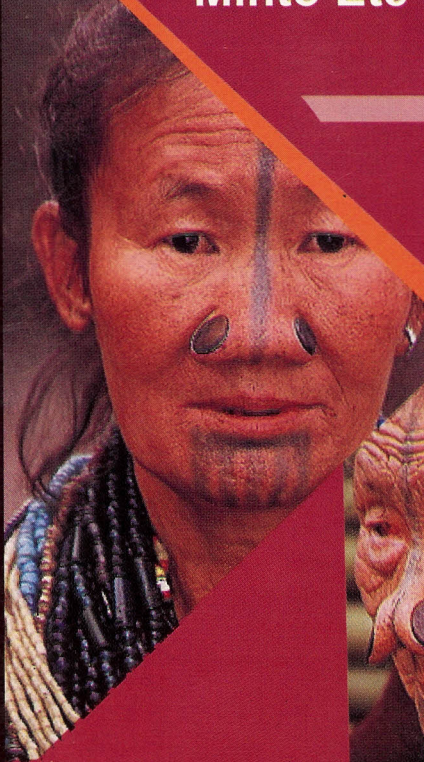


A Mittal Publication

WOMEN IN NORTH EAST INDIA

Ram Krishna Mandal
Minto Ete



Foreword by
Tomar Ete

WOMEN IN NORTH EAST INDIA



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WOMEN IN NORTH EAST INDIA

ROLE AND STATUS OF ARUNACHAL WOMEN

**RAM KRISHNA MANDAL
&
MINTO ETE**

Foreword by

SHRI TOMAR ETE

PRINCIPAL

**DERA NATUNG GOVERNMENT COLLEGE,
ITANAGAR, ARUNACHAL PRADESH**



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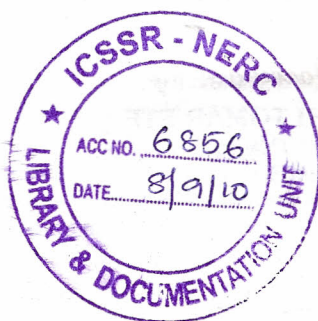
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Dedicated to

My Mother

Mrs. Nanda Mandal

Who's Inspiration I Feel Always in Me

—Ram Krishna Mandal

Tomar Ete
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FOREWORD

“**W**omen in North East India — Role and Status of Arunachal Women” authored by Dr. Ram Krishna Mandal, presently Associate Professor of Economics in Dera Natung, Government College, Itanagar and Minto Ete, presently Assistant Professor in Commerce, Dera Natung, Government College, Itanagar, Arunachal Pradesh is an objective overview of women of Galo society in the present era. At the outset, he prepares the conceptual framework to fit his findings in relation to the status of women in Arunachal Pradesh in the 21st Century. Secondly, he has laid down the background objectives of the empirical study with the help of data and methodology. Besides, to prepare the theoretical framework he has explored the available literature.

The writer defines common property of community, village and individual family and their rights. He then mentions socio-economic profile of West Siang, Upper Subansiri and East Siang districts and villages and analyses rural livelihood strategies. Lastly the author provides findings and policy implication. He finds that the status of women compared to their male counterpart is very low. The reasons for low status of women the writer has mentioned are lack of education, poverty and social belief favouring male than female. To uproot this disparity he has mentioned the policy adopted by government for uplifting the society and to protect the interest of women.

I hope, this innovative work of Dr. Mandal will benefit

immensely the students, teachers, young scholars, planners and administrators in the area of his study and society of Arunachal Pradesh in general and districts in particular.



TOMARETE

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This research project is based on field work and on diverse source materials which consist of official efforts, NGOs, published journals and books. We have tried our best to collect most of bulk of the work which is inevitable on account of the intrinsic sweep of the project.

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Lastly, we owe our apology to all our family members who had to bear the loss of our company during the work of this book.

**RAM KRISHNA MANDAL
MINTO ETE**

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1

INTRODUCTION

Women are an integral part in every society. The status of women in society is directly linked with social and cultural traditions, stages of economic development achieved, educational levels, attitude of the society towards women, social and religious taboos, women's own awareness and political attainments for women in society. Such factors affect the national and also regional characteristics of the status of women. The economic status of women is determined by the role played by them in carrying on economic and non-economic activities in society. The nature and type of economic and non-economic role played by women have undergone continued transformation in accordance with the changes in socio-economic factors, education levels and technological developments and with the changing concepts regarding the extent to which women's contribution is desirable and necessary. In the world over it is now recognized that the status of women in society, both in the developed and underdeveloped countries, continues to be inferior to men. Although women's role is crucial in the family and household economy, women have not been given equal rights in social, political as well as economic fields. The necessity of improvement of status of women has been recognized all over the world as an important aspect of national progress and development. It is also felt that the problem of poverty cannot be tackled without providing opportunities of productive employment to women. Productive employment to women would provide necessary economic base and improve their social status. But it is still a fact that women in many countries of the world are facing discriminatory attitude in varying degrees on ground of sex in employment and working conditions.

Women play a vital role in the society. Apart from the matriarchal society, women play a decisive role in most of the patriarchal

societies also. The future of children depends, by and large, upon the mothers who generally stay at home and take care of their children's health and education. This is particularly so in countries like India where society and life of people are moulded by traditional and spiritual foundations. Though women are the key factor in the process of change of development, yet in many countries they are underestimated. For example, women in the traditional societies of Asia and Africa take equal part with men in producing foodstuffs, in addition to endless household works, yet their works are not given due weightage. In many parts of rural India women participate equally or even more in some societies with men in various agricultural operations.

According to the International Labour Organization (ILO), there is tendency to under value women's work in rural areas, where they are taken as unpaid family labour, but if it is quantified, the world's Gross National Product (GNP) would increase by 20-30 per cent (ILO, 1981-85). United Nation's Statistics envisaged that women perform 67 per cent of the world's working hours and earn only 10 per cent of the world's income. They have less than 1 per cent of the world's property. Women as human resource in India constitute about 50 per cent of the population and 77 per cent of them belong to rural areas. Majority of them comes from small, marginal and landless families. Their main occupation is agriculture and allied activities, involving them either as cultivator or, agricultural labourers. About 60-70 per cent of labour input is provided by women in production, processing and storage of grain.

In context of Indian women there is a paradoxical picture for the interpreter of Indian Society. Though, the Indian woman is compared to and named as Lakshmi (goddess of wealth), Saraswathi (wisdom) and Durga (Power), yet she is poorest of the poor, less literate than men. She is desolate. In our country where tradition governs, any Indian woman does not stand alone; her identity is defined by her relationship with others, as a daughter, wife or as mother. She is hardly considered as a person in her own right.

In a world where equality is often misunderstood, misinterpreted and exploited for political gains, it is imperative that "equality" should be redefined. Equality, irrespective of the sex of the individual should promise a life of freedom, choice, opportunities and dignity. The low value for female life is the biggest problem. The desire to have male issues has reduced the chance for girls to be born and thus female infanticide is on the rise. Economic conditions and cultural ethos of

India have forged an invisible combination that threatens even the female embryo. Even if a female child is born against such heavy odds, she is not given a chance to survive. She suffers malnutrition, lack of medical attention, early marriage and frequent child births. The crude death rates fostered by abortions and child birth without proper medical care indicate the reduced life span of women. Another major problem is that of illiteracy. Despite a significant increase in the gross enrolment rate of girls in primary schools from 25 per cent in 1950 to 66 per cent in 1980 and 70 per cent in 1982, a large number of girls are still not receiving primary education, while 95 to 100 per cent boys are now enrolled in elementary schools.

Engels, the well-known economist, held that female subordination was the result of the emergence of private property, in particular the private ownership of the forces of production.

Karl Marx had opined that female employment would largely free women from economic dependence on their husbands and so from male dominance within the family.

Sociologists **Blood and Hamlin's** approach was that the employment of the wife outside the home did not appreciably alter power relations within the family: working wives had only marginally more power than whole-time wives.

