



# A Study On Socio Political Status of Kachari Women in Tribal Society of Assam

Arnika Baruah

Research Scholar

Department of Political science

Arunachal University of Studies, Namsai, Arunachal Pradesh

## Abstract

Assam is a state diverse in terms of population culture, tradition, language and religion .The presence of people from different castes and tribes in Assam can be noted. Which has played a special role in giving Assam a distinct feature. People of this caste or tribe seem to have distinct culture, customs, language and social values. A tribal woman occupies an important place in the socio-economic structure of her society. The tribal women in general and in comparison with castes, enjoy more freedom in various walks of life. It has been also observed that the status of tribal women is comparatively lower than that of tribal men. On the other hand, the presence of people of different castes and tribes in Assam can also be mentioned. Which has played a special role in giving Assam a distinct feature. People of this caste or tribe seem to have distinct culture, customs, language and social values.

**Key words:** Kachari, women, Tribal , Status, Assam.

## Introduction

tribal women are stuck in various problems. In tribal societies, women face a range of problems compared to men, in terms of enjoying relatively high social status and political rights. Tribal women work very hard, but they do not see any permanent income status Among the tribal women, one of them is the Sonowal Kachari tribal women. The Sonowal Kachari tribal women owed immense resources to their high social status and a combination of a clear distinction between the family and the social sphere in their society. Men represented the family in society, and the woman acted as the primary decision maker in the family's economy, production, and social interactions. When it comes to resource control, tribal women have a higher social status than non-tribal women. Their active participation and decision-making is ensured in controlling cash flows in land use, agriculture, and the tribal economy. The term 'Tribe' originated around the time of Greek city-state and the early formation of the Roman Empire. The Latin term, "Tribus", has since been transformed to mean, a group of persons forming a community and claiming decent from a common ancestor .

The Kachari is one of the most well known plain tribes of Upper Assam; it is the third largest population among the schedule tribes of Assam. The Sonowal Kachari belongs to the Mongoloid racial group (Das, 2007). They inhabit mainly the villages far from the towns and generally near the rivers which help in their agricultural works. Cultivating paddy and growing vegetables and animal husbandry

are their major sources of livelihood. Fertility and mortality are the basic parameters of demography. These are different from population to population and society to society depending on different bio-social factors. Understanding these factors in different population groups is very essential, particularly for the country like India, where a numbers of ethnic communities lives in different socio-cultural as well as environmental settings; firstly to know underlying facts that influence on differential fertility and secondly for developing future demographic strategies. In this paper an attempt has been made to evaluate the possible reasons for the differential fertility and mortality among the Sonowal Kacharis of Assam. Since the Sonowal Kachari tribal women

## **Review of literature**

According to **Tiwari and Baghel their research article " Status of tribal women in India"(2021)** described that The tribal women in all social groups, are more illiterate than men and share problems related to reproductive health. Tribal women at large are proving to be the most vulnerable section of the society, who bear the brunt of the ongoing process of social and economic transformation.also this Article give an overview of the economic, social, political, Education and religious status of the tribal women in India.

The book written by **Barooah, "The Kacharis of Assam" (1998)** focuses on the life and culture of Sonowal Kacharis and extensively deals with the Socio cultural aspects and economic way of life of the Sonowal Kachari community. She argues that they are mostly concentrated in Dibrugarh, Tinsukia, Sibsagar, Jorhat and Golaghat districts of Assam. It contains 15 chapters on different aspects of culture social, cultural, religious, economy of the Sonowal Kacharis along with their origin and migration to this present habitat.

According to **Sonowal's research article "An outline on the development and development of autonomy among the Sonowal Kacharis of Assam" (2018)** describes the fact that Assam is home to different ethnic groups. The Sonowal Kacharis were equally concerned about their socio-economic backwardness in today's society. In terms of economy and education, the community lagged far behind other groups of people in Assam. The purpose of the paper is to try to understand the autonomy aspirations of the Sonowal Kachari Autonomy Movement, its origin and impact as part of the larger caste movement in Assam.

According to **Sonowal's book (Assamese) "Sangrami Etihis"(2020)** States that the Sonowal Kachari women life style, and the Sonowal Kachari women's status, development and socio political, economic empowerment.

## **Objectives**

The main objectives of this paper are:

1. To find out the status of tribal women in Assam in terms of socio-political aspects.
2. To study the social and political status of Kachari women in Assam .

## **Methodology**

This is a theoretical research paper, where secondary information produced by different authors and researchers has been used. For obtaining necessary information, various books, journals as well as websites have been explored by the researcher which has been mentioned in the reference section.

## **Discussion**

**Status of Kachari women in socio economic and political spheres :**

The status of women in a society depends to a large extent on the social structure and the type of society. Women occupy an important place in society. On the other hand tribal women are work harder and hence the family economy and management depend on them. This Studies show that tribal women's job participation is below scheduled tribes and therefore below the general population, but there is an absence of stable and permanent livelihoods. Kachari women have been playing an important role in ensuring a better society. Their social status It cannot be measured from their source alone. their well-groomed manners, to maintain honesty, loyalty and They run their families smoothly in the society playing various roles in the society Since time immemorial. As we know, society is Dynamic so women need to change their roles because of the earlier times. They were only busy with their daily sources . But now the tribal women of one day are involved. In the Indian social Context, patriarchal family structure predominates men in all situations and social contexts.

