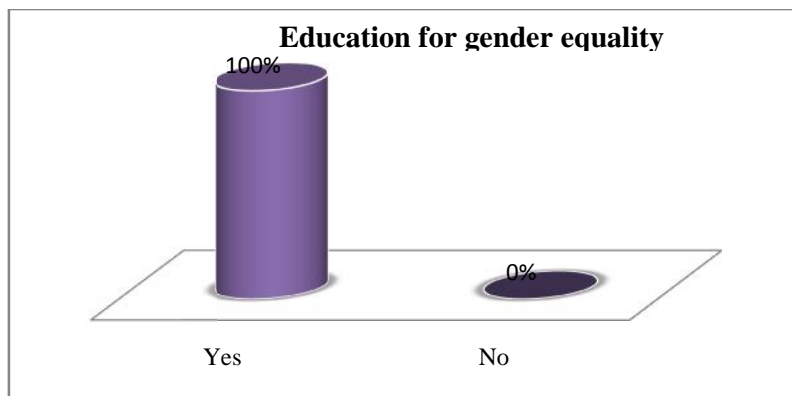


Fig 6.131. Education necessary to establish gender equality.

The above table and figure shows that 100% of the respondents agreed that education is necessary for girls to establish gender equality.

Table No. 6.166. Does acquiring of education by girls lead to conflicts in the society:

Responses	Under Graduates Level (06)	University Level (09)	Govt. official in education Department (10)	Members of KAA C (09)	Members of organizations (73)	Tot. (107)
Yes	02	03	01	02	11	18%
No	04	06	09	07	62	82%

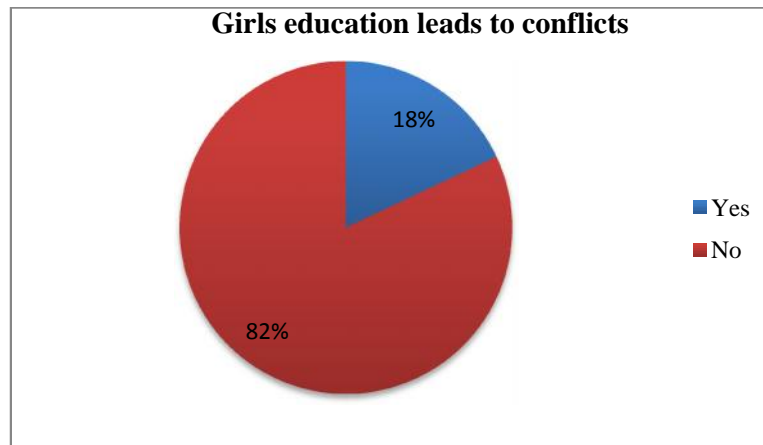


Fig 6.132. Acquiring of education leads to conflicts.

The above table and figure shows that 82% constituting the highest under study agreed that acquiring of higher education by girls does not lead to conflicts in the society. In this connection some policy makers shares that women of any patriarchal family goes through domination of the husbands but after education, highly educated women did not tolerate the domination and tries to be equal with him where by brings up conflicts.

Therefore, misconception and misleading statements in some typical men's views should be seriously redressed for a better co-existence in the society.

Table No. 6.167. Is there a strong link between early marriage and low level of education and non-education:

Response	Under Graduate	University	Govt. official In	Members of	Members of	Total
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Response	Under Graduate Level (06)	University Level (09)	Govt. official In education Department (10)	Members of KAAC (09)	Members of organizations (73)	Total (107)
Yes	05	04	06	07	54	71%
No	01	05	04	02	19	29%

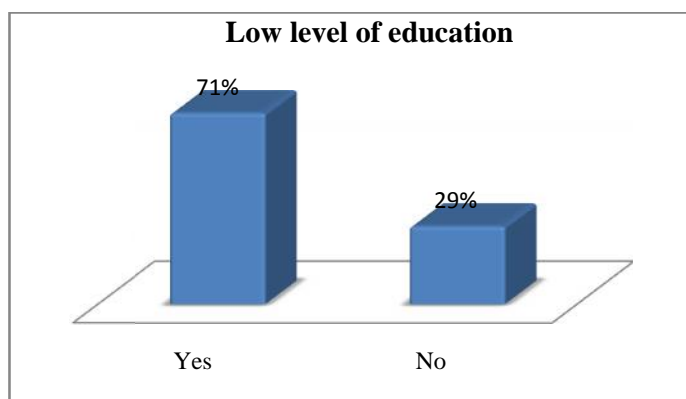


Fig 6.133 .Early marriage and low level of education.

The above table and figure shows that 71% of the respondents under policy makers agreed that there is a strong link between early marriage and low level of education and non education.

Thus, the feeling and practices of arrangements of early marriage for girls especially by the parents as soon as she reach puberty stage of marriageable age should be eliminated in the society, which is the results of non education and thus ignorance on the parts of parents. Thus, it should be made known to the mass by the educated and women in good positions in the society.

Table No. 6.168. Women should be given equal responsibilities in the decision making bodies:

Response	Under Graduate Level (06)	University Level (09)	Govt. official In education Department (10)	Members of KAAC (09)	Members of organizations (73)	Total (107)
Yes	05	08	08	07	60	82%
No	01	01	02	02	13	18%

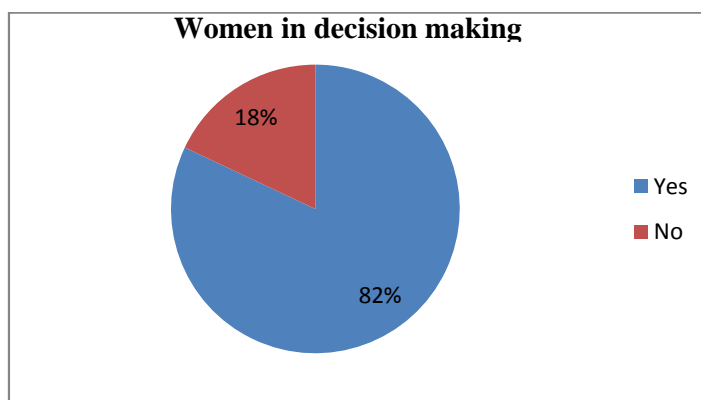


Fig 6.134. Equal responsibilities for women in decision making.

The above table and figure shows that 82% of the respondents of policy makers under study agreed that women should be given equal opportunity and responsibilities in the decisions making bodies and 18% disagreed on this.

Thus, we can say that the mentality of some Policy makers under study is not positive towards gender equality in political field.

Table No.6.169. Women should be given equal share of the parental properties:

Response	Under Graduate Level (06)	University Level (09)	Govt. official In education Department (10)	Members of KAAC (09)	Members of organizations (73)	Total (107)
Yes	03	06	05	05	51	65%
Other(s)	03	03	05	04	22	35%

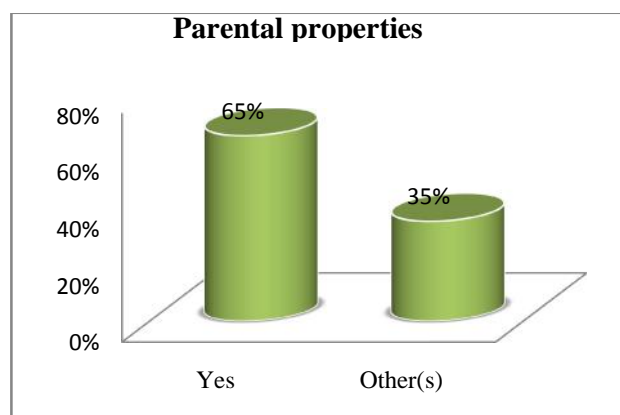


Fig 6. 135. Equal properties of parental properties.