Viola Klein believed that employment outside the home had some beneficial results; it helped to restore in women their sense of usefulness and renewed their self confidence. Still the mother and housewife role remained primary. There was no evidence from her research data that paid employment produced demands for freedom from traditional female roles.

In our country, the status, role and the various characteristics and problems of women have been culturally much different from the women in the west. In the Post-Independence era, there has been a vast expansion of education and employment opportunities as well as provisions for the protection, welfare and development of our women and many of them are quite modern and advanced like their western counterpart.

Women are the nucleus of our civilization. They have different roles to play in the ever changing social set-up. Women's development is directly related with the nation development. With the dawn of independence our constitution guaranteed gender equality and a large number of schemes and programmes have been initiated for women's development. But the Indian women

have to survive in a complex area of socio-cultural, historical, political economic realities.

The International recognition of the status and the problems of women all over the world have resulted in the United Nations declaring 1975 as the international Women's year and the period between 1975 and 1985 as Women's Decade. These are recommendation of the United Nations World Conference (Mexico, 1975) to initiate plans for raising the status of women and for ensuring their full involvement and integration in the process of development at all levels. In India, the appointment of the National Committee on the status of women in 1972 and the publication of its report in 1975 marked the first official attempt to study and recommended changes to improve women's position in society. Declaring 1975 as "Year of women" by the United Nations, since then there is increased concern of women's sufferings and their empowerment in the society (Medel-Anonuevo: 1995). Very recently the UNDP has brought out its Human Development Report 2003, which speaks about the millennium development goals. It lists eight goals out of which the third goal to be achieved is gender equality and empowerment of women. In the budget presented before the parliament for the 2004-05, the Union Finance Minister has spoken about "gender budgeting".

Women as an independent target group, account for 495.74 million and represent 48.3% of the country's population, as per the 2001 census. No country can achieve its potential without adequately investing in and developing the capabilities of women. In the interest of long-term development it is necessary to facilitate their empowerment. In many developing countries, including India, women have much less access to education, jobs, income and power than men. Even after six decades of planned development Indian women, except a privileged minority, have not achieved expected success in the mainstream of life. If we cannot improve the status and role of women, then our country will be unable to compete over the world.

Women empowerment is a global issue, which has gained momentum in recent decades. In India, besides ratification of international conventions, there are provisions in the constitution and several Legislative Acts have been passed to ensure women empowerment. It however, appears that on this front the situation on ground is far from satisfactory. The position of women and their status in any society is an index of its civilization. Women are to be considered as equal partners in the process of development. But, because of centuries of exploitation and subjugation, Indian women

have remained at the receiving end. In this context, in order to provide a big push, Institutional support is necessary to empower Indian women in general and rural women in particular. Women empowerment demands a "Life-cycle" approach where empowerment is viewed as a process and not as an event, which challenges traditional power equations and relations. Empowerment in its simplest form means redistribution of power that challenges the male dominance. This does not, however, mean that the empowerment process adopts an antagonists approach. It is only to enable women to supplement and coordinate with men. Empowerment is an active process of enabling women to realize their identity, potentiality and power in all spheres of their lives (Sharma : 1992). "I never define anything", said **Swami Vivekananda** smiling, "Still, it may be described as a development of faculty, not an accumulation of words, or as a training of individuals to will rightly and efficiently. So we shall bring to the need of India great fearless women-women worthy to continue the traditions of Sanghamitta, Lila, Ahalya Bai, and Mira Bai – women fit to be mothers of heroes, because they are pure and selfless, strong with the strength that comes of touching the fact of God".

There are several indicators of empowerment. At the individual level, participation in crucial decision-making process, ability to prevent violence, self-confidence and self esteem, improved health and nutrition conditions and at the community level, existence of women's organizations, increased number of women leaders, involvement of women in designing development tools and application of appropriate technology, etc. are very crucial. At national level the indicators are, for example, awareness of her social and political rights, adequate representation in legislative bodies, and integration of women in particular in national development plans, etc.

Improvement in economic status is a more visible indicator of women empowerment. This naturally gets reflected in improved social, political and cultural status of women. Self-confidence and self-esteem of women proceed simultaneously with their empowerment. In brief, all indicators can be classified into two broad categories namely visible and invisible indicators. Amongst visible indicators a mention could be made of women's representation in parliaments. Thirty per cent of total women parliamentarians in the world come from just seven countries. Their share in national parliaments of a few selected developed and developing countries is shown in Table 1.1.

Table 1.1: Seats in Parliaments held by Women (As % of total)

<i>Developing Countries</i>	<i>Per cent</i>	<i>Developed Countries</i>	<i>Per cent</i>
China	21.8	Sweden	45
Pakistan	21.6	Denmark	38
Morocco	10.8	Norway	36.4
India	8.8	Finland	36.1
Indonesia	8.0	Netherlands	36
Nepal	5.9	Iceland	34
Egypt	2.4	Austria	33
Bangladesh	2.0	New Zealand	29

Source: Human Development Report, 2003.

It can be seen from Table 1.1 that both in developed and developing countries women hold less seats than men. However, in developed countries their representation is relatively higher than in developing countries. In this context it can be said that increasing the number of women in parliaments and also raising women's visibility in positions of authority and decision-making are quite necessary for their empowerment, politically and economically as well. Again, much of women's work never appear in the national statistics because it is seen as an extension of their carrying and nurturing functions rather than as materially rewarding activity. All of them are taken as unpaid family labour.

In India for the first time in 19th century women empowerment movement began under the auspices of Brahma Samaj. Between 1910 and 1920 the number of social organizations for women increased rapidly. Mahila Samities, Women Clubs, Ladies Societies, etc., were formed in different parts of the country linking together women all over India. Activities of these organizations were centred on three fronts namely, health, education and employment. **Swami Vivekananda** summed-up the national problems in India in two words: the women and the people. He traced the downfall of India to the continued neglect of our women and of our masses.

Empowerment is a multi-dimensional social process that helps people to gain control over their own lives communities and in their society by acting on issues that they define as important. Empowerment occurs within sociological, psychological, economic spheres and at various levels, such as individual, group, and community and challenges our assumptions about the *status quo*, asymmetrical power relationships and social dynamics.

Empowerment of women involves many things — economic opportunity, property rights, political representation, social equality,

personal rights and so on. The Indian society is a patriarchal system in which women's position within the structure and duties towards the family precede their rights as individuals. Many who argue for empowerment of women do so either with or without a full understanding of the conflicts between the historical and contemporary status of women in the patriarchy and the goals of empowerment. Certainly we may track a great many changes that have occurred in the direction of change in the status of women in India but women have yet to achieve or realize many of the ideal stages of social, psychological, economic and political empowerment. Hence, it is certainly more appropriate to define empowerment as a process rather than an end-point.

Empowerment by means of education, literacy or modest income-generating projects is clearly insufficient to ameliorate the prospects for a higher quality of life for women. The process of empowerment is taking place at so many levels that it is quite difficult to gauge the actual nature and extent of empowerment in improving status of women. Certainly the process is entangled in the struggles of civil society against the state, and under the weight of historical practice and on going debates over the appropriate role of ideologies. Women constitute 48% of the Indian population, but when we often sermonize human rights, we often forget that women as human beings are also entitled to fundamental human rights. We have denied and continue to deny their basic human rights. Even after 60 years of independence these women continue to live in a state of neglect and exploitation. The concept of women empowerment was introduced at the International Women's Conference at Nairobi in 1985. The term empowerment was defined as "a distribution of social power and control of resources in favour of women". Empowerment is not something which could be made available in the form of a capsule to those whom we think is in need of it. It is not just a concept that could be defined with the help of some universally accepted parameters. Empowerment is a process and includes the following components:

- I. Equal access to opportunities for using society's resources.
- II. Prohibition of gender discrimination in thought and practice.
- III. Freedom from violence.
- IV. Economic independence.
- V. Participation in all decision-making bodies.
- VI. Freedom of choice in matters relating to one's life.

