

**ROLE OF TRIBAL WOMEN IN SUSTAINABLE DEVELOPMENT:  
A PERSPECTIVE OF THREE MAJOR TRIBES,  
APATANI, MONPA AND IDU-MISHMI  
WOMEN OF ARUNACHAL PRADESH**

A THESIS SUBMITTED IN PARTIAL FULFILLMENT OF THE  
REQUIREMENT FOR THE AWARD OF DEGREE OF DOCTOR OF  
PHILOSOPHY IN GEOGRAPHY

*Submitted by*

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(Regn. No. RGU/RS-459/2013)



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# CHAPTER - I

## INTRODUCTION

### 1.1 Introduction

The word sustainable development implies a condition where the available resources are utilized in an optimum manner without jeopardizing the opportunities for the future generation. Sustainable development is the organising principal for meeting human development goals while simultaneously sustaining the ability of natural system to provide the natural resource and ecosystem services upon which the economy and society depends. In other words, one can say that “Sustainable development is a pattern of development that focuses to meets the needs of the present, without compromising the ability of future generations to meet their own needs.” With rapidly changing global scenario, particularly issues of climate change, expanding urbanisation food shortages and fast depleting forest and mineral resources, the need of sustainable development today has become a necessity, befittingly occupying the centre stage of any policy planning, across the political boundaries of States, Regions and Nations, This can be understood in terms of the increasing attempts to mitigate the emerging crisis of managing the ecosystem and continue with development process. It can be said that Sustainable development offers a vision of progress that integrates the immediate and plans for the future with long term objectives at the local and global level more so as the ethics of sustainable development regards social, economic and environmental issues as inseparable and interdependent component of human progress.

The concept of sustainable development began prominently with the initiation in 1987 by the World commission on environment and development, headed by the

Norwegian Prime Minister GroHalem Bruntland, the significance of sustainable development was highlighted for the first time in the report titled “Our common future.” The report aptly highlighted the environmental crisis as the most influencing link process for development. Hence, it was evident that the cause, effect and purpose of sustainable development had to be addressed critically for any planning process. The report became pivotal revealing a new dimension of development that needed to be looked into for broader social wellbeing in future. The concept and implication was more necessary for the developing nations, where mostly the occurrence of development process are evident in the form of rapid urbanisation and population growth through imbalance migration, there by taking toll on the natural environment, like forest, grassland and even agricultural lands.

In India sustainable development had its origin in the form of an attempt to engage and involve the people in the planning process particularly after the 6<sup>th</sup> and 7<sup>th</sup> five-year plan. This was particularly aimed at regional imbalances surfaced with enormous threat of poverty and unemployment. The entire scenario therefore made it obvious that earlier arm chair planning had not succeeded and that the grassroots approach was a necessity and demanded active participation and involvement of people at large with their indigenous knowledge system and intricate linkage with the natural environment used and preserved for generations for their survival. The pattern of land use and its product therefore had to be in harmony and integration. The report for the concept of sustainable development can be interpreted in many different ways, but at its core is an approach to development that looks to balance different, and often competing, needs against an awareness of the environmental, social and economic limitations we face as a society. Sustainable development is economic, social and environmental

development that ensures human well-being and dignity, ecological integrity, gender equality and social justice now and in the future. The concept of sustainable development advanced by the Brundtland Report was defined as “development that meets the needs of the present without compromising the ability of future generation to meet their needs” (Brundtland, 1987). However though the concept of sustainable development is well accepted and forms the base for balanced development, there have been a number of criticisms towards acceptance for definition of sustainable development. There are major problem with accepted definition of sustainable development. Notwithstanding the inclusion of inter-generational equity in the definition the Brundtland Report does not recognise the dynamics of technological progress and substitution (Bhowmick, 2005). The concept of inter-generational equity provides the core ethic for sustainable development. Yet each generation already seems to achieve higher level of real income than earlier generation. In developing countries sustainable development must benefit both present and future generation. That means economic growth to alleviate poverty, reduce fertility rate, substitute human and physical capital for natural resources, protect environment and improve economic efficiency. Sustainability from a social viewpoint is generally recognised as requiring equity in distribution, income wealth, access to power, inter and intra generational equity, a sociologically compatible style of production and consumption and community consultation.

Sustainable development cannot be achieved by the policies alone rather it needs the participation of the society at large as a principle guiding factor between individual and communities which in turn can either promote constrain sustainable development sustainable development and social security and economic freedom are the necessary prerequisite for promoting sustainable development.

It was therefore quite obvious that the grassroots approach was a necessity and it demanded active participation and involvement of people at large. In this context the role of women become more significant as it is the women who are more closely associated with nature because of her role as farmers, animal tender, water and fuel collector and labour in agriculture the daily management within the given environment and the many constraints they face makes them more aware of the existing environmental scenario. The Rio earth summit at the Beijing women conference identified the role of women as a major group critically important to achieving sustainable development. This role was identified as crucial by world leaders because they recognised that women worldwide are fundamental to the management of local resources and the sustaining of local communities. Yet majority women who forms ½ of humanity are the poorest in terms of resources and are mostly under represented at all level of society and often restricted without even to decide their own way of living. Such situation may vary in relative degree but are common across the social, economic and political boundaries of nations. However, with the present context of changing environmental conditions even the rigid social system had to acknowledge the intricate relationship between women and her surrounding and accordingly the need to utilize and use her knowledge for better management of resource was felt. Thus, in this context the role of women become more obvious in any rural society where she plays the role as farmer, animal tender, water and fuel collector and labour in agriculture. Their daily management within the given environment and the consequent constraint they face make it more difficult in the context of any change and development planned at any level of the society. Despite such situation and composite social matrix women do continue to promote and practice sustainable development to keep the hearth burning

may be at small scale only. The issue of sustainable development thus today stand at the international arena and occupies the centre stage of all major policies irrespective of the political boundaries.

However, the major thrust is the implementation and applicability that needs the involvement of people at large both men and women playing their role in the social perspective. Nevertheless, it is generally seen and more intricately felt that women who form ½ of the humanity are the most sensitive and are more attached to these issues as they themselves bear the brunt of change at any level in the spatial-temporal context.

In this framework one can say that role of women is very important not merely because it would mean efficient use of resources but their status and opportunities are closely related to demographic variables. This becomes more adoptable in case of India where there is a long history of women empowerment in various ages at various levels at one hand; there exist a differential variables picture on the other hand. Despite the fact that the Indian women have shown remarkable progress in almost all arenas of progress a majority of them still today continue to relegate at large. In rural India more than 50 % of the agriculture labour input is given by the women though they remain marginally recognised under paid and often ignored. However, within background one has to accept the intricate link that women have with nature as she remains solely responsible for collection of fuel fodder and water simultaneously. Women also manage the extra resource which they generate in the form of gathering, growing in the kitchen garden to keep the hearth burning. This leads to a more comprehensive relationship between women and nature which enables her to understand and manage better in comparison to the male members in the society.

As an integrated approach to sustainable development is necessary since political, economic, social and environmental issues are closely interlinked, the expertise knowledge and perspective of women have to be accorded for. The use and understanding of women as a active participant of the development process needs to be accepted and recognised in all fronts particularly in the isolated territories of the country mostly considered heterogeneous in terms of better agriculture and production. Such areas remaining in the geographical and economic periphery are inhabited by the tribal population, who comprise about 8.5% of the total population of India.

The term tribal has been derived from a Latin word “tribus” which refers to a group of families or communities linked by social, economic, religious or blood ties and usually having a common culture and dialect and a recognized leader. Generally, ‘tribe’ is used for a socially cohesive unit, associated with a territory, the members of which are regarded them as politically autonomous” (Mitchell, 1979).

The tribal women like her counterpart in any other part of the country constitute more than half of the rural workforce, contributing largely to the economic sphere for the sustenance of their families. However, their social status fluctuates among various tribal groups in terms of their sphere of social acceptance. As function or role of women is important in economic, social status and domestic activities any change therefore gets largely reflected in the social perspective. Even today at the periphery of large modern cities/town the tribal population particularly the tribal women rely on the collection of forest product and also play a part in protecting forest despite the inroads of modern facilities and exposure to the market economy, the tribal house hold depends almost entirely on forest product for their livelihood. Tribal forest economy is primarily a



women's economy and it is women who are most directly affected by the corporate exploitation of their Traditional lands.

In rural tribal society today thus like the earlier times the role of women continues to be substantial and crucial, their social status giving them slightly more freedom being enjoyed in comparison to caste bound social order among their non-tribal counterpart. They play crucial role in development due to their direct and greater participation in tribal economy. Their interaction with forest and Traditional ways in which they manage resources, harvesting significant amount without depleting the resources makes their role in sustainable development more prominent than that of tribal man folk.

Tribal women have a special relationship to natural resources. Their culture and practice promote a balanced, respectful use and preservation of natural resources so that future generation can meet their needs. It is unfortunate that most modern developmental scheme today ignores the needs and practice of people attached with the land and impose blanket plan ignoring the impact of such schemes and nature of end users there off. As consumers and producer caretaker of their families and educator women play important role in promoting sustainable development through their concern for the quality and sustainability of life for present and future generation.

Thus, Sustainable development can be made possible by making women as equally important partners in the development process. It is clear that women are neither the sole victim of environmental degradation nor the salvation of the planet. They are simply half of the population without whose equal participation in decision at all level sustainable development will remain closure.

## 1.2 Study area

The present study comprises of three tribes namely Apatani, Monpa and Idu-Mishmi which has been taken as the sample to understand the role of women. All the three tribes are distinctively different and therefore provide varied geo- environmental background as well as cultural and social set up. In the following section an attempt has been made to understand this different location and their impacts. As stated above the study areas included for this research work are as follows:

- i) The Ziro valley in the lower Subansiri district of Arunachal Pradesh lies approximately between the latitude  $27^{\circ} 32' N$  to  $27^{\circ} 37' N$  and longitude  $93^{\circ}48' E$  to  $93^{\circ}52' E$  is bestowed with abundant nature beauty that remains unparalleled in its appeal to the viewers. Situated at an altitude of about 1,504 meter above sea level the valley lies at the central belt of Arunachal Pradesh and neighbored by the Upper Subansiri district in the northeast, East Kameng district in the west, and has international countries like Tibet and China in the North while to the southeast lies state of Assam valley. Drained by single rivulet the valley is fertile. The location of the place gives a moderate climate almost throughout the year with severe winter during the winter month particularly between mid-novembers to late February. The study area is dominantly inhabited by the Apatanis one of the major tribe of Arunachal Pradesh. The valley has an area of 1058 km sq. of which 43 km sq. is under forest plantation, agriculture and settlement.

According to 2011 census Ziro valley has a total of 83,030 populations comprising 41,843 male and 41,187 female populations. The Apatani settlement of

Ziro valley originally consisted of seven large villages, they are *Hong, Hari, Hija, Biila* (Reru, Tajang and Kalung), Duta, Mudang Tage, and Bamin Michi. But due to the rapid growth of the population new villages have extended outside the village and the settlements like siiro of Hong, Biire of Mudang Tage, Lempya of Tajang, Nenchalya of Hija and Duta, siibe of Bamin michi village have also emerged.

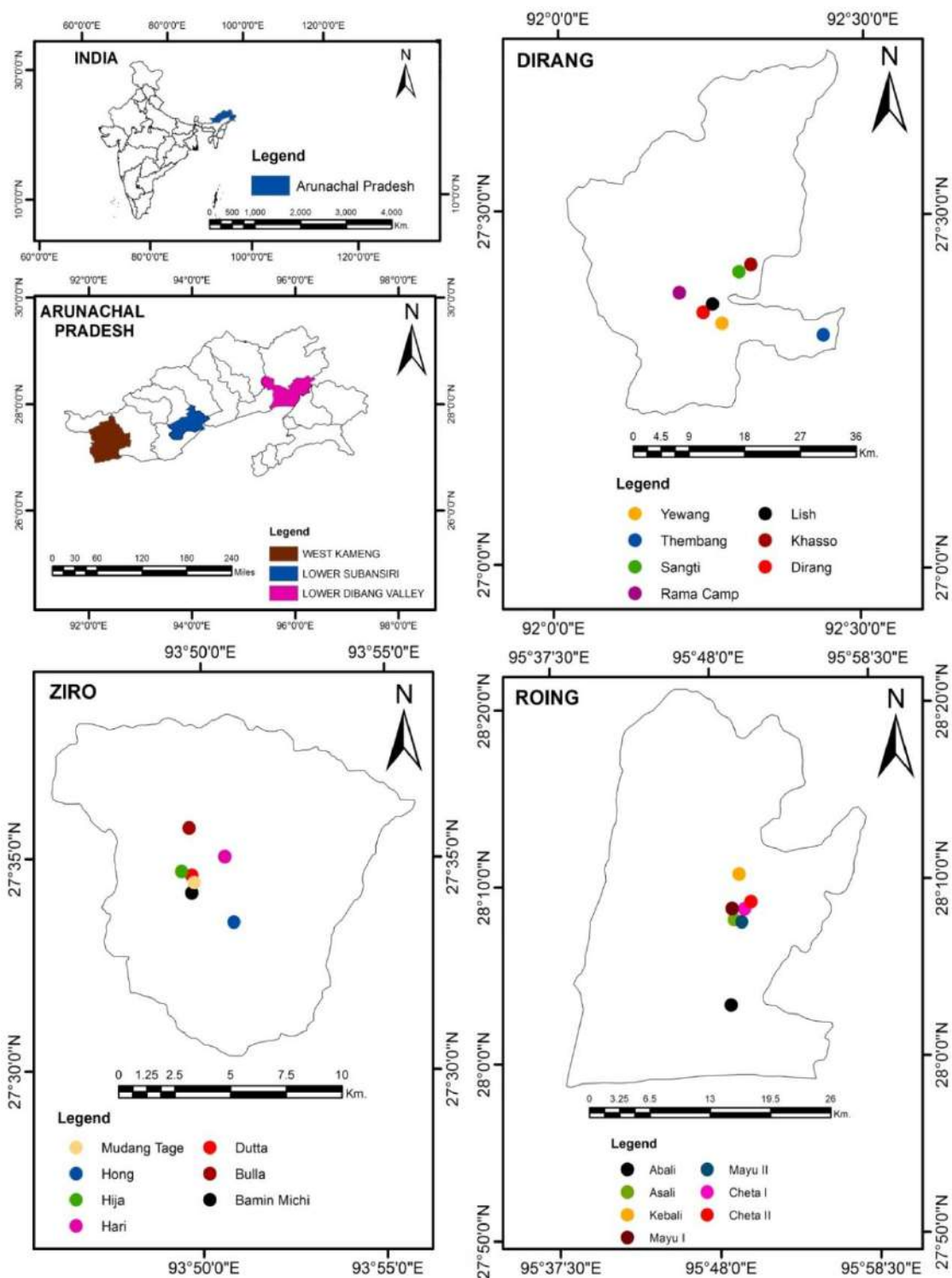
- ii) West Kameng district is located in the western part of Arunachal Pradesh covering an area of 74422 sq km accounts for 8.80% of the total area of the state. Its mainland extends between 91° 30'E to 92° 40' E longitude and 26° 54' to 28° 01' N latitude. The district is surrounded by east Kameng district in the east. Its northern boundary passes through the high peak of the Himalayas that form the boundary between India and china. The name of the district is derived from Kameng River, a tributary of the Brahmaputra that flows through the district.

The topography of the district is mostly mountainous a greater part of it falls within the high mountain zone consisting a mass of tough peaks and valleys. The inhabitant of the district comprises mainly of Monpa. They belong to Tibeto-mongoloid stock and are the largest tribe of the district inhabiting mainly in Dirang and Kalaktang circle.

- iii) Lower Dibang Valley on the eastern part of Arunachal Pradesh with an area of 3900sq.km. The valley extends between 27° 30' N to 28° 33' N latitude and between 95° 15' to 96° 30' E longitude. Lower Dibang valley is named after the Dibang river one of the tributaries of mighty Brahmaputra River.

The district is bounded on the north by Dibang valley district, on the east by Lohit district and china, on the west by east Siang district and upper Siang district and on the south by Sadiya sub division of Tinsukia district Assam. It includes 3 sub-divisions, 6 administrative circles and 3 CD blocks. Roing is the district headquarter of the lower Dibang valley. It is the last major township at the northeastern frontier of India. As of 2011 Roing had a population of 11,389 of which 6,064 are males and 5,323 are females. Both Idu-Mishmi and Adi form the principal indigenous dweller of Roing. The town located at the foothill of Mishmi hill is lively with friendly people. *Reh* is major festival of Idu Mishmi celebrated in the month of February while *Solung* of Adi tribe in September. Unlike other rough terrain of Arunachal Pradesh Roing is quite plain with a lot of land for farming and cultivation.

**Map 1.1 Location map of the study area**



### **1.3 Statement of the problem**

Women in any rural context bear a close proximity with nature this is when the role of women become important not merely as manager but as future planner. In India in most of the Traditional societies the role of women has been always substantial and crucial in resource management at the domestic front. This was more obvious in the rural context. The tribal women due to their social structure enjoyed more freedom than their non-tribal counterpart. Their interaction with forest and traditional ways in which they manage natural resources makes their role in sustainable development more prominent than that of tribal men folk. Women have been active in promoting an environmental ethics, reducing resources misuse and reusing and recycling of resources to minimise wastes and excessive consumption. This can be well understood and exemplified by the role of women being in active forefront of grass roots environmental movement. Women are often the leader in community based environmental activities. However, they remain largely absent in all level of policy formulation and decision making in natural resources and environmental management. Although with new policy and planning process attempt of progress has been made for incorporating women in the process of planning and design of various developments project. There remains a practical gap between theory and reality.

Thus, it is very clear that women are neither the sole victim of environmental degradation nor the saviour of the planet. They are seen and understood as simply half of the population without whose equal participation in decision at all level sustainable development will remain elusive.

Status and role of women in Arunachal Pradesh are placed in the similar pedal in the local social context, though they enjoyed position in reality perhaps this was only a

view opined by an occasional on lookers bounded in a patriarchal society. Women of this region are independent to a great extent as due to their household chores they are bound to spend considerable time in the forest for their livelihood and are often called the guardian of bio-diversity. Their Traditional acumen of managing economic and family affairs in the milieu of shifting agriculture has helped in carving out a comparable place with men folk in the subsistence-oriented economy, where their labour forces become invincible.

The Apatanis one of the major tribes of Arunachal Pradesh situated in the Ziro valley of Lower Subansiri district exhibit one of the best examples of prevailing man nature relationship, as they have a better understanding about the surrounding and are well aware of it. Within the given the Apatani which is bounded in to a small intermountain valley has been judiciously managing the resource for generation. The prevailing environment and natural ecosystem of the area has led to an intricate social system, where an intricate and unique agriculture system has sustained the valley people for generation and however created a remarkable indigenous knowledge system.

Women in the Apatani society occupy pivotal position and maintain better position they are independent to a great extent and spend considerable time in paddy and forest for their livelihood pattern. Their interaction with the forest and the Traditional way of managing the resource makes their role in sustainable development more prominent than the men.

Monpa tribes of Dirang, who located in west Kameng and Tawang district of Arunachal Pradesh, where the topography exhibits a mountainous and rugged terrain, accordingly Monpas have different life style compared to other tribal groups who are located in the plain area. The climatic condition and the nature of the topography have



led to more dependency of peoples on animal husbandry compared to other parts of the state. They make maximum use of animal and many families solely depend on domestication of animals. But these people are least known to others even in its own state. There is little literature on Monpas as a whole, but there is a dearth about the women of this region.

Idu-Mishmis of Roing in lower Dibang valley form another major tribe of Arunachal Pradesh, occupying the area under Roing circle which is predominantly plain area except the region under Hunli and Desali circle which characterised by are hilly terrain with rugged and steep slopes making it more inaccessible and difficult for any agricultural activities. The women in Idu Mishmi tribe are also very active and hardworking their intricate relationship with the nature and deep knowledge about different types of medicinal plant for generation makes their role in sustainable development very prominent.

Thus, it becomes imperative that the role of women and sustainable development has an intricate link that needs to be harnessed in the most sustainable manner for the future planning. Interestingly there have been number of studies on tribal and their livelihood, but little data is available in context of women and their role. Present study is an attempt in this diversion to understand and assess the role of women in context of sustainable development.

#### **1.4 Literature Review**

The purpose of literature review is an attempt to understand and asses a comprehensive summary of previous research in relation to selected topic and related paradigm. Since the process of literature review is to survey scholarly articles, books, and other sources relevant to the area of research, the available sources like books,

journals published and unpublished work has been surveyed and assessed so as to enumerate, describe, summarize, objectively evaluate and clarify this previous research done in this context. This helps in identifying the dimensions of the research done and consequently helps to prevent duplication and identify the need for undertaking the given research. Literature review is done to synthesize secondary data in relation to the selected research topic in an integrated way so that new frameworks and perspectives on the topic can be generated and the presumed hypothesis gets verified.

In the present study literature review has been attempted from peer-reviewed articles, books, dissertations and conference papers.

As already mentioned, that the Sustainable development is an organizing principle for meeting human development goals while simultaneously sustaining the ability of natural systems to provide the natural resources and ecosystem services on which the economy and society depend. Ever since Our Common Future, also known as the Brundtland Report, was published on October 1987 by the United Nations, the concept of sustainable development has become at the centre of all policy matters across the nations and beyond cultural boundaries. One of the major changes that emerged alongside the focus on sustainable development and its goals set by the UNO was the recognition of role of woman towards accomplishment of Sustainable development. It was UNO convention of 1992 at Rio that recognised and accepted that Women have a critical role to play in all of the SDG. It was further clarified that with many targets specifically recognizing women's equality and empowerment as both the objective, and that not only Women are more vulnerable to environmental degradation and climate change but also have different perspectives, concerns and ideas for change. Until these

are taken on board, with women empowered to play a full part in decision-making at all levels, environmental sustainability will remain a distant goal.

In this context Blokdyk (2021), in his writing in the book titled *Sustainable Development A Complete Guide* intricately brings out how important Sustainable Development Goals are towards achieving human development He further stresses upon defining, designing, creating, and implementing a process to solve the emerging challenge and meet the objective with the active involvement and playing is the most valuable role be a process.

Vertigans and Samuel(2021), in their edited work on *Global Challenges to CSR and Sustainable Development* present the cautionary interpretation of the present and vision for the future. They in their perception and analysis take in to account combined five major threats facing humanity today: climate change, inequality and poverty, new technologies, migration, and globalization. It approaches the challenge of integrating these phenomena into a global picture from a systems perspective rather than taking a purely reductionist approach to understanding what is occurring in the world today. Addressing these issues and challenges Stephen also focuses on not only identifying the problems but also provides measures suggest to solving them, making it one of the pioneering works of the present, broadly, becoming a vital resource for building a sustainable society.

Davidson (2020), in her work titled *Future Gen: Lessons from a Small Country* stands out as a significant work that can be prominently sited as a explanation as to how sustainable development stands as the alternative being unparalleled in its scope and vision, and connects environmental and social health and looks to solve complex issues such as poverty, education and unemployment.

Claude (2020), in his edited work titled *Standing up for Sustainable World Voices of Change*, brings out the inexorable link between social justice and environmental justice. C Henry further clarifies that “While people living in extreme poverty are the least responsible for climate change and environmental damage, they are undoubtedly the most impacted by its consequences. Therefore, it is an urgent and essential to strengthen the resilience to climate change of people living in poverty, but only through social and economic change that leaves no-one behind, and which actively involves them in making decisions that affect their lives”.

Another pioneering work that holds significance to the issues and measures of sustainable development is that of Roorda (2020), in his work titled *Fundamentals of Sustainable development* incorporates an interdisciplinary approach and concept of sustainable development across the disciplines from economics, management, arts and humanities to the natural and social sciences. Roorda emphasizes that “The impact of development needs to be considered beyond the narrow focus of economic, ecological or social concerns and needs to be understood in a comprehensive overview of the challenges linked to striving for a sustainable, holistic approach to development. Providing a multifaceted approach to the subject in order to encompass what is referred to as ‘people, planet and profit’”.

Robinson (2019), in her work on *Climate Justice: Hope, Resilience, and the Fight for a Sustainable Future* stress the need to recognise the role of women in successful implementation of sustainable development. According to Robinson “Gender Equality and Sustainable Development calls for policies, investments and initiatives in sustainable development that recognize women’s knowledge, agency and decision-making as fundamental”. Her work strongly brings out the Perspectives from new feminist political

ecology and economy are integrated, alongside issues of rights, relations and power with focus on the complex interactions between different dimensions of gender relations and of sustainability, which can be synergised by policy and activism creating plural pathways.

Ossewaarde (2018), *Introduction to Sustainable Development*, sustainable development is increasingly identified as more of a necessity than an option or luxury. Being multidisciplinary in nature, it requires the knowledge of scientific, economic and social sides of problems and their solutions, and how they interact. This book presents a critical account of the strengths and weaknesses in the pursuit of sustainability, with special reference to the developing world perspective. It motivates readers to work towards making truly inclusive and environmentally sustainable choices. It also inspires them to be engaged as ‘change-makers’ for more sustainable types of development in their families, companies and communities.

Walter et.al (2017), in the book titled *Sustainable Economic Development: Green Economy and Green Growth (World Sustainability Series)* introduces the influence and impacts of green economy and green growth on sustainable economic development. Combining empirical and theoretical information, it provides detailed descriptions of state-of-the-art approaches, methods and initiatives from around the globe that illustrate green policies and demonstrate how green growth can be implemented on an international scale. It also includes analyses of specific issues, such as public policies and sustainable development plans that influence industry and increase trade in environmental goods and services – the way to a greener economy, green tourism, green agriculture, green learning and green equilibrium in modern society. Matters such as green procurement, environmentally oriented implementation strategies, and the importance of employee

skills in the development of a sustainable future workforce are described, as well as a selection of tools that can be used to foster sustainable growth, green economies and green growth. They further offer a timely contribution to the dissemination of approaches and methods that improve the way we perceive and utilize natural resources and the technologies designed to protect them puts forward new ideas for creating a more sustainable future.

Leach (2016), in her work on *Gender equality and sustainable development* state that Sustainable development depends on maintaining long-term economic, social, and environmental capital. In failing to make the best use of their female populations most countries are under investing in the human capital needed to assure sustainability. This market and systems failure is discussed in this publication in terms of gender constraints. Which are based on the socially-constructed and historically developed roles of men and women? She also illuminates how female contributions needs to be better realized and a strategy needs to be developed for meeting the needs of future generations.

Arora (2014), in her article titled *Violence against Women and Sustainable Development* brings out the pertinent issues relating to sexual-violence faced by women within the boundaries and beyond. In addition to the laws laid down under the International Humanitarian Laws towards protection of women in times of war, the author tries to highlight the missing lacunas in the enforcement of these laws along with solutions to bring a change towards a better tomorrow.

Singh(2014), in his book chapter titled “*From shifting cultivation to integrating farming: Experience of Argo forestry Development in the Northern Himalayan Region* provided a detailed description and understanding of ethno geography and agriculture system of the Apatanis of Arunachal Pradesh present in detail system of agriculture of

Apatanis. It also highlights the environment risk, simple inputs, multi crop system and indigenously well-planned management system, which stands out as significant example of role of women in resource management through their indigenous knowledge system and hence can be the glaring example of achieving sustainable development goals.

Another significant work in this context that needs to be cited is by Mulugeta and Tadesse (2014), in their article *Gender, Participation and Decision-Making Processing farming activities: the case of Yilman Densa District, Amhara region, Ethiopia*. Journal of Economics and Sustainable Development. The author very aptly brings out the factual reality of the role of women in the society irrespective of cultural practices and social structure. They emphasize that “the Women play a significant role in agriculture, the world over. Despite women’s critical contributions to the family income through farming activities, no recognition is given to them as an important contributor. Mostly in most rural setups rural women regularly are engaged and participated in critical farming activities including weeding, seed preparation, selling agricultural commodities, and harvesting. The level of their participation is limited in ploughing farmland, spreading chemicals, and crop protection activities. Most rural women did not have any role in decision making with regard to purchase/sale of farming implements, land preparation and determination of type and amount of chemicals (pesticides, herbicides) used. Rural women’s participation in farm management decision making is quite minimal. Lack of experience, illiteracy, false assumption about the role of rural women in agriculture, shortage of technical knowledge/skills, and limited extension service are the main determinant factors affecting the participation of rural women in decision making process in the study area.”



Thus, what they suggest is all the possible opportunities should be created for rural women to improve their level of participation and decision making in farming activities. Well organized and integrated awareness creation strategy should also be designed and facilitated by stakeholders to minimize the social, cultural, and economic factors affecting rural women's decision making.

Das (2013), in her article titled *Status of women in North Eastern Region of India verses India* made an attempt to examine the status of women in the north eastern region in comparison with all India average and it was found that the status of women in the north east region is comparatively better than the rest of the country.

Fulekar and Bhawana (2013), in their work titled *Environment and sustainable development* further elaborated the gender approach and sustainable development. They emphasize that in Global society of 21<sup>st</sup> century is facing challenges of improving the quality of air, water, soil and the environment and maintaining the ecological balance. Environmental pollution, thus, has become a major global concern. The modern growth of industrialization, urbanization, modern agricultural development and energy generation has resulted in the indiscriminate exploitation of natural resources for fulfilling human desires and needs, which has contributed in disturbing the ecological balance on which the quality of our environment depends. Sustainable development envisages the use of natural resources, such as forests, land, water and fisheries, in a sustainable manner without causing changes in our natural world, maintaining the balance in the use of natural sources for sustainable development.