The above table and figure shows that 65% of the respondents under study agreed that women should be given equal share in the inheritance of parental properties.

It was seen that some policy makers under study did not disagree directly but, by mentioning others they did not agree. So, it can be concluded that the whole of the educational policy makers should be retrain periodically about the gender equality in all endeavors. As this may hamper the progress and development of the society.

Table No. 6.170. Opinion on active Participation of women in politics:

Responses	Under Graduate Level (06)	University Level (09)	Govt. official In education Department (10)	Members of KAAC (09)	Members of organizations (73)	Total
Yes	03	05	06	05	51	65%
No	03	04	04	04	22	35%
Total	06	09	10	09	73	100%

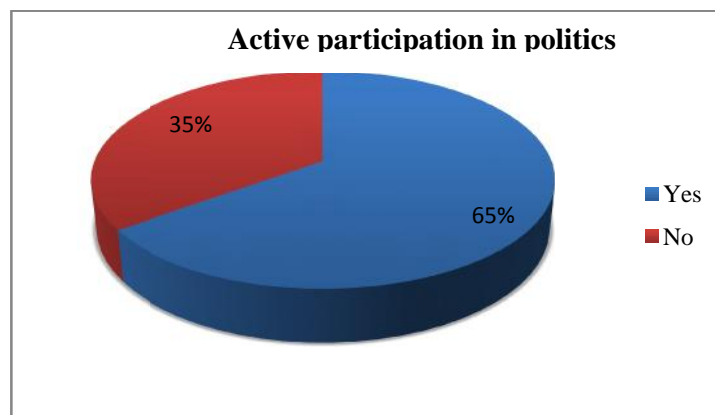


Fig 6.136. Active participation of women in politics.

The above table and figure shows that 65% of the respondents under study agreed that women should actively participate in politics while 35% of the policy makers under study show disagreements.

6.3. Discussion:

In the study of educational status of Karbi women, it was found out that educated and uneducated Karbi women are spread out equally in the district. In rural areas illiterates are more with 82% out of 50 villages taken for study from

Rongkhang, Amri and Chinglong areas of western Karbi Anglong and 10 villages from eastern Karbi Anglong of Bokajan and silonijan area.

For the present study five groups category were taken into account to study clearly and vividly. 150 Educated Karbi women, 150 uneducated Karbi women, 47 head of all the higher institutions, 521 teachers from higher Institutions and 107 Policy makers.

The study revealed that, the educational status of Karbi women was Average as the literacy rate of 2001 census shows that female constitutes 48.65% again, 80% of the head of the institutions and 75% of the policy makers under study agreed on average.

In the study of educated Karbi women 150 samples were randomly drawn from every part of urban areas of Karbi Anglong. In the participation of socio cultural life – 69% revealed to have problems in the process of women's life as daughters, wife and mothers because of the defined households works and restrictions laid down to her. 94% agreed that education is liberation from ignorance. In the issue of marriage, women still undergoes the same treatment, where she has no control over ancestral properties and after the death of husbands. Women face lots of problem. In widow remarriage there is a problem instilled in the customary laws, which makes widow remarriage a stigma even today especially in rural areas. It shows that issue of early marriage a barrier, domestic work over burden girls to excel in studies mostly in rural areas. To some extent, there still exists favoritism for boys over girls in many ways. The study shows that 47% of the head of the department constituting a little higher agreed on having met the parents with lower level of economic security express attitude favoring more education for boy child than girl child.

The division of works was found in Karbi society. As, 99% of uneducated Karbi women shares that there are differences in terms of work, 48% in terms of education and 100% in terms of worship and inheritance. 91% of the uneducated women do not participate in religious fields as it was meant for male members only in the Karbi society.

Karbi society has numerous religious and cultural festivals, where women are prohibited to participate fully in some occasion. 100% of educated women and 96%

of the uneducated Karbi women shares that in a particular Chomangkan festivals, women plays a significant role.

Women participation in Socio-economic fields was studied from both educated and uneducated Karbi women. 62% agreed on non-employment to women even after education and they still practice the same old way of survival through traditional methods of farming. Women are to confine at home whereas men has to go outside home for more muscular jobs. 77% of the uneducated women shares that husbands/fathers take care of financial money for running family and that 83% has to reveal that husbands do not make known about all his earning to his wife. On the basis of asking only husbands gives some amount to wife. They still do not have any machines like power-tiller, tractor used for yielding more in the agriculture process. Women contributions are more arduous which includes cleaning, seedling, transplanting and harvesting. It was revealed that women cannot do works with a particular wooden leveler known as, 'Moi', as it is prohibited with reason unknown. It must be due to the strict division of work, household's works for women and outside work for men. The basic necessities of life like electricity, television etc., which comes under the socio-economic participation was said to have been available to urban areas but deprived in rural areas. Some uneducated women shares that though, there is electricity in the village, it hardly lights-up and the service of rice-mills, gas cylinders, and health service, transportations were so poor and insufficient.

In the political field Karbi women has no place in traditional system. They have village chieftain and headmen known as Sarthe or Rong Asar. Women have no say over governance of village. Education has given birth to Modernity; in it equality prevails even in political felids. Women can freely participate breaking all odds and traditional ethos.

From the teachers and policy makers, efforts were done to find out the opinion and attitude towards women education. The study reveals that 90% of the head of the institutions, 87% of the teachers and 80% policy makers under study agreed that there is no difference in the intellectual and potentialities between boys and girls.

The score of 75% constituting the highest agreed that the existing numbers of educations especially higher education is not sufficient for girls and that more higher education and creation of all the departments of University should be done imediately.

54% of the Head of the institutions, 65% teachers and 52% of the policy makers agreed that the existing educational institutions are not provided with all the material resources and infrastructures by the concern society. Due to limited education in the district it is reducing the chances of acquiring related skills and economic opportunities.

It also shows that 85% constituting the highest of the head of the institutions and 80% policy makers under study agreed on girls to get equal opportunities in all the fields of human endeavor.

At home the main role goes to mother because she is regarded as the home maker and queens of households. Today women are more conscious about her role in society and are more expressive and claiming rights as a member of society. It was found out that Karbi society is giving importance to girl's education with 94% policy makers, 88% of head of the institution and 90% of the teachers agreed.

To be true to the importance of women education among the Karbis, thorough analysis was undertaken over the Karbi student's population highlighting Karbi girls students from higher secondary upwards in various streams in different degree colleges, training, law, B.Ed colleges and university were explored.

In higher secondary schools (Arts Section) prevalent in Karbi Anglong, inclusive of all Government, non-government, venture/private runs colleges and IGNOU and Krishna Kanta Open University where 40%-50% teachers were interviewed. The total head of the institutions were 47. Altogether, there were 8579 Students under Arts section in Karbi Anglong in 2011 where Karbi male constitutes 25% and Karbi female constitutes 20% the rest 55% constitutes others community.

There is dearth of commerce and science education in Karbi Anglong district. From the present study, we see that the total Karbi students in commerce comprises of 59% where Karbi male constitutes 40% and the lower score of 19% were Karbi female students in Commerce streams.

There were very few Karbi students in higher secondary science streams for the session 2010 to 2011. We have only 17% of Karbi girl's students in Diphu Government College in Higher secondary sections.