Empowerment actually is a process that addresses all sources and structures of power. It is not enough to provide only education to women but they require access to the labour market and employment also. It will however not transform any gender and caste relations. The process has to work on an individual as well as on a collective level. Women have to be organized and acknowledged as a political force also. The process has to challenge both gender and social power relations. It is a process that is much about education, it does not come out of school books. It is a knowledge which has to be expanded. More importantly people should start thinking critically and question it. It generates new notions about power itself. Otherwise when women enter the public structures, given the existing ideology, they operate with the so-called male notions of power which is presented as domination, patronage etc. The question that needs to be answered is that in a society where men control the destiny of women, how is it possible to empower women? Before we discuss practical measures and associated difficulties in the process of empowerment of women, let us look at what does the national policy for empowerment of women in India do?

The national policy of empowerment of women has set certain clear cut goals and objectives: The goal of this policy is to bring about the advancement, development and empowerment of women. The policy will be widely disseminated so as to encourage active participation of all stakeholders for achieving its goals. Specifically, the objectives of this policy include:

- (i) Creating an environment through positive economic and social policies for full development of women to enable them to realize their full potential.
- (ii) The de-jure and de-facto enjoyment of all human rights and fundamental freedom by women on equal basis with men in all spheres- political, economic, social, cultural and civil.
- (iii) Equal access to participation and decision-making of women in social, political and economic life of the nation.
- (iv) Equal access to women to health-care, quality education at all levels, career and vocational guidance, employment, equal remuneration, occupational, safety, social security and public office, etc.
- (v) Strengthening legal systems aimed at elimination of all forms of discrimination against women.

- (vi) Changing societal attitudes and community practices by active participation and involvement of both men and women.
- (vii) Mainstreaming a gender perspective in the development process.
- (viii) Elimination of discrimination and all forms of violence against women and the girl child.
- (ix) Building and strengthening partnerships with civil society, particularly women's organizations.

The social welfare policies are built on the premise that women lack power, they are denied on basic rights as individuals, limited income and access to resources. It is clear that efforts to improve income and living conditions (the basis of the early social welfare approach) are insufficient in empowering women unless considerations of the basic patriarchal features of society are brought into the equation and the responsibility of states to address its negative effects. Policy-makers must also take note of the resistance that women have faced in their entry into public space, and coordinate vigorous efforts to continue legal reform and enhance women's participation in social, economic and political spheres. As we see the discrimination is deep rooted and perpetuated through patriarchy the task to empower women becomes even more challenging. While women in India have the legal right to own land, very few do. For those women who do own land, ownership rarely translates into control of the land or of the assets following from the land. The policy prescriptions and legislations assure the equality of right over land for women in India, such as, the Article 25 of the Indian Constitution permits freedom to all. Indian constitution mandates gender equality. The theoretically non-discriminatory nature of law in practice can not challenge the religious and customary law that guide issues and ideologies on status and treatment of women, property rights related to inheritance, marriage, divorce etc.

The constitutional provisions and amendments to the inheritance laws are not sufficient in themselves to change the patterns of rural land ownership. Increasing women's property rights not just in theory but in practice can positively contribute towards the welfare of poor and would help in bringing about effective change in the nature of current status of poverty as women are more likely to spend income from land on education and meeting the basic needs of children and family. In fact the right over property and land can be an important

source of alleviating poverty from rural India. President **A.P.J. Abdul Kalam**, said empowering women was a prerequisite for creating a good nation, "when women are empowered, society with stability is assured. Empowerment of women is essential as their thoughts and their value systems lead the development of a good family, good society and ultimately a good nation".

Education is a milestone for women empowerment because it enables them to respond to opportunities, to challenge their traditional roles and to change their lives. Similar ideas were supported in International Conference—1994. It was said that Education is one of the most important means of empowering women with the knowledge, skills and self-confidence necessary to participate fully in the development process. Educating woman benefits the whole society. It has a more significant impact on poverty and development than men's education. It is also one of the most influential factors in improving child health and reducing infant mortality. At least 60 million girls lack access to primary education and the gender gap in literacy persists till date. Although literacy and school enrolment among both girls and boys have increased dramatically, yet much remains to be done. More and more girls should be enrolled in school, and should complete their schooling. This will become true as the level of education increases. There are signs of progress, as enrolment of boys and girls in primary schools edges closer and closer to parity.

Every year, even at the university level, women are catching-up and even surpassing male enrolment in some countries. In Kuwait, Bahrain, the Philippines and Cuba, more women are now enrolling in university than men. Although girls and women's access to education is improving, but they are often channelled into traditionally 'female' fields of study that reinforce their traditional roles in society.

As stated in the International Conference on Population Development (ICPD) 1994, countries must recognize:

(i) The value of ensuring that women begin and complete their education; (ii) to eliminate gender bias in all types of educational materials that enforce inequalities between men and women.

Educational programmes for both boys and girls must promote shared responsibilities. As soon as boys begin their education, they need to be taught to take care of their own domestic needs and to share responsibilities at home. Educating both boys and girls in non-stereotyped thinking about male and female roles is critical. Women need to be empowered to become equal to men and thus

have equal access to developmental resources and benefits. In order to empower women we need not only to give them more economic power but also bring changes in the entire social, political and legal systems of the countries because these are responsible for women's lower status in society and the main hindrance in their progress.

Women empowerment came to be associated with social justice and equality. This was real barrier for the feminists and women's movement to grab and thrash the government, law makers, and implementers of laws and point out lacunae in social and political structure which were responsible for women being so powerless. The women groups started evolving strategies to achieve the two goals i.e., equality and social justice. Without further digressing into the issue of empowerment of women whether considered in absolute term or in comparison to men, it is concluded that women's fight is not against men but against the system of patriarchy and all its manifestations. Equality in social systems is a necessary condition for empowerment of women; however it is not sufficient for their development; as development and empowerment are not synonymous. Development refers to "progress of an individual/group in economic, social, political and cultural context" whereas empowerment is defined as "distribution of social power and resources in favour of women".

Education is central to the process of sustainable development. The role of education in empowerment is not only learning of three 'R's (reading, writing and arithmetic) but includes:

- Raising awareness;
- Critical analysis of various structures and
- Acquiring knowledge for empowerment at all levels.

Education should include not only formal education but also skill training and functional literacy. First and foremost of all is to demystify the myth that girls are not sent to school because they are girls and in view of their primary role as mothers and housewives. Girls and women are not only housewives and mothers but they are also 'workers' in the economic sense. They should be educated to perform an indispensable role in the home and in the household economy, as well as for bringing enlightenment and emancipation. Empowerment of women through education will develop:

- Self-esteem and self-confidence of women;
- A positive image of women by recognizing their contribution to the society, polity and economy;

- Ability to think critically;
- Decision-making abilities and action through collective process;
- Choices in areas like education, employment and health;
- Equal participation in development process;
- Knowledge and skill for economic independence and
- Access to legal literacy and information relating to their rights.

Participation of women in economic and non-economic activities has been universally recognized as an important element in the adoption of the small family norm, essential for the achievement of the twin goals of economic development and population planning. Such as recognition, however, presupposes not only that existence of a conflict between the economic employment of women and child rearing but also an association between employment of women and their socio-economic status. Social change is possible only by empowering and educating women. **Jawaharlal Nehru** once said, "To awaken the people, it is women who is meant to be awakened, once she is on the move, the family moves, village moves and the nation moves". **Swami Vivekananda** also once said, "There is no chance for the welfare of the world unless the condition of women is improved. It is not possible for a bird to fly on one wing". Likewise no nation can flourish keeping half of its population in negligence and ignorance, as women constitute half of its human capital. A modern society cannot bring all round development without utilizing the talent of its women.

Until recently, in India as in many other developing countries, the roles of women in the economic activities of the nation were practically ignored. In fact, the preoccupations with specific patterns of economic development often resulted in the relative neglect of women's need and the process of development itself often had some serious negative repercussions on the status of women, thus worsening rather than improving their condition. Today women actively contribute the promotion of economic development in different capacities namely as officer, scientist, technician, executive, etc. Now-a-days their work is not confined to family and household chores but has also extended to research fields, factories, offices, administration, science and technology. With the spread of education and training, their mobility has increased and they have come out of their shells to undertake various types of duties and responsibilities. This is mainly to raise the living standard of their families.