Elliott (2013), in her contribution to this field through the book, *An Introduction to Sustainable Development, Perspective on Development* provide a concise, well-illustrated and accessible introduction to the characteristics, challenges and

opportunities of sustainable development with particular reference to developing countries. The contested nature of sustainable development is explored through a detailed consideration of changing ideas and practices within environmentalism and development thinking. She focuses on the identifies and the different stakeholders involved (starting from institutions of global governance through to community-based organisations), the policies and mechanisms through which sustainable development is being sought and considered outcomes for particular groups and environments in both rural and urban contexts. She further places stronger emphasis on the global challenges of sustainable development with an understanding of inter-linked crises in climate, energy, economy, poverty and social injustice. Her work is a guideline to understand and explore how these issues are leading to deep questioning of what sustainable development is what it should be, and how sustainable development policies and mechanisms are being reconsidered. The significance of the work further lies in the fact that there is a focus on the consideration of the challenge of achieving targets like lower carbon growth, climate adaptation, and other related issues that has implications on sustainable development of rapidly expanding economies, including China and India. Further the suggestions and discussions given in the context of civil society movements, influence and outcomes of international climate policy, as well as technological developments in energy and agriculture along with explaining the fact of poverty that remains central to sustainable development challenges, as revealed through the Millennium Ecosystem Assessment and Millennium Development Goals. This work therefore retains the core message that sustainable development has become central to debates about environment and development.

Braungart and McDonough(2013), in their work, *'The challenges programmes for Corporate Social Responsibility (CSR) and sustainable development'* analyses and emphasizes on the dichotomy of a general and popular demand for responsible and resilient management, and the counter players that impact the positive effect of such efforts, juxtaposing sustainable development.

Pandey et.al(2011), in their article titled *Gender involvement in Decision making of on farm and off farm activities*, brings out a reflection of Indian agrarian system and the associated gender bias towards the farmwomen. Through their field research and data, they aptly bring out how women despite being a significant contributor in various activities are being kept away from the role of decision maker. In order to explore and justify the societal practice the authors took sample survey to understand the gender involvement in making decisions related to various on farm and off farm activities, The results clearly showed that in food, feed and fodder production male farmers mainly take Twenty-three (23) decisions out of total Twenty-five (25) decisions. In case of animal husbandry and household aspect, most of the decisions i.e., Ten (10) out of fourteen (14) decisions and Twelve (12) out of sixteen (16) decisions were mainly taken by both male and female farmers by consulting each other. The overall participation pattern in animal husbandry and household aspect also indicated that both male and female farmers by consulting each other take. Thus, though women play a very significant role in the sustenance of the production system, her role is not recognised and neither has she got the decision-making power in the context, something that needs to be drastically changed in the pursuance of achieving the sustainable goals.

*Organisation for Economic Cooperation and Development (OECD)* to the United Nations Commission on Sustainable Development (UNCSD) (2008) in their

report have highlighted the work on gender across nations. The aim of the report was to increase the understanding of the role of women in maintaining the three pillars – that is economic, social and environmental – of sustainable development. The report has been prepared by the OECD Horizontal Programme on Sustainable Development and is based largely on OECD analyses. The data pertain primarily to the situation of women in OECD countries, but the insights and policy implications are applicable to all countries. The report illustrates how gender mainstreaming in statistics, studies and statutes can lead to more sustainable government policies and a better world economy.

In Another Pioneering Work Leach (2008), stresses that “Sustainable development depends on maintaining long-term economic, social, and environmental capital. In failing to make the best use of their female populations, most countries are under investing in the human capital needed to assure sustainability. This failure in terms of gender constraints which are based on the socially-constructed and historically developed roles of men and women”. She also illuminates how female contributions can be better realized at present and how strategies can be developed for meeting the needs of future generations.

Among the other contributors, Singh (2008), in her work on *Women Empowerment and sustainable Development* recognizes that the adoption of women empowerment as an objective for sustainable, people-centered development implies a more comprehensive approach than previously followed development approaches. This research explores two primary areas women empowerment as a tool to sustain the development as an ongoing process. The focus of the study is women empowerment and how this issue is encountered in their lives as an agent of change and development. It

is recognized that there are no acknowledgements of their contribution to agriculture and household services.

It is worth mentioning that though there has been plenty of work done on the sustainable development in general, there is paucity of data at the local context. Among them some of the major contributions those provide an intricate explanation and direction are

Rogers et.al.(2007), in their writing titled *An Introduction to Sustainable Development. The economics of sustainability*, deals with natural, human-made, and human capital. It is thus more than environmental economics, because it includes the development of an economy and society, not just management of environmental issues. Economics in general deals with the production and distribution of wealth and is sometimes defined as the science dealing with the use of, or allocation of, scarce resources.

Nimachow and Yadav (2006), in their write up on *Linkage between bio resources and human livelihood: A study on the Akas of Arunachal Pradesh* has highlighted that living of man on all societies is largely guided by the availability or otherwise of natural resources. However, the tribal people who are regarded as in the primitive stage and slow pace of development have greater dependence on the natural resources for their livelihood and the living of people is largely determined by the natural habitat. Aka's are the small tribal group inhabited in West Kameng district of Arunachal Pradesh, whose various economic activities, material culture, food habits, and house building materials are intimately link with the natural bio-resources. Their economy revolves round various occupations such as agriculture and food gathering.

Bhowmick (2005), in his work titled *Tribals and sustainable Development*, explains about the sustainable development and bio-diversity conservation which have been carried out among the selected tribal communities in the three different ecological settings in the state of west Bengal. The major issues like gradual depletion of our global resources over the last century in one hand and conservation of the available resources for future human interest on the other has been addressed in this book.

Bagchi (2005), *the changing status of women in west Bengal, 1970-2000 the challenge ahead*, focused on the status of women in society. This important and comprehensive book vividly depicts the current status of women and girls in west Bengal. The analysis has been conducted in the framework of the secondary level socio economic and politico cultural ambience that has characterized the state. It highlighted both the areas of strength and vulnerability and clearly demonstrates that the status of women cannot be conceived as monolithic or static it has many facets and is in a state of women in India and based on an unusual compilation of available data, this book covers all major parameters: demography, health and nutrition, education, economic development, political participation, law, violence and culture.

Pruthi (2005), *Towards Sustainable Development*, several traditional practices that are sustainable and environment friendly continue to be a regular part of the lives of people in developing countries. These need to be encouraged rather than replaced by more 'modern' but unsustainable practices and technologies. In order to ensure the sustainability of the natural resources base, the recognition of all stakeholders in it and their roles in its protection and management is essential.

Masini (2005), in the work on *Women, Family and Sustainable Development* tries to underline how the contribution of women to environment and to preservation of

natural resources and creating a way to reach sustainable development has been overlooked. The article also underlines the active role played by women in facing poverty and environment problem.

Dhakal and Brigitte (2005), In a report on *Women's role in biodiversity management in the Himalayas*, discuss about the women in the Himalayan region how they play a crucial role in enhancing, maintaining and using the biodiversity sustainably particularly the agriculture and forest resources, they also describe how both men and women about different knowledge regarding the use of the resources.

Devasia, and Devasia. (2004), in their work *the key issues of discussion in their book "Empowering Women for Sustainable Development"* highlight that the empowerment of women and their struggle to achieve economic independence and freedom through meeting their needs without compromising ability of others to meet their needs. It also clearly narrates the struggle of women against societal structure, system, corruption, formidable inequalities and their own degradation.

Kelkar. et.al. (2003), *Gender Relations in Forest Societies in Asia*. In this book the chapters point out the marked deterioration in the position of women in these indigenous communities. The deterioration is linked to the privatization that accompanies the market and to state policies, both of which have been largely based on society. Along with observed negative changes and impacts, the chapter also points to growing women's resistance to this status quo.

Rao (2003), in *Tribal Women of Arunachal Pradesh: Socio-Economic Status* For a variety of historical and cultural reasons, women 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, hardworking, and beautiful women. The book is an in-depth study covering various socio-economic dimensions of women in Arunachal Pradesh. The study has covered five major tribes of Arunachal Pradesh, and the author has conceptualised, and has indeed displayed a deep sense of commitment to a sensitive subject. Coverage of issues has been very thorough. A number of workable suggestions are proposed to bring these women into the mainstream, and bring about their emancipation.

Joshi (2002), in her book, "*Women and Development: the changing scenario*" deals with the theoretical controversies as well as empirical findings with view to establish the fact as how far the changing socio-economic set up in the rural economy during the process of economic development over a period of five decades is acting and reacting to the women education, employment opportunities, participation in social and political activities, participation in household as well as the role of women in decision making in different spheres.

Mohapatra et.al. (2000), reveal and explain the eminent possible to better management of our environment. They emphasize the conservation principle and look for alternative technologies and resource.

Kothari et.al. (1998), "*Community-Based Conservation: Issues and Prospects*", states that in some parts of Indian Himalaya, where Chipko Movement has been active, self-empowered women's committees have successfully opposed the selling of the forest to the contractors, by their own men folk.

Agarwal (1998), in her work on *Rural women, poverty and natural resources, sustainability and struggle for change* in economic and political weekly, discussed



women in poor rural households burdened with a significant responsibility for family subsistence. They are important, often the primary, and in many female-headed households the sole economic providers. However, their ability to fulfil this responsibility is significantly constrained by the limited resources and means at their command.

Hallahmi (1997), '*Biology, density and change: women's religiosity and economic development*', *Journal of institutional and theoretical economics*, acknowledging the impact of religion on the status of women, however, puts much faith in education as the saviour. Underdeveloped countries are faced with the vicious circle of high fertility, with resulting population growth and economic stagnation. The cultural background of this economic situation is marked by the low status of women, usually sanctioned by major world religion, which enjoy women's enthusiastic support.

Catharine (1996), in her work on *Regional Sustainable Development Review: Canada and USA Vol. II* – calls for Global Action for Women towards Sustainable and Equitable Development: As a view of Canada-US Perspective – Catherine stresses upon the vital role that the women play in the welfare and future of their societies around the globe. Their multiple roles, as mothers, income earners, managers of key natural resources such as water, energy, soil, and forests, community workers, educators, and health-care providers, make their contributions critical to sustainable development. In this context it is worthy to mention that the international Development Strategy of the Third Development Decade has defined development as “the constant improvement of the well-being of the entire population on the basis of their full participation in the process of development and a fair share of the benefits therefrom.” Efforts to link social and economic activities and to encourage the equality of participation of women,

nevertheless, have been problematic. Global action by women in Canada and the USA towards rectifying the difficulties of the sustainable development of women at home and abroad has developed shape and direction over the years. Feminist thought and discourses, the women's movement, and the support of the periodic global United Nations conferences for women since 1975, all have influenced global action.

Roy and Tisdell. (1995), in their study on slums of west Bengal have brought out the linkage between the role of women in economic sustenance of the family and environmental condition. They quote "the role and importance of female members in rural society lies in the acquiring of non-market goods, which are used partly for domestic consumption and partly to supplement exchange income, it is the major source of sustenance for most of the rural families and the non-availability of such goods reduced the consumption supply of non-market goods, absence of alternative source of income for female pater as well as the income of the families. The total disappearance of member and the deterioration in the families' economic condition were principal reason behind the large scale migration to the slums of Calcutta".

Morgan and Bhanu (1995), in their work on '*Gender inequality and fertility in two Nepali villages*', *Population and Development review*. Note sharp contrast in gender inequality, especially in women's autonomy. Autonomy was measured through question to wives about their freedom of movement and their role in household decision making. The two settings provide a sharp contrast in women's autonomy by these measures. The authors argue that this contrast in autonomy influences fertility: gender autonomy reduces the desire for additional children, increase contraceptive use and lower level of unmet need for contraception. The empirical analysis supports the argument of the two writers.

Patel (1995), in her book *“Women and Sustainable Development”* The sea-change that the demand for resource material on the gender dimension in the work on sustainable development has multiplied in the recent period, it reflects the growing acceptance of the fact that development without women is simply a distorted, crippled and a partial paradigm.

Singh (1995), in his work on *Tribals in India: Development, Deprivation and Discontent*, analysed the meaning of the word Monpa and on the basis of language and cultural traits he divided Monpa into six major groups’ viz. Kalaktang Monpa, Twang Monpa, Dirang Monpa, Lish Monpa, Chug Monpa and But Monpa

Rosiet. al. (1994), in their work titled *Women, The Environment and Sustainable Development: Towards a Theoretical Synthesis*, emphasize that "There is a widespread perception that the development process is in a state of multiple crisis. While the notion of sustainable development is supposed to address adequately its environmental dimensions, there is still no agreed framework relating women to this new perspective, thus what is needed is an attempt to disentangle the various positions put forward by major participants and to clarify the political and theoretical issues that are at stake in the debates on women, the environment and sustainable development. They also highlight that, the current critiques of the western model of development which is in the alienations of the feminist analysis of science itself and the consequent power relations inherent in the production of knowledge; Women, Environment and Development (WED). They suggest that the need of the hour is Alternative Development; Environmental Reformism; and Deep Ecology, Social Ecology and Eco-feminism. In traversing this important landscape of ideas, they show how they criticise the dominant developmental model at the various levels of epistemology, theory and policy. The

authors also go further and put forward their own ideas as to the basic elements they consider necessary in constructing a paradigmatic shift emphasising such values as holism, mutuality, justice, autonomy, self-reliance, sustainability and peace.

Haimendorf (1994), rightly said that, “There is a fundamental striking difference between the Apatanis and all their neighbours. None of the people of the Himalayan East of Bhutan resembles the Apatanis to any great extent nor can otherwise boast of the similar mastery of nature.” It is behind that the Apatanis shaped their natural landscape to a cultural landscape.

Mibang (1994), in the book “*Social Changes in Arunachal Pradesh*”, quote the statement of Kuppuswamy, B. “In the simple tribal economy, there are no separate economy activities. The economic, religious, the political activities and others are all interwoven. Further, the tribal economy is essentially of subsistence type, in which the production is for direct consumption.”

Bhattacharjee (1993), in his book ‘*Enticing Frontiers Sequel to alluring frontiers*’ states that ‘Nowhere in the wider world a tribe so well knit survived through centuries, developed an echo system, perfected agriculture to the level of sophistication which is the envy of scientist and above all are able to make a sustained living.

Kalbagh (1992), in her work Titled “*Women in Enterprise and Profession*,” states that “Education have been regarded as the most significant instrument for changing women’s subjugated position in the society. It not only develops the personality and rationality of individual but qualifies them to fulfil certain economic, political and cultural function and thereby improves their socio-economic status.

Duncan (1989), *Women in Pakistan: an economic and social strategy*. The World Bank, Washington D.C. She examines the interactions between human resources

development, women's welfare and productivity and economic development and presents a strategy to address these complex interactions. She offers recommendation on ways to increase the participation of women as providers and beneficiaries in education, family planning and health services. The author discusses approaches to improving women's access to water, sanitation, extension, credit, new technology, inputs markets and formal sector employment.

Chib (1984), has mentioned that the Monpas are refined people and re considered to be a well cultured tribe of Arunachal Pradesh. They practiced settle cultivation on terraced fields. Besides they rear livestock and carpet making is their auxiliary profession. Cow and yak are two domesticated animals used as milch cattle by the Monpas. Milk is taboo with most of the tribal community.

Haimendorf (1982), in his study of an ethnographic account of the various tribe of Arunachal Pradesh has highlighted changes experienced by some of the major tribes (with special reference to the Apatani tribe) in socio-economic sphere

In the background of the above cited work, the present research work has been carried out to understand the role and contribution of the tribal women in sustainable development of the study comprise of three selected tribe of Apatani, Monpa and Idu-Mishmi. As the work on these tribes specifically on the role of women, from the geographical perspective is first of its kind, the limitation in the form of paucity of data both in literature and other statistical sources get reflected. The study through its objectives, methodology and analysis has been able create some amount of first-hand data that will stand out as the source for further research in the area.

## **1.5 Objectives**

The main objectives of the proposed study are as follows:

1. To understand the status (social and economic) of women of the selected tribes in the study area
2. To understand the role of women in income generation and economic sustenance of the family particularly in terms of her contribution through different aspect like agriculture and other related activity.
3. To identify indigenous knowledge system and the technique of resource management practiced by them.
4. To analyzes the impact, change and consequences on the role of women particularly among the educated women.
5. To analyze the prospect of self-employment for the progress in general and development of individual and community as a whole.

## **1.6 Hypothesis**

1. Women have been managing the available resource both through utilisation and conservation and have carrying forward the indigenous knowledge system.
2. Women play the most important role in agriculture which is the prime source of income for the sustenance of the family.
3. Despite her major contribution and role the actual profit in terms of cash or kind often remain marginal and sometimes even nil.
4. Sustainable development can help to enhance her capacity as manager of available resource to large extent and can enhance the overall economic situation.

## **1.7 Methodology and Database**

The study followed the method of systematic random sampling for collecting and generating data. Keeping in view the target group that is rural women the questionnaire was framed accordingly.

1. A total sample size of Twenty Percent (20%) of the total which constitute about 417,216 and 232 households across the three selected tribe of Apatani, Monpa and Idu-Mishmi, has been undertaken as sample for the present study.
2. The sample (household) were surveyed following the random sampling method each in three tribe undertaken as selected area thus makes up the universe in the study.
3. Since the study is dependent more on primary data qualitative aspect has been analyzed through collecting information by using different social and economic parameters.
4. Data so collected has been analyzed through use of various statistical methods like simple mean and co-relation coefficient.
5. Ample use of maps and other diagrams and tables has been depicted to understand the emerging pattern therein.

### **Methodology of Work Schedule and field survey**

The present study is based on both qualitative and quantitative methods. For creating the data base, the study is more dependent on both primary data and secondary data have been extensively used.

The work schedule of the study has been carried out in the following manner,  
First six months.

- a) Step 1—selection of the study area, sample size and pilot survey and preparation of base maps
  - b) Literature review and formulation of Questionnaire
  - c) Field survey and data collection.
1. Survey was conducted in three different districts covering particular circle for the study that is Ziro circle in lower Subansiri, Dirang in West Kameng and Roing in Lower Dibang valley which constitute the tribal groups of women Apatani, Monpa and Idu-Mishmi.
  2. Conducting intensive field study by using pre-tested questionnaire. Both open ended and close ended questionnaire has been used at village level and household level.
  3. Focus has been on Information gathered through interview for assessing the role of women in particular through inclusion of various parameter and techniques like time use survey, the occupation and work cycle of the women etc.
  4. Some data has been collected with the help of oral interview with the village elders and personal observation to supplement has been used to supplement the information collected with the help of schedules.

### **Secondary Sources**

1. Published unpublished records of the government and earlier works on the subject like journal, magazine, article, census data and records have been used.



2. Personal interview with Govt. Official like district agriculture officer, localities, labour and research working served as an important source of data.

### **Tools and Techniques**

1. Questionnaire for the selected sample village been prepared through which primary data is created with the help of extensive field verification
2. The base map of the study areas been prepared with the help of topographical sheets available in the department of geography, Rajiv Gandhi University.
3. Household survey was conducted for the identification of income, occupation, health, education.
4. Data so generated is analyzed using statistical parameters like co-relation, regression and mean calculation.
5. The result so generated is depicted in the form of tables as well as graphical forms to get a detail picture of the study.

#### **1.7.1 Significance of the study**

Women are the index of development of the society, contribution of women folk for all round development of the society is essential. The present study which is an attempt to understand and asses the role of women would help the planners, researchers and NGOs to formulate plan program for sustainable development not only in the specific area but in the region as whole. Further the study would help development through awareness and empowerment of women. Such awareness would lead towards social and economic development of women group; it would help them to develop self- dependence and would create opportunity for self-sustaining the community. This study would also help women to understand

themselves, know their surrounding and various situations in which it would give opportunities to evaluate their lives in comparison with other. It can further serve as a guiding factor for more in-depth research and comparable study.

### 1.7.2 **Limitation of the study**

The Research/study undertaken had few limitations that had to be negotiated in the course of perusing the research.

One of the foremost limitations of the study was there were no data in the specific context as there has been no earlier studies or case studies to refer to or compare to. Being the first ever work as it is the first approach of its kind to assess and understand the role of women particularly in the perspective of their role and contribution in Sustainable development.

Though women play vital role in all sector of the social, economic and environment contributing a lot for the society still there are many field where women are unaware about the role and hence it was difficult to convey the purpose of the research particularly while conducting survey.

Language and dialect barrier was one very important limitation and as in the interior rural areas of Arunachal other dialect except that of the local in practice is not spoken making communication problematic and correct

Since most of the women were asked about them perhaps for the first time they were unable to understand and realize and reply accordingly. This was perhaps the result of social norms where the back breaking work done by women is accepted as common and natural phenomena. There was problem in making a conversation with

the respondent since they were very reluctant or shy thus it was not easy to generate the answer and information.

### **1.7.3 Chapterisation**

The entire work has been organized in to six chapters with different sub headings.

1. The first chapter deals with the conceptual framework consisting of statement of problem, objectives, methodology and database, literature review and relevance of the study
2. Chapter two is a descriptive account of geo-environmental background focusing on various aspects of location, physiographic, climate and its related impact on people.
3. Chapter three deals with the social dimension and role of women that attempts to highlight population base, social structure, economic activity and overall role of women
4. Chapter four deals with economic base including occupational structure, role of women in various occupation, income and indigenous knowledge system and the role of women and the overall scenario.
5. Chapter five deals with the present trends focusing on the various concepts of changing role of women.
6. Chapter six deals with summary and conclusion with identifying areas of problem and prospects.

## CHAPTER – II

### GEO- ENVIRONMENTAL BACKGROUND

#### 2.1 Introduction

Arunachal Pradesh, situated in the 26° 28' N to 29° 30' N latitude and 91° 31' E to 91° 30' E also known as the land of rising sun lies in the extreme eastern tip of India's North East with a subcontinent in the trans Himalayan region. The state's topography is characterized by undulating hilly terrain, which is nestled among the foothill of the Shivalik ranges, river valleys and high range peaks. The North Eastern part of the state is surrounded by international and national boundaries by countries namely Bhutan, China, Myanmar, along the other side, it is covered by Assam and Nagaland. In its physical location, Arunachal Pradesh occupies the most significant geopolitical scenario, particularly with its North Eastern border with China and Tibet. The Himalayan ranges extends almost although the eastern part of the state with variance in altitude which extends from the districts of Lohit, Changlang and Tirap and falls in a bends towards the Patkai hills. Kangte and Gorichen comprise some of the highest peaks in this Himalayas. The Himalayan ranges run from North to South, and the land is predominantly mountainous. Densely forested areas are found with the trees ranging from semi-evergreen to broadleaf and semi-alpine forest at its lowest level. Alpine shrubs and meadows follow, ultimately leading to ice-clad peaks.

Himalayan system dominates the climate of the state and attends altitudinal variation in topography; vegetation cover of the state is reflected due to altitude and associated weather. Hot and humid climate is experienced in the lower belts of the state, during the summer the temperature may reach up to 40° c in the foothills. In winter, the

temperature ranges from 15<sup>0</sup> to 21<sup>0</sup> C while during the monsoon season the temperature remains between 22<sup>0</sup> and 30<sup>0</sup> C. Temperature is comparatively cooler in the middle belt of the state. The middle belt of Arunachal Pradesh experience micro thermal climate. Arunachal Pradesh possesses an alpine climate in the higher altitude and experience snowfall during winter. During the month of May to September, the state experience heavy rainfall. The average annual rainfall is uneven in the state which is more than 300 cm. The rainfall varies from 450 cm in the foothill area to 80 cm in the upper reaches.

Arunachal Pradesh is rich in water resource. It is predominantly drained by five major rivers namely the Subansiri, the Tirap, the Kameng, the Siang and the Lohit. Siang is the mightiest river in terms of its volume and distribution. It originates in Tibet and is called Tsangpo. Later in the plains of Assam, it is joined by river Dibang and Lohit. All the rivers are perennial. Few tributaries may dry up during winter but becomes voluminous during rainy season. During monsoon, the rainfall is heavy often causing natural calamities like floods and landslides.

The state is gifted with endangered flora and fauna which are rare. Some evergreen forest covers the 60% of states area. In relation to the elevations of the different region, the vegetation of the state varies greatly from place to place. It ranges from wide belt of swampy rain forest along the foothills and low laying areas to tropical and sub-tropical. Abundant of deciduous forest with patches of evergreen tropical vegetation is found in lower altitude. Its forest is rich in magnificent trees of high economic value like *Diptireocarpus*, *Trerminalia*, *Mesua*, *Shorea*, *Altingia Dysoxylum* etc. Lot of ferns, bamboo species, conifers, rhodendrons and many interesting wild ornamental plants are found in the state. The land and the landscape are beautified by 525 species of orchid. The state is not only popular for orchid varieties but is also a

home of rare medicinal plants. Arunachal Pradesh is a state of great faunal diversity. These diversities are mainly because of the dense vegetation and wide range of agro-climatic and geographical variation. Some rare species of wild animals and birds can be traced in the state.

Arunachal is a land of diversities. It is rich not only in flora and fauna but the state has a hallmark of harbouring different tribes with different language, dialect, food habits, dress code etc. The state has 25 major tribes, 100 sub tribes inhabiting different parts of the state. The states echo with rich dialect, it has 50 main dialects. The major tribe of the state are Mompa, Miji, Aka, Adi, Nishi, Apatani, Tagin, Sherdukpen, Digaru, Mishmi, Idu-Mishmi, Kampte, Nocte, Wancho and Tangsa. Most of these tribes are derived from an original common stock and are ethnically similar. But distinctive characters in each tribe like language, dress and custom can be seen due to geographical isolation. Within each of these cultural spheres one finds people of related tribes speaking related language and sharing similar Tradition. Monpas with several tribes can be found in Tibetic area. The Tani area includes major tribes like Nishi, Adi, Apatani, Galo and Tagin.

## **2.2 Location and extend of the Ziro valley**

Ziro valley, which is also known as the Apatani valley is located in the district of Lower Subansiri. It is confined in a small picturesque inter-mountain fluvial valley. Apatani, one of the major tribes of Arunachal Pradesh are concentrated in this part of the region. The district headquarter is the Ziro valley, which is located approximately between the latitude 27°32' N to 27° 37' N and longitude between 93° 48' E to 93°52' E with an altitude of 11,504 mt above the sea level. It is bordered by the Upper Subansiri in the Northeast, East Kameng district in the West, Tibet and China in the North and

Assam valley in the South East, the valley situated at the central belt of Arunachal Pradesh is also known for its captivating scenic beauty.

The valley comprises of seven main villages adjacent to one another. These villages are further fractured into several small villages. The Ziro Valley has an area of 1058 sq km of which 43 sq km is under agriculture and the remaining under forest, plantation and settlement surrounded by wooded hill range in all direction. The Apatanis inhabit this fertile oval shaped valley, which is surrounded by the ranges of wooded hill in all direction. The picturesque valley is surrounded by the hills on four sides. The Ziro Valley is rather a plateau whose area falls within the higher mountain zone. The plateau consists of tangled peaks and valley. Ziro, the districts headquarter of Lower Subansiri stands at an altitude of 1564 mtrs above mean sea level.

### **2.2.1 Drainage**

The Ziro Valley doesn't have a mighty river like some districts of the state. Drainage system is maintained cleverly by Apatanis. Utmost care is taken by the farmers to channelize the drainage system whereby all the paddy fields could get sufficient water for the crop.

In the absence of mighty rivers, the Principal River and streams controlling the drainage are *Kiile, Siike, Siya, Sipyo, Siiker, Siilang, Ganyu, Pange, Suyu* and *Janru*. The last three rivers are the tributaries of Subansiri River. The river *kiile* is the main river of Ziro-Hapoli area. It flows through the middle of Ziro-Hapoli from north to south. The river *Kiile* is managed diligently by the locals and its tributaries supply sufficient water for terrace rice cultivation in the valley. Though calm in winter, the river *Kiile* cause flood along the river course during rainy season.

### **2.2.2 Climate**

The climatic condition of Ziro is uneven throughout the year. There is variance of climatic condition from place to place as well as season to season. The nature of terrain largely influences the climate depending upon altitude and location of place. The seasons may be divided broadly into four:

1. The cold weather season from December to February
2. March to May is the pre-monsoon season of thunderstorm
3. The south-west monsoon from June to about middle of October.
4. The second half of October to November which constitutes the post-monsoon or the retreating monsoon period and is a period of transition.

The climatic condition in the foothill or low belt of Ziro is moderate in comparison to high belt area. During winter the Ziro valley used to be very cold and chill while it becomes pleasant in summer. The month of December and January are generally coldest while in July and August are generally warmest month. The annual temperature range from 1° C to 23° C. the temperature is 1° C in the month of January highest temperature is recorded in the month of July and August. The entire region of Apatani valley falls within the heavy rain zone, the maximum and minimum rainfall occurs in the month of April, May, June and July. The study area receives the annual rainfall of 970 mm recorded during 2008-09.