In degree colleges the total student's population from 14 sample colleges of Arts section in Karbi Anglong district of 2011 has a total of 5369 (100%) students. The Karbi male students constitute 1330 (25%) and female constitutes 1093 (20%). Girls need to improve.

For commerce section in degree level, there were three Commerce colleges, Diphu Government College (Commerce section), Diphu Commerce College and IGNOU (Commerce section). All situated in Diphu, Karbi Anglong. The total students in commerce streams consist of 309 (100%) with male 87 (29%) and female 60 (20%) for 2011 session. There was not a single Karbi student under IGNOU for bachelor of commerce.

There is only one Bachelor of Science stream i.e., Diphu government college, Diphu. It has 156 total students for the session 2010-2011 with 34 girls altogether from both TDC-1st semester and 3rd semesters together.

The Assam University of Diphu Campus has altogether 305 students in 2010 - 2011 session. Where total Karbi Students constitutes 156 (48%) with Karbi male 74 (21%) while Karbi female students constitutes 82(27%) Karbi female are little higher in University level when asked the probability reasons for this trend, majority of the Head of the departments has to say that male gets jobs after graduation or starts business, while female does not. Some female students may be studying without any vision of higher education.

For IGNOU, there were two batches one in the month of January and one in the month of July. Both the batch has been included in the study. It was seen that there were total 113 students for the year 2011, out of which female constitutes 37%. It was learnt from the head incharge of the IGNOU that students of Education, Geography and others subject were also interested but could not be provided due to the inconvenience of laboratory and other study equipments and that forms the central base is in Guwahati for all the subjects..

In the professional colleges Karbi students shows very meager percent as shown above with 10% male and 7% female. There should be more advertisement and also campaign for professional colleges and reservation of quotas should be made available for Karbi students especially for girls so as to lift up in this area.

There were 8 departments in Assam University Diphu Campus and 7 departments in IGNOU. The number of higher educational institutions compared with the population in the district is not sufficient.

Altogether, the sample higher institutions has 15984 Students out of which Total Karbi students has numbered upto 9871(60%), including higher secondary schools with Karbi male student having 40% and Karbi female students constitutes 20%.

The numbers of higher education institutions was found to be insufficient. Higher secondary schools should be opened up where ever high schools available in the district, as there are only 20 recognized higher secondary schools and 02 open university which is not sufficient. Especially of commerce and science streams. General colleges should be dealt with opening of more commerce and science streams as it is still in the scratch comparing to Arts streams. And all the departments should be opened up in Assam University Diphu campus as there are only 8 departments as of 2010-11. And Karbi students should be motivated for studies in all the streams.

The total population of the district according to 2011 census is 965,280, where the total Karbi population in Karbi Anglong stands at 399958(41%) where male constitutes 213631(22.41%) and female constitutes 186327(19.30%) and total Karbi students population of higher education during the session 2010-2011 is 9871(2.46%) in Karbi Anglong district which is very low compared to the rise of population in 2011.

CHAPTER – VII

Summary, findings, suggestions and conclusion

7.1. Summary of the study:

“A study of educational status and problem of Karbi women in Karbi Anglong district of Assam” was taken up. The detail description of the need and importance of women education was given. There will be no history of Karbi Anglong if there were no Karbi women. Therefore, the historical background of Karbi Anglong district, socio-cultural, socio- economic and political status was elaborated and necessary elements highlighted. For the present study, certain objectives were framed and objective wise goal was set to achieve by the invistigator. Ceratin limitations were drawn in order to make the study more worthy. Only, Karbi women living in Karbi Anglong district of Assam were been taken into account. The study was limited to study the status of Karbi women in higher education.

The present study was descriptive in nature. In order to the find out the results more appropriately, the study groups were categorized into five. Questionnaires and interview scheduled was used in collecting data. As. Educated Karbi women, uneducated Karbi women, Head of the institutions, teachers and policy makers. Also, primary source, observation and secondary source being used. There are seven chapters in the present study.

1. In the first chapter, the Rational of the study was presented which includes a description of the study in terms of Karbi Anglong historical back ground, introduction of Karbi women, objectives, needs and importance, scope and limitations of the study.
2. The second chapter was presented clearly about the development of education in Karbi Anlong. The traditional system of education, primary level till university level.
3. The third chapters were about the social status of women in their participation in various domains of life as cultural, economic and political field on all India bases and broadly on Karbi women in Karbi Anglong district of Assam.
4. The fourth chapter constituted a brief review of related literatures done, so as to update and analyse the work done previously in the country, North Eastern India as well as abroad.

5. In the fifth chapter, Methodology was presented.
6. In the sixth chapter, analysis, interpretations and discussions was presented.
7. In the seventh chapter, summary of the study, major findings, suggestions, and implications, suggested further research study and conclusion.

7.2. Definitions of the terms used:

1. Educational Status: Refers to the awareness and attainment of educational degrees by Karbi women in Karbi Anglong District. The impact of education; it is a mark of the amount of recognition, honor, and acceptance received by Karbi women in society.

2. Problems: Refers to the difficulties and obstacles that Karbi women face. All round aspects of human suffering- social, economy, political, also includes physical, mental, moral aspects of person, at home and outside in acquiring new experiences.

3. Karbi women: Refers to the Karbi women living in rural and urban areas of Karbi Anglong.

4. Karbi Anglong: refers to one of the hill district of Assam, which is an abode of the Karbis. It is the largest district in Assam.

7.3. Major findings of the study:

- The ratio between the educational institutions and the number of villages does not tally as there are 2,782 village, where as at present, there are only 1401 primary schools running in the district out of the total established 1414 primary schools which is very less for the whole of the people. 232 Middle schools where 14 is govt. 188 provincial and 140 recognized. In High school or secondary schools, there are 203 registered under the Inspector of schools. In higher secondary schools, there are altogether 20 Higher Secondary Schools, where 12 are Karbi Anglong Autonomous Council recognized and provincial. Only 1 Government the rest Central School, Don Boscos, venture and private run schools. For the general colleges, there are 14, only one is full-fledged government college that is Diphu Government College and the rest provincial, deficit and private run college which is not sufficient for the girls in particular and the people in general.

- Again, all the primary schools are not functioning properly with 13 schools completely closed. The scenario of some primary schools are in pathetic conditions for which it is not running properly are the root cause of evil to low enrolment and high drop-outs of girls before reaching higher education.
- There are both literates and illiterates spread out equally specially in rural areas uptill 2001. As the population of Karbi Anglong according to 2001 census is 8, 13,311, where female constitute 48%.
- 85 % of the population inhabits rural area in the district and it is found that majority of the people revealed that discrimination of gender exists more in rural areas.
- Not much difference shows in the intellectual and potentialities in scholastic achievements or else the girls students are doing better except majority shares that girls needs to improve in co-curricular activities.
- It is found that girls are suppressed on the basis of gender in educational institutions as they are not given proper chance to live up to womanhood.
- Some men shares that some educated women out of frustrations try to fulfill dreams in their daughters, in the process favours more education for girls than boys excessively and results in the feeling that male person in the house are being neglected which may leads to broken homes also.
- In some cases the issue of gender a hindrance to girl child education.
- Issue of early marriage an obstacle to much girl child education in the district. It is found out that due to the provision of elopement marriage in Karbi society align to customary laws. More people opting for elopement and undergoing legalizing in later life known as Bura Biya, (Legal marriage for the married people). In spite of education which has come up so much. Nothing is done in this area.
- It is found that where mental exercises are there: sometimes women can be more competent but the sphere which involves more of physical activities: girls cannot supersede boys as shared by some teachers.
- In the name of modern education and broad mentality women tend to overlook traditional roles. Many a times some traditional activities appeared to be irrational for educated persons where women might have thought to be neglecting traditional roles.