Efforts should be made to move beyond land policy and law reform to reforming the laws of succession which continued to disadvantage women even when progressive land and property rights have been enacted. We must also improve land administration and management, secure tenure, and property rights by undertaking practical steps to bring about real benefits to women. In order for legislative amendments to change patterns of inheritance, the social and religious norms that impact inheritance (like bride price practices) must be considered, the public must be educated as to the purpose of the amendments, a plan must be developed for their enforcement, and an effort made to assure that inheritance practices change in accordance with the amendments.

There is a need for an examination of conceptual gaps in linking the formalization agenda more closely to the wider issues of enhancing the rule of law for poor women; a review of existing policies aimed at securing the assets of the poor; a review of existing legal, institutional and financial mechanisms with a view to proposing for the legal empowerment of women; a review of potential risk factors to be managed proactively in formalization processes, including gender aspects of poverty and development, a programme that could enhance awareness in the media and general public about the benefits that could be gained by formalization approaches, including better legal protection of the assets of the women, and to propose steps that could bring such approaches higher up on the national agenda.

The Scheduled Tribes whose population is estimated in 2001 census at 89 million constitute about 8.5 per cent of the total population of the country. They are considered as a distinct ethnic group because of their peculiar socio-cultural traditions and economic practices. Another important feature of the Scheduled Tribes is that most of them live in remote, inaccessible hilly and forest areas. Hence, they are cut off from the national mainstream and lead a secluded life. Considering them as the most marginalized and deprived section of the society and in view of their special needs and problems, a special place was accorded to tribal development in the country's development agenda right from the beginning of the era of planned development.

Accordingly different approaches and strategies were adopted and special programmes and schemes implemented for the development of tribal societies in different Five Year Plans. Even though, these approaches laid primary emphasis on the economic

development of the tribal people, they are placed a special thrust on the development of education among the tribal. Under these approaches several programmes and schemes were implemented during different plan periods for the promotion of education among them.

The erstwhile North-East Frontier Agency (NEFA), now called Arunachal Pradesh is located roughly between latitude 26° 28' N and 29° 30' N and longitude 91° 30' E and 97° 30' E on the North East extremity of India. Arunachal Pradesh, the first land in India to greet the sun, is the home for about 25 major tribes and 110 sub-tribes with total population of 10,97,968 as per census figure of 2001 scattering over 16 districts and 3649 villages. The major tribes are the Monpa, the Sherdukpen, the Aka, the Nyishi, the Tagin, the Apatani, the Hill Miri, the Adi, the Galo, the Mishmi, the Khampati, the Singpho, the Wancho, the Nocte, the Tangsa, the Mishing, the Bugun, the Bangni, the Memba, the Khamba, the Padam, etc. The state is inhabited by the world's largest variety of ethnic tribal groups and subgroups, each tribe speaking their own-language and dialect has their own colourful festivals with different socio-political traditions. Their diverse and unique rich culture and traditional heritage constitute arts and crafts, fares and festivals, social structure, folklores in the form of songs and dances that still remain fresh and well preserved in this state. They are said to speak a Tibeto-Burman group of language. The racial affiliation of the tribes of Arunachal Pradesh is described as Mongoloid, Paleo-Mongoloid and Proto-Mongoloid with considerable difference of opinion. To quote Choudhary, "The tribes of present Arunachal Pradesh with their variations of so-called Mongoloid character had a South-East Asian origin and their migration to their present area of dispersion took place from that direction in prehistoric times".

Tribal societies of the state are generally characterized by the traditional types of work, often considered to be less 'productive' and more community-based. Such a society is considered as 'an aggregate of social relations' rather than 'set of individuals' and form its 'core-identify' in a specifically confined set of house – hold environment that compels the people to alter the work-pattern. There are, therefore, no records of a significant change in the economic and social conditions of such society and, consequently, their pattern of work also shows the inclusion of basic attributes of work related to a greater emphasis on household activities and community work which are classified as 'unorganized' in strict economic terms, but

'well-organized' in terms of social norms. Such societies were in the past not very well exposed to other societies and were generally confined to the areas of their cultural cores which helped them retain their own cultural identities to a great extent. However, these 'semi-isolated' societies have undergone tremendous transformation in the recent decades under the impact of modernizing influences and market forces which have been responsible in breaking the core-identities of the social and cultural norms of these traditional societies. Urban areas which represent the nodes for infrastructure and productive activities and are the epicenter of the market forces considerably influence the work pattern and have not only altered the needs for work and employment, but also the pattern of work.

For centuries the vast mountainous terrain served to keep the tribal clans virtually isolated from one another. Inter-tribal warfare was intermittent and indecisive. No dominant tribe emerged, and there was not much homogenization. Instead, there seems to have been a process of diversification with small tribal groups having their own languages, belief systems and life styles. Today, there are more than 110 tribes and sub-tribes, but only 15 of them have populations of over 5,000 each shown in Table 1.2.

<i>Sl. No.</i>	<i>Tribes Name</i>	<i>Population</i>
1.	Adi including Galo	1,58,059
2.	Nyishing/ Nyishi	1,16,258
3.	Monpa	38,862
4.	Wancho	38,528
5.	Nocte	33,720
6.	Mishmi	31,329
7.	Tagin	28,860
8.	Tangsa	26,016
9.	Apatani	22,526
10.	Hill Miri	11,017
11.	Khampti	8,339
12.	Mishing	5,899
13.	Miji	5,779
14.	Sulung	5,443
15.	Deori	5,200

Source: Census 1991.

The tapestry of Arunachal Pradesh has so many overlapping hues that any categorisation of the tribes remains somewhat unsatisfactory. Anthropologists have attempted to group them by their geographic location, belief systems, life styles and crafts. Conventionally, the tribes have also been grouped by the five original administrative units of the state: Kameng, Subansiri, Siang, Lohit and Tirap, more or less demarcated by the major rivers. However, these five units have been subdivided, and now number 16 districts. Sometimes the same tribe Bangni-Nyishi/ Nyishing has different names in different locations — Bangni in Kameng and Nyishi/ Nyishing in Subansiri. Understandably, many tribes have also rejected the often-derogatory names by which they were formerly identified by their Assamese neighbours in the plains. District-wise main tribes are shown in Table 1.3.

The census-wise silent features of population in the State are shown in Table 1.4.

The census in Arunachal Pradesh has been being conducted regularly after every decade since 1961 (First census). It is a thinly populated state. Total population, males, females including ST total population, its males, females and also its percentage of total population, sex ratio (General), sex ratio (ST), Literacy rate in percentage including males and females and also the population density are shown in the above Table 1.4. As evident from the Table 1.4, the comparative analysis of sex ratio in respect of general population and ST population in different census years reflects that it has been declining continuously with an exception in 2001 census.

The sparsely inhabited Arunachal Pradesh is a predominantly tribal inhabited State. Obviously in the past, the tribesmen purely inhabited it. During 1961, the tribal people formed 88.76% of total population. The percentage of S.T. population was 79.02 in 1971, 69.82 in 1981, 63.65 in 1991 and 64.22 in 2001 census. Gradually, different census report has given different classification of total number of tribes, sub-tribes. While 1961 census mentioned 82 tribes and sub-tribes, 1991 census mentioned over 110 tribes and sub-tribes.