**Table 2.1 -Mean annual rainfall (mm) of Ziro, Lower Subansiri District**

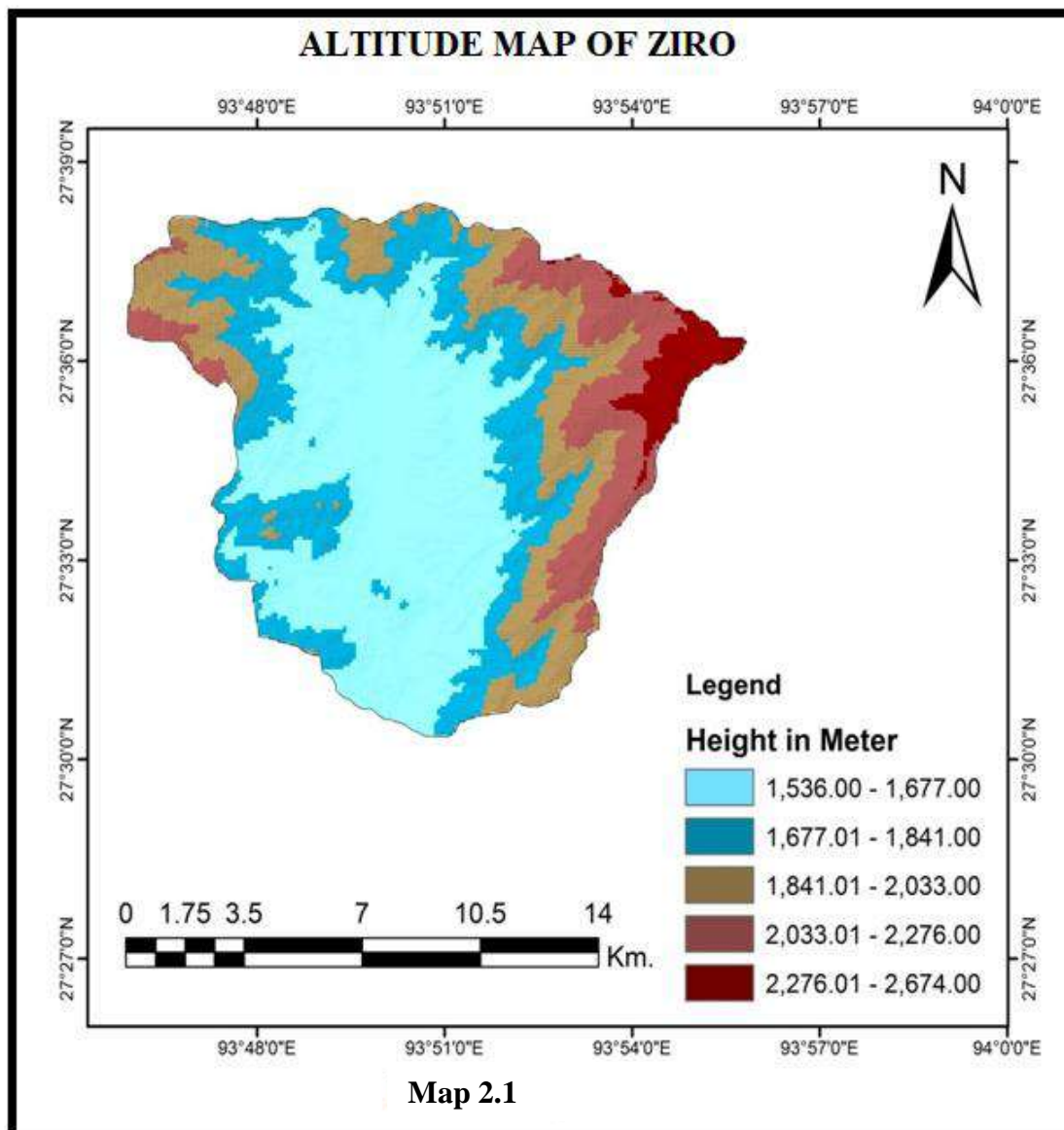
Year	January	February	March	April	May	June	July	August	September	October	November	December
2010	2.6	9.6	133.7	98	142	129.8	122	74.5	67	35	20.8	0
2011	5.4	9.2	56	55.8	80	162.2	128.3	123.5	47.6	1	20.9	2.8
2012	13.6	4.2	20.2	81.8	49.2	151.7	84.5	72.4	202.2	20.6	3.2	14.6
2013	2.6	30	64.6	83.3	147.3	74.7	58.4	127.7	44.1	72.3	9	9.4

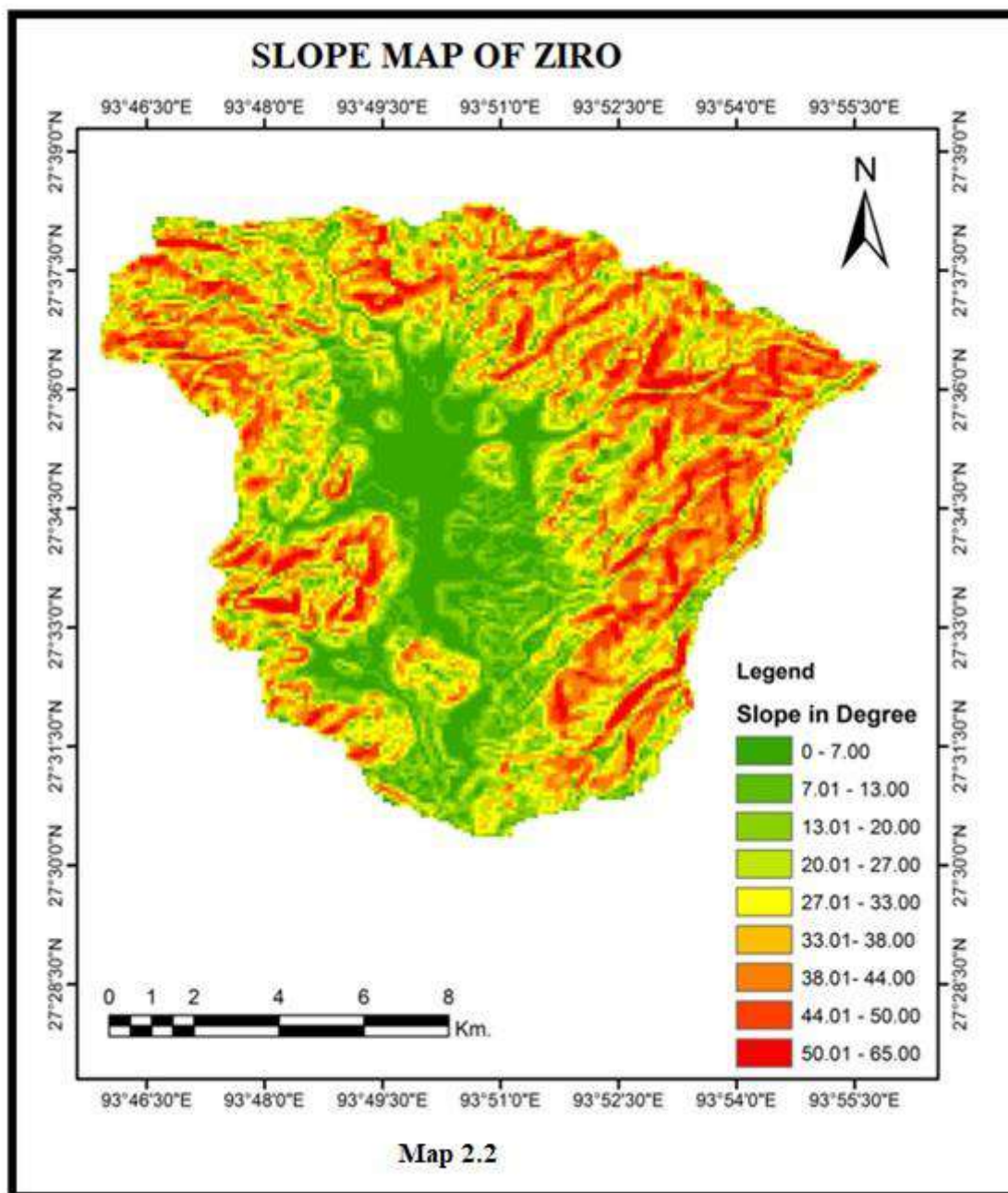
**Source: Dept. of Agriculture, Ziro, Lower Subansiri**

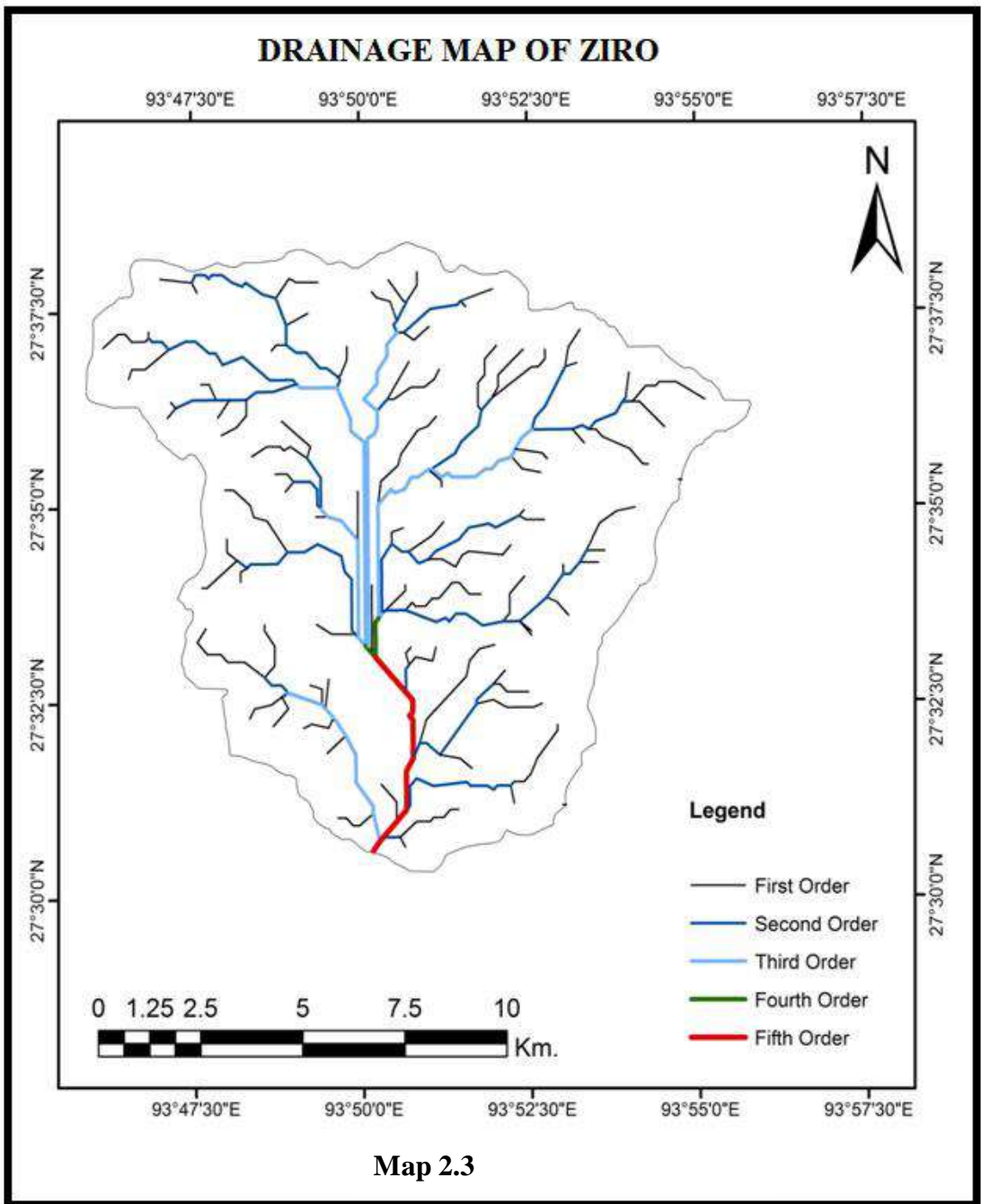
**Table 2.2 Mean Average Temperature of Ziro, Lower Subansiri District.**

Sl.no.	Month	Name of Rain Gauge Station (Unit in MM)							
		2010		2011		2012		2013	
		Max.	Min.	Max.	Min.	Max.	Min.	Max.	Min.
1	January	21	0	19	5	-	-	22	-3
2	February	21	0	24	6	-	-	26	-2
3	March	28	4	24	9	-	-	27	-2
4	April	30	12	24	16	-	-	27	11
5	May	31	12	28	12	-	-	34	10
6	June	34	10	28	20	-	-	35	13
7	July	32	16	28	13	-	-	36	18
8	August	34	21	29	21	-	-	35	18
9	September	31	18	29	21	35	15	34	16
10	October	28	10	29	12	31	3	31	8
11	November	28	3	22	10	25	0	25	-2
12	December	22	0	25	7	21	-4	23	-9

**Source: Dept. of Agriculture**







### **2.2.3 Flora and Fauna**

The fauna and flora of a region are largely reflected by its diverse terrain, climate and soil condition. The sub-Himalayan climate with moderate sunshine and rainfall make the Ziro valley a paradise of tall trees and foliage. The forests of Ziro have varieties of tree of high economic value like cinnamon, *Castanopsis*, *Michelia-Excelsa/Teeta Champa*, *PinusWallichiana*, *Pranus-Nepalanis*, *Pyrus* etc. Different varieties of shrubs, cane, bamboo, conifer like blue pine, rhododendron and different kinds of wild ornamental plants and medicinal plants are found bountifully in the ziro valley. The biodiversity of the region is very rich which is bestowed with different varieties of wild animal as well as bird's species which are enlisted endangered species. The valley has also different varieties of animal maintaining the balance of nature like tigers and leopard, bears, wild bores and foxes, the wild mithun (*bos frontalis*) which are rare though not totally absent but reared only in semi wild condition. The common birds found in the region are the majestic hornbill and unknown migratory birds, pigeon, crows and other include ashy black eagle and owl, butterflies of magnificent colour are abundant in nature.

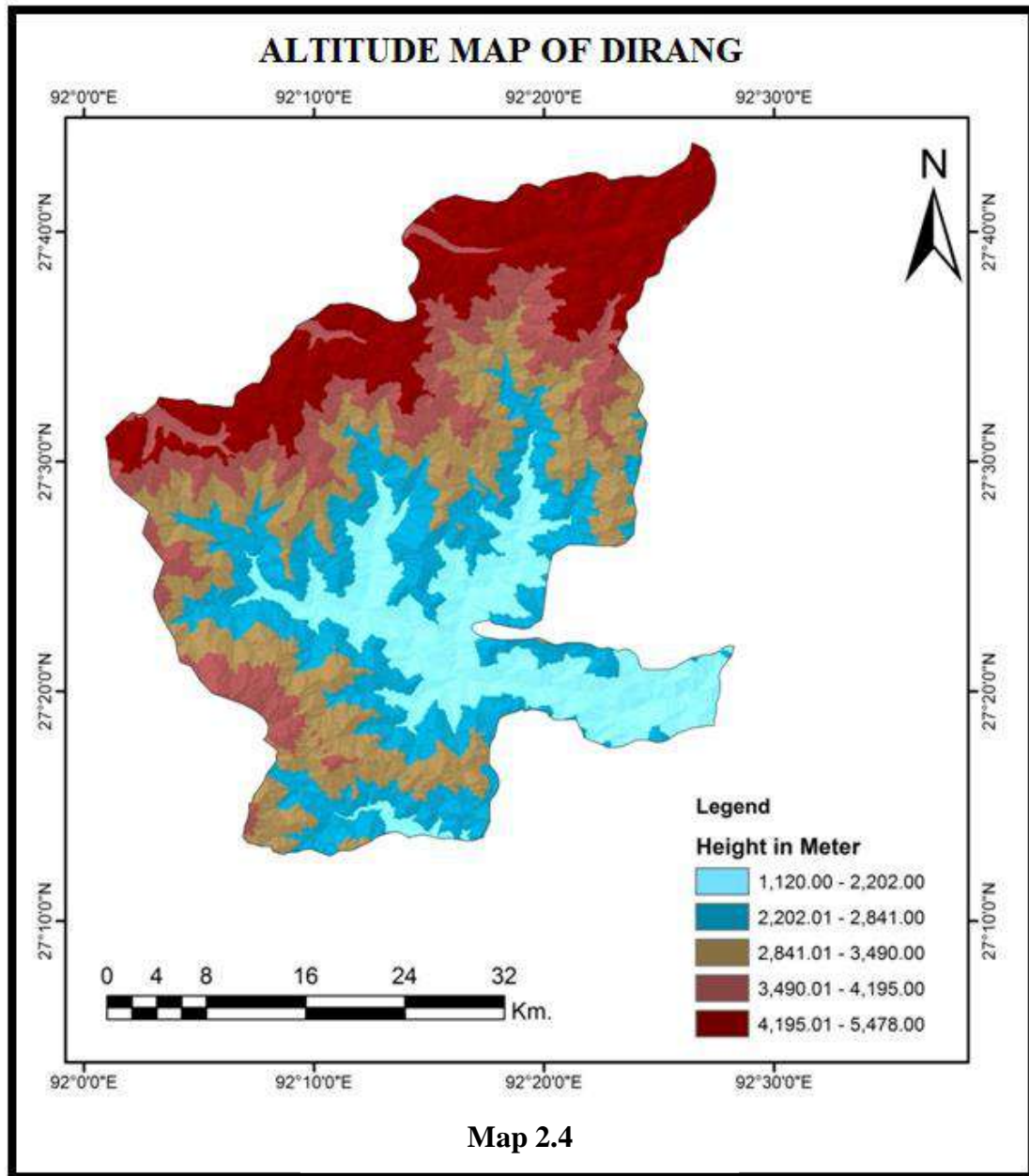
### **2.3 Location and Extend of Dirang**

Dirang is a picturesque valley in West Kameng district, placed at an altitude of 1497 metres above the sea level. It extends between 92<sup>0</sup> 16' E longitude and 27<sup>0</sup> 24' N to 26<sup>0</sup> 19' N longitude. Monpa tribe inhabits beautiful Dirang valley, sharing their Tradition and heritage similar to Western Bhutan. Its northern boundary forms the boundary between India and China which passes through the peak of Himalaya. The West Kameng district is mostly mountainous which falls within the high mountain zone

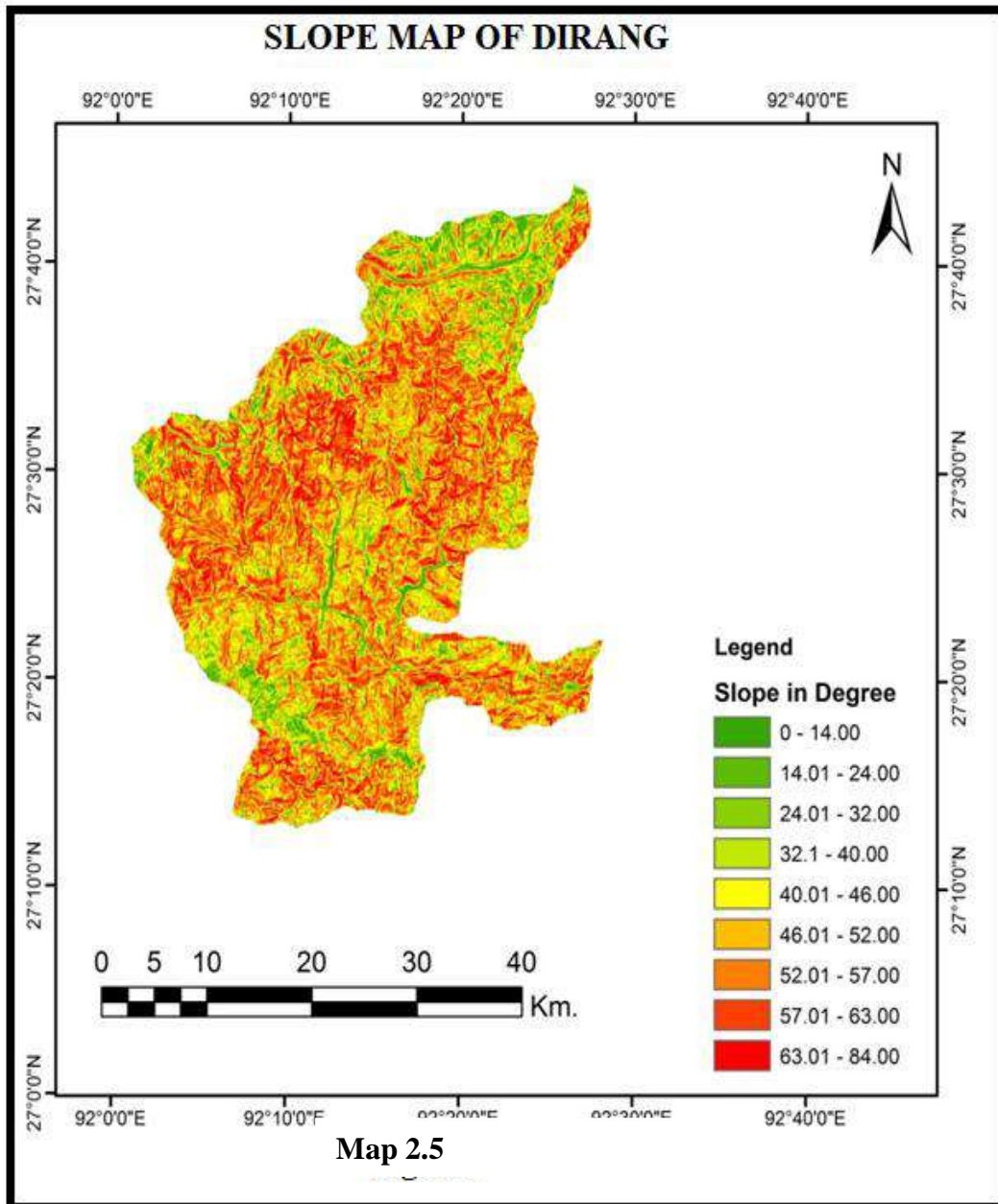
consisting of a mass tough peaks and valleys. West Kameng district is a hilly terrain, consisting of a series of mountain. These mountains are arranged in the form of zigzag lines, crisscrossed by several streams and tributaries of Kameng River. The altitude of Dirang circle is 1497 metres above mean sea level with an altitude varying from 213 m at Balukpong to 4114 m msl at Sela pass.

### **2.3.1 Drainage**

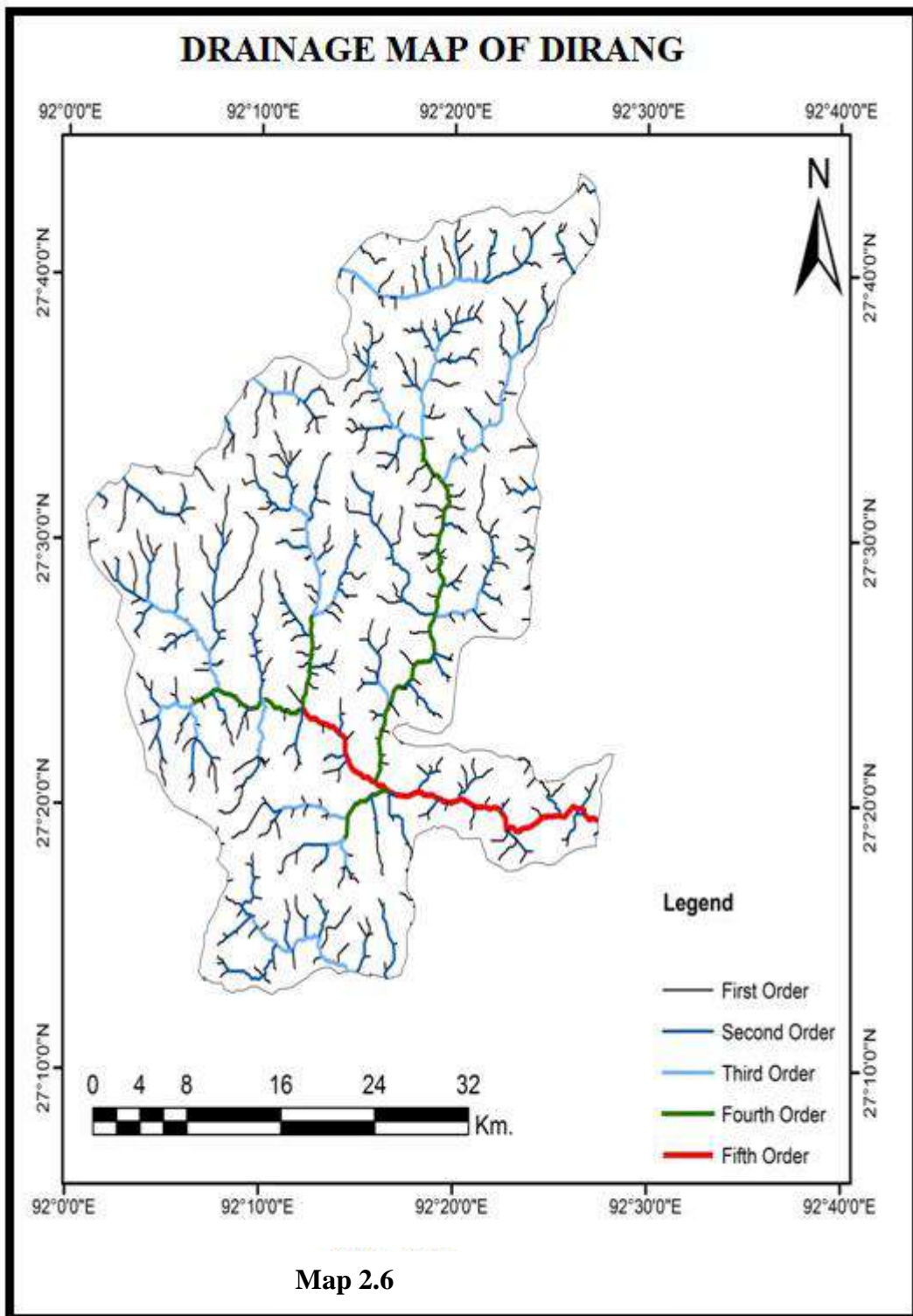
The Kameng is the main river of West Kameng district from where the district derives its name. Apart from Kameng River, the Tenga, Bichom and Dirang Chu are other major rivers flowing through West Kameng. Sub-dentritic drainage pattern is seen in the drainage pattern of Bichom and its tributaries but different from the Kameng River. The *Khouma* and *Tenga* flow almost parallel to each other from West to East and form the right bank tributaries of the Bichom.











### 2.3.2 Climate

The west Kameng district experiences arid tundra or a cool temperate climate in the north. Snow fall occurs from mid-November to February.

**Table 2.3 shows the rainfall data during the year 2012-13**

Sl.no	Month	Minimum rainfall during the year 2012-2013		Maximum rainfall during the year 2012-2013	
1	January	3.1 mm	Nil	23.00 mm	Nil
2	February	6.7 mm	37.2 mm	6.7 mm	41.0 mm
3	March	5.9 mm	2.1 mm	5.9 mm	27.1 mm
4	April	2.4 mm	2.2 mm	22.8 mm	13.9 mm
5	May	2.4 mm	2.6 mm	8.8 mm	72.00 mm
6	June	3.6 mm	5.2 mm	42.6 mm	36.9 mm
7	July	2.6 mm	7.2 mm	98.2 mm	62.5 mm
8	August	2.4 mm	5.3 mm	148.8 mm	112.1 mm
9	September	1.9 mm	6.0 mm	68.9 mm	36.9 mm
10	October	13.1 mm	Nil	13.1 mm	Nil
11	November	Nil	Nil	Nil	Nil
12	December	1.9 mm	Nil	13.1 mm	Nil

Source: WRD, Bomdila

**TABLE 2.4 shows the temperature data during 2012-13**

Sl no	Month	Maximum temperature during 2012-13		Minimum temperature during 2012-13	
		2012	2013	2012	2013
1	January	6.90	13.40	0.90	1.80
2	February	10.20	13.50	2.80	3.80
3	March	16.40	13.90	4.10	5.40
4	April	19.70	16.90	6.70	5.20
5	May	19.30	19.50	5.70	11.40
6	June	19.70	Nil	8.60	Nil
7	July	20.30	Nil	15.40	Nil
8	August	19.60	Nil	15.70	Nil
9	September	17.80	Nil	13.00	Nil
10	October	17.20	Nil	6.10	Nil
11	November	17.70	Nil	6.40	Nil
12	December	9.20	nil	3.30	Nil

Source: WRD, Bomdila.

### 2.3.3 Flora and Fauna

Dirang is rich in unique flora and fauna with numerous medicinal plants having its root in this area. In its biological diversity, the West Kameng is considered as the most diverse district. Floral groups like *Rhododendron, Hillock, Hagin, Dhena, Bonsum, Walnut, Pines, Oak, Jutuli, orchid, Amari, gomar, Bonsum, Cane, bamboo* etc are found. Rich fauna lives include Tiger, Leopard, Red Panda, Jungle Cat, Indian Wild Bear, Barking Deer, Mask Deer, Monkey, Hornbills, Green and imperial pigeon, White Winged Wood Duck, Black Necked Cranes in West Kameng District.

## **2.4 Location and Extend of Roing**

Roing is the headquarter of Lower Dibang valley, which is mostly mountainous terrain with vast plain of Assam in the south. The northern part of the district consist of tangled peak and valley and falls within higher mountain zone. One can find hilly terrain with rugged and steep slope in Desali and Hunli circle while Roing circle is plain. The district is located in between 390 to 2655 mtrs above sea level. Roing, the district headquarters lies in an altitude of 390, covering an area of 3900 sq km, while Mayudia tourist spot located at Mayu Mountain lies at an altitude of 2655 mtr above sea level. Lower Dibang Valley is located in the north eastern side of central Arunachal Pradesh where the majority of Mishmi tribe have peacefully settled down. The Roing circle is mainly inhabited by Idu-Mishmi and Adi-Padam with an extension of 46 villages in its circle. Both Urban and rural Mishmi community can be broadly divided into three groups viz Idu- Mishmi or Chuli Katas, Digaru or Taroan and Mijus or Kaman. Division of tribes is based not on any racial differences but on different geographical allocation of Mishmi tribe.

### **2.4.2 Drainage**

The main river of the Lower Dibang Valley is the tributaries of greater Brahmaputra the major river of the Northeast India. It has a minor river like *Dri, Mathu, Taloh, Embra and Ahi in Dibang Valley and Thun, Zunu, Theya, Desa, Chora, Dichi, Chulu, Eze, Emra etc* in Lower Dibang Valley. The rivers of Dibang Valley are perennial with a change of water volume according to the season. During the rainy season, the water level rise high creating havoc in form of natural calamities like flood

and landslide in adjoining areas. In winter, the rivers are reduced to a stream with only a few water centimetres. The overall drainage pattern of the district is dendritic in nature.

### 2.4.3 Climate

The Lower Dibang Valley is Sub-tropical and has a hot and humid climate at the foothill zone. The temperature reaches to 35<sup>0</sup> C in summer while in the winter, it comes down to minimum 14<sup>0</sup> C and below. Annual rainfall falls mostly during April and September with an annual rainfall average about 80 inches (2000 mm). In Roing, the total rainfall recorded is 2412.2 mm during year 2011. Rainfall recorded in the year is irregular with heavy rainfall in summer while occasional rainfall during winter. January and February being the winter months, the driest month has been recorded in the month of January and February.