- In most cases of rural areas domestic works over-burden the girl child to excel in their studies.
- Education been useful to provide employment to many women in the district.
- It was found out that discrimination is more in rural areas because of religio-traditional views on women. Girls were not getting equal opportunities in all the fields of human endeavors because of religio-traditional views on women. This should be uplifted through education.
- Girl child education helps in bringing changes in the traditional practice and attitude for both better and worst. Some imbibes the modern concept which is negative of live in girl and boy relationship, gay, lesbianism and even prostitutions which is against the traditional roles of women in Karbi Anglong.
- Legislative initiative focusing encouragement on girl child education by enacting various committees and commissions as well as drafting suitable policies and schemes.
- It is found that there is a strong link between early marriage and low level of education and non-education because after marriage girls are sent to in-laws house where from all round development are extremely limited especially in rural and ignorant homes.
- It was found that customary laws of the Karbis does not favour female to get an equal share in the property of their parents. And so untoward and impartial feeling exist which should be modified and codified. So, that woman which consist half of the population are not humiliated.
- It is found that people of modern times are changing their mindset about pursing education even after marriage. It is a good trend as education is a continuous process till death.
- Educated women get equal opportunity to earn for the family like men.
- It is found out that in the participation of Karbi women in economic field has not improved much even after education: education is said to be investment for life. because majority of the people inhabits rural areas and do not possess all the modern equipments and technology which was given birth by education and considered as basic needs and necessity today: non-availability or utility of facilities like (electricity /rice mills/radio/T.V/Telephone /PHC/ public transportation/ vehicle) are due to non-employment or scarcity of progress and development and so no income no development.

- Educated women are conscious in actively participating in politics today where as uneducated still a good followers.
- It was found that limited education reducing the chances of acquiring related skills and economics opportunities for girls.
- It was found that negative attitude of the parents towards girl child education attributed to traditional socio-cultural beliefs regarding gender roles and abilities to some extent.
- It was found that education of girls helps in accelerating social transformation towards upward movement where as some women misusing education: in most cases it is observed that little knowledge is dangerous.
- It was found that compulsory education is the need of the hour. The Karbi Anglong Autonomous Council (KAAC) should engage some NGO's and personnel on the basis of particular village to look into educating each and every individual in the district. This would enable girls to get a good foundation of primary education and thus go for higher education.
- It was found out that society will change in a better way if girls are educated because fifty person of the population consist of female and society can never progress until and unless all people are educated.
- It was found out that many intellectual and women themselves shares that full satisfaction in educational achievement is yet to be witnessed. But, comparing with the previous decades girls proves themselves satisfactorily. If given a chance woman can achieve its highest achievement.
- It was found out that education is all time necessary to make the girls aware of their rights and claims the same.
- Everybody has the right to education, the right to free and compulsory primary, without discrimination but do not guarantee for higher education.
- It was found out that educational status of Karbi women according to most of the respondents are average.
- It was found out that the economy backwardness, ignorance and uneducated among parents and parents are not adequate enough and orthodox thinking that girls should know only the basic ABCDEF. Also, lack of infrastructure like transportation and communications causes for the drop-outs of girl's student in the district.

- Rural women in the field of education is meager. Certain problems and hindrance like unavailability of education materials in the village, low economic status of villagers, unemployment, no means of transport and communication, belief of social customs, orthodox rituals and superstitions and thus uneducated etc.

7.4. Suggested measures for the upliftment of Karbi women education:

- Issue of early marriage before 18 years of age should be stopped and encouragement for girl child education.
- All types of educational institutions should be expanded as there is a dearth of higher education in the district.
- As the number of educational institutions rise in the district, so will the girls get opportunities to get access in it conveniently.
- More educational institutions like primary, middle and high schools should be opened up in rural areas as the ratio of village and numbers of educational institutions is not suitable and without which there will be no higher education.
- All types of higher secondary education and colleges should be opened up and more stress should be given to Science and commerce streams as there are only two science streams one in Diphu Government College and two Higher secondary level at Don bosco Sojong and Junior Science college in Kheroni which was not at all sufficient for the whole of the people.
- All the departments should be made available to the people of Karbi Anglong at Assam university Diphu campus. This will increase the enrolment of girls as majority of the family suffers from financial problems for which they cannot educate female wards especially in higher education as it is costly affairs if sending children out of home.
- Special provisions, facilities should be provided for the poor girls in pursuance of higher education like free transportation, books or library facility with varied and needful study material and also for all the expenses and help needed for completion.
- Domestic and household work should be shared among male and female members of the family.

- More employment should be provided to Karbi women in accordance with her educational qualification so that other women are encouraged.
- Educational institution should be provided with all the material resources and infrastructure by the concern authority in order to boost up for higher education and deeper research and study.
- There should be changes in the traditional practice and attitude, which subordinates women.
- More Legislative initiative should be focused and encouragement on girl child education.
- Women should stand to claim for equal responsibilities in the decision-making bodies of the society.
- Women should be allowed to get an equal share in the property of their parents, and this should be made mandatory by local legislation.
- Women should competitively come up or under reservation involve in active participation of politics as the women are very much lagging behind.
- Women should not have inferiority complex in being a woman but realize the importance and responsibility of women on this earth without which the existence of men is not possible.
- Women should be trained and educated properly in degree level to pursue higher education and be liberated from ignorance.
- Women should come out of remarriage stigma in the society, and feel to do the needful things after the death of husbands and not just feel deprived or unwanted.
- Women should be given equal opportunity according to her qualification and abilities to earn for the family like men.
- Education should enable self sufficiency among women and be able to provide her to get employment so as to improve the economic condition of the people in general and Karbi women in particular.
- Governments should give free basic facilities to all the poor homes in rural areas like (electricity /rice mills/radio/T.V/Telephone/PHC/ public transportation/ vehicle which will enhance their rise in educational level as poor economy conditions stood as one of the major barriers for low level percentage of women in higher education.

- Diversifications of education should be made available in all the higher education which should start by secondary level this is to enable girls to acquire related skills and economics opportunities.
- More technical institutions for girls should be opened up in Karbi Anglong districts and encouragement for those girls who are interested.
- Compulsory education should be applied to the entire girl child even in poor homes, and this should be checked by some NGOs and Karbi Anglong Autonomous Council. so as to increase girl's education in the district.
- Education should help girls to be aware of human rights and claims the same.
- Women education should not be restrictive to general studies and home science alone but be based on ones abilities and capacities. One should not only stick to the mindset that girls are to do households works and boys outside earning for family. But be positive and embrace the natural way of living a life up to the fullest. If in a particular home wife looks after the household's works, sibling care and also earning for family than this is also expected from husband also except for breast feeding which do not consume whole day or whole life. Naturally, some men are born with feminine characteristics and women muscular. So, education should be sharpening these natural endowments but not fed with artificial alone. Because the very meaning of education in Latin word as educare, educere and educatum means to draw out, to pour out and sharpens it.
- As women receive greater education and training, they will earn more money for the family and children.
- As women rise in economic status, they will gain greater social standing in the households and the village, and will have greater voice.
- As women's economic power grows, it will be easier to overcome the tradition of "son preference" and thus put an end to social evils.
- As son preference declines and acceptance of violence declines, families will be more likely to educate their daughters and age of marriage will rise.
- As women are better nourished and marry later, they will be healthier, more productive and will give birth to healthier babies.