It is interesting to find that the female population of scheduled tribes' has always been higher than that of males. While the generality in this case needs to be answered through systemic study of population genetics, this might be worthwhile to mention here that female sex is generally stronger than that of males. Thus,

Table 1.3: District-wise distribution of main tribes in Arunachal Pradesh

<i>District</i>	<i>Headquarters</i>	<i>Tribe</i>
Tawang	Tawang	Monpa
West Kameng	Bomdila	Monpa, Sherdukpen, Lishpa, Chugpa, Aka (Hruso), Miji, Bugun (Khawa)
East Kameng	Seppa	Nyishi, Bangni, Sulung
Papumpare	Itanagar	Nyishing/ Nyishi
Kurung Kumey	Laaying- Yangte	Nyishi and Puroik
Lower Subansiri	Hapoli	Apatani, Nyishi, Hill Miri
Upper Subansiri	Daparijo	Tagin, Galo, Nga-Fagin, Hill Miri
West Siang	Along	Adi (Bokar, Minyong, Bori), Memba , Galo
East Siang	Pasighat	Adi (Minyong, Padam), Mishing/ Miri
Upper Siang	Yingkiong	Adi (Ramon, Bokar, Palibo Minyong), Ashing, Tangam, Khamba
Dibang Valley	Anini	Idu-Mishmi
Lower Dibang Valley	Roing	Mishmi
Lohit	Tezu	Mishmi (Idu, Kaman, Taraon Muu), Padam, Khampti, Singhpo, Meyor, Zekhring
Anjaw	Hawai	Meyor, Zakhrino
Changlang	Changlang	Tangsa, Lisu/ Yabin
Tirap	Khonsa	Nocte, Wancho

Source: Derived from various sources.

Table 1.4: Silent Feature of Population in Arunachal Pradesh (Census-wise)

Census	Population			Literacy Rate in Percentage			ST Population			Percentage of ST population to total population	Sex ratio		Population density
	Person	Male	Female	Person	Male	Female	Person	Male	Female		General	ST	
1961	336558	177680	158878	7.13	12.25	1.42	298439	148256	150183	88.76	894	1013	4
1971	467511	251231	216280	11.29	17.82	3.71	369408	184060	185348	79.02	861	1007	5.58
1981	628050	335941	292109	25.55	35.12	14.02	441167	220143	221024	69.82	862	1004	7.50
1991	864558	465004	399554	41.59	51.45	29.69	550351	275397	274954	63.65	859	998	10.32
2001	1097968	579941	518027	54.74	64.07	44.24	705158	352017	353141	64.22	901	1003	13.03

Source: Different issues of Census Report.

there is all likelihood of the female to live longer than male. This could be supported by the evidence and the fact that in the advanced western countries, the proportion of women in total population is higher than that of males. Similarly, the female population number in the scheduled tribe population of Arunachal Pradesh has always been higher than that of the male population. While prenatal mortality could be a valid factor in general, but lack of maternity care, access to medical services in general and absence of the same in the interior areas, low awareness among females, hesitation to visit male gynecologist, superstitions during pregnancy, lack of care at home led to increasing chances of infant mortality in the instant case. Availability of data in this regard is the limitation of the study.

Arunachalee tribal women, being uneducated, indeed suffer most in their society and life. The literacy rate of Arunachal Pradesh since 1961 is shown above in the Table 1.4.

It shows that how many women are lagging behind their male counterpart regarding education. Illustrating the inequality of sexes in the field of education, the International Commission on Education (1996) stated that a special effort should be done with all inequalities between sexes in the field of education. Gender inequality lies at the root of the lasting situation of inferiority that affects women at every stage at their lives. Education in general and higher education in particular are an insurance against economic need. Access to the higher education, both technical and professional, will guarantee economic independence leading to social status and hence empowerment to women. If education is to promote equality for women, it must make a deliberate, planned and sustained effort so that the new value of equality of sexes can replace the traditional system of inequality.

Each of the indigenous inhabitants of Arunachal Pradesh has distinctive culture, customs, language and traditions of their own, which they have manifested through different socio-cultural, religious and political events. The women's role in different aspects of their traditional life style of the people is immense.

In Arunachal Pradesh, various tribal communities are at different stages of development; as such the status of women differs from community to community. However, in general the position of women in Arunachal Pradesh is respectable but not very high. The prevalence of polygamy, victim of bride price, sex abuse and child marriage were quite in common. It had no doubt lowered their

position. They were generally devoid of equal political and property rights. Today, the position of tribal women has changed. They have come to know that they are exploited by their male counterparts. The educated women are coming forward to shoulder the equal responsibility with the men for the socio-economic development of Arunachal Pradesh. But the realities of women in rural Arunachal Pradesh are difficult to comprehend. Women, most of the times, are even deprived of some of the fundamental human rights and this denial is justified often in the name of tradition. In rural areas, women are generally relegated mainly to household duties and cheap labour in agricultural activities.

The Adis, a major tribe in Arunachal Pradesh comprises a large number of tribal groups, 'united by a language that in spite of dialectical variations is fundamentally everywhere the same, and by a similar culture and temperament'. The Adis are broadly divided into two sections- the Minyongs, Padams, Shimongs, Milangs, Pasis, Karkos, Ashings, Pangis, Tangams and Boris may be grouped in one section, and the Galos in the other section, with which may be associated the Ramos, Pailibos and Bokars (Gazetter of India, Arunachal Pradesh, East Siang & West Siang, p. 70). But the Galo emerges now a separate major tribe in the state. Their religious belief revolves round 'Donyi-Polo', the psychic Sun-Moon God. The Galos are renowned and numerically the largest tribe inhabiting in the West Siang District. The Galos are one of the most advanced tribal communities of Arunachal Pradesh. They are now found at the high level of government services and in other pioneering activities. Here we concentrate ourselves only on the study of Galo women in various aspects of their lives in the socio-economic development of Arunachal Pradesh.

SOCIO-ECONOMIC STATUS OF GALO WOMEN

Every society accords social status to women members as per its own perspective. The status and role of women in Galo society is also governed by their own norms and values. The Galo family is patriarchal. Kinship is recognized on the side of men. The Galo women's status is lower than that of men. She faces many problems

N.B.: Many writers may confuse by two terms: Galo and Gallong. Actually, Gallong is a Minyong – Padam way of pronunciation because the later usually add 'ng' when a word ends in a vowel such as 'Ponung' for 'Ponu' and 'Kebang' for 'Keba'. Thus, the earlier writers, especially the British used the word 'Gallong' for Galo because of their earlier contact with the Minyong-Padam group of Adis. In this paper, the author usually uses Galo in place of Gallong without taking quotation.

in all walks of her life simply because of being a female. In this male dominated society a women is considered inferior to a man. She is meant to depend on and under subjugation of man. The family in which she was born as a daughter does not consider her as a permanent abode. She is looked upon as a transient member to be handed over on marriage to her in-law's family. She cannot have a share in the immovable property at all. Decision-making and exercise of authority go under power of men. Thus, like other women in different tribal societies, the Galo women are also not recognized by their social system regarding their freedom and rights.

Ordinarily, Galo women lead a very busy life helping the men folk in all walks of life. They wake-up early in the morning and prepare meals for the family. After taking their morning meal, they proceed to fields carrying their noonday meal and drinks. They work in the field through out the day and return home in the evening carrying firewood, vegetables etc. on their backs. They feed the pigs and fowls and again cook the meal for the night and remain busy in husking paddy half the night. They take part in folk dance and entertaining the guest at their privilege. Besides, they are busy with child rearing, spinning and weaving. Thus, almost all economic and non-economic activities of different aspects of life are done by the women. Despite their work participation and contribution to the well being of the families as well as the societies, it is now recognized the fact that the status of women in all types of societies are comparatively lower than that of their male counterparts. The deprivation regarding social recognition, underestimating of women's contribution and suppression by the male counterparts are more in the tribal societies in comparison to the societies of the non-tribal. Several laws, policies and schemes have been introduced for employment of women but these are not found to be effective so far to bring them in the main stream of the women of the country. There are numerous problems of women resulting from this system of Galo society.

The status and role of women especially in political parlance has changed at the grass root level after the implementation of Panchayati Raj Institution Election on 1st April, 2003. In Zilla Parishad, the women members elected were 33%, while in Anchal Samities, it was 35% and in Gram Panchayat, it was 39%. The status of women has changed immensely. Their role in development decisions has remarkably changed. There are various evils in the

society like practice of polygamy, taboos for the women in few religious and social functions. Perhaps more and more impact of globalization will change the present day mindset of the male dominated society and higher empowerment of women in the state.