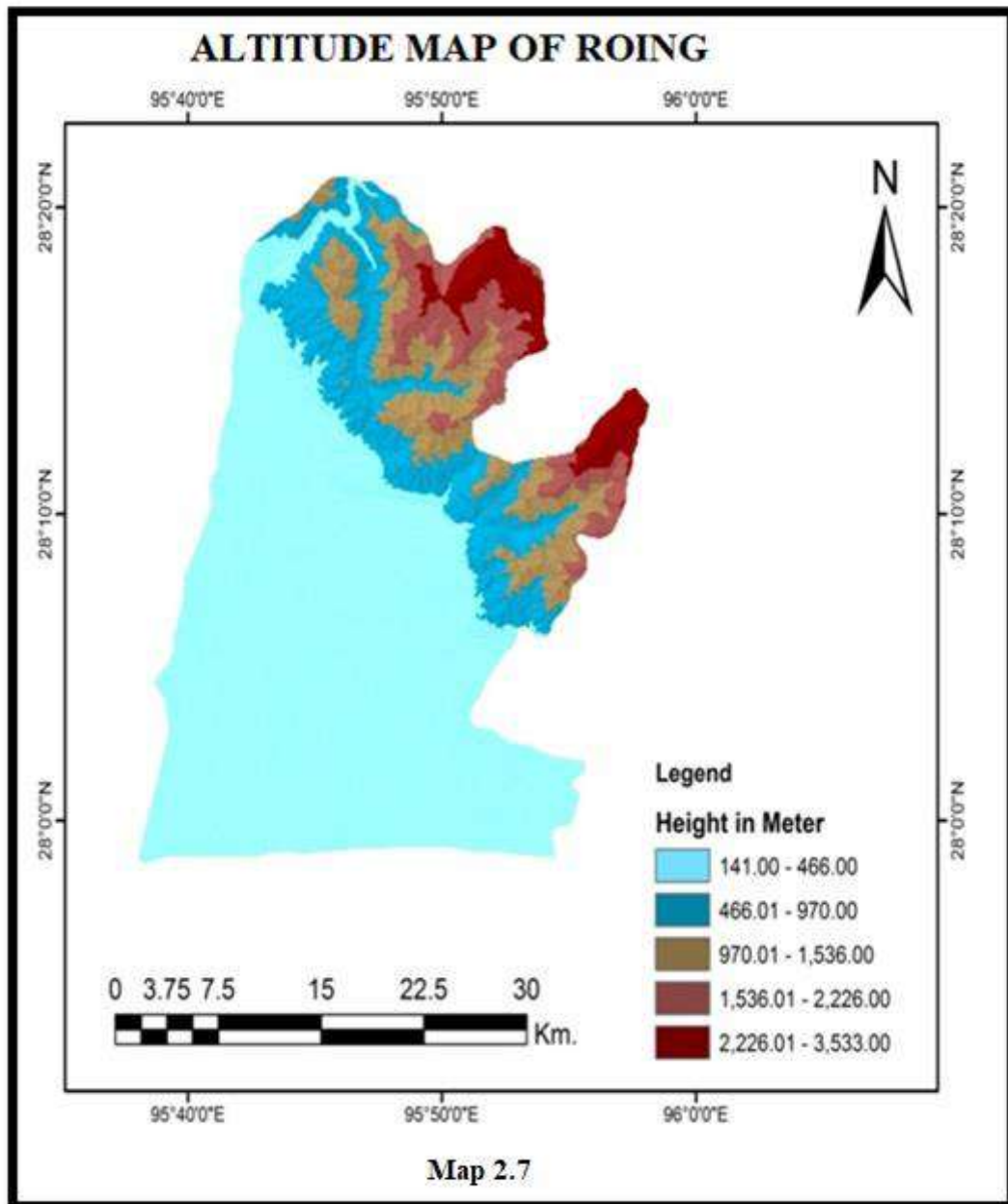
**Table 2.5 Rainfall Data of Roing, Lower Dibang valley district.**

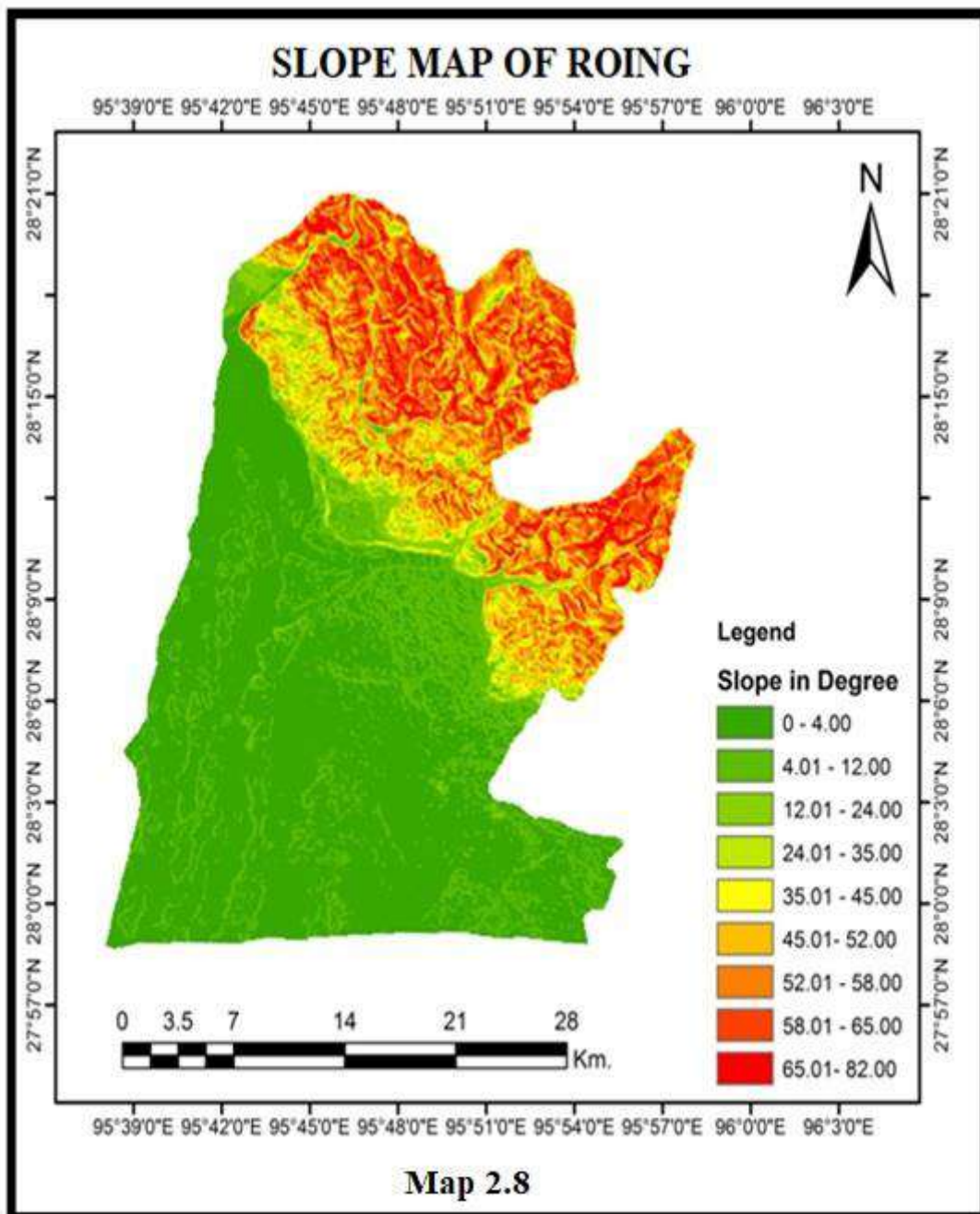
Month	Rainfall (in cm)
January	69.973
February	108.251
March	180.745
April	377.48
May	316.504
June	670.738
July	1106.991
August	675.513
September	460.151
October	194.536
November	37.841
December	18.12
Total	4191.703

Source: water resource department, Roing lower Dibang valley district.

#### 2.4.4 Flora and Fauna

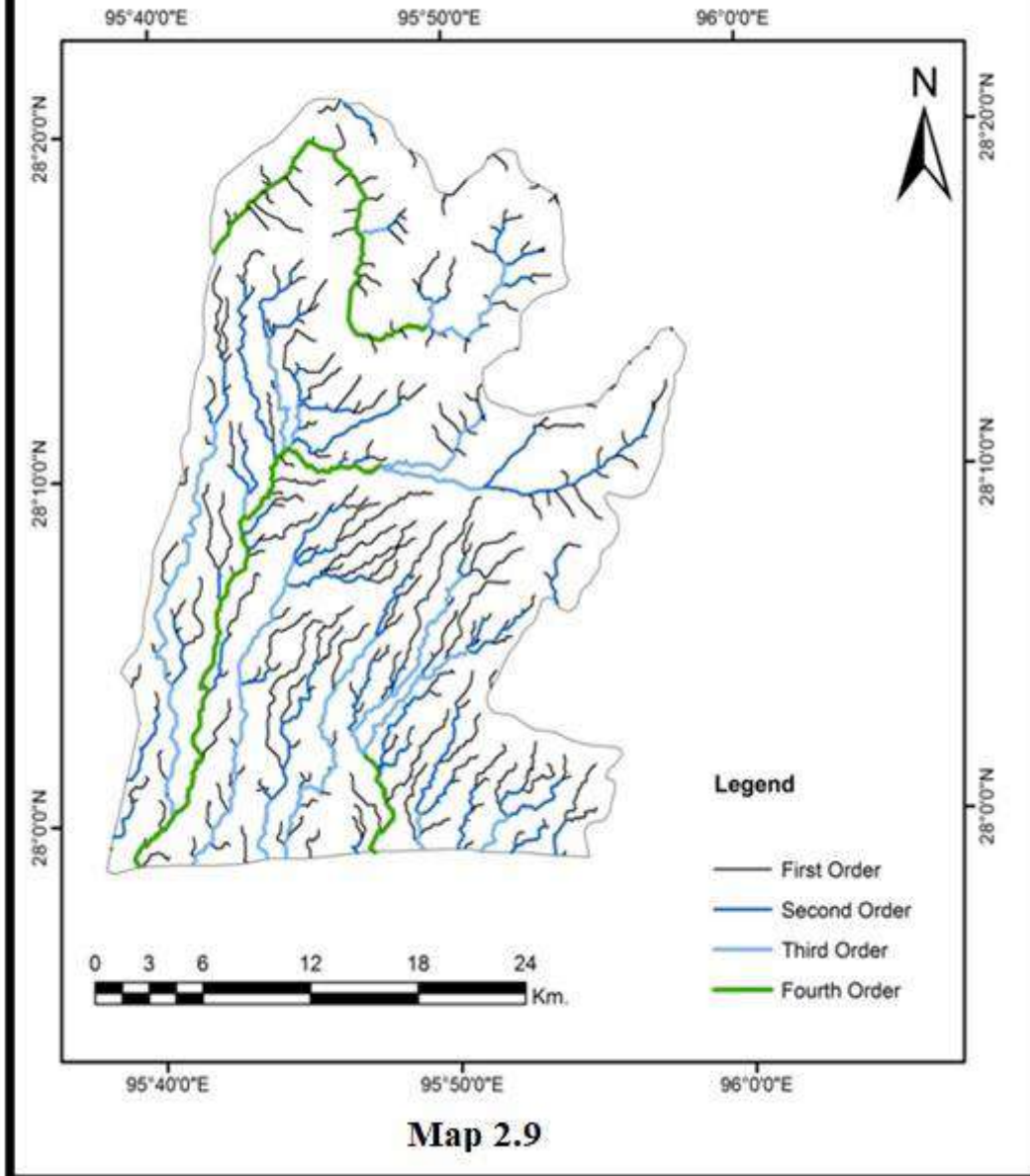
In the lower elevation of Dibang Valley, forest of tropical evergreen and subtropical pine are found which changes with increasing elevation to temperate. On the higher slopes, sub-alpine vegetation with rhododendron mostly appears. Some of the common plants found in the higher altitude are Dwarf Grass Pine, Oak, Fir, Birch, Small Steamed Bamboo, medicinal plants such as *Coptis Teeta*, *Telexus*, *Bataca* etc. Lower Dibang Valley has a variety of valuable trees such as *Dhuna*, *Gonsorai*, *Gamari*, *Bhola*, *Simul*, *Makali*, *Khokon* etc. Dibang Valley also has a rich animal life, like Tiger, Snow Leopard, Elephant, Hoolock Gibbon, Black Bear, many species of deer, Wild Buffalo, etc. Dibang Valley also harbours some rare animals which have been declared as 'rare species' like high altitude mask-deer and Mishmi takin in higher altitude. The district is rich in variety of migratory birds and ducks which are often found in the rivers and lakes during the winter season.







# DRAINAGE MAP OF ROING



## **2.5 Conclusion**

The present chapter therefore provides an insight into the physical set up of the state in general and that of the three selected study area in particular. The distinct physiographic of the study area creates an area of diversity not only in the physical perspective but among the people inhabiting these areas. The prolonged man-nature interaction therefore gets reflected in the form of varied practices in terms of economic practices, social and cultural continuity. It is not surprising then that women who are the significant link in sustenance of the social unit in the form of family have to adjust and play varied role accordingly.

## **CHAPTER – III**

### **SOCIAL DIMENSION AND ROLE OF WOMEN**

#### **3.1 Introduction**

Any Society is a manifestation of manifold components drawn from diverse social origin that gets reflected through distinct processes. The population of India reflects unique diversity in its social and cultural composition, across the length and breadth of the country in the form of differentiated communities caste group, language and religion group displaying striking difference in social practices and organization symbolized through both material and abstract culture. There are differences in racial strand, ethnic and cultural identities are strongly defined. The social diversity is perhaps the most powerful demonstration of India identity. Besides it also forms the basis of the political constituent of the state. Even the economic aspect and activities undertaken by a particular community depend on the social structure and values and custom of the people residing in the particular society.

The social pillar of sustainable development and its emphasis on equity and equality is the most politically sensitive of the three dimension and thus the hardest to address. It involves confronting negative social trends such as growing income disparities, rising unemployment and a persistent gender gap. The place of women in society is also relegated to contributing modestly to the social development of the country. In addition, women's rights are not properly being protected in order for women to participate in various issues of their country. Moreover, women are highly affected by environmental problems and less emphasis is given to their participation in protecting the environment. Women in any society play a very important role and they are one who can bring change in the society because they are the architect of our whole

society and also the architect of humanity's destiny, she built the home and establishes the institution of the family life. The problem regarding women today is not a matter of whether women is higher or man is higher, women are superior to man and they have the real strength but the problem is that they are not making the creative use of that strength. Women in every society are suffering because of her lack of awareness of her own strength.

The schedule tribes who constitute almost 8.6 % of the total population of the country reflect immense cultural diversity similar to their counterpart elsewhere in the country. The social structure of a tribal society is very simple but effective and is characterized by their own nature, habits, custom and tradition which are co related or interlinked to their political and economic administration. Social life of a community makes clear the living habit their standard of life, their problem etc. The tribal women like any other social group constitute about half of the total population where primary and secondary subsistence activities are counted women work more than men. Role of women is not only of importance in economic activities, but her role is equally important in non-economic activities, both men and women work very hard but, in some cases, women work hard more than the men. Status of women varies in different societies, the status of women in the tribal societies is comparatively better than that of the women in the general society. The status of women can be judged mainly by the roles they play in society, their roles are determined to a large extend through the system of descent. All the tribal societies in the study area are patriarchal in which men dominate in public sector. However, in their own world women have a freedom, and a self-expression.

Social norms, gender stereotypes, unequal and limited access to resources, health and education service limits women's ability to participate as full and equal participants in all aspects of life. In spite of making progress on the normative framework for gender equality and women's empowerment over recent decades there is a long way to go to ensure women's right within the family, community and society.

For the present study three major tribe distributed over three different geographical locations in the state has been taken as study area. The geographical distribution provides different physical set up. This has been done to relate the natural environment and the work pattern of the women of different tribe. While the Apatani of Ziro valley is situated at the central belt, the Monpas of Dirang form the western part of the study area and the Idu-Mishmi are settled in Lower Dibang Valley and presents a heterogeneous topography of Arunachal Pradesh, which itself makes the study a comparative variability of differential role of women.

However, it is not surprising that despite many similarities these tribe has, they differ from each other not only geographically, but socially and culturally as well such diversity therefore justifies the selection of the study area to understand the roles of women in Arunachal Pradesh which makes the selected area highly appropriate for the present study.

### **Apatani**

Apatani or *tanw* are the industrious and extremely hard-working tribal group inhabiting the picturesque Ziro Valley. They are vibrant people who utilize their limited surrounding and environment exceptionally well. Apatani tribe is basically an agriculturist community who adopts unique ways of cultivation. Though the tribe is well aware of modern technological advances in agriculture, majority of farmers still practise

indigenous ways of farming. Fish-cum-paddy pattern of agriculture is hallmark of Apatanis. In absence of big rivers, the water scarcity is a persistent problem, but Apatanis have evolved an indigenous way of channelizing the water volume available and has still kept alive the indigenous paddy-cum-fish farming, which is not so common in other parts of state. Whereas the other tribes mainly practice dry land cultivation like jhum, the Apatanis have been successfully been able to protect the nature, and have been able to keep alive their farming in lap of nature.

Another distinguishing feature of Apatani is the practise of facial tattoo. The age-old tradition of tattooing female on the middle of the face and to the chin and on the male's chin with 'T' shape has almost faded with the tide of modernity.

Apatani has a rich culture and tradition which has been preserved still intact. Festival is one aspect where the culture and tradition of the tribe gets reflected. Among various festivals most prominent of them are *Dree*, *Myoko*, *Yapung* and *Murung*. The significance of these festivals is mainly to ensure better cultivation, protection of the grain from hailstone, storms, insect, wild animals and over all well- being of the village. Tribe endogamy and clan exogamy is the rule of the tribe. There is a village council in each village known as *buliyang*. Builyangs tackle the village problems and often given verdict according to the logic of members comprising builyang. One problem arise in this case is the absence of written thesis or rules according to which, the verdicts are pronounced. Male and women are equally hard working in Apatani tribe. Women in Apatani society are skilful weavers apart from being a competent farmer. They contribute a lot in the family economy.

The Traditional social structure of Apatanis is mainly egalitarian with resource being community owned in which their social organization is unparalleled to the

neighbouring tribes of this region. Their social system is guided by stability, unity and integration within the tribes as well as with neighbouring tribes. This organization of the Apatani society is reinforced by homogenous language, culture, religion, custom and other tradition. Women in Traditional Apatani society enjoy equal status as that of man.

### **Monpas**

The Monpas, unlike the Apatani's, are the custodian of the Western border of Arunachal Pradesh. They are the major tribe inhabiting the entire Tawang district and, Dirang and Kalaktang of West Kameng district of Arunachal Pradesh. The Monpas are the largest Buddhist tribe of the state and profess Mahayana sect of Buddhism. Based on the region, the Monpas are geographically divided in three section, viz, the Tawang Monpa or the northern Monpa , Dirang or central Monpa and Kalaktang Monpas or the southern Monpa. There are similarities in tradition, custom and culture among these three groups of Monpas but differences in dialect are found between people of Monpa on one side of the Dirang and Kalaktang Monpa on the other side. The Monpas are physically and mentally tough. They have inhabited the rugged topography and harsh climate terrain of West Kameng and Tawang and have shaped their lives according to its topography and the climate. The topography is unsuitable for farming and crop growing as almost all the place is hilly and rocky. This makes their livelihood pattern and sustenance very different from the other parts of the state. The Monpas, like Apatanis are industrious people. Though the place is averse to farming, they have made the best use of the resource available. The Monpas practice both settled and terrace cultivation, including wet rice cultivation. They are expert in animal husbandry; they are also skilled weaver and keen traders. The activities of the Monpas have undergone a sea-saw change lately. The coming of new dawn of education has displaced Monpas

into taking up more government jobs and opting for more profitable livelihood, but still the activities of the older generation revolve entering the villages. Generally, the Monpas have a cluster of agricultural and pastoral families. In every Monpa village people live close to each other and as such on familiar terms they share a common social environment and participate in social gathering.

### **Mishmi**

Mishmi, one of the major tribes of Arunachal inhabit the Dibang Valley, Lower Dibang Valley, Lohit and Anjaw districts. The Mishmis can be broadly divided into three major groups, they are Idu- Mishmis, Digaru-Mishmi and Miju- Kaman. The division is made on the basis of geographical allocation of the tribes. The Lower Dibang Valley district is divided into five circles, namely Hunli, Desali, Roing, Dambuk and Koronu circles. The study area rises from the Himalayan foothills to the middle ranges with the highest point of Mayudia at a height of 2655 meters from mean sea level. Dibang Valley is largely covered with thick forest well known for wild life sanctuaries or unclassified state forests. Idu-Mishmi and Adi(padam) are the main two tribes inhabiting Roing circle. The Adi tribes are mostly concentrated in lower part whereas the Idu-Mishmi inhabitat in the upper, middle and lower belt of the district. Both tribes have their own dialect, custom and religion.

Idu-mishmis worship several benevolent and malevolent spirits animism is traditionally believed by the idu mishis, *Nani-intaya ana mesellozino* are worshipped as creators of mankind and universe as a whole. Like other tribes, Idu- Mishmi tribe has its own society and village council or tribal council called as *Abala* that comprises mainly of the elderly people of the village who have a great responsibility in settling different kind of cases. The major festivals of the Idu-Mishmi are *reh* (which means invitation) it



is generally celebrated to attain wealth, prosperity and fame and *ka-meh-ha* (means eating the first crop of paddy) celebrated on 1<sup>st</sup> February and 24<sup>th</sup> September respectively. It's a festival of joy and merry-making where people relax, enjoy, dance, eat and drink. The Idu-Mishmi are expert craftsman and women in particular are very good weavers. The Idu-Mishmi men are well apt in making beautiful handicraft items of bamboo and cane. The main occupation of Idu-Mishmi is agriculture. Both shifting and permanent cultivation is practised in the district.

Despite many similarities the tribe has, the above-mentioned tribes of the study area differs from each other geographically, socially and culturally, which makes the selected area highly appropriate for the present study.

### **3.2 Population base of the study area**

The total population of Arunachal Pradesh is 13.84 lakh according to 2011 which had grown from 10.98 lakh person in 2001. According to 2001 census out of the total population of 1,097,968, 579,941 were males 518,027 were females. The population further grew to 1,383,727 Persons during 2011 census of which 713,912 were male and 669,815 were female. The growth rate of population for the year 20011 was 26.03 percent while in previous decade it was 26.21 indicating that the growth rate is declining. The density of population is 13 per sq km which is lower than the national average 17 per sq km during 2011.

**Table 3.1 Shows District Wise Population Distribution of the Study Area**

District Wise	Sector	Population				
		Total person	Male		Female	
		Number	number	%	number	%
Ziro (Lower Subansiri)	Rural	70,224	35,460	50.49	34,764	49.50
	Urban	12,806	6,383	49.84	6,423	50.16
	Total	83,030	41,843	50.39	41,187	49.60
Dirang (West Kameng)	Rural	68,015	37809	55.58	30206	44.42
	Urban	15932	8346	52.38	7586	47.61
	Total	83,947	46155	56.97	37792	43.03
Roing (Lower Dibang valley)	Rural	42,601	22,031	51.71	20,570	48.28
	Urban	11,385	6,096	53.54	5,289	46.45
	Total	53,986	28,127	52.10	25,859	47.89

Source: Government of Arunachal Pradesh, statistical handbook 2011.

From the above table 3.1 West Kameng district (Dirang) has the highest number of population (83,947) followed by lower Subansiri (Ziro) 83,030 and Lower Dibang valley (Roing) 53,986. West Kameng district has the largest number of rural and urban population while lower Dibang valley has lowest rural and urban population among the three district of the study area. The given table shows a gap between the rural and urban population, in the entire three districts the rural population is higher than the urban population.

Within this background the postulated base of sample household was surveyed. The table 3.2 shows the total number of households surveyed in each study area (Apatani in Ziro, Monpa in Dirang and Idu-Mishmi in Roing).

**Table 3.2 Show the Population Distribution of the Circle**

Name of circle	Total no. of population (2011)	No. of village	Total no of household	No of household surveyed
Ziro	24,703	219	5,606	417
Roing	36,382	45	7,932	216
Dirang	18,401	81	4,144	232
Total	79,085	345	17,682	865

Source: field study 2014

Table 3.3 shows the number of villages and the villages surveyed in different administrative circles of the study area. The selection of the villages was done based on the parameters like education level, age structure, economic status and social status. This was done in order to get more representative information from the women respondent from different village of the circles to put forward over postulates objectivity.

**Table 3.3 District Wise Sex Ratio and Literacy Rate of Study Area (2011)**

District	Sex ratio	Density of population	Literacy rate		
			Male %	Female %	Person
Lower Subansiri	984	24	54.51%	45.48%	54057
Lower Dibang valley	919	14	76.62%	63.56%	32565
West Kameng	755	12	75.6%	60.8%	52473
Arunachal Pradesh	920	17	73.69%	59.57%	78943

Source: Directorate of census operation Arunachal Pradesh, Shillong

### 3.2.1 Apatani (Ziro Valley)

Apatanis do not have any written record but it is believed that the Apatanis migrated to the magnificent valley from northern area beyond KHRU and KIME rivers today the valley is predominantly occupied by the Apatani which account about 75% of

the total population of the area. As per 2011 census, Lower Subansiri district has recorded a population of 83,030 comprising 41, 843 males and 41,187 females. As of 2011 census the literate person and percentage of the total population of the district has been recorded as 54057 (48.49%). The literacy rate of the district (rural and urban) has increased from 48.41 percent in 2001 to 65.1 percent in 2011 census.

The sex ratio of the district is found to be 984 females per 1000 male as compared to 938 females per 1000 male for Arunachal Pradesh. In 2001 Ziro had a population of 12,289 of which male constitute 52% of the population and the female of 48%. Interestingly though the area is engaged in agricultural activities the average literacy rate is 66% which is higher than the national average of 59.5%, male literacy is 72% and female 60%.

**Table 3.4 Show Village Wise Population Detail of Selected Villages in Ziro Circle (Lower Subansiri District)**

Sl no.	Name of village	Total no of house hold (20%)	total pop	No. of male	No. of female
1.	Bulla	591 (118)	3841	1894(49.31)	1947(50.68)
2.	Bamin-Michi	128 (25)	745	362(48.59)	383(51.40)
3.	Dutta	86 (17)	385	169(43.89)	216(56.18)
4.	Hari	246 (49)	1531	730(47.68)	801(52.31)
5.	Hija	407 (81)	2347	1136(48.40)	1211(51.59)
6.	Hong	401 (80)	2583	1283(49.67)	1330(51.49)
7.	Mudang-Tage	237 (47)	1469	712(48.46)	757(50.57)
	Total	2096(417)	12901	6286	6645

Source: Statistical data 2011

### 3.2.2 Monpa (Dirang Area)

The Monpas of Arunachal Pradesh are geographically divided into three sections the Tawang or northern Monpa, the Dirang or central Monpa and the Kalaktang or

southern Monpa. The Monpas are of mongoloid descent. Though the Monpas are grouped in three divisions based on geographical location, they call themselves simply Monpa. However the Dirang and Kalaktang Monpa call themselves *tsangla*, the Monpas of Dirang are also described as *grangnangpa* (people of the valley) and the Monpa of kalaktang areas as *rhongnangpa* (people of the gorge). Similarly, the Dirang and kalaktang Monpas call the Tawang Monpas as *brah-mi* (people of mountain hills). According to 2011 census west Kameng district has a population of 87,013. The total population growth of the district over the decade 2001-2011 is recorded at 16.64 percent. The sex ratio for the census year 2011 is 755 females per 1000 male which are much lower than 938 females per 1000. As per as the literacy rate is concern the district records a literacy rate of 64.40 percent which is higher than the state figure of 65.38 percent. There are 81 villages in the sub district Dirang among them Dirang village is the most populous village with population of about 2317. Dirang is home to about 18,400 people among them 9704 (53%) are male and 8697 (47%) are female. 26% of the whole population are from general caste and 74 % are schedule tribe as per 2011 census. As per 2011 census there are 896 females 1000 male in the sub district. Over all sex ratio in the sub district has increased by 94 females per 1000 male during the year from 2001 to 2011.

**Table 3.5 Shows Village Wise Population Status Selected Villages of Dirang Circle (West Kameng District)**

Sl no	Name of village	Total no of house hold (20%)	total population	No. of male	No. of female
1.	Thembang	69(14)	198	133(67.17)	65(32.82)
2.	Yewang	72 (14)	324	166(51.23)	158(48.76)
3.	Dirang vill	338 (67)	2317	1584(68.36)	733(31.63)
4.	Lish	202 (40)	937	454(48.45)	483(51.54)
5.	Sangti	155(31)	630	316(50.15)	314(49.84)
6.	Ramacamp	192 (38)	834	433(51.91)	401(48.08)
7.	Khasso	63 (12)	285	144(50.52)	141(49.47)
	Total	1091(216)	5525	3230(387.79)	2295(312.14)

Source: statistical data record 2011

As per the statistical data record and household surveyed Dirang village has the highest population with 68.36% of male population and 31.63% of female population, Thembang on the other hand has total population of 198 and male population of 67.17% and female population of 32.82%. Thembang the settlement of the Monpas is a village within a fortified area, it is host to several ancient and historical structure and has drawn the maximum attention for the fortified Dzong constructed using Traditional technology of the region, due to richness of the heritage found in the village locals consider the village of Thembang itself as a monument. Khasso village has less population of 285 of which 50.52% are male population and 49.47% female population. Thus from the table it is very much clear that in Dirang circle male population is more than the female population.