- Only through action to remedy discrimination against women can the vision of India's independence: an India where all people have the chance to live healthy and productive lives be realized.
- Women should come up to share an equal seat in the decision-making bodies.
- Women should not hesitate to oppose gender discriminations in any form inside and outside homes.
- The village people should also come forward to educate their womenfolk leaving behind superstitions, rituals and vain customs. Not only that but rural womenfolk needs to stand up for this right of education provided to them by the constitution of India.
- Educations helps men and women claims the rights and realize their potential in the economic, political and social arenas.
- Educated women should not forget their cultural practices and values. Also, access and analyze the good and bad through education and keep cultural values still adopt to new things.
- More employment and entrepreneurship should be provided for women in the district.
- Women's participation in economic is increasing but compared to other neighboring states, it is still very low. Women are most often found employed in informal sector.
- Women should be educated for complete eradication of illiteracy and for being developed socially, economically, culturally and politically.

7.5. Educational implications:

In a wider and less definite sense, education implies the influence of the whole environment upon the individual: it is a continuous process of growth and modification. Education is a lifelong process of development; in fact, "whatever broadens our mental outlook, sharpens our insight, refines our reactions and stimulates our thought and feeling educates us

According to Pestalozzi, "the main object of education is not to teach but to develop."

Herbert defined the aim of education is a "preparation for complete living." The present study has the following educational implications:

1. The study aims to create awareness among the Karbi women about their social standing and position in the society as a result of education and for their improvements.
2. To find out various problems they confronts as a daughter, wife and mothers, so that they solve it legally.
3. To create an insight into the traditional laws and customs among Karbi community, this might hamper the development of women in the society.
4. To evoke the spirit of gender equality; this is the need of the hour for any forward-looking society.
5. To point out that education is an all round development, which includes the welfare of their life physical, mental, moral, cultural and spiritual.
6. To highlight the importance of education among Karbi women.
7. To foster the status of women in general colleges, university and professional colleges with reference to Karbi Anglong district of Assam.

7.6. Suggestions for further Research:

1. The role of the educated Karbi women towards the development of the society can be studied.
2. Issues on the Karbi women's right to inheritance can be studied.
3. Women empowerment and its impact can be undertaken.
4. Research into the traditional laws and customs, which affect Karbi women, can be undertaken.
5. A critical study into the importance of gender equality for the growth and development among the Karbi society can be undertaken.
6. A comparative study of the status of Karbi women with women of other community can also be taken.
7. The role of NGO's towards the rise of the status of Karbi women in Karbi Anglong district.

7.7. Conclusion:

The Christian missionaries did so much in the development of education in Karbi Anglong where women are no exception. Ever since, education is progressing each passing year. After, a separate Karbi Anglong district council in 1952; the initiatives were taken to take the lead in education field. No doubt there is an increase

in the numbers of educational institutions from primary till higher education. Though, special provision or initiatives for women have not been taken steps drastically in the district.

The attitude towards women has not changed yet. The literacy rate shows this fact as the literacy rate of 2001 holds at total 58.83% with male 68% and female 49%. And, the 2011 provisional census of Karbi Anglong is 73.52%, where 82.12% male and 64.62 % female. Despite the importance of women education, unfortunately, 35 % of women are still illiterate in Karbi Anglong district according to 2011 provisional census. Women education is still neglected.

The total population of the district according to 2011 census is 965,280, where the total Karbi population in Karbi Anglong stands at 399958(41%) where male constitutes 213631(22.41%) and female constitutes 186327(19.30%) and total Karbi students population of higher education during the session 2010-2011 is 9871(2.46%) in Karbi Anglong district which is very low compared to the rise of population in 2011.

Altogether higher institutions including higher secondary has 15984 Students out of which total Karbi students has numbered upto 9871(60%), with Karbi male student having 40% and Karbi female students constitutes 20%.

The society still believes that woman's rightful place is at home; raising children, tending to her husband's needs and maintaining organized households and thus education is limited only to some level before higher education. Over the years women who have earned higher education prove themselves better. Women are not only better housewives, but they are capable of balancing between having a successful career and still having a healthy and happy family.

Education is a milestone of women empowerment because it enables them to responds to the challenges, to confront their life. A great disparity is observed between rural and urban women in every field of life because of the disparity in education. Women living in urban have comparatively come up in every field whereas women living in rural areas are still backward. Education has no place for them. They are busy for the laborious work depending only on to agricultural and Jhum cultivations which are also so meager because they are producing in the same old traditional methods. It is the fact that education for them is a mere teaching and

learning of alphabets and numbers and to their fortune mid-day meals, free books and free facilities thus matters a lot. Therefore, education for them is just literacy without any vision of higher education especially female and so undergoing the same traditional attitude of ignorance, low economy and poverty till today.

Tomasevki 2005 says, “It is to be learnt that, educating girls and women is an important step in overcoming poverty. Inequality and poverty are not inevitable, the focus on poverty has been universal affirmed as a key obstacle to the enjoyment of human rights, and it has a visible gender profile. The main reason for this is the fact that poverty results from violations of human rights, including the right to education, which disproportionately affect girls and women. Various grounds of discrimination, combine trapping girls in vicious downward circle of denied rights. Denial of the right to education leads to exclusion from the labor market and marginalization into the informal sector or unpaid works. This perpetuates and increase women’s poverty.”

It is true that women of late have made their presence felt, with a difference in every field. But, still larger population suffers from non-education. Women should be educated for complete eradication of illiteracy and for being developed socially, economically, culturally and politically.

India is poised to becoming superpowers, a developed country by 2020. The year 2020 is fast approaching; it’s just nine years away. This can become reality only when all the women of the country become empowered. Karbi women are no exception.

Our society being so cultured and traditional in its outlooks still today has some irrational practices and beliefs, which are in practice: it can be solved only through analysis of truth and education is one of it. Education is considered as modification of behavior in pursuance with truth. The education of women should be enabled from all sides like finances, study materials, transportation etc needed for higher studies. As without which education will not be possible. Jean Charles Crochet rightly said that it is impossible for women to get education if there is not a secure means of transport because the family will not just let her go.

Also, the balance and appropriate means should be kept in mind for the better existence of women. The upbringing of girls by parents and schools attitude towards

girls should not be taken on sympathetic ground always but, they should be treated equally as members of mankind. Because, if girls are given sympathetic favors than they are already pre-supposed as weaker section of the society which in the process of later life if not treated a like face lots of problem in understanding oneself.

Women education in Karbi Anglong is increasing but still many left unattended especially of higher education. Women must be motivated to pursue higher education and utilize the vision of higher education. It is with the combined efforts of all the parents, teachers and intellectuals and better policies, which will help in the upliftment of women education in the district.