There are still problems on woman's complete empowerment and gender development in the State. The number of workers in this state during 2001 was 482,206, which is 43.97% of total population. The female workers in the state were 188,657, which is 39.12% of total working population. Thus, about 4 out of 10 workers in the state are women and they deserve better empowerment as stakeholder for development of the state. The State Government has now constituted State Women Commission (SWC) which has come into function with effect from 17th January, 2005 with the notification No. WCD-26/02 (SWC) under Section 27 of Arunachal Pradesh State Commission for Women Act, 2002 (Act No. 4 of 2002), the Government of Arunachal Pradesh, dated the 8th December, 2004 and it will be a milestone towards women's upliftment and empowerment in Arunachal Pradesh.

Because of these differential impacts of development in emerging trend, it is necessary to search the role and status of Galo women from time to time in their society in the various economic and non-economic activities both inside and outside the household. Therefore, there is a scope of research for determining the importance of Galo women's contribution in different angles to the socio-economic life of their society.

PROFILE OF GALOS

The Galos (or Gallong as they are known in the official parlance) is one of the major tribe of Arunachal Pradesh. Earlier known as Gallong, the Galo is used as blanket term for the entire tribe inhabiting in the West Siang District, the East Siang District, and the Upper Siang District, the eastern tip of Upper Subansiri District and western portion of Dibang Valley district. Thus, the Galos (in plural sense) spread over the five districts of Arunachal Pradesh. The Galos, one of the major tribes of the state are different from the Adis in terms of dress, festivals, dialect, marriage, genealogy, hairstyle and social institutions, etc. "The Social structure and institutions of the Galos are basically different from the other sections of the Adis" (Directorate of Information and Public Relation).

But these authors were not very precise in making a distinction between the Abors and the Galos. The Abor is a group of such people as the Minyongs, Padams, Panggis, Pasis and several

others, while Galo is another group of people differing from the Abor in dialect, customs – social and religious – and mainly in the hair style. As the term Abor has a derogatory meaning, the word Adi is now coming into use. But, whatever term we may use instead, the Galos cannot be placed in the same group with the Abors. Whatever account is available – very scanty though – it is about the Abors. Earlier writers, who invariably entered through the Minyong Abor region, could not penetrate into the Galo areas, and very little could be known about them. Dunbar, in his *Abors and Galos*, is, however, clear about the differences that exist between the Abors and the Galos and, wherever possible, he has made the differences more clear (Srivastava, p. 8). Indian Constitution also listed the Galo as separate tribe of Arunachal Pradesh apart from the Abors – (Schedule Tribe Order, 1950).

HABITATION

The area inhabited by the Galos starts in the west with the Subansiri River and extends up to the Sido River, a little beyond the Simen River in the south-eastern part of the division. A few Galo villages are also situated in the lower Siyom Valley, on the right bank of the Siyom River. Only two Galo villages – Kambu and Paya – are on the left bank. The Upper Siyom Valley, on the left bank, is inhabited by the Boris. The northern and the southern boundaries of the Galo region are demarcated by the Siyom and the Brahmaputra rivers (Srivastava, 1962). Thus, the Galo is surrounded by Bori and Bokar in the north, the Assam Plains in the south, the Tagins and Hill Miris in the west and the Padam-Minyong group of Adis in the east. Their habitat is the great Himalayan slope, which extends up to the northern basins of Brahmaputra, characterized by hilly terrain with occasional plains, valleys and gorges and beautiful plateaus where main settlements are concentrated (Karlo, p. 36)

OBJECTIVES

The following objectives of the study are undertaken to find out the socio-economic activities of Galo women in Arunachal Pradesh in various aspects of life with special reference to West Siang, Upper Subansiri and East Siang districts.

1. More explicitly, the study is undertaken to investigate their following work participations and contributions to the well being of the families as well as the societies.
 - (i) Agricultural Activities,
 - (ii) Household Activities,

- (iii) Political Activities,
 - (iv) Spinning and Weaving Activities,
 - (v) Religious Activities.
 - (vi) Socio-Cultural Activities, and
 - (vii) Saving Activities.
2. We seek to find out how far and to what extent the variation in their following position relating to their male counterparts.
 - (i) Position for Decision-Making and Exercising of Authority.
 - (ii) Widow's position in society and position after divorce.
 - (iii) Inheritance of ownership of property.
 - (iv) Sex and Marital Affairs.
 3. We seek to appraise critically the government policies and programmes relating to:
 - (i) Education facilities,
 - (ii) Occupation and Employment Opportunities,
 - (iii) Family planning and
 - (iv) Other attempts for the upliftment of the status in the socio-economic life for the Galo women.
 4. Last of all, we try to study to see the over all justification of the position of Galo women in the society with a discussion on public policy implications of the findings.

GEOGRAPHICAL AREA UNDER STUDY

The West Siang District extends over an area of 12,006 sq.km. approximately in central region of Arunachal Pradesh bounded by Tibet (China) in the north, Assam in the south, Upper Siang district and East Siang District in the East and Upper Subansiri district and Lower Subansiri district in the West. Its topography is mainly mountainous inter spread with gentle slopes and low-lying valleys kissing the plains of Assam. The altitude of this district varies from 200 m. to 1890 m. above sea level. West Siang district comprises five sub-divisions and twenty circles with its headquarter at Along.

Of all tribal groups of West Siang district, the Galos rank first in population and are predominant at Along, Basar, Tirbin, Liromoba, Darak, Kaying and Likabali circles and sub-divisions-

Table 1.5: Some Basic Information in the Area under Study of West Siang District (As per 2001 Census)								
<i>State/ District/ Circles</i>	<i>Population</i>			<i>Sex ratio</i>	<i>Population density (per sq. km.)</i>	<i>Literacy Rate</i>		
	<i>Person</i>	<i>Male</i>	<i>Female</i>			<i>Person</i>	<i>Male</i>	<i>Female</i>
Arunachal Pradesh	1096702	579158	517544	901	13	54.74	64.07	44.24
West Siang	103783	54356	49427	913	14	60.31	66.72	53.24
Along	31659	17155	14504	845	-	80.69	86.20	73.29
Basar	11388	5973	5415	907	-	58.43	64.65	52.02
Tribin	5014	2528	2486	983	-	49.45	54.55	44.00
Liromoba	3543	1887	1656	878	-	50.34	55.24	44.54
Darak	1195	617	578	937	-	47.51	51.63	43.23
Kaying	4087	2076	2011	969	-	57.56	63.38	51.77
Likabali	6273	3255	3018	928	-	74.07	81.02	66.32

wise they are predominant in Along, Basar and Yomcha sub-divisions.

A branch of the Galos is settled in the Daporijo sub-division of the Upper Subansiri district, where they are mainly concentrated in the Dumporijo circle along the left banks of the Subansiri River. There are Galo villages also in the East Siang district mostly in the Nari and Koyu circles and some in the Pasighat circle.

The seven circles of West Siang district viz. Along, Basar, Tirbin, Liromoba, Darak, Kaying and Likhabali circles, one circle of Upper Subansiri district viz. Dumporijo and also some Galo villages of the East Siang district mostly in the Nari and Koyu Circles and in the Pasighat Circle, where the Galos rank first in the population and are predominant, will be taken under study. Some information as per 2001 Census of the area under study in West Siang district is given in Table 1.5.

REVIEW OF LITERATURE

Women constitute an integral part of our socio-economic life and they actually participate in socio-economic development of the nation. Many studies have attempted to analyse female participation rate, their role and status in socio-economic development, level of living, employment pattern and occupational level, etc. in India. Several studies are mainly based on empirical data at micro as well as macro level. Here a brief review of a few important recent studies is given below:

J.N. Sinha (1965) in his study entitled, "Dynamics of Female Participation in Economic Activity in Developing Economy" has proved that female participation shows a 'U'-shaped curve in the developing countries, which means that female participation rate declines in the early stages of industrialization but later as the economy evolves a more diversified structure of employment, it begins to rise.