### **3.2.3 Idu- Mishmi (Roing)**

Lower Dibang valley district with the Roing as its headquarter is the youngest district of the fifteen districts of Arunachal Pradesh, it is in the eastern part of Arunachal Pradesh named after the river Dibang one of the important tributaries of the mighty river Brahmaputra . Main tribes of the circle are Idu-Mishmi and Adi-Padam.

According to 2011 census lower Dibang valley district has a population of 53,986 of which male population are 28,127 and female are 25,859. The total rural population is 42,601 of which male populations are 22,031 and female are 20,570 and the total urban population are 11,385 of which total male population are 6,096 and female are 5,289. Roing is the circle of lower Dibang valley with a total village of 45 and total population 24,520 of which male population are 13,066 and female are 11,434.

**Table 3.6 Shows Village Wise Population Status Selected Villages of Roing Circle (Lower Dibang District)**

Sl no	Name of village	Total no of house hold (20%)	total pop	No. of male	No. of female
1.	Cheta 1	233(46)	948	602(63.50)	346(47.04)
2.	Cheta 2	241(48)	964	499(51.76)	465(48.23)
3.	Mayu 2	362(72)	1594	770(129.62)	824(138.72)
4.	Kebali	34(6)	112	54(48.21)	58(51.78)
5.	Asali	47(9)	181	85(46.96)	96(53.03)
6.	Abali	71(14)	277	140(50.54)	137(49.45)
7.	Mayu 1	185(37)	751	394(52.46)	357(47.53)
	Total	1173(232)	4827	2544	2283

Source: Statistical data 2011

As per the statistical data record and household surveyed cheta 2 village has the highest population of 964 with 51.76% of male population and 48.23% of female population, keballi on the other hand has total population of 112 and male population of 48.21% and female population of 51.78%. Thus, from the table out of the total population of the sample survey area 4827 male population are 2544 and female population of 2283, from the 7-sample village there are 232 household. It is clear from the table above that in Roing circle male population is more than the female population.

### 3.3. Age –structure of the study area

Age has acquired an important dimension in understanding the nature and political structure of any given community. It is highly associated with wisdom, experience, exposure and maturity. Traditionally it has been believed that elderly people were more exposure and experience than the younger ones. In Indian Tradition the aged people used to administer the society in all aspects of rural life. Thus, age is considered as significant variables in determining the power structure of the any society.

**Table 3.7 Shows Age Structure of the Respondent in the Study Area**

Circle	Below 30 yr %	30-40 years %	40-50 years %	50 & above %	Total
Apatani	18.94	39.56	32.85	8.63	100
Monpa	34.72	37.5	19.90	7.87	100
Idu-Mishmi	26.72	42.24	23.27	7.75	100

Source: field survey: 2014-15

Age structure of the respondent was divided into four ranges, below 30, 30-40 years, 40-50 years and 50 and above. In case of the women respondent of Apatani tribe out of the total surveyed household there are altogether 417 in which in the age group below 30 there are 18.94% respondent followed by 39.56% under the age group between 30-40 years 32.85% under the age group between 40-50 years and 8.63% under the age group of 50 and above.

In case of Monpa tribe out of the total household surveyed there are altogether 216 in which there are 34.72% in the age group of below 30 years followed by 37.5% in the age group of 30-40 years, 19.90% under the age group of 40-50 years and 7.87% in the age group of 50 and above.

In the case of Idu Mishmi tribe of Roing circle total household surveyed are 232 in which there are 26.72% in the age group of below 30 followed by 42.24% women



respondent under the age group of 30-40 years, 23.27% women respondent under the age group of 40-50 and 7.75% under the age group of 50 and above.

Most of the respondents are in the age group of 30-40 years of age and 40-50 years. Women from this age group are actively performing the household activities and are responsible for looking after their family. And the women above 50 are generally the elderly women. Women under different age group different thoughts and perception towards sustainable development and utilization of resources.

### **3.4 Status of women**

The status of women in India has been subject to many great changes over the past few millennia. With a decline in their status from the ancient to medieval times to the promotion of equal rights by many reformers, their history has been eventful. Women are the legal citizen of the country and have equal right with men as per the constitution of India, yet they are one who suffers immensely due to the lack of acceptance from the male dominant society. The worth of a civilization can be judged by the place given to women in the society. Respectable place granted to women could be justified from the greatness of India's ancient culture. Improvement in the status of women was also seen from the contact of Indian culture with that of the British. As a result, women have been holding in different position today as teachers, business women, clerks, doctors and even in politics. In spite of this, women still faces the evils of dowry, illiteracy, ignorance, economic deprivation which need to be fully removed to give them their rightful place in the society. The Traditional status of women among the different tribes in Arunachal Pradesh encompasses all aspects of life. This can be studied under different sub headings they are.

### 3.4.1 Women and education

Education is the most important element in the development of the society. It is an indicator of socio-economic status of a community. Education is a powerful tool for the development and also one of the strongest tools for removing inequality in the society, improving health, maintaining peace and stability. Raising the education level and literacy rate women is one of the most effective investments for increasing female productivity as well as enhancing the wellbeing of families and the children. In developing countries reducing gender inequality in literacy and primary and secondary education is essential to reducing poverty and accelerating economic development. The tribal education is of great important for the economic development of the country as a whole. Respondent are grouped in to three categories illiterate, only literate and literate.

**Table 3.8 Shows Educational Status of the Women Respondent**

Circle	Illiterate	Only literate	Literate		
			Upto middle	Higher	college
Apatani	145(34.72)	150(35.97)	73(17.50)	22(5.27)	28(6.71)
Monpa	76(35.18)	80(37.03)	20(10.18)	30(13.88)	10(4.62)
Idu-Mishmi	72(31.03)	84(36.20)	36(15.51)	25(10.77)	15(6.46)

Source: field study. 2014-15

According to level of education as per the survey the literacy levels of the women were found rather unsatisfactory in each of the study area. Whereas 29.38% of women among Apatani were noticed literate they are the respondents who have attained the higher secondary and 6.71% are the respondents who have attained the graduate level, there are many young girls who got married at an early age and thus had to drop the school to look after the family and other household activities. Most of these women

are dependent on their husband who work as govt. servant, daily wage earner, labour and business man.

In case of the Monpa tribe 28.68% are only literate, were as it is 35.18% illiterate and 37.03 % only literate. As per the survey illiterate are more and they are old women group and literate group are those who are graduate and who have attained the secondary level and drop out. Were as among the Idu-Mishmi group 32.74% are literate, 36.20% only literate and 31.03% illiterate.

Thus, from the table the combined data of the three tribe shows that almost all the women respondent in each tribe falls under illiterate and only literate category. Literacy and a basic education are essential for enabling the poor access the benefits offered by development initiatives and market opportunities. Basic education is therefore a precondition for sustainable development (*Pruthi, 2005*). And also it will reflect the negative and positive impact on the occupation and also in any decision making process.

### **3.4.2 Women and Marriage**

Marriage is system evolved along with the formation of human society. It is recognized as social dignity in the society. It is general belief of the society that a married person will play a leading role in the society, because married person is considered as mature, responsible and dutiful in his or her role in the society.

The Apatanis has a very simple, free and fair marriage system. But if one looks deep into its real practise, it was a complicated affair. The ‘Caste system’ so as to say, was not strongly enforced in all the social practices and traditions, but it had its rule sanctioned in a marriage system. The pre-marital relation among the village were socially sanctioned but not between the “Guchi and “Gutii”, which by English translation may be best expressed as “High Caste” and “Low Caste”, which still is a

case of contradiction. If a person went against that, they were castrated from the society, even with a case of penalty and punishment, or both, in some cases. Inter-tribe marriage was not only discouraged but opposed strongly. The marriages between relatives were not allowed, and the exogamies were treated as 'unnatural'. They were restricted from entering into religious places like, *yugiang* of *Myko* ceremony. The Apatanis practised monogamy in general but second marriages were also permitted if the couple failed to have male child, or if his wife was barren. Polyandry system was not allowed by any means. The Apatanis had a strong aversion to cross-cousin marriage, and it was looked down as something immoral. The remarriage of widows or widowers were allowed in Apatani tradition.

In modern times, the marriage system has gone a deep change. The prevalence of 'High or Low caste' has been almost wiped-off. The inter-tribe marriage, which was discouraged, has now become common. The educated youth rather encourages inter-tribe marriages without any reservation. Nevertheless, the cross-cousin marriage is still looked upon as a taboo in Apatani society.

Like many tribes, the Monpa society is patriarchal. Monogamy is the usually practice but polygamy is also practiced though it is rare. Two types of polygamy is practiced i.e. polyandry and polygyny. Unlike other tribes, the normal type of polyandrous marriage among Monpa is that of one woman with two brothers. This type of marriage might seem unusual according to one's practised tradition but the Monpas practise this type of polyandry to prevent division of parental property as well as encourage solidarity of brothers. Polygyny marriage is more common than polyandry among the Monpas. In Monpa marriage system, Parallel cross-cousin marriage is

strictly prohibited but unlike the Apatani's cross- cousin marriage is socially accepted. Remarriage of the widow is acceptable in the society.

The Idu- Mishmi strictly adheres to 'clan discipline'. A male cannot marry a female of his own clan, and vice-versa. The Idus follow the rule of tribe endogamy and clan exogamy and therefore, exogamy is the rule that regulates the marriage system of the Idus. The cross- cousin or parallel marriage among the Idus Mishmi tribes is considered immoral and unnatural. Marriages can take place by means like elopement and abduction but the natural considered means of marriage is through negotiation or arrange marriage. The Idu- Mishmi tribe has a sanctioned marriage system whereby the younger or an elder brother can marry the widow of his deceased brother. The Idu- Mishmi man has a social sanction to marry his step mother after the death of his father. This custom is based on the price paid by the bride during the marriage system. If the step mother refuses to marry, she or her parents has the duty to pay back the bride's price. Monogamy and polygamy are practised and accepted by the Idu-Mishmi marriage tradition.

**Table 3.9 Shows Marital Status of the Respondent**

Circle	Married	%	Single	%	Widow	%	Divorce	%	total
Apatani	218	52.27	41	9.83	90	21.58	68	16.30	100
Monpa	123	57	25	11.57	43	20	25	12	100
Idu- Mishmi	110	47.41	17	7.32	66	28.44	39	16.81	100

Source: field survey 2014-15.

The table gives the detail about the marital status of the respondent of the sample household of the three studied area. In case of Apatani tribe of Ziro circle maximum number of respondent belongs to married that is 52.27%, followed 21.58%

numbers of respondent that belongs to widow and 16.30% respondents under divorce category followed by single 9.83.

In case of Monpa tribe of Dirang circle also maximum number of respondent belong to married category i.e. 56.94% followed by 19.90% respondent widow and 11.57% respondent in divorce category and single.

In case of Idu-Mishmi of Roing circle also married respondent is more i.e. 47.41% followed by widow 28.44%, divorces 16.81% and 7.32% number of respondent under single group. Overall, 50% of respondent belong to married category in which Apatani tribe has the maximum. Number of widows is also highest in Ziro followed by Roing and Monpa.

Overall observation shows that most of the women group in each tribe as per the survey fall under married category than followed by the widow, divorce and the single women.

**Table 3.10: Widow Remarriage of the study area**

Tribe	Respondents view	
	Yes (%)	No (%)
Apatani	(73.62)	(26.37)
Monpa	(60.18)	(39.81)
Idu-Mishmi	(69.82)	(30.17)

Source: field survey, 2014-15

Widow remarriage is accepted in all the society of the three tribes, when asked to the respondent whether a woman who is widow should be allowed to remarry about 70 % of the women responded that they should be allowed to remarry, though it was not accepted or allowed before but now due to education development, modernization and

awareness women who are widow and still very young are allowed to get married again were as about 30 % feel that she should not be allowed to remarry.

### **3.4.3 Women and Health**

Human health in its broader sense of physical, mental and spiritual wellbeing is to a great extent dependent on the access of the citizen to a healthy environment. For a healthy, productive and fulfilling life every individual should have a physical and economic access to a balanced diet, safe drinking water, clean air, sanitation, environmental hygiene, primary health care and education. Women have the right to the enjoyment of the highest attainable standard of physical and mental health. Health is a state of complete physical, mental and social wellbeing and not merely the absence of diseases or infirmity. Women's health involves their emotional, social and physical wellbeing and is determined by the social, political and economic context of their lives, as well as by biology. A major barrier for women to the achievement of the highest attainable standard of health is inequality, both between men and women and among women in different geographical region, social classes and indigenous and ethnic group. In national and international forums, women have emphasized that to attain optimal health throughout the life cycle equality, including the sharing of family responsibilities development and peace are necessary conditions. Women are affected by many of the same health condition as men, but women experience them differently. There are many social realities which have impact on the health of the women such as poverty among women, economic dependence, negative attitudes towards women and girls and lack of influence in decision making are some of the social realities.

**Table: 3.11 Show if the respondent are aware of the medical facility**

Circle	Aware of medical facility (in %)		Total
	Yes	No	
<b>Apatani</b>	74.58	25.41	100
<b>Monpa</b>	46.29	53.70	100
<b>Idu-Mishmi</b>	53.01	46.98	100

Source: field survey 2014-15

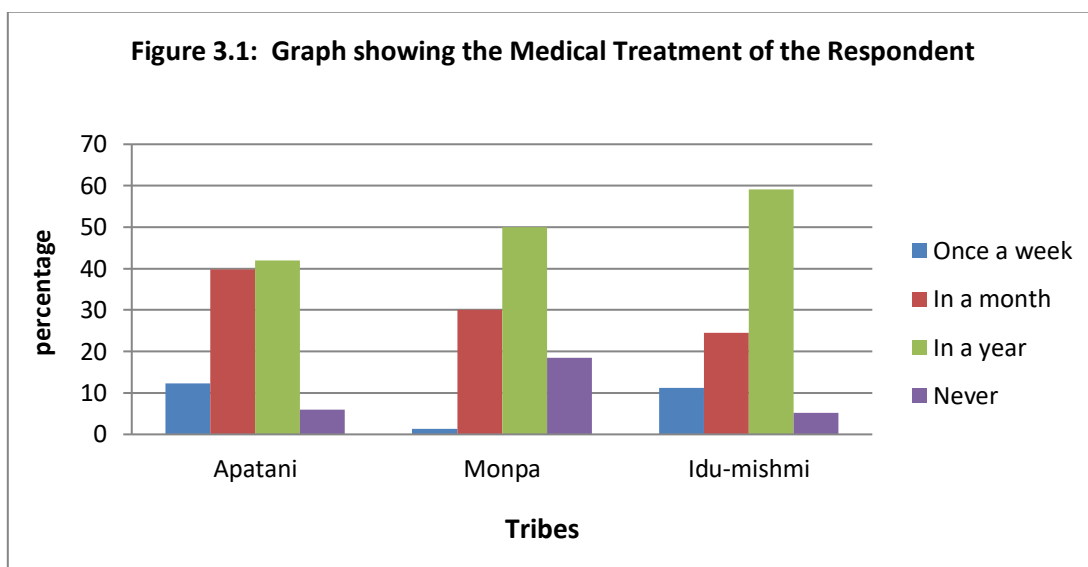
In spite of many medical facility and government scheme provided for the development of women in regard to health tin the state and district here are still many women particularly in the rural areas these facilities are not availed by them the reason for this can be many. It was found that many of the women are unaware of the medical facilities available in their villages most of these women are illiterate or uneducated who has no ideas regarding the medical facility provided by the government while on the other hand there few women who are aware of the facility but they don't avail it because they are too busy in their house hold activities, agriculture and doing other activities. many of the widespread diseases among the women in the study areas are occupation related as agriculture being the main occupation of the women in the study areas who works for an hour in the field are contracted with different kinds of ailments in the course of work done to fulfil the consumption demands of the family as well as the society.

**Table 3.12 Shows the Medical Treatment ofthe Respondent**

Tribe	How often you go for medical treatment (in %)				Total
	Once a week	In a month	In a year	Never	
<b>Apatani</b>	12.23	39.80	41.96	5.99	100
<b>Monpa</b>	1.38	30.09	50	18.51	100
<b>Idu-Mishmi</b>	11.20	24.56	59.05	5.17	100

Source: field survey 2014-15

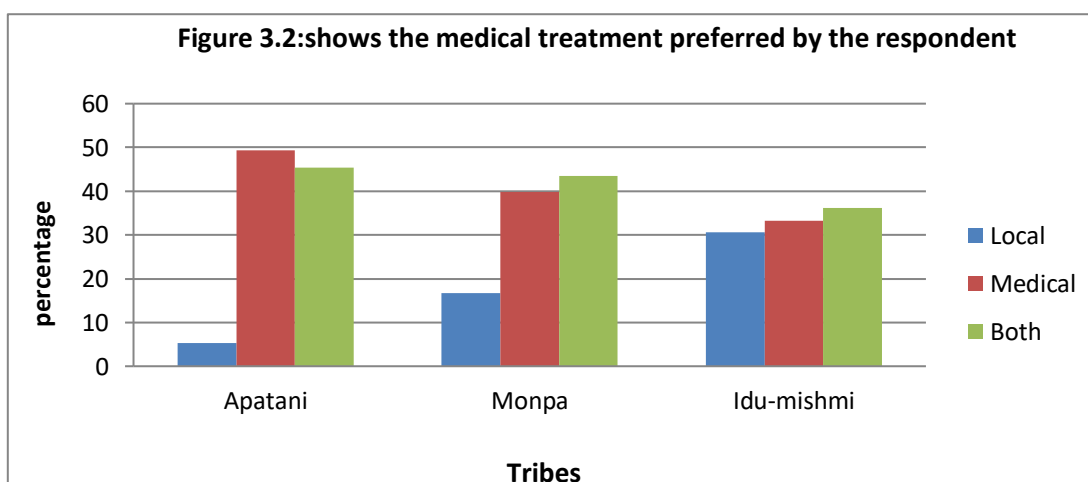




**Table 3.13 Shows the Medical Treatment Preferred by the Respondent**

Tribes	Type of medical treatment (in %)			
	Local	Medical	Both	Total
<b>Apatani</b>	5.27	49.40	45.32	100
<b>Monpa</b>	16.66	39.81	43.52	100
<b>Idu-Mishmi</b>	30.60	33.18	36.20	100

Source: field survey 2014-15



Basic health and educational facilities need to be strength in every society especially for women who always neglect and compromises, from the survey it was

found that most of the women in study area hardly go for medical treatment weekly or monthly this group of women are educated , well to do family and aware of the diseases, the percentage of women is more in case of yearly visit to hospital **table 3.12** shows that about 50% of women in this tribe go for check in a year once which shows that they are unaware of the medical facilities or so busy with agriculture work, household activities and social activities that they hardly spare time to visit hospital until and unless they are contracted with a serious ailments.

In **table 3.13** when asked about the preference for the type of medical treatment in case of Apatani 45.32% prefer for both medical and local treatment, 49.40% for medical and 5.27% in local. In Monpa tribe women prefer for both are 43.52%, 39.81% in medical and 16.66% in local, in case of Idu-Mishmi 36.20% in both, 33.18% in medical treatment and 30.60% in local treatment.

The role of public health services must give preventive health care equal emphasis as curative health care. Women should be empowered through education and awareness to participate in managing preventive health care related to environmental sanitation and hygiene.

#### **3.4.4 Role of women in household activities**

Women have been playing a multi role in all aspect be it in economic development though it is not recognized and in social activities of its community directly or indirectly contributing for the development of the community and society. Household activities are one such activity in which the role of women is very important as she is the one who manages and maintain the balance both outside and inside the house; they know where to make the expenditure and how to use the income.

**Table 3.14 Showing Pattern of the Household Expenditure of the Sample Respondent of the three tribes of the study area**

**(a) Apatani tribe of Ziro valley**

<b>Item of expenditure</b>	<b>Upto 10,000</b>	<b>10,001-20,000</b>	<b>20,001-30,000</b>	<b>30,001-40,000</b>	<b>40,001 &amp; above</b>
<b>Food</b>	10	22	55	210	130
<b>Clothing</b>	10	85	150	120	62
<b>Health</b>	-	-	77	200	150
<b>Education</b>	-	80	90	200	130
<b>Housing</b>	20	150	190	47	20
<b>Ritual</b>	15	60	110	210	32
<b>Social function</b>	35	75	157	110	50
<b>Ritual</b>	50	160	150	50	17

Source: field survey 2014-15

**(b) Monpa tribe of Dirang circle**

<b>Item of expenditure</b>	<b>Upto 10,000</b>	<b>10,001-20,000</b>	<b>20,001-30,000</b>	<b>30,001-40,000</b>	<b>40,001 &amp; above</b>
<b>Food</b>	8	30	60	80	38
<b>Clothing</b>	15	60	110	26	5
<b>Health</b>	10	40	80	59	27
<b>Education</b>	30	35	73	67	11
<b>Housing</b>	47	79	90	-	-
<b>Ritual</b>	16	67	55	57	21
<b>Social function</b>	-	59	77	70	10
<b>Fuel</b>	40	64	83	23	6

Source: field survey 2014-15

(c) Idu-Mishmi tribe of Roing circle

Item of expenditure	Up to 10,000	10,001-20,000	20,001-30,000	30,001-40,000	40,001 & above
Food	20	55	80	77	-
Clothing	40	98	60	25	9
Health	10	40	97	50	35
Education	-	32	100	70	30
Housing	51	70	61	50	-
Ritual	32	77	70	53	-
Social function	60	80	92	-	-
Fuel	70	80	62	20	-

Source: field survey 2014-15

From the above table (a, b, c) that describes the expenditure on different items, as per the survey conducted it was seen that in all most all the three tribes women respondent have high expenditure made on the basic needs of life like food items as the things are getting more costly the expenditure on this item also seems to be more, next items were the expenditure seems to be more is on health as most of the respondent are now to some extent are aware about the health and next item is on education of the children as most of the parent now prepare private schools and college for better education expenditure also seems to be very high as the private institution though provides better infrastructure and education parents prefer the private institute but it is not for all the families who can't afford to send their children to private institution. Other items have less expenditure as compared to the above mention item but expenditure overall seems to be more in these days of world where everything are becoming costlier.

### 3.4.5 Role of women in decision making

Every society ratifies some social and economic status within its own social structure. The position of women and her role in the society is largely governed by the social norms, values, customs, attitude and levels of social development. Women from beginning have contributed an integral part of any society but their positions in general

were always lower than their male counterpart both outside and within their household. In many parts of India still women are living in very harsh condition. Many of them are not given equal opportunities in different fields like education, household duties, political organization, economic etc. Every society has different discussion on the role or status of women. In Arunachal Pradesh all most all the tribes are dominated by patriarchal system and distribution of property is always on the male side.

**Table 3.15: Role of Women in Decision Making In the Study Area**

Circle	Buying & selling of property			Property distribution			Education. of children			Marriage of children			Use of income			Religious matter		
	H	W	B	H	W	B	H	W	B	H	W	B	H	W	B	H	W	B
Apatani	191	30	196	200	37	180	38	43	336	36	63	298	118	130	169	43	102	272
Idu-Mishmi	56	65	111	75	52	105	53	44	135	54	43	135	47	95	90	48	89	95
Monpa	98	28	90	90	37	89	53	44	119	60	49	106	47	79	90	48	83	85

Source: field study 2014-15. (H=husband, W=wife, B= both)

From the above table regarding the decision-making men tends to be leading ahead in making the decision regarding the property distribution and buying in all the tribes were as women's decision seems to be more in case of dealing with the household activities. In case of education of children, marriage and religious activities decision are made taking the concern of each other.

**Table 3.16 Showing Decision Making of Apatani (In %)**

Decision	Husband	Wife	Both
Buying & selling of property	45.80	7.19	47.00
Property distribution	47.96	8.87	43.16
Education. of children	9.11	10.31	80.57
Marriage of children	13.42	15.10	71.46
Use of income	28.29	31.17	40.52
Religious matter	10.31	24.46	65.22

Source: field survey 2014-15

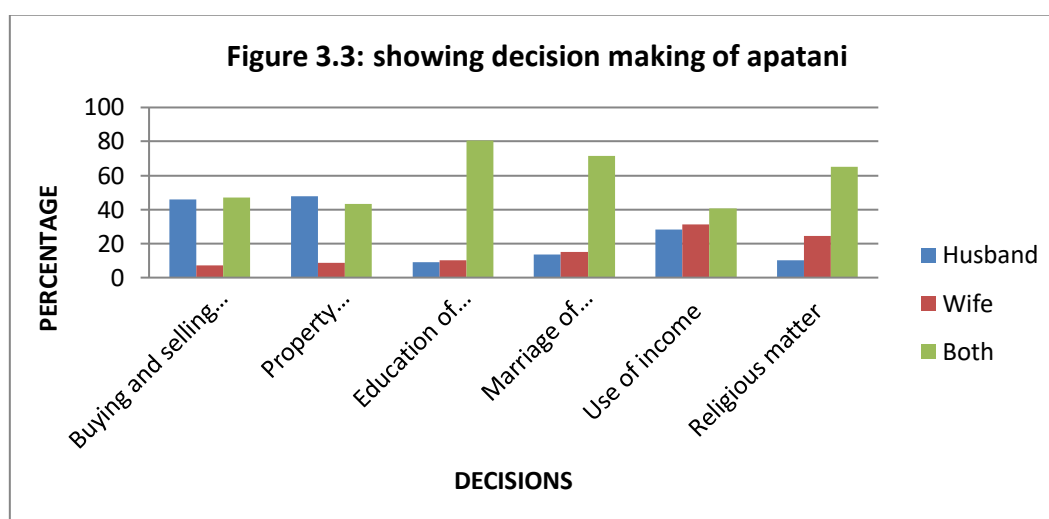
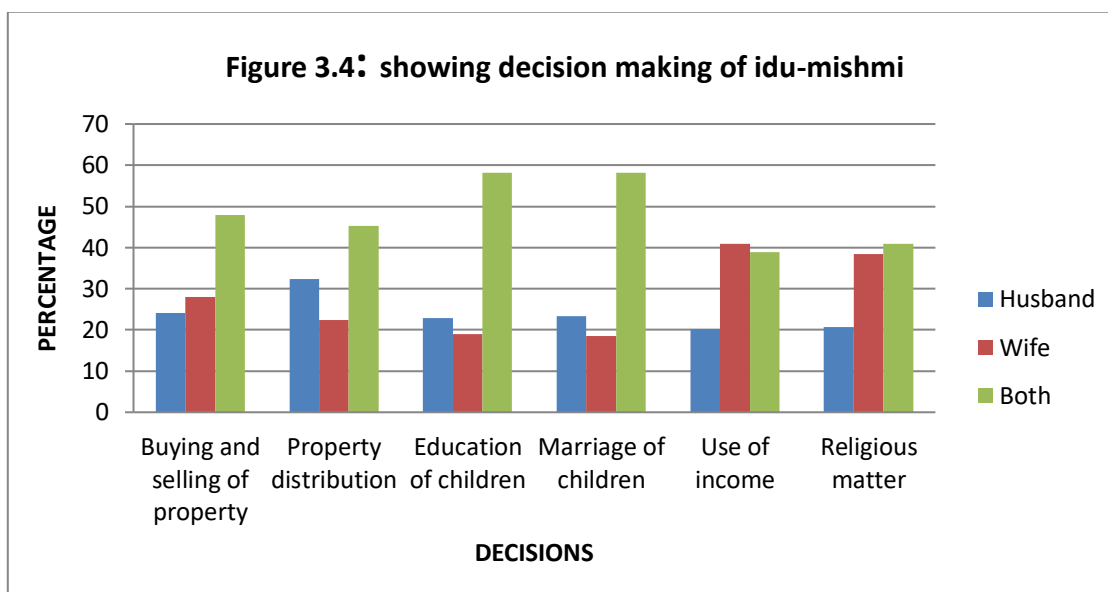


Figure 3.15 is showing the role of in decision making in various kind of activities by both husband and wife or combined decision from the study it was found that regarding the property distribution or buying or selling of the property husbands has more control than the wife or decision were taken by both. In regard to use of income and religious matter women had to take the decision as women has to look after the daily household activities and during the social and religious activities also women participation are more compared to men though men plays the equal role. From the figure Overall decision were made by both husband and wife taking each other's concerned.