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QUESTIONNAIRE FOR EDUCATED KARBI WOMEN

A. Personal Identification: (please write/tick wherever necessary)

- a). Name _____
- b). Age _____
- c). Gender(male/female)
- d). Marital Status (married/Unmarried)
- e). Religion _____
- f). Academic Qualification _____
- g). Designation _____
- h). Address _____

B. IMPACT OF EDUCATION ON SOCIO CULTURAL LIFE OF WOMEN:

1. Do you have inferior complex in being a woman? Yes/No
2. Had there being any problem in discharging your duties as a daughter, wife and mother? Yes/No
3. Do you feel like changing the way of bringing up your children from how your parents brought you up? Yes/No
4. Do you believe that education is liberation for women from ignorance? Yes/no
5. Are you sometimes carried away by luck and superstition in life? Yes/No
6. Are you associated with any NGO's/political wings/ church/community organization? Yes/No
7. Mention some of the problems associated with your participation in such organization? Yes/No
8. Is marriage considered as a bond for the whole life? Yes/no
9. has there being any restriction in the marriage of widows? Yes/No
If Yes mention _____
10. Did education bring about some improvements in the institutions of marriage? Yes/No
11. Write some of the changes/reform in the improvement of social life of women after spread of education? Yes/No

C. IMPACT OF EDUCATION ON ECONOMIC LIFE OF KARBI ANGLONG WOMEN:

12. Were the women given employment like men before the introduction of formal education in Karbi community? Yes/No

13. What are the main sources of earning Available to the people of Karbi community?

a. Agricultural/Rearing of domesticated animals Yes/No

b. Handy crafts, Weaving and Knitting Yes/No

c. Government jobs/public services Yes/No

d. Other(s) _____

14. Do Karbi women get equal opportunity to earn the family like men? Yes/No

15. What are the new sources of employment generated for women as a result of their education?

a. Various governmental jobs through competitive examination Yes/No

b. Private entrepreneurship, business, marketing schemes Yes/No

c. Improvised small scale industries Yes/No

d. Other(s) _____

16. Has education improved the economic condition of the people in general and Karbi women particular? Yes/No

17. What are some of the changes in the field of agriculture?

a. Use of modern equipment and technology Yes/No

b. Improvised seeds and fertilizers Yes/No

c. Scientific methods of farming Yes/No

d. Other(s) _____

18. In what way do Karbi women contribute to agriculture?

a. Handle tools and machines Yes/No

b. Clearing and cleaning of jungles only Yes/No

c. Management and oversees the entire agriculture process Yes/No

d. Other (s) _____

19. Do the Karbi women have all the basic facilities in their place?

- a. Electricity Yes/No
- b. Rice mills Yes/No
- c. Radio Yes/No
- d. TV Yes/No
- e. Telephone Yes/No
- f. Primary Health Centre's Yes/No
- g. Public transportation Yes/No

20. What are some of the changes in the food habits of Karbi people because of education?

- a. Use of processed solid food and liquids Yes/No
- b. Use of various juice and powder milk Yes/No
- c. Use of scientific and electronics gets in the cooking process Yes/No

If employed, state some of the problem faced by you as working women?

If not employed share your opinion?

D. IMPACT OF EDUCATION ON POLITICAL LIFE OF KARBI WOMEN:-

21. What was the political system prevailing in Karbi community before formal education?

- a. Kingship Yes/No
- b. Village chieftainship Yes/No
- c. Village council/Panchayat Yes/No
- d. Other(s) _____

22. What is the status of Karbi women in the governance of village

- a. Women has an equal status as women Yes/No
- b. Women cannot be a member Yes/No
- c. Women has no rights and privileges in the governance of village Yes/No
- d. Other(s) _____

23. Who inherits the ancestral property in the family?

- a. equal share among sons and daughters Yes/No
- b. Only sons Yes/No

c. Other (s) _____

24. Had there been any change in the political system in Karbi Anlong particularly after women were educated? Yes/No

25. Are Karbi women more conscious in actively participating in politics? Yes/No

26. What kind of problems is faced by women while participating in politics?

- a. Women lack family and friends support
- b. Women are less equipped and inexperience
- c. Women have less education in politics
- d. Others

27. Are Karbi women empowered as a result of working outside their homes?

- a. Women are influential leaders
- b. Women are equally contributing to the family income and society
- c. Women views/ideas are respected by the society
- d. Other(s)_____

28. What is your opinion on the impact of education on socio-political status of women in Karbi Anlong?

INTERVIEW SCHEDULED FOR UNEDUCATED KARBI WOMEN.

1. Personal identification:

a) Name _____

b) Age _____

c) Marital Status (Married/unmarried) _____

d) Religion _____

e) Village _____

f) Occupation of your husband _____

g) Qualification of husband _____

A –IMPACT OF EDUCATION ON SOCIO _CULTURAL LIFE OF WEMEN

1. How many brothers and sisters have you?

a. Brothers _____

b. Sisters _____

2. Did any of your family members attended schools? Yes/No

a. Brothers Yes/No

b. Sisters Yes/No

3. Have you attendant any type of educational Institutions? Yes/No

a. If yes, How many standard _____

b. If No why _____

4. Is there any feeling that your parents allow your brother to go to school and not you?

Yes/No

Mention reasons _____

5. Do you have any inferior complex in being a woman? Yes/No

6. Had there been any problem in discharging your duties as a daughter, wife, and mother? Yes/No

7. Do you feel like changing the way of bringing up your children from how your parents brought you up? Yes/No

8. Do you believe that education is liberations for women from ignorance? Yes/No

9. Do you wish to send your daughters equally as sons to schools? Yes/No

a. Undergraduates Yes/No

b. Higher education Yes/No

c. Other (s) _____

10. Is there any difference between boys and girls in Karbi society, in your opinion? Yes/No

a. In terms of work _____

b. In terms of Education _____

c. In terms of family Lineage _____

d. Other (s) _____

11. What is the religion of the Karbis?

a. Hindu Yes/No

b. Christian Yes/No

c. Animist and nature believers Yes/No

d. Other (s) _____

12. Do you take active part in the religious activity like your brother/husband? Yes/No

If No mention _____

13. What are some of the festivals of the Karbis?

14. What is the role and participation of the Karbi women in various festivals of the Karbis?

15. Is there any restrictions of Karbi women in any cultural activity? Yes/No

If yes mention:

a. In religion _____

b. In festivals _____

c. Other(s) _____

16. Are you sometimes carried away by luck and superstition in life? Yes/No

17. Has there been any restriction in the marriage of widows? Yes/No

If yes, mention _____

18. Tell me some of the changes/reforms in the improvement of social life of women after spread of education?

B-IMPACT OF EDUCATION ON ECONOMY LIFE OF KARBI WOMEN

1. Do you think that there is a division of work in Karbi society? Yes/No

a) At home :

Girls:

Boys:

b) In the fields

a. Girls: _____

b. Boys: _____

c. Other(s) _____

2. What are the main sources of earning available to the people of Karbi community?

- a. Agricultural/rearing of domesticated animals Yes/No
- b. Handy crafts, Weaving and Knitting Yes/No
- c. Government jobs/public services Yes/No
- d. Other (s) _____
3. Who takes more care of the financial money for running family and homes?
- a. Father Yes/No
- b. Mother Yes/No
- c. If Father mention _____
4. If married do your husband give you all his income or earning for managing home and family? Yes/No
5. Did your parents give you ancestral property in your marriage; if not married do you expect to receive like your brothers? Yes/No
- a. Land for building house Yes/No
- b. Field for cultivation Yes/No
- c. House Yes/No
- d. Other(s) Yes/No
- d. If No mention _____
6. Will you and your husband give ancestral property to your daughters? Yes/No
- If No mention _____
7. Were the women given employment like men before the introduction of formal education in Karbi Community? Yes/No
8. What are sources of employment generated for women as a result of their education?
- a. Various governmental jobs through competitive examination Yes/No
- b. Private entrepreneurship, business, marketing schemes. Yes/No
- c. Improvised small scale industries Yes/No
- d. Other(s) _____

9. Has education improved the economic condition of the people in general and Karbi women in particular? Yes/No
10. What are some of the changes in the field of agriculture?
- a. Use of modern equipments and technology. Yes/No
 - b. Improvised seeds and fertilizers Yes/No
 - c. Scientific methods of farming Yes/No
 - d. Other(s) _____
11. Do you have any machine to replace traditional methods of farming and cultivation?
- a. Power Tiller Yes/No
 - b. Tractors Yes/No
 - c. Other (s) _____
12. In what way do Karbi Women contribute to Agriculture?
- a. Handles tools and machines Yes/No
 - b. Clearing and cleaning of Jungles only Yes/No
 - c. Management and oversees the entire Agricultural Process Yes/No
 - d. Other(s) _____
13. Do the Karbi women have all the Basic facilities of economy, in their place like:
- a. Electricity Yes/No
 - b. Rice mills Yes/No
 - c. Radio Yes/No
 - d. Television Vision Yes/No
 - e. Telephone Yes/No
 - f. Primary Health Centre's Yes/No
 - g. Public transportation/ vehicle Yes/No
14. What are some the changes in the food habits of Karbi people because of education?