B.B. Patel and R.H. Dholakia (1978) in their "Female Labour Force Participation Rate: Direct Verification of Some Hypothesis" examine the effect of certain development variables like income, marital status, child rearing and caste on female participation rates and conclude that the female participation rate tends to have 'U'-shaped curve with respect to income and that married females having children tend to have a higher participation rate than those not having children. Lastly socio-cultural factors have a significant role bearing on the levels of female participation rate.

P. Wahan and T. Venatadasappa (1978) supporting the hypothesis of Patel and Dholakia in their , "Female Labour Force Participation in Karnataka" explain the differences in female participation rate through such variables as age, marital status, place of residence, education and other factors, such as number of children, husband's income and social attitudes etc.

K. Mishra (1991) in his, "Women in Tribal Community: A Case Study in Arunachal Pradesh" focuses her attention on the traditional role of Nyishi women in the polygamous Nyishi community. One of the findings of this study is that the role of Nyishi women in the socio-political and the religious activities has been considerably neglected. However, the study is the comprehensive nature of the scholar hardly concentrated on the nature of work participation among the Nyishi women.

Concentrating on the role and status of Nyishi women Taw Azu (1998) has highlighted the aspects like traditional role, educational status and pattern of their employment. This study has been conducted on the basis of field study in Yachuli circle of Lower Subansiri district of Arunachal Pradesh. This study has however, focused on the point that the Nyishi women of study area enjoy lower status than man despite their hard work in household and agricultural field.

K. Alam (1987) showed in his study about the role of rural women in Assam. In addition to the home work, the rural women play an important role particularly in the agricultural production which is the main occupation of the villagers. 81 per cent of them are directly and indirectly engaged in agricultural activities which is the highest in the all India ladies participation rate. A few of the village ladies are doing the salaried jobs like clerks, school teachers, etc.

Singhal, Sushma (1995) in his study, "Development of Education, Occupation and Employment of Women in India" has shown that today woman actively contributes in the promotion of economic development in different capacities namely as housewife, mother, labourer, officer, scientist, technocrate, executive, etc. The status of women is intimately connected with their economic position which depends on opportunities for participation in economic activities. The economic status of women is now accepted as an indicator of a society's state of development. In India as in many other developing countries, the role of women in the economic activities of the nation was practically ignored. The extent and the form of female work participation, and what it means for her position within the family

and the society are closely determined by her location in the matrix of the family status hierarchy and the strata of economic asset holding. To maintain the proper quantitative balance between various economic activities was one of the principal functions of the economic system which should operate to give equal freedom of choice to men and women. Women are not playing only supplementary role but their role in economic development is vital, positive and essential.

Ruhela, Saryu (1999) has discussed that the different sides of women such as their socio-logical perspectives, gender relations in the Indian society, status and education, 33 per cent reservation of seats in the Parliament and Legislative Assemblies, health status and empowerment, etc. in the states, "Understanding the Indian Women Today: Problems & Challenges". A number of sociologists, social psychologists and social anthropologists in the western countries have tried to understand and analyze the problems of women, their status, role functioning and role tensions. Their experiences may be utilized in context of India. There is considerable ambiguity about the nature and status of women in Indian Society. Men dominate, but women also have ways of getting things done according to their desires and wishes. Indian women present a paradoxical picture for the interpreter of Indian society. The view is that the Indian women is disadvantaged and discriminated against behavioural reality, while her participation in the highest political and social spheres is another undeniable reality.

Medhi, Kunja (Hony. Director, Women's Studies Research Centre, Gauhati University) (editor) (1996) focuses in his, "Status of Women & Social Change" that it tries to present a clear picture of the status of women of North-East India in several perspectives, viz., social, political, economic, scientific and the like. In the contemporary Indian Society tremendous escalation of communal and ethnic forces, accompanied by the emergence of religious fundamentalism, communalization and criminalization of politics, wanton destruction of lives and resources, military depredation in the name of maintaining peace and the high handedness of the hierarchies of the socio-political institutions have, by and large, created serious crisis of confidence all round. Women have been the easy target and victims of the multi-dimensional anti-women forces. Specific strategies are yet to develop for confronting these forces. An effort to create an oppositional culture should begin forthwith in order to strengthen the women's movements. It would provide them a solid strategy to unite on major issues despite differences among themselves.

S.L. Baruah (editor) (1992) in his "Status of Women in Assam" has focused that the Assamese Hindu Society because of its tribal base is much liberal in many respects, particularly in regard to women, still the over-all pictures show. Although the status of Assamese women, compared with their fellow sisters in many other parts of India is much high, so that evils like sati, dowry and bride-burning could not gain any ground in Assam, society being patriarchal, women are not treated equal with men and subject to various forms of ill-treatment or torture. But torture to women is not confined to her family alone. Society and state both equally suppress and victimize them. In the urban areas quite a good number of educated women are employed in different jobs. The various problems are faced by a working woman in Assamese society in all fields beginning from the family to the working institution. Although the Indian Constitution has granted equal rights and opportunities to all Indian citizens irrespective of one's caste, creed or sex, the proper social environment for enjoying the fruits of these rights by women has not yet emerged. In actual practice women are deprived of constitutional rights and privileges and made victims of various forms of social injustice. Institutionalized religion since its emergence has been playing a very important role in degrading women both in the family and the society.

V.M. Rao (2003) in his, "Tribal Women of Arunachal Pradesh" examine that the present Arunachal Pradesh is a conglomeration of 25 tribes and over 100 sub-tribes. For a variety of historical and cultural reasons, they were kept out of the mainstream for centuries together resulting in a primitive economy of the region. Topography and climate too contributed their share to keep them aloof. Though the society is patriarchal, women are the major bread winners. Except in policy-making they have considerable freedom in their day-to day life. However, very little is written about these simple, hard working, and beautiful women. He has tried an in-depth study covering various socio-economic dimensions of women in Arunachal Pradesh. He has performed a challenging task of collecting data from far-flung areas spread over five districts with a minimum of logistics. His study has covered five major tribes of Arunachal Pradesh, and conceptualized and has indeed displayed a deep sense of commitment to a sensitive subject. A number of workable suggestions are proposed to bring these women into the mainstream and bring about their emancipation.

Anil Bhumali (editor) (2004) has examined in his "Education,

Employment and Empowering Women" that admittedly gender disparity manifests itself in various forms, the most obvious and disquieting trend has been declining female ratio in the population. Social stereotyping violence on women at domestic and societal levels has become deeply entrenched. Discrimination and deprivation constitute a *fait accompli* for girl children, adolescent girls and women in our society. Need for serious and sustained attention to these problems is the hallmark of discussion of his book.

S. Subrahmanya, M. Chakravorty and N.S. Viswanath (editors) (2005), in their, "Women in Nation Building" focus that women are potent force to reckon with in the nation building process. As such policies and programmes envisage participation and involvement of women to achieve the objectives of nation building. The book deals with the multifarious role of women in achieving societal objectives. Women and institutions, gender bias, and empowerment in a development process are the themes presented. Need based thinking in local governance adding to quality of life and their functional role in marketing, development and politics are the seminal areas which may impress a decision-maker to decide on how women should create wealth and values. They attempt to look at these different facets of women in creation and development of socio-economic activities.

METHODOLOGY AND DATA SOURCE

The present chapter has been devoted to methodology, data source and design, which was followed by the investigator for the completion of this piece of research work. Research on role and status of Galo women is the application of scientific method of the study of socio-economic problems in the society. According to Mouly (1963), "Scientific problem can be solved only on the basis of data and the major responsibility of the scientist is to set-up a research design capable of providing the data necessary to the solution of a problem". "The machinery of methodology" according to Barr (1960), "Occupies a very important position in any kind of research. The research cannot perform its function without it, since it is the methodology which lays out the way that formal research is to be carried out and outlines the detailed description of the research procedure". C.R. McClure and P. Herson (1991), refer that research is an enquiry process that has clearly defined parameters and has as its aim the discovery or creation of knowledge, or theory building, testing, confirmation, tension, reputation of knowledge and or investigation of a problem for local decision-making. Kerlenger (1978) put the views that scientific

research is a systematic, controlled, empirical, critical investigation of hypothetical propositions about the presumed relation among natural phenomena.

