



STATUS OF TRIBAL WOMEN IN NORTH EAST INDIA

By:

Dr. Matison Daimar

Assistant Professor in Bodo

B.B.Kishan College, Jalah

ABSTRACT

There are two factors that contribute to the complicated predicament that tribal women in Northeast India find themselves in: traditional norms and technological developments. There is a widespread perception that the tribal groups in this region are very egalitarian. This is due to the fact that women have long held important roles in the society and economy, notably in the fields of agriculture and home administration. Despite the fact that tribal women have traditionally been revered, they nevertheless face a number of challenges, such as a lack of opportunities in the areas of education, healthcare, and the economy. Additionally, issues such as domestic abuse and human trafficking are still prevalent in today's society. One bright area is the growing agency of indigenous women, which is a consequence of improved access to education and engagement in social and political organizations. This is a positive development. There is a concerted effort being made by both governmental and non-governmental organizations to improve their status. This is being accomplished via the enhancement of healthcare and educational facilities, the promotion of skill development programs, and the promotion of gender equality. The social and economic development of North East India is now underway, and the resilience and adaptability of tribal women are playing an essential part in this process.

Keywords: Women, Education, Literacy Rate, North - East India, Census.

INTRODUCTION

The region of Northeast India, which is home to some of the most culturally diverse communities in the world, is home to more than 200 distinct tribes. It should not come as a surprise that anthropologists from all over the globe have taken an interest in the region. The northeastern region of India is bordered by China, Nepal, Bhutan, Myanmar, and Bangladesh with all of these countries. Northeastern India is comprised of a total of eight different states. The states in question are referred to by their respective names: Meghalaya, Tripura, Manipur, Nagaland, Arunachal Pradesh, Sikkim, Assam, and Mizoram. The state of Nagaland and the state of Manipur share the border with Myanmar. In addition to Bhutan and Assam, it is shared by Bangladesh, Meghalaya, and Tripura. There is also Bhutan. It is important to note that Sikkim is bordered by China, Nepal, and Bhutan, all of which are nations. Mizoram is a state that shares its borders with Bangladesh, whereas Arunachal Pradesh is a state that shares its borders with Myanmar and Bangladesh. Despite its closeness to a number of international borders, the region has remained mostly unexplored due to the fact that it is sensitive.

The whole of the northeastern region of India is covered with verdant valleys, mountains, springs, and vegetation. Due to the number of historical landmarks and stunning scenery, the nation has long been considered by tourists from all over the globe, especially those from India, to be the ideal location for a holiday. Academics and research groups devote a significant amount of time and energy to researching the ways of life, nutrition, traditions, language, and methods of sustenance of these indigenous populations. Recent developments in these states, which are inhabited by indigenous peoples, have captured the attention of the Indian government. These developments include improvements in living circumstances as well as growing tourism. There are many different ethnic and tribal groups that may be found in the northeastern region of India. Every single one of

them have a language, traditions, and culture that are only their own. Northeast India has become one of the most culturally diverse regions in the world as a result of this transformation because of this. In addition, the cuisines and styles of clothing of many tribes are distinct from one another. There is a particular culture and way of life that is unique to each and every indigenous community. The majority of indigenous peoples may be found making their livelihood in the mountainous and wooded areas.

Origin of the Tribes

There is a possibility that the Indo-Mongoloids, proto-Austrioloids, and Tibeto-Burmese peoples are the ancestors of the tribes that live in North East India. The fashion and traditions that these groups publicly comply with are a reflection of the trend that is now occurring. In addition to this, they have a cultural link with the countries that are nearby. Up until this moment, India has provided them with a safe haven as an alternative to the communist regimes of China and Burma.

Types Of North-East Indian Tribes

The northeastern region of India is home to a sizeable population of India's indigenous peoples. They may be found in each and every state which is located in the northeast. More than twenty-five distinct types of tribal people may be found in the state of Arunachal Pradesh. Around thirty-three distinct types of tribal groups may be found in the state of Manipur. There are more than sixteen important tribes in the state of Nagaland together. A few examples of famous tribes are the Rengma, the Bodo, the Deori, the Bhutia, the Kuki, the Adi, the Nyishi, the Adi, the Jaintia, and the Garo. It's possible that you'll discover them all over the area. Christianity is the religion that the majority of the tribe adheres to, while there are some members of the tribe that worship Buddhism or Hinduism. Animism is still practiced by the surviving members, who continue to adhere to their ancient teachings.