- a. Use of processed solid food and liquids Yes/No
- b. Use of various juice and powder milk Yes/No
- c. Use of scientific and electronic gadgets in the cooking process. Yes/No
- d. Other (s) _____

15. Mention any changes in the participation of Karbi women in the economy.

C-IMPACT OF EDUCATION ON POLITICAL LIFE OF KARBI WOMEN:

1. What was the political system prevailing in Karbi community before formal education?

- a. Kingship Yes/No
- b. Village chieftainship Yes/No
- c. Village council/Panchayats Yes/No
- d. Other(s) _____

2. What is the status of Karbi women in the governance of village?

- a. Women has an equal status as men Yes/No
- b. Women cannot be a member Yes/No
- c. Women has no rights and privileges in the governance of village Yes/No
- d. Other(s) _____

3. Are you associated with any women organization/Political wings/church/community organization? Yes/No

If yes, tick:

- a. Member Yes/No
- b. Active Member Yes/No
- c. Executive Member. Yes/No

d. Mention some of the problems associated with your participation in such organization.

-
4. Do you participate in casting vote? Yes/No
5. Is there any Karbi women contesting in the last general election? Yes/No
- a. If No mention _____
6. Do you think women should contest in the general election? Yes/No
7. Who inherits the ancestral property in the family?
- a. Equal share among sons and daughters Yes/No
- b. Only sons Yes/No
- c. Other(s) _____
8. Had there been any change in the political system in Karbi Anglong particularly after women were educated? Yes/No
9. Are Karbi women more conscious in actively participating in politics today? Yes/No
10. What kind of problems is faced by women while participating in politics?
- a. Women lack family and friends support Yes/No
- b. Women are less equipped and inexperience Yes/No
- c. Women have less education in politics Yes/No
- d. Other(s) _____
11. Are Karbi women empowered as a result of working outside their homes?
- a. Women are influential leaders Yes/No
- b. Women are equally contributing to the family income and society Yes/No
- c. Women views and ideas are respected by the society. Yes/No
- d. Other(s) _____
12. What is your opinion on the impact of education on socio-political status of women in Karbi Anglong?

QUESTIONNAIRE FOR HEAD OF THE INSTITUTIONS

1. Personal identification (please tick/response wherever necessary)

a. Name of the Institution _____

b. Year of establishment _____

c. Place – Rural/Urban

d. Type of Institution: Primary/Middle/Secondary/Higher Secondary/College;Govt/Semi-Govt./Private

e. Gender (Male/Female) _____

f. Marital Status (Married/unmarried) _____

g. Academic Qualification _____

h. Designation _____

i. Job experience- Less than 10 years /11 – 20 years/ 21 – 30 years/Above 30 years

j. Category: General/SC/ST/OBC

2. Strength of Staff

(a) Teaching

(b) Non – Teaching

i) Male =

i) Male =

ii) Female =

ii) Female =

3. Strength of students

a) Tribal

(b) Non – Tribal

i) Boys =

i) Boys =

ii) Girls =

ii) Girls =

4. Are you satisfied with enrolment of girls in your school? Yes/No

5. Is there any resentment in the society for girls being sent to school? Yes/No

6. What is the level of girl students' achievement in your school?

(i) Excellent Yes/No

- (ii) Good Yes/No
- (iii) Average Yes/No
- (iv) Below Average Yes/no

7. Do you agree that the present curriculum is suitable for girls' education? Yes/No

8. Are some initiatives been taken by the authority, by you personally to improve the girls' education in the district? Yes/No

If Yes. Please mention _____

9. Are there difference between boys and girls in their intellectual abilities? Yes/No

10. Does the girl student have the same potentialities as the boy child in the scholastic achievement? Yes/No

11. Do you think the existing numbers of educational institutions are sufficient for girls?

Yes/No

12. Has education brought some changes in the lifestyle of women? Yes/No

13. Is a girl child suppressed on the basis of gender in any situation in school? Yes/No.

14. Do you agree that a girl child should learn as much as the boy child? Yes/No

15. Will the society change in a better way if girls are educated? Yes/No

16. Is the issue of marriage a stumbling block to girl child education? Yes/No

17. Do you agree that education for women is necessary to make them understand that they are equally important? Yes/No

18. Do you think education of girls help in accelerating social transformation? Yes/No

19. Is the negative attitude of parents towards Western education hampering girl child education? Yes/No

20. Is negative attitude of the parents towards girl child education attributed to traditional socio- cultural beliefs regarding gender roles and abilities? Yes/No

21. Is there a day care centers for student mother or working mothers to keep their children during working hours in your school? Yes/No

22. Is the issue of employment in the society a stumbling block to women's education?

Yes/No

23. Have you come across parents with lower level of economic security express attitude favouring more education for boy child than girl child? Yes/No

24. Has domestic work over-burden the girl child to excel in their studies? Yes/No

25. Do some parents share their feeling that educating girls is a mere wastage of time and money? Yes/No

26. Do you agree that girls should get equal opportunities in all the fields of human Endeavour? Yes/No

27. Has education been useful to provide employment to Karbi women? Yes/No

If yes, state the areas of employment_____

28. What is the educational status of Karbi women in your opinion?

(a) High Yes/No

(b) Low Yes/No

(c) Average Yes/No

(d) Below Average Yes/No

29. State some of the causes for the drop-outs of the girl child in your school.

30. Suggest some measures for the up-liftment of girl's education in Karbi Anglong.

QUESTIONNAIRE FOR THE TEACHERS

1. Personal identification (Please tick/response wherever necessary)

- a. Name of the Institution _____
- b. Type of Institution: Higher Secondary/ general College; University
- c. Specify: Govt. / Provincialized/Semi-Govt./Private _____
- d. Gender (Male/Female)
- e. Category of college: Boys/Girls/Co-educational
- f. Category of the post: Permanent/Temporary/contractual
- g. Marital Status (Married/unmarried) _____
- h. Academic Qualification _____
- i. Professional qualification _____
- j. Job experience- Less than 10 years /11 – 20 years/ 21 – 30 years/above 30 years.
- k. Streams taught: Arts/Science/Commerce