**Table 3.17 Showing Decision Making Idu-Mishmi (In %)**

Decision	Husband	Wife	Both
Buying and selling of property	24.13	28.01	47.84
Property distribution	32.32	22.41	45.25
Education. of children	22.84	18.96	58.18
Marriage of children	23.27	18.53	58.18
Use of income	20.25	40.94	38.81
Religious matter	20.68	38.36	40.94

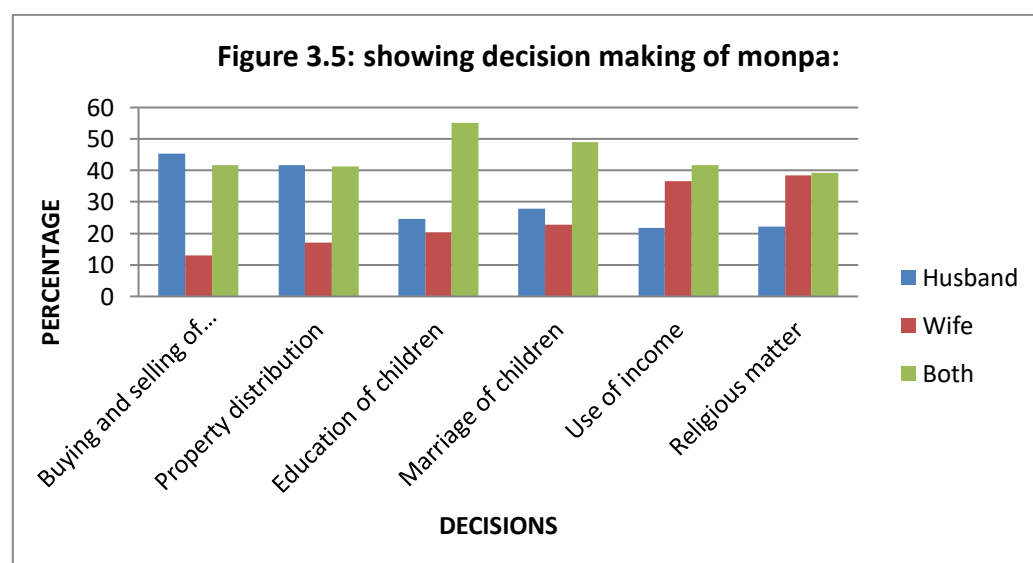
Source: field study 2014-15



**Table 3.18 Showing Decision Making Monpa (In %)**

Decision	husband	wife	Both
Buying & selling of property	45.37	12.96	41.66
Property distribution	41.66	17.12	41.20
Education. of children	24.53	20.37	55.09
Marriage of children	27.77	22.68	49.07
Use of income	21.75	36.57	41.66
Religious matter	22.22	38.42	39.35

Source: field study 2014-15



### **3.4.6 Role in socio-religious activities**

In Ziro valley, there are many cultural work assigned for the women whether at or the performance of ritual women plays a vital role. In religious affairs all the arrangement for the religious ceremony is done only by the women. During the ritual performance by the neighbour or the relative women help each other by contributing fowl, egg or some amount of money. In the real performance of ritual though men and women participate actively men seems to have more freedom. There are some religious restrictions for women like she has no right to become a priest, even if they become a priest she is socially restricted to perform certain rituals. Another important cultural role of Apatani women is in the fire accident or in the construction of the house were women has to contribute rice and beer to the house owner and other workers. During festivals like *murung*, *subu* women has to contribute a basket of rice to performer of the ritual, it becomes compulsory duty of women to participate in such ritual failing to participate have to pay a fine of Rs. 200. Another vital role of women is during the social tragedy like death of a person who spends whole night sitting beside the dead body comforting others. Therefore, it shows that the women's socio-cultural and religious role enhance social relationship among the Apatani tribe.

In the religious ceremonies the participation of the Monpa women is considered necessary along with her husband. In social gathering and festivals women together with men drink, dance, sing and serve together without any restriction. In matters of family mother's opinion are also valued while practically it is father's decision which prevails. In the Traditional social structure, the village council enjoyed the highest power and only in the rare cases, minor works are assigned to women who do not carry much power and authority. As such in the truest sense of the term, the Monpa women



never realized the necessity of her active participation in the important affairs of the society. She is generally confined to the household activities while the male member of the society generally takes decision relating to the village or the community. This is exclusively because of the patriarchal mind-set which have long before pervaded into the social setup.

Idu- Mishmis women on the other hand also plays a very vital role in the socio-cultural and religious activities. Like other tribe of Arunachal Idu Mishmis women also participate in all the social and religious activities and like other tribes they live a very busy life. They equally participate with their male counterpart in the agricultural field. Apart from agriculture the women also take part in horticulture in large scale. Women are least represented in the local system of dispersing justice which is known as '*Abala* system'. Matters such as settling a lineage or clan disputes, intertribal disputes etc men usually have a say and women simply assist and obey.

#### **3.4.7 Role of women in political decision-making process**

Development of a nation depends on the utmost utilisation of its human resources which is an established fact. As the women comprise the half of the population their participation is very necessary for a development process. Men have been playing a very major role in all the political and government activities were as for many women it is very unclear expression which have made women to participate lesser than men in all political activities. There are certain rule and regulation in every society which are maintained through village council.

Since time immemorial indigenous governance among the various tribe of Arunachal Pradesh was prevalent. Before the introduction of the Panchayati Raj the traditional village council were the only basic political unit which still continue to

function. In the Traditional Monpa society such traditional council is called as *Mangma* or *Mangmazomsa*. Women practically had no knowledge of their political rights and duties, only few women used to participate actively in the proceeding of the village council and that too when the cases were related to them.

Earlier in Traditional Apatani society women had no role and significance in the decision making in the community level in the Traditional society. In Apatani society such council is called as *Buliang* where the members are either appointed through the man's character, ability or those are rich. In this council women have fewer rights as they cannot give their own decision. Their participation is limited as their job is to provide only refreshment. Such limited role of women in the cultural participation and absence of decision from women indicate lower social status in society.

The Indian constitution has provided a political equality which was a new phenomenon for the women, in this regard the 73<sup>rd</sup> constitutional amendment act proposed that not less than one third of the total number of seats are to be reserved for women at each level of the Panchayat which was materialized in Arunachal Pradesh with the enactment of Arunachal Pradesh Panchayati raj Act 1997. After the enactment many of these women got exposure in the politics and began to assert their political rights. There is negligible number of women in the political field despite of much freedom provided to them partly due to her own understanding and partly due to male prejudice.

However, things are changing now with more and more women receiving education. Their perception and views toward their society have gained a broader outlook. Today there are many organizations formed by women such as Women Welfare Association of Dirang that fights against social evil in the society making

significant contribution towards social amelioration of the Monpa people in general and women in particular. These associations have been settling disputes arising between husband and wife, raising voices for compulsory education, educating mothers of medical and health benefit and also making women aware of their social position in the society. AWAZ (Apatani women association Ziro) newly created apex body for all Apatani women encouraging women to involve in politic, development boost to the morale of Apatani women. Since Apatani is a male dominated society and it is essential to encourage women to play more active and constructive part. Now this association will be fighting for women's issues from totally new perspective.

Today they have learned to be independent and have developed a tendency to earn and contribute to the family.

#### **3.4.8 Role in terms of ownership of property and inheritance**

The tribal society being Patriarchal, the right to inherit, or Property Right is given to male members. The female has the right to inherit only moveable property like ornaments only.

Apatani society being patrilineal only the male child has the right to inherit ancestral property. The immovable property like land, house, etc is given to girl child only if the parents don't have a male child. But in modern times this rule has undergone a change. Although not all, the rich and the affluent members, who can afford to pass property to the female child, do give her due share, especially after the daughter's marriage. In inheritance system also, the male child does not get equal share. Generally, the eldest male child gets the lion's share.

The custom of inheritance in Monpas differs from as of the Apatanis. Father is the head of the family, and he plays an important role in the distribution of property. In

the Monpa circle of Dirang, the daughter has no right to inherit property. The moveable or immovable property may consist of land, livestock, house, utensils, clothes, ornaments and agriculture implements. In absence of male child, the property is passed on to the cousins or relatives as decided by the father. Like the Apatani's, the eldest son gets the maximum property as he has to discharge additional duty and has to take maximum of family burden. However, women are entitled to inherit movable property like ornaments.

Like the other two tribes the Apatani and the Monpas in Idu-Mishmi society son inherits father's property after his death. If a father dies without a male heir to his property, the property passes on to the deceased brothers. However, if a father dies with a minor son who could inherit his father's possessions, the property is handed over to the deceased brothers as a custodian of the deceased assets. In such cases, the mother cannot claim the property but can use the land handed over to the deceased brothers. The mother has the liberty to remarry or to stay independent with her son. The passed-on property to the father's brothers is later handed over to the male child when he grows to an age to look after the property himself. In no case, female child or a wife can inherit the deceased property. If a husband leaves behind a daughter and a wife, the immovable property is passed on to deceased brothers. In case, brothers of husband do not claim for property, deceased distant cousins can claim for the property. However, daughter of an affluent society is entitled to gifts from her father like ornaments, clothes, etc at the time of marriage. Among Idu- Mishmis, the distribution of property is conditional to the kind of ritual one performs during his funeral.

The women have now become socially conscious of their status in the society and many new schemes have been implemented for the welfare of women both by the

government and women association. At the same time, they are still bound by the customary laws of the society. To some extent these tribal women have received economic independence, which is very essential to elevate the position of women in the society. However, the property and inheritance rights have made the position of the women vulnerable in the society.

Thus, from the above it can be seen that women in this tribe faces the same problem as in general in different field of the society be it in decision making process, education were it was seen that more women group as per the survey are illiterate, and also in regard to land ownership man has the dominant position though today even the women are given the right to own land but this is also exceptional for some family in the society. Overall studies reveal that despite working and participating in various social activities and making contribution for the development of the society and family the status seems still marginal and their contribution remains ignored.

### **3.5 Conclusion**

The concept of social dimension encompasses various facet of a social structure of a group of people within a geographical territory. The chapter has been made an attempt to understand the social structure of the tribal population of Arunachal Pradesh in general while focusing on the three distinct tribes- the Apatani of Ziro valley, the Monpa of Dirang and the Idu-Mishmi of Roing circle of the state in particular. Since the main focus of research is specifically on the role of women the chapter has been a descriptive account of the same.

As chapter unfolds it becomes more specific and it becomes imperative that like the different physical location of the selected sample as study area, the societal structure with its varied cultural heritage is equally diverse. In the given context the role of women too varies from tribe to tribe, particularly in terms of cultural practices and

social values and norms. However, despite these variants there emerges basic similarities in the role of women in the social context. Data generated through field survey by using varied parameters bring out broader pictures that almost appear homogenous as far as social status, education and cultural practices among the women are concerned. The practice of patriarchal structure of society, long drawn isolation, lack of intermingling with other cultural system and above all the heterogeneous physical condition can be assumed as main factors for such a trend.

As one of the major factors of societal change is economical practices and its consequent development, one needs to judge the role of women in this term also. The next chapter economic structure and the role of women is an attempt in this direction.

## **CHAPTER- IV**

### **ECONOMIC STRUCTURE**

#### **4.1. Introduction**

The word economy can be traced back to the Greek word oikonomos, meaning “one who manages a household,” derived from two words oikos, “house,” and nemein, “to manage.” The word Economy further gets new dimension in the later recorded references as part of “thrift” and “administration”. Thus, the word economy encompasses everything related to the entire process of production, consumption and services of goods in any given context. Thus, Economy or in other words economic process needs to be followed, understood and managed in almost every wake of life to survive and sustain. In any social system therefore, it becomes imperative that the economic sustenance be borne by the members of the society starting from the family as the smallest unit to the community as a whole. Most often the societal role of men and women is conditioned by culturally defined pattern where the male members are expected to bear the economic burden of the family and mostly happens to be the main bread earner. Consequently, their number of participations as the main earner to sustain the economy of the household is noted higher in comparison to the females as head of house hold. This picture is more accepted despite the fact that in many of the rural setup large number of women performs the dual role of both bread earner and care taker of the family. In general context today women in any given society are not only confined to the threshold of their household activities but are taking up jobs’ outside their home according to their choices as such women are shouldering the burden of economic

sustenance for the family member by working in various jobs and at the same time are responsible for the household chores.

While conventional economic development leads to the elimination of several Traditional occupations, the process of sustainable development guided by the need to protect and conserve the environment leads to the creation of new opportunities for the reorientation of traditional skill to new occupation. Role of women in this perspective can be seen as the best indicator of a harmoniously carved out process, where while continuing to perform the Traditional societal role of performing daily domestic chores are simultaneously involved in supporting the economy at the family as well at the community level by becoming a significant partner in earning of a livelihood. Unfortunately in most cases such labour input of women do not get socially recognized or economically calculated in terms of wage or hours of labour input, instead often are accepted and described as part of their daily household chores and bound duty as caretaker of the family. It therefore becomes imperative that an attempt is made to asses, understand and recognize the role of women across the social strata in order to plan for the sustenance of the future. A major thrust at the policy level is necessary to ensure equity and justice for them.

Thus, the role of women as a caretaker of food, fodder and water in any rural society is a societal assigned and accepted duty that they perform without any change, despite working out to share the economic burden to sustain the family. However as per UNO report of Beijing convention 2001, Women who constitute half of the world's human capita own 1/4<sup>th</sup> resources, are mostly unrecognised and marginalised. With the changing scenario and impact of climate change and a threat on resource, the focus on sustainable development now occupies the centre stage of all future perspective.



However, success of Sustainable economic growth at national and global levels depends on women joining the labour force and fuller use being made of their skills and qualifications.

Thus, it becomes imperative that women play a major role in the economy of a nation, interestingly they also form the largest consumers in the market whether directly or indirectly. Yet women are the most overlooked consumer of the market, and the corporate which target female-consumer with varied products. At the level of total gross savings also the maximum savings sphere usually forms the household where women have a significant role to play. India achieved a saving rate of 33 per cent of the GDP, of which 70 per cent comes from household savings and 20 per cent from the private corporate sector and 10 per cent from public sector (The World Bank Report, 1991).

Within this back ground the present chapter tries to assess the role of women in context of economy of the study area with the help of suitable parameters.

#### **4.2. Role of women in economic development**

As mentioned earlier women in rural India play multiple role simultaneously as producers of goods and services as well as manage and work for their domestic chores while balancing her natural and varied social roles of being daughter, sister wives and mothers with a consistent duty of judicious utilization of the available resources economically, physically and socially to keep the family hearth burning, yet their contribution to economic development is often undermined. Thus in order to understand the role of women in development process one needs to focus on the complex matrix which ranges from home at one hand to the competitive field of job or business on the other for generation of income for the family that may range from selling of the

agricultural product from the kitchen garden in the local neighbouring market to taking part in larger activities like farmhouse product or commercial cultivation, with their indigenous knowledge of cultivation and judicious use of the natural resources.

Through a complex relationship of interdependence upon the surrounding environment and the changing need the tribal economy strongly forms the base of their mode of survival and sustenance. In this entire process of sustenance, the tribal women form the base and always have been an apt example of playing such complex role with ease for generation and even today continue to do so, though may be in varied degree.

In the given context and within this background the economic activities of the selected sample of the present study, the Apatani, Idu-Mishmi and Monpa women revolve around the process of agriculture being practiced by them with mainly paddy cultivation using the indigenous technology, in the form of terrace, and shifting cultivation. Other forms of activities that form part of their economy are collection of forest product, fishing and hunting. Forest and forest resources have a deep influence on the economy of these tribes. In the tribal inhabited areas, therefore, for the family sustenance women play a major role in managing these resources for the optimum use a practice inherited socially and practiced through generations in an apt manner. Thus, one can safely say that when women have access to resource and opportunities and participate on equal footing in economic life, they are in a better position to fill their roles as drivers of development outcomes and take advantage of sustainable and comprehensive economic growth. One has to thus admit that this not only benefits the women themselves, but also contributes to the economic growth of the family and community as a whole.

Besides agriculture the tribal people are also engaged in other secondary activities like hunting, fishing and collection of forest products apart from this handicraft and weaving are important economic activities interwoven with the household level of production. Other than agriculture tribal women are also venturing in the field of business and trade as they collect and sell the product in the market and therefore it is not surprising that today in the study areas the markets are dominated mostly by the women folk selling their agricultural and horticulture and even kitchen garden vegetable products both in the local market as well to the surrounding areas by travelling at times to border areas of the state of Assam and the capital city if production is surplus. Besides these activities the women in the study area are found to engage in selling of the traditional ornament and newly designed modified local dresses, beads which add to their income for their livelihood and running the family. This avenue has emerged with the new concept of dressing as a strong catalyst towards the growth of these activities. While the Traditional economy generated low surplus and was insufficient to meet the monetary needs for meeting the requirements of changing living condition.

However, within these setups with of cultivation as the mainstay as livelihood of the people much dependent upon the seasonal variation of rain and temperature and its impact on the production output has a pattern of well managed system to sustain the economy by the women across the sampled study area. This however has to be attributed to the judicious use of resources made possible through their Traditional knowledge system. The Traditional knowledge system has been the treasure house of these tribes, mostly carried on from generation to generation in a ritualistic manner.

Thus in order to assess the role of women in economic sustenance among the tribal in general and that of the sample of the study area in particular one needs to understand the Traditional.

#### **4.2.1 Role of women through indigenous knowledge system**

Indigenous knowledge system and practices are local knowledge developed over centuries of experimentation and are passed orally from generation to generation. Such knowledge system today are focused upon across the nations for formulating policy planning as they are found to be an important catalyst to sustainable development due to their direct connection to resource management and conservation, connecting to past, the present and the future. Indigenous knowledge systems are the complex arrays of knowledge, know –how, practices and representation that guide human societies in their innumerable interaction with the natural milieu. It is through this fine-grained interplay between society and environment that indigenous knowledge system has developed diverse structure and content; complexity, versatility and pragmatism and distinctive pattern of interpretation anchored in specific worldviews. However, these knowledge systems are at loss of interest from the young generation.

Every tribal area has their own indigenous knowledge system which is useful in the conservation of forest resources. Tribal women's Traditional knowledge and practices have been found to be effective in securing food, conserving their culture and Tradition and contributing to sustainable natural resources management in their community. women have developed a sustained interaction with nature through their daily household tasks, they depend on land and water for food and nutritional security, medicine, fuel, wood and other product that are used for household subsistence. Such

sustained interaction with ecological system has enabled the women to acquire knowledge both about the environment and the natural resources and their uses.

According to the World Bank in 1991, “*women play an essential role in the management of natural resources, including soil, water, forest and energy and often have a profound Traditional and contemporary knowledge of the natural world around them.*” The need women have on natural resources, based on their responsibilities create a definite interest that may be different from the interest of men because they connect the land to direct survival and concern for future generation rather than simply looking land as a resource with economic value. The knowledge of nature is shaped by the experience an individual has and women have a distinct knowledge of the land yet they are debarred from policy decision development on that land.

Women in tribal areas tend to have closer relationship with land and other natural resources which promotes a new culture of respectful use and preservation of natural resources and environment ensuring that the following generation can meet their needs. Women’s perspective and value for the environment are somewhat different from men as women give greater priority to protection and improving the capacity of nature, maintaining farming land, and caring for nature and environment’s future. Although most of the women in these study area does not own land and farms, they are the ones who spend most of their time working on the farms to feed the household, shouldering the responsibilities leads them to learn more about soil, plants, trees and not misusing them.

#### **4.2.2. Role of women in agricultural activities**

The tribal women like her counterpart in the rural economy play a very dominant role in agriculture as it happens to be the main sustaining occupation of the

people of in Arunachal Pradesh and also the main source of livelihood, in many tribal areas most of the people depend on agriculture as their basic economy. As the topography of the place remain a constrain the indigenous knowledge system becomes more relevant for sustenance.

The Apatanis use the most unique form of wet rice cultivation in northeast India. Their land tenure system is well documented and it can be categorized into individual land, clan land and community land. They have developed their independent technique of rearing fish in their field to meet the requirement of rice as well as fish and also enhance the economic output. These culturing of the fish along with the paddy act as bio agent for controlling certain aquatic weeds. Both men and women play an important role but mostly women's role in rearing and harvesting of fish in the paddy filed is more. The plots used for rice cum fish culture is mainly based on organic fertilizer with variety of animal excreta such as cow dung, poultry dropping rich husk, they use these domestic waste products to their paddy field to enhance productivity of the crops which in turn enhance soil fertility and also act as source of food for the fishes.

In the agricultural system mainly, human labour is used which is very primitive form of tillage system, irrespective of age they start their work in early in the morning and continue till evening without the help of domesticated animal or any modern system. Both men and women play important role in the agriculture system, but women are very meticulous in taking care of their agricultural field by meticulously using every piece of land where even the dividing bunds is used and is supplemented with millet (*sarsee*). The Apatani women also apply different land management techniques according to the types of agricultural condition, this actually again is attributed to the Traditional knowledge system that enables them to assess perfectly about soil condition

and seeds. Thus, the knowledge system inherited from generation and practiced for ages allow them for creating a balanced harmony between available resources and its utilization. The bund (*agar*) is bounded on paddy field to prevent the water from leaking or drain which comes from irrigation canal (*bogo*). The water from every stream and rivulet that originate from the forest as well as foothills is trapped into a large channel from where every field gets adequate water the (*phahko*) channel is made to move water from one side of paddy field to another side. To close (*phakho*) channel so that water dose not flow is done by grass/straw with mud (*gartin nanii*) and to store water in field thereby using the age old indigenously developed permanent irrigation system. That efficiently channelizes the limited water source in the most effective manner. The management of agriculture including water resource, the maintenance of footpath, fences and drainage, preparation of nurseries and field, sowing, transplanting and harvesting are all done single headedly by women group on rotation basis, such group are called (*patang ajing*). There are three kinds of *patang*

- 1) *Tanser patang* who works during day time
- 2) *Konchi patang* who works early in the morning from 5 a.m to 7 a.m
- 3) *Alying patang* from 5 to 6 p.m.

No payment is made for mutual assistance but the person on whose field the group works is expected to provide a midday meal, local beer (o), but nowadays large amount of money is spend on agricultural labour such as Rs200-300/-daily on levelling, transplanting and harvesting. Though the charge is drifting away from Tradition, it has become a source of income for landless labour and unemployed to earn their livelihood. No modern technology like machine based agricultural implement are used right from soil digging (*ditre tahnii*) earth packing (*kuttu bonii*) and smoothing of soil (*ditre*

*nyorniin*) instead they are all done with simple iron spade (*dipey*) and stick which is another important technique of cropping system in Apatani society. In all these activities, women play a very active role right from sowing till harvesting.

**Table 4.1: Agricultural calendar of the Apatanis**

Month	Activity	Persons involved
January-February	Preparation of rice beds in nursery and weeding on agricultural land	Mainly female folks
March-April	Land preparation	Male as well as women
April-may	Transplanting of seedlings	Mainly female folks
July-august	Harvesting of early variety of rice as well as weeding	Mainly female folks
September-October	Harvesting of later ripening rice	Mainly female folks
December-January	Transfer of waste material in the field	Mainly female folks

Source: field survey 2015-16

The fish from the paddy and product from the kitchen garden, and paddy field like chilly, green leafy vegetables like cabbage, broccoli, cauliflower, beans, spinach, maize etc are sold in the local market and if surplus is sold in nearby areas, besides vegetables horticultural product like peach, pears, apple in small amount this days and kiwi in large amount which is becoming one of the most commercialist fruit and has high demand because of which the local people prefer growing or cultivating kiwi for commercial purpose. This has thus added income for the unemployed youths and extra income for the women.

Along with working in the for almost 8-10 hours on a daily basis, these women are also responsible for numerous activities maintaining their families that include like child care, food preparation, preparation of the rice beer fetching water, collecting woods as fuel and fodder for the pet animals most commonly kept in the house. The work pattern of these women are therefore ranges from dawn to late night without any variation or holiday as such.



The degree of this pattern however may vary between tribe to tribe depending upon the other geographical factors like location, soil, topography, weather and type of crop growth.

In contrast to the Apatanis, the Monpas are farmers and cattle grazer, over the year they settled for permanent cultivation. The cultivation field are usually located in the gentle slope of the mountain and terraced. Irrigations are generally done by bringing the streams to the field by channels. The Traditional technique of agriculture still exists in the study area; starting from preparation of land to harvesting old age technique is practiced. There are some agricultural activities which are traditionally done by the female, whereas some are exclusively performed by the male counterpart. The use of modern machines such as tractors, threshers and other agricultural equipment are very less in the study area, wooden plough driven by yaks till the soil also the use of chemical likes insecticides, pesticides are less, they mostly prepare using ashes of the bushes burnt, cow dung and oak leaves litter in the forest this is Traditional way of agriculture practice were it is mostly done by the women folk. The Monpa women in Dirang are very hard working, they collect the littered oak leaves after clearing the forest, and it is then being carried on its own from the forest and is dropped and spread in agricultural field this is mostly done in maize and vegetable cultivation. Tomato cultivation is one new way of cultivation which the women in the study area has adopted using chemical fertilizers and pesticides it requires hard work and proper care and it requires more male strength, due to low economic condition many women are not able to purchase the fertilizes for agricultural activities as such they carry on with their Traditional agricultural practices. Wheat, millet and maize are the major staple food of the Monpas and are widely cultivated. In Dirang areas wet rice cultivation is popular in

the *Chug, Sangti and Khaso* valley. Traditionally the Monpas had a subsistence economy based mainly on primitive type of agriculture supplemented by animal husbandry, supplemented by some trade and cottage industries. Rotation of crops is also practiced and intercropping of maize and soya bean are the common agricultural product.

Interestingly among all the tribes in Arunachal Pradesh monpas is the only one who use large and heavy indigenously built plough called *shingcha-thonpa* to till their land. The ploughs are pulled by a pair of bullocks or *gyatsa*. They have their own indigenous method of manuring the field which is very unusual that is the use of oak leaves (*soiba*) collected in the forest for the control of weeds. Both men and women play an important role in the agriculture activities the Monpa women are very hard working. Monpas have a Tradition called *lakpas* in agricultural operation whereby the friends and relative help in each other field in exchange of labour in such system no wages are paid but the helper are served with food and drinks, families with large land holding hire marginal labor who depend on their livelihood who are paid wages in cash or kind with two meals and local wine such system of wage in Dirang is called *ngan-nyinang*.

**Table 4.2: Agricultural calendar of the Monpas**

Month	Activity	Person involved
January	Application of manure, ploughing and levelling of the land in kitchen garden.	Mainly women folks
February	Clearing of forest, cutting and felling down of tress in shifting cultivation, preparing nursery.	Men and women
March	Collection of the decomposed leaf, preparing of nursery in sedentary agriculture, felling done of tress are left dried in shifting cultivation	Men and women

April	In sedentary cultivation sowing of seeds, preparation of nursery is done. In shifting cultivation burning of the dried leaves and preparing of storehouse for crops are done	Mainly women
May	Ploughing and levelling of the land in shifting cultivation, weeding and plucking in the kitchen garden.	Women
June	In sedentary cultivation ploughing, levelling of land, use of manure and fertilizer and transplanting were as in shifting cultivation preparation of nursery, sowing seeds, manuring and ploughing	Women
July	Weeding and plucking in sedentary, transplanting and and manuring in shifting cultivation	Women
August	Weeding and transplanting in sedentary and weeding and ploughing in shifting cultivation.	Women
September	Weeding, plucking, harvesting in shifting and sedentary cultivation and hoeing in kitchen garden.	Women
October	Harvesting, storing and drying are done in sedentary and harvesting and plucking in shifting and sowing of seeds in kitchen garden.	Women
November	In both cultivation storing and plucking are done.	Women
December	Application of manure in sedentary and weeding and plucking in the kitchen garden	Women

Source: field survey 2015- 16

**Table 4.3: Showing the Use of the Fertilizer**

Tribe	Prepare local fertilizer	Chemical fertilizers
Apatani	51.55	47.72
Monpa	52.31	47.68
Idu-Mishmi	48.70	51.29

Source: field survey 2015-16

From the above table it was seen that most these tribe when asked they prefer using of the local fertilizer like excreta of poultry, cow dung, ashes of the burnt bushes and oak leaves as the natural fertilizer maintain the fertility of the soil, were as still some prefer using chemical fertilizers like pesticides, insecticides for better growth and more production mostly for commercial purpose.

Idus on the other hand are also agriculturist they practice both wet rice cultivation and shifting cultivation while in the Roing circle which is dominated by the

plain area wet paddy cultivation however unlike the Apatanis in Ziro valley the land after cultivation remain unused. In Roing area cultivation of more of commercial and horticulture crops like mustard plant, ginger, maize and fruits like orange, pineapple, pears etc. are done tea is a new venture in the area tractor and other machinery equipment are used to till the field. Another important aspect of the Idu Mishmi is their rich heritage of weaving and making jewellery. Both men and women are expert in they are mostly handicraft and weaving, man makes basketry items out of cane, bamboo for household, the women weave cloth and different design on both coat and shirt. Besides shift in the literary status mainly emergence of an educated class now prefer white collar jobs and are trying to get engaged in areas like business, contractors or even govt. jobs. This trend has brought a change in the Traditional role of women though not much in the rural context. This is because even the women want and engaged in other tertiary activities particularly the new and modern generations. The whole pattern therefore reflects a transition in the livelihood pattern of the Idus in the given context.

#### **4.2.3 Decision making of women in agriculture, land and forest resources**

Decision making process is the ability to influence decision that affects one's life both private and public. There is various aspect in which men and women are involved in making the decision like decision related to agricultural land, what kind of fertilizer to be used in the field, use of agricultural tools in the field, products to be sold in the market, type of agriculture to be practiced, looking after the forest, conservation etc. in all this both men and women have place to make decision either they take decision individually or making a combine decision.

It is observed that in all the three tribes contribution of the women in making decision regarding the agriculture related activities are more like use of fertilizer and

seeds, tools to be used, product from the agricultural to be sold in the market etc it is because they have better knowledge about the agricultural activities and the resource around them, on the other hand forest related activities like farm land protection, conservation of forest, bamboo grove etc. man in all the three tribes makes the decision though in some case women also participate. So overall, women take part in almost all the activities of both agriculture and forest.

**Table 4.4: Status of Apatani women in decision making for agriculture, land and forest resource utilization/use**

<b>Decision</b>	<b>Husband</b>	<b>Wife</b>	<b>Both</b>
Regarding the location of the agriculture land	28.05	26.37	45.56
Use of fertilizer in the field	25.89	43.16	30.93
Agriculture tools to be used	26.61	45.32	28.05
Animal husbandry, fishery, dairy	24.70	30.21	45.08
Agriculture type to be practiced	27.57	30.69	41.72
Growing and selling of the agricultural product	23.26	47.24	29.29
Protection of the farm land	47.72	20.14	32.13
Forest conservation	51.31	15.82	32.85

Source: field survey 2015-16

In Apatani tribe it has been observed from **table 4.4** that 43.16% of women have the decision-making power in use of fertilizer in the field, 45.32% in use of agriculture tools in the field and 47.24 in growing and selling of the agricultural items in the market have the decision-making power, whereas decision power seem to be more with regard to man in protection of the farmland and forest conservation i.e 47.72% and 51.31%.