However, among many tribal communities, matriarchal families may be dominant. As opposed to patriarchy the status of women appears to be higher in matrilineal families. Various studies (Mitra, 2007); The Garo and Khasi tribes of North East India have recommended a relatively high rank for women Matrilineal landing through female lining, metrical habitat and system of inheritance of property through the female line. Tribal women work equally but Low pay, their male counterpart with sexual exploitation. Tribal women do not have property rights, Their literacy rate is lower than that of Scheduled Castes and the general population. Kachari women are not healthy and are suffering from malnutrition. The study highlights the need to improve the status of tribal women, to bring about a change in its status Women's status is not the same in all tribes; However, its status Tribal women are very few in the sense that they have no access knowledge, economic resources, decision-making power, and they have Minimum degree of personal autonomy.

The amount of kachari women workers working as pure labourers and their Participation as a worker in the private and public sectors is very low, yet mostly among tribal women they work regardless of their economic status. they Share more or less equal responsibilities with men in economic activities. When men work in other towns and cities, women carry out agricultural work at home lands. If we take education as a socio-economic indicator of tribal women their literacy rate is low. Women are completely unaware of them Property related rights. Their political awareness is very low.

### ***Problem faced by tribal women***

Most tribals face many challenges which they have to overcome to improve their position in the society. It specifically seeks to discuss the problems faced by the Kachari women. Kachari women Follow various low level activities to meet their basic needs in rural areas. Most of them are engaged in agriculture. Apart from this, they are also employed as animal husbandry, handicrafts and sometimes as industrial labourers. Tribal kachari women are mainly not engaged in any kind of continuous work and they seem to be working in agriculture like their male counterparts . Lack of awareness about nutritional requirements mostly leaves the tribal women weak, anaemia and they suffer from various diseases. During pregnancy, special attention is required to be given to women otherwise that will affect the health of both the mother and child. Educational level, employment status, health status and decision making ability helps to measure the status of women in society. Women's education has to be channelized to employment opportunities. This in turn, will increase the decision making ability of women. Women's ability to communicate with other family members and to be able to convince them indicates a decision making ability of women. When the decision making ability is higher, women can have a higher status in the household.

## Conclusion

The study emphasized the need for tribal development in Assam. Their low level of economic activities, social backwardness, low level of literacy, poor health conditions makes it vital for a systematic process of tribal development. They work very hard and contribute significantly towards the economic condition of the family, but they are still in poverty mostly because no proper efforts are oriented towards them. During the plan periods, various programmes are taken up for the development of the Scheduled Tribe population and a lot of betterment has been already done, but still, a lot more requires to be done. The families need to have a sufficient income to enable them to cross the poverty levels. Since economic status determines other aspects of life and living conditions, it is of utmost importance. Education for tribal women is an essential aspect of development. Education is a vital instrument to bring about a change in the cultural norms and patterns of life of the tribal women and to change their outlook and made them economically independent. It would help them to organize themselves to analyze their situations and living conditions and be aware of their rights and responsibilities. Education will enable them to take up jobs so that they can improve their situation. Explored to assess the health status of tribal women Awareness of their health. Sometimes they lack essential nutrients. Many times they suffer from various diseases. As there is a lack of health and hygiene awareness. Thus increasing the literacy rate and providing an opportunity to be profitable Employment for tribal women will play an important role in bringing about a change in the status of tribal women in India and for this. Manages challenges successfully.

## References

1. Zenab Banu (2001): *Tribal Women Empowerment and Gender Issues*, Kanishka Publishers, Distributors, New Delhi, p. 39.
2. Indian Scheduled Tribes [Online]. Available from [http://www.indianetzone.com/37/indian\\_scheduled\\_tribes.htm](http://www.indianetzone.com/37/indian_scheduled_tribes.htm) [Accessed 21st November 2014].
3. Bora, S. (2020). *The Assam movement: Beginning of a new political consciousness among the muslims of east-Bengal Origin in Assam*. *Asian Journal of Research in Social Sciences and Humanities*, 10(12), 13-22.
4. Chandramouli, C. (2013). *Scheduled Tribes in India As Revealed in Census 2011*. Ministry of Home Affairs, New Delhi, 51-58.
5. Dutta, PS(1993): *Autonomy movements in Assam (Documents)*, on sons publication, New Delhi. 1-4.
6. Pathak, S. (2010). *Tribal politics in the Assam: 1933-1947*. *Economic and Political Weekly*, 61-69.
7. Singh, B. (2002). *Autonomy movements and federal India*. Rawat Books, 40-60
8. Sonowal B.(2018) *An outline on the growth and development of Autonomy Assertion among the Sonowal Kacharis of Assam*. February 2018, Volume 5, Issue 2. JETIR (ISSN-2349-5162)
9. Sigh J.(2008) *A Study on growth and nutritional status of the Sonowal Kacharis of Dibrugarh District*. PhD thesis (Dibrugarh University, 54-71
10. Scheduled tribe women [Online]. Available from <http://shodhganga.inflibnet.ac.in/bitstream/10603/17878/4/chp-3.pdf> (Accessed 20th November 2014)