Impact on Women's Status

As was said previously, the customary control that women have over their CPRs is diminished when private ownership is involved, which is one of the reasons why concerns about gender relations develop in the context of modernization. For example, the Nokma, also known as the chief heiress, used to be the one to make decisions on property, and males had a big part in the process. However, when the Rubber Board began granting subsidies and loans exclusively to individual owners and heads of families, who were considered to be males, the Nokma's role changed. Due to the fact that the State only deals with men in matters pertaining to land transfer decisions, the husband of the Nokma is now the major decision-maker, especially when it comes to the distribution of individual pattas.

Elite tribe leaders, in particular, are the ones who internalize the dominant worldview, which contributes to the consolidation of changes brought about by external influences such as formal law and education for example. Compared to previous generations, men are more prone than ever before to discover loopholes in customary law and use them to their own benefit. An illustration of this would be the fact that the bulk of the Angami Naga males who were in leadership of the Naga Nationalist Struggle sought refuge from the outside world. At home and in the society, it was the women who took on positions of authority and responsibility. In addition to this, they were given permission to attend local schools that had been built in the 1970s. The result is that around two-thirds of their graduating population is comprised of females. On the other hand, men are adamant about adhering to their traditional code, which stipulates that the husband must have a higher level of education than the wife. a sufficient number of young women do not get married because there are not sufficient numbers of educated young men in their midst. The state seems to continue to perceive males as the major breadwinners, despite the fact that women comprise about two-thirds of their graduating class. Seventy-five percent of the salaried staff in the administration is comprised of male employees.

Profile Of North East India

The eight states that make up India's northeastern area are surrounded by China to the north, Bangladesh to the southwest, Bhutan to the north west, and Burma to the east. This region of India is only tangentially connected to the rest of the country by a corridor that is 56 kilometers long and extends from the foothills of Sikkim and Bhutan to the state of West Bengal. This is due to the fact that it is geographically and economically isolated. Within the North-East Indian area, there is a border that in fact exists. It has a land corridor that is twenty kilometers wide with the rest of India, and it has a border that is two thousand kilometers long with Bhutan, China, Myanmar, and Bangladesh. The whole area that is included by the northeast is 262,230 square kilometers. Due to the fact that every state in this region of Asia has its own distinct traditions and customs, this region is considered to be one of the most culturally and linguistically varied regions in the world. Arunachal Pradesh, Assam, Manipuri, Mizoram, Meghalaya, Nagaland, Tripura, and Sikkim are the eight states that make up the easternmost section of India. These states are together referred to as North-East India. Since ancient times, the area in India's northeastern region has been a gathering place for people of a wide variety of religious and cultural backgrounds. There are more than 166 distinct tribes that speak a broad range of languages together in a region that is located in the northeastern part of India. People from as far away as Southeast Asia have settled in many regions of the globe throughout the course of time. While many of these people have come to accept modern ways of life, others have steadfastly adhered to their traditional beliefs and customs. Due to its green landscape, large array of connection choices, and high degree of geographical and biological diversity, the North East of the subcontinent stands apart from the rest of the subcontinent.

There are around 220 languages spoken in these states, and they belong to a variety of families, according to the census that was conducted in 1971. The Indo-Aryan (Asamiya and Bangla) language family, the Austro-Asian (Khasi and Sino-Tibeto Burman) language family, and the Siamese Chinese language family are all included in this category. Additionally, the Tea-Tribes speak their own languages. Within the context of demographics and socio-geography, Northeast India does not exhibit a uniform distribution of its population. Others are steep and twisting, while others are perfectly flat. Some places are completely level. Assam, the state with the most population, is located in the green lowlands of the Brahmaputra Valley's upper region. The state of Arunachal Pradesh, which is situated in the foothills of the Himalayas and is characterized by lush woods, is one of the most popular tourist attractions owing to the effect that Buddhism has had on the region. The state of Meghalaya, which is noted for having the most rainfall in the world, is characterized by its pine-covered hills and lakes. As a result of its extensive history of conflict, Nagaland is a popular destination for tourists. Mizoram, Tripura, Manipur, and Mizoram are the remaining four states in the country. These states are characterized by their lush green hills, picturesque valleys, and diverse animal and plant life.