As per the views of above scholars, it is defined that social science research is an enquiry or investigation, which has clearly defined parameters. It is a system of critical, controlled and empirical enquiry. There are three approaches of social science research, which the researchers are to follow in the field of research i.e., qualitative, quantitative and action research. The researcher has adopted the quantitative approach as well as qualitative approach in the present study. But the quantitative approach of research goes with the experimental research and survey studies. Moreover, the selection of method of research depends upon the nature of the problem in hand. The plan of works and the procedures of study will be formulated eventually through a format questionnaire cum-interview schedule related to the predecided factors considered for observation. We will select five different villages in a circle in such a way that each village may be chosen more or less equidistantly to each other. From each village of that circle 10 women will be randomly sampled and interviewed for the collection of the requisite data in such a way that 3 will be from the age group of (15-25) years, 4 from the age group of (25-35) years and 3 from the age group of (35-45) years. We are giving more weightage to respondents of age group (25-35) years because our objectives may be fulfilled more accurately. Respondents of age groups (15-25) years are more advance and those of age group (35-45) years or above are traditional, that is why, both are given less weightage to some extent for our study. In this way $10 \times 5=50$ Galo women will be selected from each circle. In the West Siang District, seven circles out of twenty circles where Galo are predominant are selected. $50 \times 7=350$ Galo women will be interviewed. Like wise 50 Galo women in Daporijo circle of Daporijo district and 50 Galo women in Nari circle of East Siang district will be interviewed. Again 50 Galo women will be randomly selected for interview from the different villages of East Siang district including pasigat head quarter.

Thus, outside of West Siang district we shall select 150 Galo women, out of which 50 are from Daporijo district and $50 \times 2=100$ are from East Sinag district. Total number of respondents will be $350+150=500$. To carry out the research in addition to the primary data, we will also collect secondary data from every circle office of every circle, E.A.C. offices and from different institutions in district

head quarters in this regard. The present study is based on primary source of data. Primary data has been collected through structured questionnaires. Random sampling technique has been used to collect the household data. The deductive as well as inductive approach of explanation has been used.

Since the study concerns with historical and present situation to investigate:

- (i) Galo women's work participation and their contribution to the well-being of the families as well as the societies.
- (ii) How far and to what extent the variation their position relating to their male counterparts.
- (iii) Critically the Government policies and programmes to uplift their status in the society; and
- (iv) The over all justification of the position of Galo women in the society with a discussion on public policy implications, the researcher explored the various documents relating to Galo women in Arunachal Pradesh. These documents are stated as follows.
 - (a) Statistical handbook of Arunachal Pradesh, East Siang, West Siang and Upper Subansiri districts (1991 and 2001).
 - (b) Enrolment records of boys and girls from DDSE, Along.
 - (c) Economic Surveys of 2004-05 and 2005-06.
 - (d) Gazetteer of Arunachal Pradesh, West Siang, East Siang and Upper Subansiri districts.
 - (e) The researcher adopted the following steps:
 - (i) Selection of sample,
 - (ii) Selection and construction of tools,
 - (iii) Administration of tools and scoring procedure, and
 - (iv) Organization and tabulation of data.

SELECTION OF SAMPLE

The researcher cannot collect the data from the whole population in any investigation. The researcher has to select the sample, which represents the total population of the study. The population of the present study covers the total number of Galo women of the area where they are mostly living such as area in the districts of West Siang, East Siang, Upper Subansiri already discussed in Chapter-II under the heading of Geographical Area under Study.

SELECTION OF TOOLS

The collection of desired data depends upon the tools. Therefore, the researcher needs to be careful about the selection of tools. Each study possesses a particular design, which is considered a blue print of the study. But the success of design depends upon the tools, which are used to collect the data and verify the result. For any research study, the research has to collect data and on the basis of that he arrives at some conclusions and acceptable generalization. These generalizations and conclusions will be acceptable and valid if the data are methodically collected. For collecting reliable and valid data one needs to have reliable and valid tools. Therefore, the researcher is to select the tools for data collection carefully and judiciously. Further, the selection of suitable tools for a particular study is to be kept in mind first. Hence, keeping in view the main objectives of this study, the researcher developed and used the following tools:

Questionnaire for Investigation on the Galo Women's Work Participation and Contribution to the Well-being of the Families as well as the Societies

A questionnaire is one of the most commonly used data gathering devices. A questionnaire is a device consisting of the series of questions dealing with different problems of an object/institution. The respondent is asked to supply answer to these questions in the spear meant for this purpose in the questionnaire itself. According to Good and Hatte (1952), the word 'questionnaire' refers to device for securing answers to a series of questions by using a form, which the respondent fill in himself. Similarly, Boan, Davis and Johanson defined 'questionnaire' as a systematic compilation of questions that are administered to a sample of population from which information is to be collected. Judd, Smith and Kidder (1991) stated that for eliciting information, the questionnaire is the most appropriate device. This is popular device often used in behavioural sciences including the investigation of work participation of Galo women for the well being of the families as well as the societies, where it usually takes the form of surveys. Broadly, there are two forms of questionnaire, i.e., closed form and open form. In closed form questionnaire, the respondent selects suitable answer from multiple answers supplied with question. It requires all the respondents to answer within the same framework, while in open form questionnaire, the respondent is free to give answer what he/she feels.

To study the work participation of Galo Women, we prepare two

set of questionnaires: **Appendix-1(A) and Appendix-1(B)** consisting 16 questions. Some questions are closed form while some are opened form. Simple Statistical tools like percentages have been used for comparative analysis.

Questionnaire to Find Out How Far and to What Extent the Variation in the Position of Galo Women Relating to their Male Counterparts

By adopting the same procedure, the researcher developed the questionnaire to identify how far and to what extent the variation in the position of Galo Women relating to their male counterparts. The researcher collected some questions from the various sources. The questions were divided into three headings: "Position relating to decision making and exercising of authority", "widow's position and poison after divorce" and "marital status" shown in **Appendix-2 (A), Appendix-2 (B) and Appendix-2 (C)**. The validity of questionnaire was ensured in terms of the content and facial aspects of the questions.

Questionnaire for Investigation of the Government Policies and Programmes for Upliftment the Position of Galo Women

For investigation the Government policies and programmes for upliftment the position of Galo women, questionnaire was developed in connection of Government schemes and policies shown in **Appendix-3 (A)**.

PLAN OF THE STUDY

This paper is accordingly divided into eight chapters:

- Chapter-1 finds out the introduction, objectives of the study, review of literature and methodology and data sources.
- Chapter-2 devotes to investigate the work participation and contribution of the Galo women to the well-being of the families as well as of the societies.
- Chapter-3 we seek to find out how far and to what extent the variation in the position of Galo women relating to their male counterpart.
- Chapter-4 we try to appraise critically of the government policies and programmes for the upliftment of the status in the socio-economic life for the Galo women.

Chapter-5

observations in different chapters are discussed to see over-all findings of the position of Galo women in the society and conclusion follows.

Women in tribal society in Arunachal Pradesh are always hard worker. Their sex ratio is always higher in all census records excepting 1991. Women are an integral part in every society.

The status of women in society is directly linked with social and cultural traditions, stages of economic development achieved, educational levels, attitude of the society towards women, social and religious taboos, women's own awareness and political attainments Status of Arunachal Pradesh Women in 21st Century. Such factors affect the national and also regional characteristics of the status of women.

The economic status of women is determined by the role played by them in carrying on economic and non-economic activities in society. The nature and type of economic and non-economic role played by women have undergone continued transformation in accordance with the changes in socio-economic factors, education levels and technological developments and with the changing concepts regarding the extent to which women's contribution is desirable and necessary.

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