2. Are you satisfied with teaching profession? Yes/No

3. Do you have any problem with the girl's students in the following?

a. Do not attend classes regularly. Yes/No

b. Do not learn their lessons properly. Yes/No

c. Do not understand the subject taught. Yes/No

d. Other (s) _____

4. Are you satisfied with the enrolment of girls in your school? Yes/No

5. What is the level of girl students' achievement in your school?

(i) Excellent Yes/No

(ii) Good Yes/No

(iii) Average Yes/No

(iv) Below average Yes/No

6. Do you agree that the present curriculum is suitable for girls' education?
Yes/No
7. Are some initiatives been taken by the authority, by you personally to improve the girls' education in the district?
Yes/No
- If yes, please mention _____
8. Are there differences between boys and girls in the following?
- a. Intellectual abilities Yes/No
- b. Potentialities in the scholastic achievement Yes/No
- c. Co-curricular activities Yes/No
- d. Other (s) _____
9. Do you think the existing numbers of educational institutions are sufficient for girls?
Yes/No
10. Is a girl child suppressed on the basis of gender in any situation in school? Yes/No.
11. Is the issue of marriage a stumbling block to girl child education? Yes/No
12. Do you think that there should be separate educational institutions for girls? Yes/No
13. Is girl child education an effort to universalize elementary education? Yes/No
14. What type of response do you get from the parents/society with regard to girls child education?
- a. Good Yes/No
- b. Bad Yes/No
- c. Other(s) _____
15. Has domestic work over-burden the girl child to excel in their studies? Yes/No
16. Should the position of monitor/leaders of a class be given only to boys? Yes/No
17. Are parents reluctant to allow their daughters to attend co-education schools because of the time they would be spending with the boys?
Yes/No
18. Do some parents share their feeling that educating girls is a mere wastage of time and money?
Yes/No

19. Is the issue of gender a hindrance to girl child education? Yes/No
20. Are low enrolment and high dropouts the result of the negative attitude that many parents have towards the education of girl? Yes/No
21. Do women who favour more education for girls than for boys actively fosters closer ties and remain close to their families? Yes/No
22. If girls are educated do you think that they can be more competent than the boys? Yes/No
23. Do educated women neglect their traditional roles? Yes/No
24. Is limited education reducing the chances of acquiring related skills and economic opportunities for girls? Yes/No
25. Do you think that discrimination between the education of a girls and a boy is more common in rural areas than in urban areas? Yes/No
26. Do you agree that girls should get equal opportunities in all the fields of human endeavors? Yes/No
27. Is the literacy rate of girls increasing in our society? Yes/No
28. What is the educational status of Karbi women in your opinion?
- (a) High (b) Low (c) Average (d) Below Average

29. State some of the causes for the drop-outs of the girl child in your school.

30. Suggest some measures for the up-liftment of girl's education in Karbi Anglong.

QUESTIONNAIRE FOR THE POLICY MAKERS

1. Personal identification: (Please response/ tick wherever necessary)

- a. Name _____
- b. Age _____
- c. Gender (Male/Female)
- d. Religion _____
- e. Academic Qualification: _____
- f. Occupation: _____
- g. Designation: _____
- h. Category: General Category/Scheduled Caste/ Scheduled Tribe/Other Backward classes
- i. Address _____

- 1. Is the society giving importance to girl child education? Yes/No
- 2. Can women status be uplifted through education? Yes/No
- 3. Are there sufficient number of educational institutions in Karbi Anglong for girls? Yes/No
- 4. Are the educational institutions of Karbi Anglong provided with all the material resources and infrastructure by the concerned Authority? Yes/No
- 5. Can education of girls help in accelerating social transformation? Yes/No
- 6. Do you think that discrimination between the education of a girls and a boy is more common in rural areas than in urban areas? Yes/No
- 7. Do you agree that compulsory education is the need of the hour? Yes/No
- 8. Is girl child education an effort to Universalize Elementary Education? Yes/No
- 9. Will the society change in a better way if girls are educated? Yes/No
- 10. Is the negative attitude of parents towards western education hampering girl child education? Yes/No
- 11. Is the issue of marriage a stumbling block to women's' education? Yes/No

12. Is limited education reducing the chances of acquiring related skills and economics opportunities for girls? Yes/No
13. Is negative attitude of the parents towards girl child education attributed to traditional socio-cultural beliefs regarding gender roles and abilities? Yes/No
14. Does girl child education help in bringing changes in the traditional practice and attitude? Yes/No
15. Do you think that traditional roles subordinates women's' positions? Yes/No
16. Are you of the opinion that women should get married at an early age rather than pursuing for higher education? Yes/No
17. Are you satisfied with the educational achievement of a girl child as a whole? Yes/No
18. Are legislative initiative focusing encouragement on girl child education? Yes/No
19. Is education necessary to make the girls aware of their rights? Yes/No
20. Will the educational opportunities for girls have a powerful effect on their status and their control over their own lives, health and fertility? Yes/No
21. If woman are considered as homemakers, do you think it will be better if girls are educated more than boys? Yes/No
22. Does education of women help in bringing changes in the traditional practices and attitude? Yes/No
23. Should we give more importance to girls' education than focusing on her marriage? Yes/No
24. What type of education do you think is suitable for the woman?
- a) General Yes/No
- b) Medical Yes/No
- c) Engineering Yes/No
- d) Legal Yes/No
- e) Theology Yes/No
- f) Other(s) _____
25. What is the educational status of Karbi women in your opinion?

(a) Low

(b) Average

(c) High

26. Is education necessary for girls' to establish gender equality? Yes/No

28. Does acquiring of education by girls lead to conflict in the society? Yes/No

29. Is there a strong link between early marriage and low levels of education and non-education? Yes/No

30. Should women be given equal responsibilities in the decision making bodies in the society? Yes/No

31. Should women be allowed to get an equal share in the property of their parents? Yes/No

32. Do you approve of active participation of women in politics? Yes/No

33. What is your attitude towards girl child education in Karbi Anglong? Yes/No

35. What are the main causes for the drop-outs of the girl child in Karbi Anglong?

36. Suggest some measures for the upliftment of girl child education in Karbi Anglong.

CURRICULUM VITAE

Mrs. Lily Aye Terangpi is the author of this book,” A study of the educational status and problems of Karbi women in Karbi Anglong district of Assam. She is the Fourth daughter of Mr. Tohukhe Aye and Mrs. Tokhuli Aye of Satoi village, Nagaland. She passed out her schooling from Highland secondary School under, Nagaland Board of school education, graduated from Women’s College, Shillong under N.E.H.U. in the year 1998, B.Ed from Salt Christian College, Nagaland University.

She completed her Master Degree with 1st Class from Nagaland University and M.Phil with 1st Class from Vinayaka Missions University, Salem, Tamilnadu, India of Distance education

She was born on 2nd November 1976 in her native home Satakha Nagaland. She married a Karbi man and settled in Diphu, Maintilla, Karbi Anglong of Assam.

Presently, she is teaching in Diphu Government College Diphu under Karbi Anglong Autonomous Council as Assistant Professor, Diphu Karbi Anglong, Assam.

Place: Diphu

(LILY AYE TERANGPI)

December, 2011

PHOTO PROFILE

INSTITUTIONS OF HIGHER EDUCATION IN KARBI ANGLONG DISTRICT



DIPHU GOVERNMENT COLLEGE, DIPHU



HOSTELS OF DIPHU GOVERNMENT COLLEGE



CANTEEN & QUARTERS OF PROFESSORS



DIPHU GOVT. COLLEGE GARDEN





FOOD AND VEGETABLES



THE PEOPLE OF KARBIS



JEWELLERIES & ORNAMENTS



YOUTH FESTIVAL













KARBI DRESSES & ACCESSORIES