OBJECTIVES

1. goal is to research the present literacy rate in Northeast India.
2. Researching the key female education programs in India

METHODOLOGY

When it comes to nature, this research is mostly descriptive. The research is based on data that has been published in the past. Based on the information provided by the census, the sample consists of people who were born between the years 2001 and 2011. There are a number of Indian census surveys, a database of Indian census statistics, journals, and papers that are the primary sources of information.

Recent Position Of Education In North – East India

Women living in North-East India have more opportunities for movement and visibility than women living in other regions throughout the broader nation. The education of women is not a priority in the society of the tribal people, nor is it a component of the culture of the tribal people in the garden. It is difficult for families and communities to foster an environment that encourages children to seek higher education since the majority of parents are either illiterate or just somewhat educated. The situation has the greatest negative impact on tribal girls since they are compelled to do domestic activities as a condition of marriage or are married off at a young age. This causes them to withdraw from society at an earlier age. It would indicate that the traditional value system of the tribal culture is the source of the worry that they have over the education of young girls. Despite the fact that they have differing perspectives on the roles that men and women should play in society, they are able to socialize their children in an acceptable manner.

Illiteracy is more prevalent among women than it is among men in the states of the North-eastern area, which accounts for two-thirds of the region's population of illiterate individuals. There is a broad range of gender discrepancies in education among the states in the area; nevertheless, these gaps are often more pronounced in educational districts that have lower overall literacy and school enrollment. There are still significant gender differences in literacy and school enrollment, and these differences persist regardless of whether a person lives in a rural or urban region. The state's economy will benefit from the reduction of the educational gap that exists between men and women. Equitable opportunities, on the other hand, are not adequate. The vast bulk of the efforts that are now being made are focused on making certain that all children, regardless of gender, are provided with an education of the same high standard. But there is no need to be discouraged about the situation.

Table – 1: Literacy Rate in North – East India Since 1951 to 2011 (Per cent)

SI. No	States	1951	1961	1971	1981	1991	2001	2011
1	Arunachal Pradesh	-	7.13	11.29	25.55	41.59	54.34	65.39
2	Assam	18.53	32.95	33.94	-	52.89	63.25	72.19
3	Manipur	12.57	36.04	38.47	49.66	59.89	70.50	76.90
4	Meghalaya	-	26.92	29.49	42.05	49.10	62.56	74.43
5	Mizoram	31.14	44.01	53.80	59.88	82.26	88.80	91.33
6	Nagaland	10.52	21.95	33.78	50.28	61.65	66.59	79.60
7	Sikkim	-	-	17.74	34.05	56.94	68.81	81.42
8	Tripura	-	20.24	30.98	50.10	60.44	73.19	87.22
All India		18.33	28.30	34.45	43.57	52.21	64.84	72.99

The percentage of people in North-East India who were literate during the time period before to independence is shown in Table 1. Compared to other states in North-East India, Mizoram has a larger percentage of its population that is literate (31.14 percent), as shown by the census conducted in 1951. Over the course of each census, the literacy rate in Mizoram increased. In Mizoram, the government reported that 91.3% of the population was literate in the census taken in 2011. Arunachal Pradesh has a low literacy rate that spans from 7.13 to 65.39 percent, according to the census that was conducted between 1961 and 2011. The findings of this census indicate that there was a statistically significant rise in the percentage of people in North-East India who were literate between the years 1951 and 2011. For the most part, the rate of growth has been consistent, with an annual growth rate of around 10%.