**Table 4.5: showing the decision-making power of Monpa women in Dirang area:**

<b>Decision</b>	<b>Husband</b>	<b>Wife</b>	<b>Both</b>
Regarding the location of the agriculture land	25	42.59	32.40
Use of fertilizer in the field	15.27	56.01	28.70
Agriculture tools to be used	19.90	46.29	33.79

Animal husbandry, fishery, dairy	34.25	45.37	20.37
Agriculture type to be practiced	25	32.40	42.59
Growing and selling of the agricultural product	30.09	43.51	26.38
Farmland protection	45.83	26.38	27.77
Forest conservation	50	20.37	29.62

Source: field survey 2015-16

In Monpa tribe it has been observed that about 56.01% of women have power of making decision in the use of fertilizer in the field, 46.29% in the use of agriculture tools in the field and 45.37% in animal husbandry, fishery and dairy and growing and selling of the agricultural product in the field i.e. 43.51%. in case of monpa tribe also decision-making power of man are more in relation to forest resource 50% in forest conservation 45.83% in forest protection.

**Table 4.6: decision making power of Idu-Mishmi women in Roing area**

Decision	Husband	Wife	Both
Regarding the location of the agriculture land	28.87	34.48	36.63
Use of fertilizer in the field	24.13	39.65	36.20
Agriculture tools to be used	28.01	40.51	31.46
Animal husbandry, dairy, fishery	25	41.37	33.62
Agriculture type to be practiced	29.31	30.60	40.08
Growing and selling of the agricultural product	28.01	39.22	32.75
Farmland protection	61.63	15.51	22.84
Forest conservation	61.20	13.36	25.43

Source: Field survey 2015-16

In Roing area it was found that in Idu-Mishmi women also have more power in agricultural related activities like use of fertilizer (39.65), use of agriculture tools (40.51%) and forest related decision are mostly taken by the man 61.63% in farmland protection and 61.20 in conservation of forest.

Thus, from the overall observation it has revealed that in all the three tribe women decision making are more in related to agricultural activities, their decision

making power seems to be less as compared to man in forest related activities though they contribute and participate their contribution seems to be indistinct.

#### 4.3 Occupation pattern of the women in the study area

Occupation pattern in any given area indicates the level of economic development as it is directly related to the standard of living and its other aspects. This is more applicable in case of women who are equally responsible to keep the family hearth burning. The degree of employed women and their occupation strata therefore becomes an important marking point of change and progress.

The present chapter thus takes in to account the different occupation pattern of the study in a detailed manner both tribe wise and in a comprehensive manner.

**Table 4.7: showing occupation pattern of (Apatani women)**

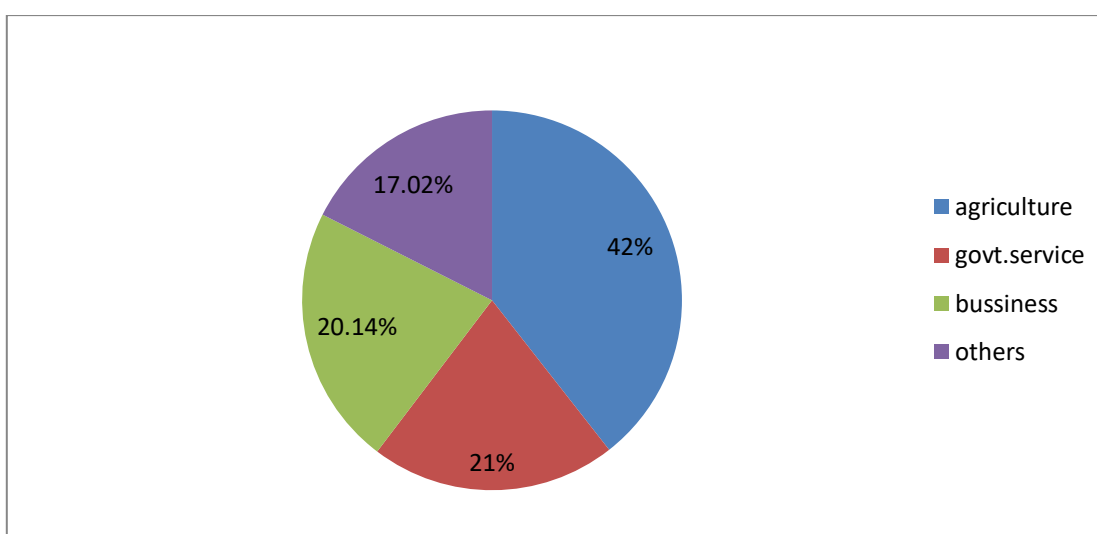
Village	Agriculture	Govt.service	Business	Both
Bulla	26.55	25.88	33.33	28.16
Bamin-michi	8.47	8.23	2.38	2.81
Dutta	3.38	8.23	3.57	1.40
Hari	12.99	15.29	5.95	11.26
Hija	20.90	17.64	22.61	14.08
Hong	16.94	14.11	20.23	29.57
Mudang-tage	10.73	10.58	11.90	12.67
Total	42.44	20.38	20.14	17.02

Source: field survey 2015-16

Table above shows the detail occupational distribution of the sample household. Village wise distribution of occupation shows that out of the total 417 household surveyed 42.44 % women respondent are agriculturist followed by 20.38 % respondent who are engaged in works as govt. service (group B, C, D category) and 20.14 % respondent falls under business categories and 17.02 % respondent falls under other category of women group who sells their weaving, knitting items. As regard the occupational status of the Apatani women in the Ziro circle almost all the respondent

were found engaged in cultivation performing different activities in the agricultural field for day long hours of work during the seasons. In addition to these activities in the agricultural field majority of them have some supplementary occupation like producing and selling of domestic animals and vegetables from their kitchen garden in the market. Moreover a few respondent women have small shops and family enterprises in the villages by which they can earn a nominal income for livelihood.

**Fig 4.1: showing the occupation of Apatani tribe**



**TABLE 4.8: showing the occupation pattern of (Idu-Mishmi tribe)**

Village	Agriculture	Govt.service	Business	Others
Cheta 1	23.52	9.67	17.24	20.83
Cheta 2	12.60	32.25	24.13	37.5
Mayu 2	29.41	32.25	34.48	29.16
Kebali	4.20	-	1.72	-
Asali	5.88	3.22	1.72	-
Abali	7.56	6.45	3.44	4.16
Mayu 1	16.80	16.12	17.24	8.33
Total	51.29	13.36	25	10.34

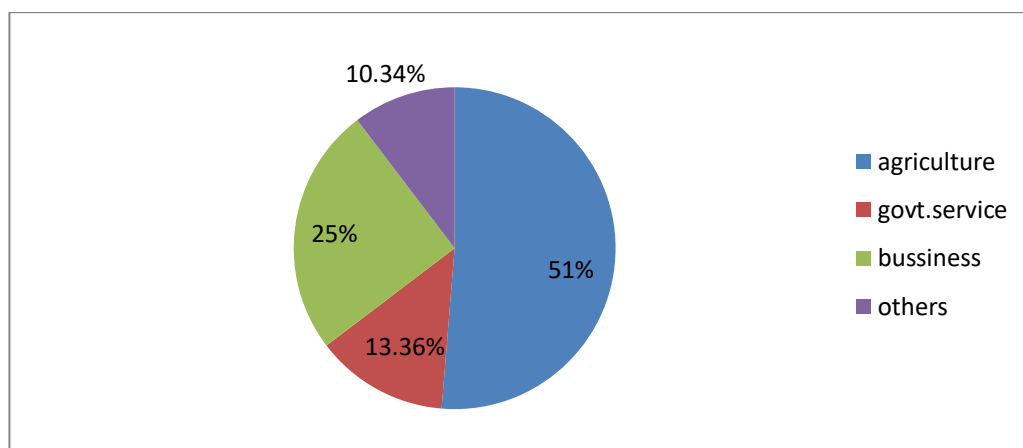
Source: field survey 15-16

Table gives a detail about the distribution pattern of the occupation of the sample household surveyed. Out of the total 232 household surveyed 119 women respondent



occupation are agriculture followed by 58 respondent falls under business and 31 women works as govt.service and 24 women falls under other categories.

**Fig 4.2: showing the occupation pattern of Idu-Mishmi**



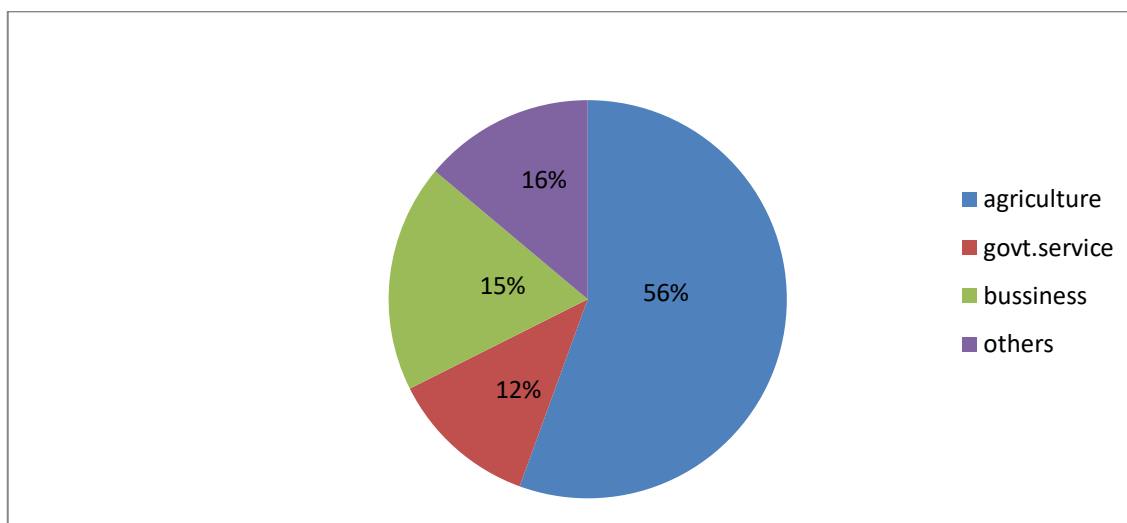
**Table 4.9: (Monpa tribe)**

Village	Agriculture	Govt service	Business	Others
Dirang village	21.31	26.92	42.42	57.14
Ramacampe	22.95	19.23	6.06	8.57
Lish	24.59	19.23	9.09	5.71
Sangti	11.47	15.38	21.21	17.14
Khasso	4.91	3.84	6.06	8.57
Yewang	9.01	3.84	3.03	2.85
Thembang	5.73	11.53	12.12	-
Total	56.48	12.03	15.27	16.20

Source: field survey 2015-2016

Table above gives a detail distributional pattern of occupation of the sample survey. Out of the total 216 sample household survey 56.48% women respondent falls under the category of agriculture followed by 16.20% respondents comes under other category and 15.27% respondent falls under business group and lastly 12.03% respondent falls under Govt. service. Thus, as per the survey the table shows that occupation of most of the women respondent are agriculture were as under Govt. service women group are less as per the survey.

**Fig 4.3: showing the occupation of Monpa**



From the survey conducted it was found that majority of the women respondent belongs to occupation of agriculture and next is business and then comes the government service. The main occupation of the study area are agriculture were majority of them are engaged in agriculture especially women group apart from agriculture other occupation are business, govt. service. It is found that number of women in govt. service is less compare to agriculture and business.

**Table 4.10: Occupational Structure of the study areas tribe wise**

Circle	Occupation pattern of the women respondent				Total
	Agriculture	Govt.service	Business	Others	
Apatani	42.44	20.38	20.14	17.02	100
Idu-Mishmi	51.29	13.36	25	10.34	100
Monpa	56.48	12.03	15.27	16.20	100
Total	48.90	15.72	19.42	15.95	100

Source: field survey: 2015-16

From the above table it is very clearly shown that the occupation of women among the tribes are more in agriculture .This can be explained by the fact that a large section (50% and above) of these women fall under the age group of 50+ indicating that

it was more of Tradition and less of exposure and opportunity that decided their occupation patterns. Further the perceived and accepted role of women in these societies relegated women to be the part of labour force towards sustenance of the economy. Interestingly these women and generally categorized as house wife and not as work force despite contributing in the total activities of agriculture that is the basis for sustenance.

The next important group comprises of those women who have taken up business as an occupation for earning a living. Majority of these are within the age group of 20-30 and 30-40 they are young married women who have some basic education to be aware of the condition. This shows a shift in the concept of economic sustenance among the societal perception, acceptance and the women themselves. It is therefore not surprising to see that even widow or single mothers or young housewives are now inclined more towards this mode of economic self-sustenance.

Another significant change is emerging category of service among the women of this tribe can be as the impact they are most literate women and falls under the age group between 30-40 and 40-50. But it indicates the major shift in the old occupation pattern. This can be attributed to the modern education system and its impact on the perception of quality of life.

The entire situation can be understood in an elaborate manner from the following table, which shows the working hours of the women across the tribes. The data was collected to understand the quantum of work done by the women towards sustenance of the economy of their households.

**Table 4.11: Showing Distribution of working hours**

<b>Frequency distribution of work load (hour/day) of respondent</b>			
<b>Hours/day</b>	<b>Apatani</b>	<b>Monpa</b>	<b>Idu-Mishmi</b>
<6	7.19	6.01	7.32
6-8	23.26	16.20	9.91
8-10	29.97	41.20	37.5
10-12	35.97	29.62	40.11
>12	3.59	6.94	4.74
Total	100	100	100

Source: field survey 2015-16

From the above (Table 4.11) it clearly shows that most of the women respondent in each tribe spends 10-12 hours in agricultural field, were as the Apatani tribe seems to be more compare to the other two tribe, Apatanis are privilege ones from the point of fertile land, they are known for the good cultivation, they give management of agricultural land top priority and the indigenous way of managing the agricultural land is the key for the sustainability of the Ziro valley. Women of this valley are known for hard working and meticulously using the land were even the agricultural bunds are used for millet and even maize cultivation. They work from cleaning the weeds, planting till harvesting and without wasting the time every now and then they are engaged in the field cleaning the weeds throughout the year. Monpas women on the other hand are also very hard working in spite of difficult physiographic features like mountainous region they are engaged in cleaning the field, collecting firewood from the forest, cleaning and collecting the weeds. Idu Mishmis on the other hand seems to be less as the region is plain area they are mostly engaged during the harvesting time. There is difference in the workload between men and women, of the world's 1.3 billion poor people, its estimated that nearly 70% are women, women earn about  $\frac{3}{4}$  of the male wage for the

same types of work in most countries women work more than twice the amount of unpaid time men do.

Thus, it becomes pertinent to review and recognize the role of women which remain unrecognized but is of extreme significance in both sustenance of economy and development.

#### **4.4. Level of Income among the Women the Tribes**

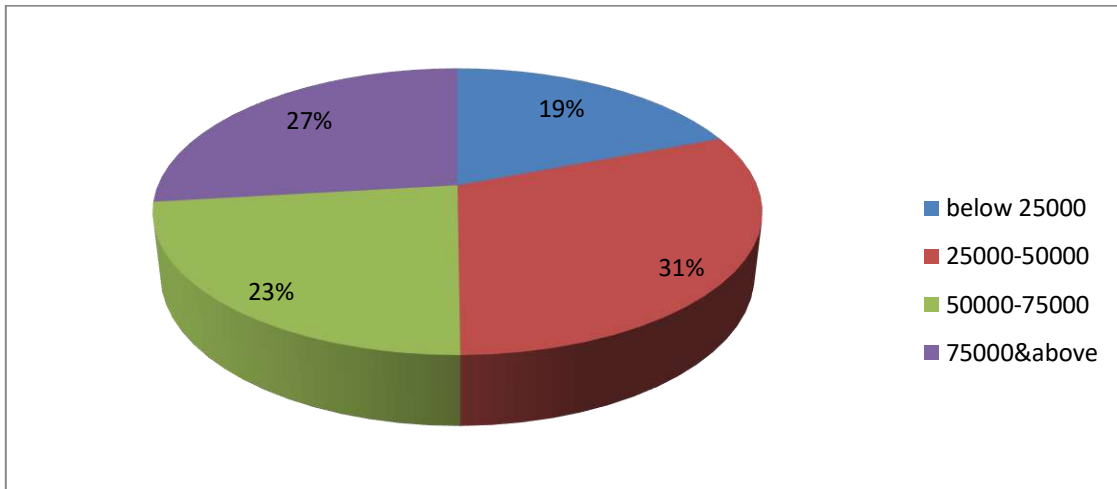
In economic activity women have a paramount importance, their contribution cannot be underscored. Their role in the agriculture field and other household activities has directly or indirectly has always been contributing in the economic development of the family as well as the society. The income women earned from engaging in various economic activities were used to manage the required expense of the family; she contributes no less than her male counterpart. The role of women as a daughter, as a wife and as a mother was greatly felt and their decision in the family was very much honoured but the economic power of women in the household was however not translated into corresponding community. In the other words women is restricted within the family domain and does not extend to social and political sphere.

The tribal women enjoy significant status in their family and society today as many of them support the family financially by participating in daily wages jobs, doing small business, government jobs along with fulfilling their household activities

Fig 4.4 deals with income pattern of the sample household out of the 417 surveyed household 26.85% women respondent whose annual income range of Rs. 75,000 and above followed by 19.18% below 25,000, respondent that fall under the range of 25,000-50,000 are 30.69% and 23.26% respondent fall under the range 50,000-

75,000 annually. At home the internal income is managed by the women. Thus, the women contribute to the family income through their economic activities.

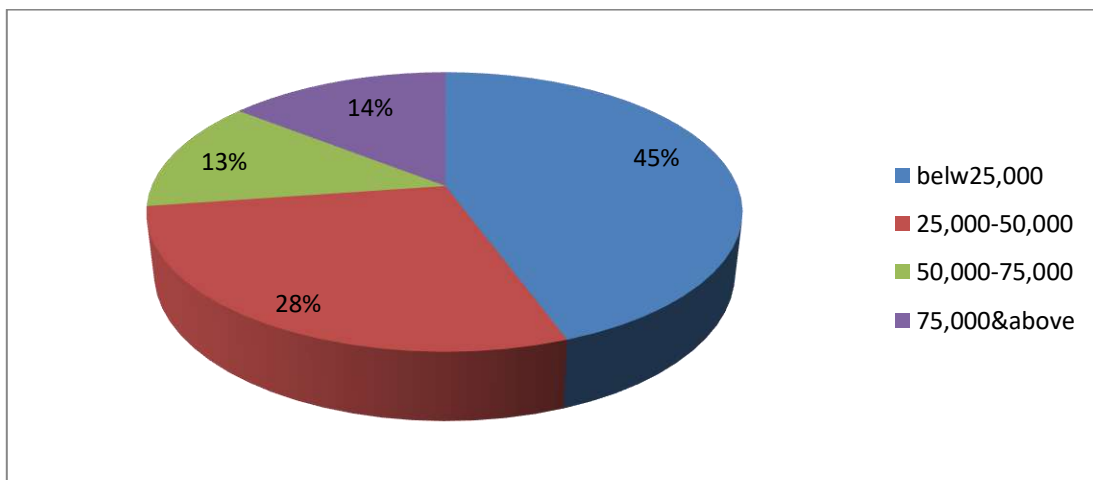
**Fig 4.4: showing the income level of Apatani women**



Source: field survey 2015-16

From the fig 4.5 out of the 216 household of the Monpa tribe of Dirang circle 44.44% women respondent falls under the category of below 25,000 annually followed by 28.24% respondent earns annually under the range 25,000-50,000 and 14.35% respondent falls under the range 75,000 & above and lastly 12.96% respondent annual income falls under 50,000-75,000.

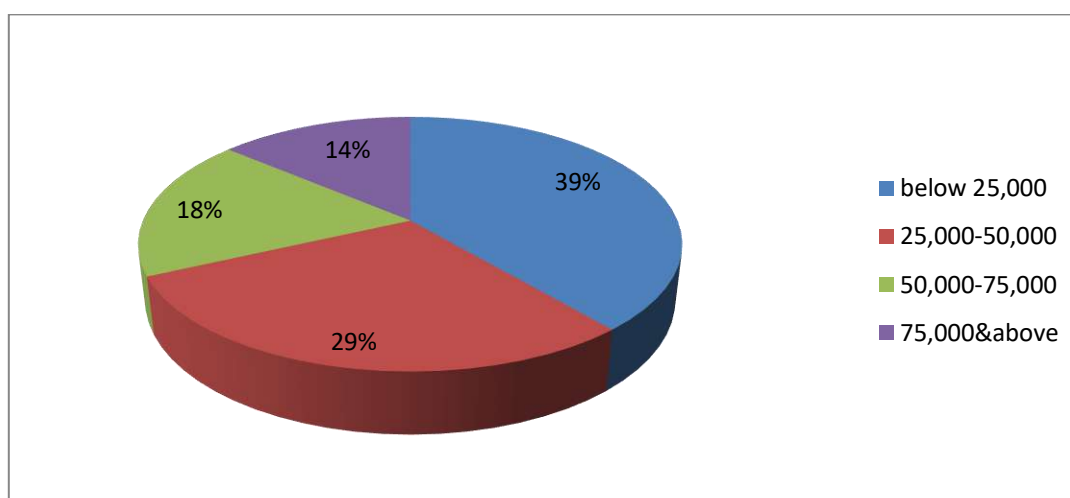
**Fig 4.5: Showing the income level of Monpa women**



Source: field survey 2015-16

Fig 4.6 shows the annual income of the Idu-Mishmi tribe of the Roing circle. Out of the 232 household 38.79 % respondent earns annually below 25,000 followed by 29.31% women respondent comes under Rs,25,000-50,000 and 18.10% respondent falls under Rs 50,000-75,000 and 13.79% respondent comes under who earns annually 75,000& above.

**Fig 4.6: Showing income of Idu-Mishmi women**



Source: field survey 2015-16

**Table 4.12 Income Levels tribe wise**

Tribe	Level of income (women respondent)				Total
	Below 25,000	25,000- 50,000	50,000-75,000	75,000 & above	
<b>Ziro (Apatani)</b>	19.18	30.69	23.26	26.85	100
<b>Roing(Idu-Mishmi)</b>	38.79	29.31	18.10	13.79	100
<b>Dirang(Monpa)</b>	44.44	28.24	12.96	14.35	100

Source: field study 2015-16

Table 2 gives detail about level of income of the respondent. In the case of Apatani tribe women respondent who earns annually below 25,000 and they are mostly agriculturist they are 19.18%, followed by 30.69% women respondent who earns annually 25,000-50,000, 23.26% respondent earns annually of Rs. 50,000-75,000 they are mostly the B grade govt service and other are the business women who are engaged

in both category and followed by 26.85 who earns 75,000& above annually this group of women are engaged in the commercial business and are working in govt office.

In the case of Idu-Mishmi tribe of Roing circle 38.79% respondent earns below Rs.25,000, followed by 29.31% respondent annually earns Rs. 25,000-50,000, 18.10% respondent earns Rs.50,000-75,000 and about 13.79% women respondent earns 75,000 & above who are mostly government service.

Were as in the case of Monpa tribe of Dirang circle of west Kameng district shows that about 44.44% women respondent earns annually <25,000, followed by 28.24% women under 25,000-50,000 who earns annually and about 12.96% women who earns annually of Rs. 50,000-75,000 and lastly 14.35% women respondent earn more than 75,000 annually.

Thus from the above table it clearly shows that maximum number of the women respondent earning annually comes under <25,000 they are mostly the women working in the agriculture and age group of 50 and above followed by women respondent that falls under the category of 25,000-50,000 they are also the house wives working in the agriculture and doing small business like weaving and knitting, followed by women whose annual income under 75,000 are women who are engaged in commercial business like selling vegetable in the nearby local market and doing piggery and poultry business working alongside in the agriculture and lastly women group under 50,000-75,000 category are those working in the government services.



**Table 4.13: Occupation wise income of the women respondent**

Circle	<25,000				25,000-50,000				50,000-75,000				75,000 & above			
	Agri	Govt	business	other	Agri	Govt	Business	Other	Agri	Govt	Business	other	Agri	Govt. service	Business	Others
Ziro	110	-	-	-	28	-	31	39	10	24	33	30	-	80	20	12
Roing	80	-	-	-	9	-	27	20	2	5	20	7	-	26	-	-
Dirang	96	-	-	-	20	-	18	23	-	-	18	10	-	20	11	-
<b>Total</b>	<b>335</b>	-	-	-	<b>57</b>	-	<b>96</b>	<b>82</b>	<b>2</b>	<b>5</b>	<b>76</b>	<b>45</b>	<b>79</b>	<b>52</b>	-	-

Source: field study 2015-16

Table deals with occupation wise income of the respondent of the study areas. Tribe wise in the case of Apatani tribe the majority of 110 persons whose source of income annually of Rs <25,000 is from agriculture followed by 28 persons who earn annually of Rs 25,000 -50,000 and 10 respondent who earns annually of Rs 50,000-75,000. From the source like government service no respondent whose annual income is <25,000 and 25,000-50,000, 24 respondent whose annual income is 50,000-75,000 followed by 80 person who earns 75,000 & above. The majority of 33 person who earns annually of 50,000-75000 from source like business followed by 31 person whose annual income of Rs 25,000-50,000 and 20 person who annually earns 75,000 and above.

In case of Idu-Mishmi tribe of Roing circle of lower Dibang valley as per the field survey majority of 80 person whose source of income annually of Rs <25,000 is from agriculture followed by 9 person who earns annually of Rs 25,000-50,000 and 2 respondent earns annually 50,000-75,000, no respondent is found under income group 75,000 & above. From the source like government service 5 respondent earns annually of Rs 50,000-75,000 followed by 26 respondent earns 75,000 & above annually. Majority of 20 respondents earns annually 25,000-50,000 from other sources followed

by 7 respondents earns 50,000-75,000 and no respondent is found whose annual income comes under 75,000 & above.

In case of Monpa tribe of Dirang circle of West Kameng district majority 96 respondent whose source of income annually of Rs<25,000 is from agriculture followed by 20 respondent who earns annually of 25,000-50,000. From the source like government service only 20 respondents earns annually of Rs 75,000 & above and from business sector 18 respondent earns annually of Rs 25,000-50,000 followed by 18 respondent under 50,000-75,000 and 11 respondent earns annually of Rs 75,000 & above. From the other sources majority of 23 respondents earns annually 25,000-50,000 followed by only 10 respondents earning annually about Rs 50,000-75,000.

#### **4.5 Empowering women for economic development**

Economic empowerment is the capacity of women and men to participate in, contribute to and benefit from growth process in ways that gets recognized the value of their contribution, respect their dignity and make it possible to negotiate a fairer distribution of the benefit of growth. Woman's economic empowerment is beyond just the world economic, it is about personal empowerment, when women have an income, it helps the whole community and there is no better investment than women to spur the economic growth and also create and foster sustainable development. Woman's economic empowerment is critical to achieving gender equality and sustainable development. As per UNDP policy ideas measures for building capacity of government, private sector and civil society to design and implement measures to reduce gender gap and promote equality the society. The goal of economic equality can be achieved through women's involvement in the process of empowerment as they have been associated and active for all the need in the domestic front. Women in India are the

victim of a multiple socio-economic and cultural factor. They are an integral part of an economy. Empowerment of rural women is a necessary condition for nation's economic development and social upliftment. The formation of SHG is not only a micro credit project but also an empowerment process which empowers women; it is not only an effective tool to fight against poverty, but also as a means of promoting women empowerment of marginalized section of the society. Rapid progress in SHG formation has now turned into an empowerment movement among women across the country. Women's access to credit and their role in productive purposes like participation in national income has got recognition in the first international women's conference held in Mexico in 1975.

SHGs are continuously working hard for the better future for tribal women as participation, decision makers and beneficiaries in the domestic, economic, social and cultural sphere of life. But due to certain impediment like gender inequality, social exploitation and physical and mental torture SHGs are not organized properly and effectively. (*Pattanaik.2003*). There will be a positive impact on women empowerment in India if SHGs group work positively in the process of women empowerment and NGOs provide support in financial services.

The self-help group is a viable alternative to achieve the objective of rural development programme. In the study area the SHG plays a key role for the fund raising of their group. This SHG set their work plan for the generation of fund by starting vegetable gardens, piggery farms, poultry farms, floriculture, horticulture, weaving, handlooms, craft, carpet making etc. for the initiation for such work they contribute certain amount of money for their SHG and through this amount they purchase raw

material such as wool for weaving, piglet for piggery farm seeds for vegetable garden etc.

One of the important contributions of SHG is the participation during the festivals in which they earn extra income by opening various stalls where they display their finished product like Traditional cloths, beads, handy crafts, agricultural product, vegetable from their kitchen garden and different kinds of handmade items.

SHG of Apatani women in Ziro valley are very active and play a key role each member in the group make contribution of about 50/-, 30/- or 100/- weekly and this fund collected are used in various activities like purchasing raw material for weaving, handloom seeds for vegetables garden, piglet for piggery farm etc. some of the SHG member just collect the money to loan out within the member for various purpose like festival, personal problem etc. in the interest of 2% and outsider in the interest of 3% or 5% and the interest they earn from the loan out is distributed among the member otherwise it is used in some productive activities. One of the important contribution of SHGs formed in each village is their participation in all the activities like social gathering, festivals like *dree* festival, republic day and independence celebration etc displaying their creativity in the form of Traditional cloths local jacket, galey and Traditional as well as modified beads both in the market and stalls apart from this they also collect the agricultural product and vegetables from their kitchen gardens and sell them in the local market and shed built by the SHG member.

New innovation are also made by the farmer/ the women group like making of the pickle and dry fruit from the wild fruit like *pecha*, *bachiing* this is packed and sold in the local market, on the other hand they also make wine from the fruits available in the valley like kiwi, plum, pears and grapes though it is not sold in the market

commercially it is sometimes used during the harvesting season. Some of the society also collects local vegetable like *hugu harmang*, *lepi hamang*, *siiya hamang* which is also eaten raw with *pikey- piila* a local Apatani delicacy and wild fruits like *salyo*, *samper* which is collected from the forest it is a medicinal plant which is preserved for function but sometimes they sell in the market seeing the demand in packed plastic for Rs 50/-it is fresh, organic and has medicinal values.