Women Status In North – East India

In ignorance lies the origin of the maltreatment and abuse that is inflicted against women. With the assistance of education targeted towards women, it is possible that the constitutional and legislative protections for women in India may be better understood. Therefore, a major rise in the educational attainment of women is required in order to equip them to realize their goals on par with those of men in all fields of endeavor.

Table – 2: State-Wise Percentage of Female Literacy in North – East India according to 2001 and 2011 Census

Sl.No	Name of the State	2001	2011
1	Arunachal Pradesh	43.5	57.7
2	Assam	54.6	66.3
3	Manipur	60.5	70.3
4	Meghalaya	59.6	72.9
5	Mizoram	86.8	89.3
6	Nagaland	61.5	76.1
7	Sikkim	60.4	75.6
8	Tripura	64.9	82.7
All India		53.7	64.6

As on the censuses conducted in 2001 and 2011, Table 2 presents the overall female literacy rate in eight of the states that are located in the North East region of India. All of the states in North-East India had an increase in the percentage of their female population that could read and write during the censuses of 2001 and 2011. In the censuses conducted in 2001 and 2011, the female literacy rate was highest in Mizoram, at 86.8% and 89.3%, respectively. On the other hand, the lowest percentage was found in Arunachal Pradesh, at 43.5% and 57.7%, respectively. By the time of the 2011 census, every state, with the exception of Arunachal Pradesh and Assam, had reported a female literacy rate of more than 70 percent. This is an increase from the 60 percent rate that was recorded in the 2001 census in Mizoram, Tripura, Nagaland, Manipur, and Sikkim.

It has been determined via two censuses carried out in the years 2001 and 2011 that the percentage of females who are literate in Mizoram varies from 89.3 percent in one region to 86.8 percent in another. According to the census, the percentage of females who were literate in the Aizawl district was 96.06 percent in 2001 and 97.67 percent in 2011. On the other hand, the percentage increased to 46.68 percent and 57.12 percent, respectively, in the Lawngtlai district. According to the censuses conducted in 2001 and 2011, the Mokokchung district of Nagaland state has a female literacy rate that is more than 80 percent. According to the census completed in 2001, the two districts in Arunachal Pradesh that have the lowest percentages of female literacy are Kurung Kumey (17.45%) and Anjaw (21.57%). These districts are also mentioned. Both of these figures are derived from the census that was conducted in 2011, which indicates that 44.31% and 46.39% respectively.

Status Of Tribal Women In India

It is estimated that around 8.2 percent of the total population of the country is comprised of tribal people, also known as adivasis, which is a prominent descriptor of tribal people. The central belt of India and some regions in the north-eastern region are where the majority of the tribal people are found. According to appearances, the position of women in tribal communities is far higher than that of women in general society. This is the case. There were 990 females for every 1000 men in India's tribal communities in 2011, but the overall population had 940 females. This compares to

the sex ratio of the general population. According to Mitra and Singh's research, the majority Hindu culture displays characteristics such as discrimination against women, vocational difference, and a focus on status and hierarchical social ordering. However, when it comes to tribal tribes, these characteristics are often missing. Bhasin (2007) also states that while tribes also have a predilection for sons, they do not discriminate against females by committing female infanticide or conducting sex determination tests among their members.

The primary criterion by which the status of tribal women may be evaluated is the functions that they perform in society. The system of descent has a significant effect in determining the functions that they play. All of the families are attempting to pass their land down through the generations. On the basis of the system of descent, the family surnames are also tracked across the generations. In a system that is unilineal, the descent may be traced back via either the male tree or the female tree. Matrilineal systems are referred to as matrilineal systems when the descent is traced through the mother's line, whereas patrilineal systems are referred to as patrilineal systems when the descent is traced through the father's line. Patrilineal systems are followed by the majority of India's indigenous tribes. Exceptional instances include the Khasi, Jaintia, Garo, and Lalung people of Meghalaya, which are located in the north-eastern region of the country. These people adhere to the matrilineal system. There is also a matrilineal society in Kerala, and it is called the Mappilas. Exceptions to the rule of bilineal descent are very uncommon.

The system of authority that a person possesses within the community is often a significant factor in determining the status of that individual. When the power is held via the male line, it is referred to as "patriarchy," and when it is kept through the female line, it is referred to as "matriarchy." One commonly confuses the concept of "descent" with the concept of "authority." The Khasis are often said to adhere to the matriarchal system, which is not unexpected. However, in actuality, despite the fact that the property is passed down via the mother's lineage, the ultimate power of the home is vested in the brother of the mother.

The sort of family that a person is raised in has a significant impact on the status that a woman has in that household. Within the context of a shared family structure, the oldest woman typically has the privilege of having a say in the decision-making process. The form of marriage that is most common in the community has a significant impact on the type of family that exist in the community. Monogamous nuclear families are the most frequent kind of family that can be found in India's tribal groups. These families are founded by the institution of monogamy. The extended family is another sort of family that is extremely popular, and it is characterized by the fact that girls leave their homeland after getting married and go to other regions. In addition, the elder boys leave their parents after getting married in order to establish new residences in the surrounding area. Even after the children have been married, it is not uncommon for the youngest son to continue to live with his parents. A number of the Indian tribes practice polygamy in their society. Polygyny is the term used to describe the practice of a man marrying more than one woman. There are two varying forms of polygyny. Polygyny is referred to as sororal polygyny when the wives are related to each other, and it is referred to as non-sororal polygyny when the women are not related to each other. Polyandry is the term used to describe the situation in which a single woman marries more than one husband. Fraternal polyandry refers to the kind of marriage that occurs when the husbands are the same person. The term "non-fraternal polyandry" refers to the form of marriage that occurs when the spouses are not related to one other.

Occupation And Culture Of The Tribes Of North-East India

A significant number of the people of the tribe are employed in agricultural and farming fields. In addition to doing agriculture, they also engage in weaving and the keeping of animals that provide wool. The weaving activities are the responsibility of our women's group. These woolen products are quite popular among travelers. The production and sale of ethnic arts and crafts, which are

highly regarded by tourists and visitors, is yet another method of raising financial resources. In their art and craft, indigenous peoples put on full display the cultural legacy, creative expression, and traditional practices that have been passed down through the generations. Some of the indigenous groups that are considered to be among the most developed include the Bhutias, Nyshis, and Adis. A significant number of their people are employed by the government or are active in local enterprises.

There is a lovely reflection of the contemporary cultural trend in every facet of tribal life, from the traditions of dance and food to the celebrations and the arts. The people who belong to the tribes are brimming with vitality and enthusiasm; they take great pleasure in performing in the areas of dance, music, and theater. Native American dances, jewelry, and clothes are all very different from one another. At each of their one-of-a-kind events, you may be able to hear music representing the tribe sung in the original language. There are a great number of holidays that are celebrated, including Whangala, Nyokam, Ngada, Ka Shad Suk Mynsiem, and Ka-Shad-Kynjoh Khaskain. Ponung, Rekham Pada, Ajima roa, and Chambil mpa are some of the most popular dance forms that are performed by indigenous peoples in the northeastern portion of the region. The North East Indian tribe is widely recognized as one of the most dynamic and culturally diversified social groupings in India. From the perspective of the Indian tribal community, they represent a whole new way of life.

CONCLUSION

In order to achieve fair modernization, one must first work towards class and gender equality by focusing on the triple value system of equity, resource sustainability, and women's position. Many contemporary interventions actually bring about class formation, reinforce patriarchy, and compel indigenous people to shift from a constructive to a destructive reliance on natural resources, rather than guiding the tribes towards such equality. It demonstrates how, in the absence of countermeasures, contemporary influences may bring out the worst in their heritage. For instance, while most tribes had a strict social structure, every family nonetheless had access to the tools and support networks they needed to survive. A dominant economic class seems to have emerged as the embodiment of this system. If one starts with the value system driving their customary law rather than their customary law viewed as rules and regulations, they may avoid such contradiction. Ultimately, it aims to bring about the kind of equality that modern society requires. Neither forcing modernization nor idealizing their history will solve the problem, so to speak. One must figure out how to incorporate their prior ideals into their present in order to establish a future based on them.

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