Some of the women are also member of two different SHG who earn extra income by participating in the various activities. Thus, the SHG has great impact on the women both unemployed and employed, educated or uneducated which is very much productive. This SHG are instrument for empowering women developing leadership abilities among women.

Monpa women in the Dirang area are also very hard working and are involve various kind of activities to generate income to run the family but unlike the Apatanis in Ziro SHG are not so active, when women were asked about the SHG in the village during the survey there were number of women who are not aware or not willing to join in the group. There are few women society or NGOs but these group though they formed they are not so active, the active group have encouraged the women to sell their product like local handmade carpet, jholas, jacket and other handloom items which they collect from the women from different villages and sells in the market or send them in Bomdila and in Itanagar, most of the items are also collected from the village for the tourist who visit the region.

Monpas are very creative in making carpet the thread they use are locally prepared from the sheep they rear and it is dyed locally by them. Carpet making is very hard-working task it takes a lot of time to complete one carpet and the cost of carpet in

the market is around 1000/- - 3000/- or may be more than that which the Monpa women does and can earn extra income to sustain their life ..

#### **4.6 Concluding Statement**

The word economy encompasses the most significant factor towards the development and sustenance of livelihood of any group. Since the nature of economic practices becomes an indicator of stage of development in terms of access to resources and its utilization. The dimension of economic growth therefore becomes the key factor for assessing the functioning of social structure and standard of living.

The present chapter was an attempt in this direction with the aim of assessing the economic base of the selected sample area in general and that of role of women in particular. The data generated reveals variant level of economic growth and development across the three selected tribe. The role of women too largely varies in the given physical context.

However, like social structure the economic manifestation too largely shows broader similarities. The parity is usually found in terms of nature of work, working hours and economic status. It was interesting to note that despite being the equal or even at times more of a contributor in economic activities to sustain the family purse, women in these tribes occupies a much lower status in the social spectrum. Their accesses to basic facilities are also largely conditioned by the prevalent norms and practices.

However off late there is noticeable change particularly among the new generation, who are trying to carve out a niche for themselves through establishing their social identity and economic individuality. Modern education exposure and impact of globalization through IT resolutions can be attributed as main resources.

Thus, the emerging trend shows a primary trajectory towards future development.

## **CHAPTER– V**

### **PRESENT TREND**

#### **5.1. Introduction**

Change is ubiquitous reality; it impacts all spheres of social life. The degree of changes however varies with the spatial context and cultural dimension. The pace of change thus is continuous process that is formed in to various stages associated with the societal acceptance of practices. These attitude shifts thereby creates variable situations and recreates new dimension in relationship. The pace of change in the tribal inhabited heterogenous areas of the country has been always slow in comparison to other accessible areas, where various cultures have intermingled and have influenced each other, thereby creating newer trends of social norms.

In this frame work the present study area and the three distinctive tribe present a different scenario altogether.

Firstly, the heterogeneous location and consequent inaccessibility has been a bottleneck towards penetration of newer concepts or practices.

Secondly, the subsistence level of economic sustenance has been playing a stagnating role because of lack of profit and consequent possible expansion of ideas, thoughts and practices.

Thirdly, absence of writing Tradition and dependence upon the oral practices has been a setback as each generation carrying forward the Tradition has been losing some of the earlier trends and pattern occasionally creating a gap between actual Tradition and practices.

Fourthly, though the societal practices of most of the tribal people has much open social system, without the rigidity of caste segregation, there exists a strong patriarchal system which relegates women in to a much lower stratum in the social system, thus creating a preventive border to be equal with their men counterpart in terms of economic, social, cultural and political freedom. Despite the fact that women in these societies contribute maximum labour and bear the burden of sustaining a family both physically and economically such as gathering of forest edible product for consumption at home and also selling it at the local market to generate some income to sustain the purse.

However, off late there is change that is becoming visible in terms of various dimensions. The impact of in road to these areas by policy planner has been the game changer bringing in transition towards differential practices in terms of social norms, cultural practices and individual attitude. Modernity with its alteration from oral Tradition to being literate, expansion of physical infrastructure, technology, extensive market network and growing inter-cultural interaction are the parameters which has made changes in society in a very rapid and visible manner. In many instances societies have undergone rapid transformation; one can also attribute this as impact of globalization. Today all this are felt across the social and cultural boundaries that attempts to bring in an equal share between the gender to bring change in the society particularly sustainability. The realization that a balanced and reciprocated situation can only lead to stable and directive changes in the society whether at the regional national or Global level. In this context the present chapter is an attempt to understand and trace the trends of emerging changes in the study area by taking in to account various parameters.



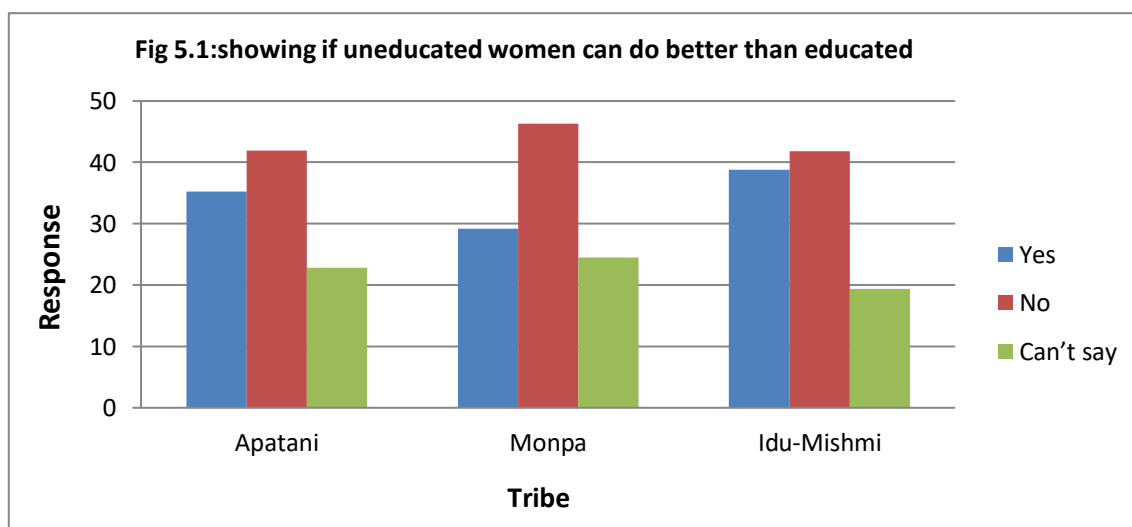
## 5.2 Change in education

Education can be said to be most important instrument for initiating social change as education plays a very important role that determines directions for future growth and development. Education is one entity which is never static, it is dynamical change which is seen and felt everywhere around. The change is visible more with the introduction of technologies and many learning apps, often displacing the Traditional way of class room learning and teaching techniques. Nevertheless, the whole process of knowledge seeking through education is progressing. Literacy is considered as reliable index of socio-economic advancement not only of particular areas but as well as any countries because the process of development of any area depends on the level of the education of a person.

**Table: 5.1 Do you think uneducated women can do better than the educated women?**

Tribe	Yes	No	Can't say	Total
Apatani	35.25	41.96	22.78	100
Monpa	29.16	46.29	24.53	100
Idu-Mishmi	38.79	41.81	19.39	100

Source: field survey 2017



The analysis of the table reveals that the majority of the women respondent in Apatani tribe 35.25 % thinks that uneducated women can do better than educated women and 41.96%t women thinks that educated women can do better than uneducated women same is in the case of monpa tribe who thinks that 29.16% women can do better than the educated women and 46.29% thinks that educated women can do better than the uneducated women 24.53% could give or they were very reluctant and shy to give the answer. In case of Idu-Mishmi women 38.79% feels uneducated women can better than the educated and 41.81% feel educated women can do better.

Thus, table shows that educated women have more ideas and they are more aware and have knowledge as such they do better than the uneducated women but in the same way in the study area women respondent feels that they can also do better than the educated women only if they are made aware of the facilities and the opportunity available. Most important is if they are given the support and encouragement within the family because there are many women in the tribal society were despite having the knowledge, capacity and eligibility they are restricted from coming out of the four wall and bound to do the household works and remain as a house wife depending on their husbands and other family members.

As per the field survey conducted among the women respondent it is seen that there has been a lot of changes in the field of education. More boys and girls are enrolled and taking up education in different field also vocational education. Most them prefer going from their home town to pursue further and higher education.

### **5.3 Change in economic activity**

Economic self-sufficiency brings a definitive change in the status of an individual in any given context. This is more pertinent in case of women in the study

area who for long have been debarred from economic power and related activities due to long drawn societal practices.

However, in the present-day system, there is s emerging trend of change which is visible in the form of shift of economic activity from Traditional agricultural activities to various diversified commercial activities. Today most of the women among these tribes are aware of the economic benefit and are trying to bring in a drastic change not only for the individual self but for the family and society at large. The survey shows that about 80-90% of the women in the study areas are today found engaged in occupation that is different from their Traditional modes like shifting cultivation or subsistence level of agricultural practices that demanded back breaking labour with nominal outcome.

Due to available opportunities and a shift in the attitude of the new generation more and more diversified economic avenues are taken up by the women of the study area. As evident from the table 5.2 the shift in various directions is as follows

**Table: 5.2 showing women holding bank account across the study area**

Tribe	Bank account		Total %	If yes in whose name?	
	Yes	No		Individual	Joint account
Apatani	62.58	37.41	100	65.13	34.86
Monpa	41.20	58.79	100	67.41	32.58
Idu-Mishmi	68.96	31.03	100	56.25	43.75

Source: field survey of 2017:

This table show individual bank account which allows most of the women use freely without depending on their husband or other family members. Here in the table about 62.58% of women have bank account and 65.13% of it has individual account and 34.86% as joint account. In case of the monpa women 41.20% have a bank account

from which 67.41% have individual account and 32.58% joint account were as 58.79% women says they don't have account. Among the Idu-Mishmi women 68.96% have account and 56.26% has individual account, 43.75% joint account and 31.03% don't have bank account this group of women's incomes is very less to make saving they are dependent on their husband. Thus, from the table it is clear that women in the present days are becoming more independent though earning less amount they are very much aware about the future are now independently supporting their family members.

#### **5.4 Social change**

As discussed, the two significant parameters like education and economic independence brings in change in the social status of the women in any given context. The women population of the study area presents more or less the same scenario. As economic self-dependence is the best indicator of social status, survey of individual bank account was taken as the most significant parameter. Thus, it becomes evident from the table 5.1 that there is definite shift of position in the study area. With time there have been a lot of changes within the tribes, though for some not much of change is seen because they are unaware of the changes taking place around them. There is a change in the dress style, food, education, economic activity and different ways of living. These changes have both negative and positive impact on the life of people and their ways of living at present and would mark the trajectory of impact in future. The implication both positive and negative therefore needs to be focused upon to understand and create situation, whereby changes can merge in suitably without jeopardizing the cultural values and societal norms.

However, changes bring a continuous but abstract process which needs to be assessed through substantial parameters. Thus, in the given context societal changes in the status of women across the three tribes has been taken as indicators

**Table 5.3: showing the change in the position of women in the study area**

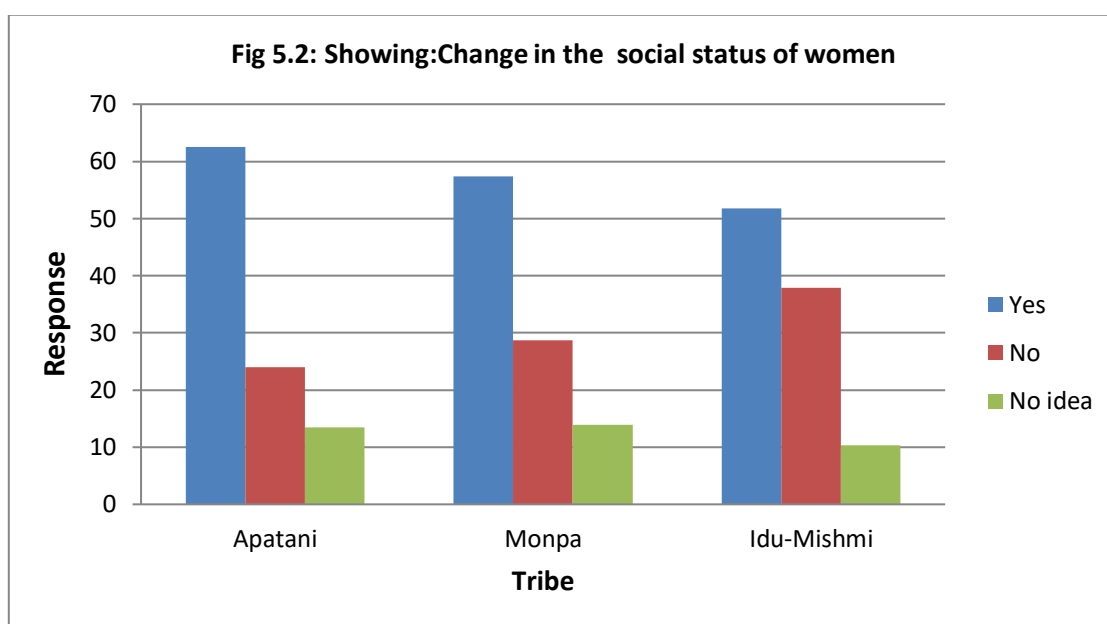
Tribe	Economic activity			Education			Social position			Decision making			Political observation		
	Yes	No	No Idea	Yes	No	No Idea	Yes	No	No Idea	Yes	No	No Idea	Yes	No	No Idea
Apatani	59.95	25.17	14.86	75.29	14.38	10.31	62.58	23.98	13.42	42.68	33.33	23.98	45.56	29.01	25.41
Monpa	54.16	37.03	8.79	55.55	32.4	12.03	57.4	28.7	13.88	49.07	41.66	9.25	39.81	41.66	18.51
Idu-Mishmi	52.58	38.79	8.62	60.34	31.46	8.18	51.72	37.93	10.34	60.34	31.46	8.26	48.27	41.81	9.91

Source: field survey 2016-17

**Table 5.4: showing the Change in the position/status of women respondent in the study area**

Tribe	Change in the position / status of tribal women		
	Yes	No	No idea
Apatani	261 (62.58)	100 (23.98)	56 (13.42)
Monpa	124 (57.40)	62 (28.70)	30 (13.88)
Idu-Mishmi	120 (51.72)	88 (37.93)	24 (10.34)
Total	516(64.85)	250(28.90)	99(11.44)

Source: field survey 2017



From the table above Analysis reveals that about 62.58% of women in Apatani women thinks that there has been a lot of changes with regard to the role, position or status of women now than before, change in regard to their role and status in the society.23.98% respondent reveals that in spite of many development and change no change has been seen in regard to the position status and their role in the society they are still treated the same as before and were as only 13.42% has no idea if there has been any change or not.

Among the Monpa about 57.40% responded positive to change, while 28.70% feel no change 13.88% of the women members have no idea whether the changes are taking place or not, the group of women however are mostly illiterate and belongs to elderly generation being not exposed they are often hesitant to speak out or respond to any question put to them.

In the case of Idu Mishmis about (table 5.2) 51.72% think that lot of change has been happening in the status of women, while 37.93 % of women think that no change and 10.34% women have no idea.

Thus, overall observation shows that there are lot of changes taking places which has on the other hand has both positive and negative impact.

### **5.5 Awareness about government schemes especially for women**

Department of social welfare, women and child development, Arunachal Pradesh is implementing various schemes, programs, social welfare schemes, health and nutrition, scholarship for women empowerment, Anganwadi workers, the women living in the rural and tribal areas, widows destitute, women self-help group, women entrepreneurs and adolescent girls. It gives assistance in the form of

1. Subsidy on the loans
2. Education, training
3. Financial assistance/cash
4. Scholarship
5. Nutrition
6. Self-employment.

The schemes has been initiated in order to encourage women empowerment, to promote development and empowerment, gender equality and gender justice for women and to ensure women's social, economic and political empowerment and fulfilling their rights and promoting their participation and leadership in the society, the scheme also initiate to protect women from the domestic violence. Though central and state government has initiated many developmental schemes for women and children there are many women in many tribal areas who are still unaware of the schemes for women.

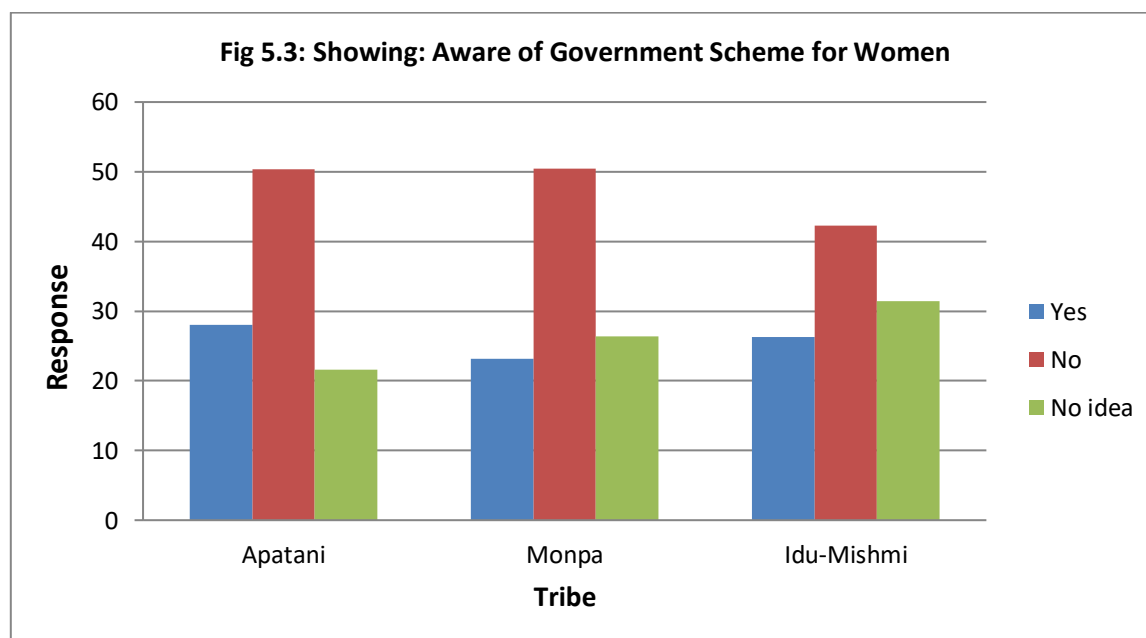
As per the survey of the study area women in three tribes are very active in different parts of the field and they have been playing the active role in the family as well as society but there are many areas where women are still lacking behind in many

areas and they are also reluctant to participate in the society, this is because most of them are unaware of the facilities provided to them and also because of the restriction from the family members. So, from the (Table 5.5) the data shows that majority of women in each tribe are unaware or they have no idea about the schemes were as there some women specially the educated, the working women and the women who have been supported by the family member have the idea about the government schemes for women and children and these are the women who made use of the schemes.

**Table 5.5: showing whether the women in the study area are aware of the government scheme**

Tribe	Yes	No	No idea	Total
Apatani	28.05	50.3	21.58	100
Monpa	23.14	50.46	26.38	100
Idu-Mishmi	26.29	42.24	31.46	100

Source: field survey 2017

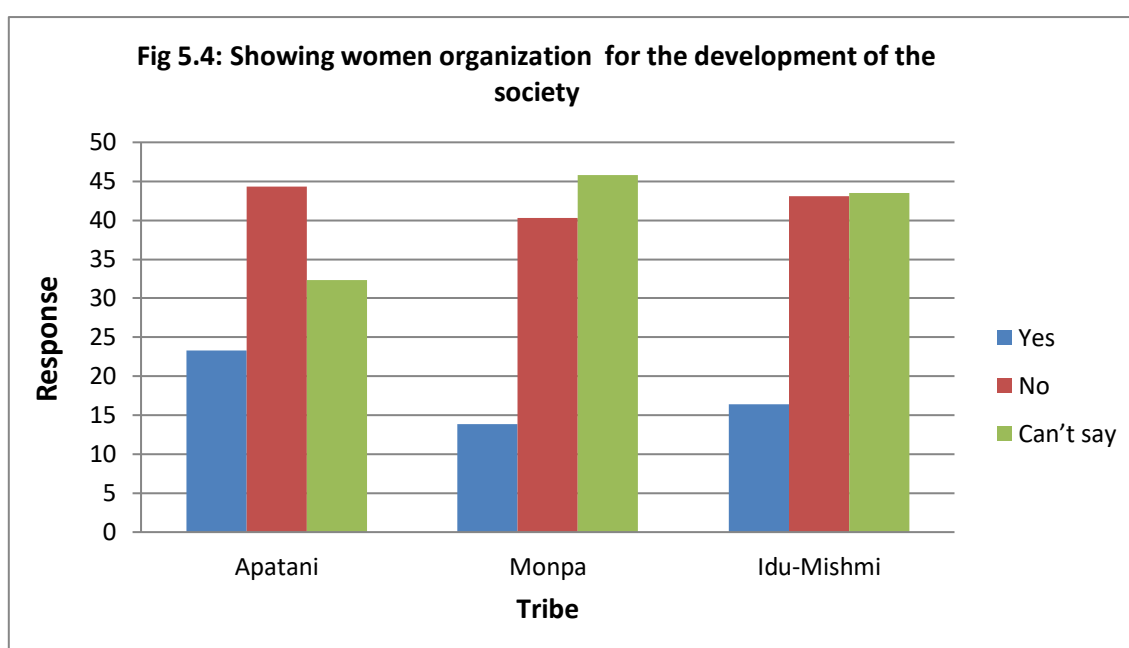




**Table 5.6: showing If Women organization working for the development of the society**

Tribe	Yes	No	Can't say	Total
Apatani	23.26	44.36	32.37	100
Monpa	13.88	40.27	45.83	100
Idu-Mishmi	16.37	43.08	43.53	100

Source: field survey 2017



**Table 5.7: showing the occupation, income and educational status of women in the study area.**

Tribe	Education					Occupation				Income			
	Illiterate	Only literate	Literate			Agri.	Govt. service	Business	others	<25,000	25,000-50,000	50,000-75,000	75,000 & above
			Up to middle	higher	college								
Apatani	154	150	73	22	8	164	87	92	74	110	98	97	112
Idu-Mishmi	97	84	30	20	1	119	31	58	24	80	56	34	26
Monpa	76	88	22	30	-	122	26	33	35	96	61	28	31

Source: field survey 2017

## 5.6 Concluding Statement

Thus, from the above analysis it becomes apparent that there is a feeling of change or transformation as far as status and role of women in these societies are concerned. This can be further substantiated by survey data collected during the research according to which majority of women feel that lots of changes are seen today. According to them these changes are seen in their food habit, living standard, agriculture, and economy, social and cultural set up. Further the feel of westernization, modernization and better education and exposure has led to lot of attitude changes today. As consequences one can definitely say that the role and position of women have also changed and today women are given better status.

However, this may not hold true for all women, as there are women who are not treated the same way socially this is because they are not exposed to the outer side of the world and are not being aware about the possibilities and facilities for them. On the whole the recognition of need and significance of role of women is now felt among these societies and accordingly the social norms and cultural values are breaking and bending to suit the need of the present, particularly women themselves are now keen to adopt the newer status themselves. However, one need to look into and understand societal variation and that still is a large chunk needs to be brought in to the process of self-dependence and progress only then the given social condition would thrive to change.

## CHAPTER VI

### SUMMARY AND CONCLUSION

#### 6.1 Introduction

The concept of sustainable development began prominently with the initiation in 1998 by the World commission on environment and development, headed by the Norwegian Prime Minister Gro-Harlem Brundtland. The significance of sustainable development was highlighted for the first time in the report titled "Our common future." The report aptly highlighted the environmental crisis as the most influencing link process for development through it. Hence it was evident that the cause, effect and purpose of sustainable development had to be addressed critically for any planning process. The report became pivotal revealing a new dimension of development that needed to be looked into for broader social wellbeing in future. The concept and implication were more necessary for the developing nations, where mostly the occurrence of development process are evident in the form of rapid urbanization and population growth through imbalance migration, thereby taking toll on the natural environment, like forest, grassland and even agricultural lands.

In India sustainable development had its origin in the form of an attempt to engage and involve the people in the planning process particularly after the 6<sup>th</sup> and 7<sup>th</sup> five-year plan. This was particularly aimed at regional imbalances that surfaced with enormous threat of poverty and unemployment. The entire scenario therefore made it obvious that earlier arm chair planning had not succeeded and that the grassroots approach was a necessity. This demanded active participation and involvement of people at large with their indigenous knowledge system. The intricate linkage with the

natural environment used and preserved for generations for their survival. The pattern of land use and its product therefore had to be in harmony and integration.

Sustainability from a social viewpoint is generally recognized as requiring equity in distribution, income wealth, access to power, inter and intra generational equity, a sociologically compatible style of production and consumption and community consultation.

However, given all the condition, it becomes evident that Sustainable development cannot be achieved by the policies alone rather it needs the participation of the society at large as a principle guiding factor between individual and communities which in turn can either promote or constrain to sustainable development. Thus, social security, equality and economic freedom are the necessary prerequisite for promoting sustainable development. In this context the role of women in any social context becomes extremely important as they constitute half or even at places more than half of the population in question for planning the development process.

Both the Rio earth summit and the Beijing women identified the role of women as a major factor which is critically important towards achieving sustainable development. This role was identified as crucial by academics and as well world leaders as they recognized that women worldwide are fundamental to the management of local resources and are the key for sustaining of local communities.

It was however focused that women despite being so crucial in the society and environmental link, the position of women in general are relegated to a lower stratum. Women who form ½ of humanity are the poorest in terms of resources and are mostly under represented at all level of society and often restricted without having the freedom

even to decide their own way of living. Such a situation may which might vary in relative degree but are common across the social, economic and political boundaries of nations.

Within this framework one can say that role of women is very important not merely because it would mean efficient use of resources but their status and opportunities are closely related to demographic changes and overall standard of living and economic development variables. This becomes more adoptable in case of India where there is a contrasting situation that mirrors a long history of women empowerment in various levels at one hand, while differential picture of deprivation and exploitation on the other hand. Despite the fact that the Indian women have shown remarkable progress in almost all arenas of economic development a majority of them still continue to relegate at the background in social status at large. In rural India more than 50 % of the agriculture labour input is given by the women though they remain marginally recognized under paid and often ignored this labour being formed as gender-based duties and part of their daily chores, be it collection of fuel, fodder or water from long distance. However, within background what becomes clear is the intricate link that women have with nature as she remains solely responsible for collection of fuel fodder and water simultaneously. Women also manage the extra resource which they generate in the form of gathering from the forest growing vegetables in the kitchen garden to substantiate the nutrition needs and at the same time keep the hearths burning. This entire process of delicate balance leads to a more comprehensive relationship between women and nature which enables her to understand and manage better in comparison to the male members in the society.

This knowledge which perhaps form the indigenous knowledge therefore needs to be understood and efforts needs to be made to involve women as an active participant of the development process that is accepted and recognized in all fronts particularly in societal norms.

The present study throughout has been an attempt towards understanding the role of women in a tribal social set up, which is supposedly different in terms of race, ethnicity, societal and cultural practices values economy and so on.

In India according to 2011 census about 8.6% of the total population are recognized as ST or schedule tribe. It is important to state that majority of these tribal population inhabit geographically heterogeneous topography, often inaccessible and unsupportive of better agricultural practices.

Thus, with a primordial economic system strong tendency of clustering and concentration, the tribal people depend more on nature have a intricate relationship with the nature surroundings and survive with a reciprocal relationship. The process therefore creates a different interaction between surrounding nature and their daily survival needs.

This relationship is best portrayed and carried on by the tribal women, who spend a considerable amount of time and thus become more conscious of the surrounding environment. Their daily knowledge of dealing nature thus needs to be harness for achieving this goal.

The tribal women like her counterpart in any other part of the country constitute more than half of the rural workforce, contributing largely to the economic sphere for

the sustenance of their families. However, their social status fluctuates among various tribal groups in terms of their sphere of social acceptance.

As already stated, tribal women have a special relationship to natural resources. Their culture and practice promote a balanced, respectful use and preservation of natural resources so that future generation can meet their needs. It is unfortunate that most modern developmental scheme today ignores the needs and practice of people attached with the land and impose blanket plan ignoring the impact of such schemes and nature of end users there off. As consumers and producer caretaker of their families and educator women play important role in promoting sustainable development through their concern for the quality and sustainability of life for present and future generation.

The present study comprises of three tribes namely Apatani, Monpa and Idu-Mishmi who occupy different Geographical location with varied geo- environmental background as well as cultural and social set up. The entire study was in the following section an attempt has been made to understand this different location and their impacts.

The Ziro valley in the lower Subansiri district of Arunachal Pradesh lies approximately between the latitude  $27^{\circ} 32' N$  to  $27^{\circ} 37' N$  and longitude  $93^{\circ} 48' E$  to  $93^{\circ} 52' E$  , Situated at an altitude of about 1,504 mt above sea level. The study area is dominantly inhabited by the Apatanis one of the major tribes of Arunachal Pradesh. The valley has an area of 1058 km sq. of which 43 km sq. is under forest plantation, agriculture and settlement.

West Kameng district is located in the western part of Arunachal Pradesh covering an area of 74422 sq km. Its mainland extends between  $91^{\circ} 30'$  to  $92^{\circ} 40'$  E longitude and  $26^{\circ} 54'$  to  $28^{\circ} 01'$  N latitude. The name of the district is delivered from

Kameng River. The inhabitant of the district comprises mainly of Monpa. They belong to Tibeto-mongoloid stock and are the largest tribe of the district inhabiting mainly in Dirang and Kalaktang circle.

Lower Dibang valley on the eastern part of Arunachal Pradesh with an area of 3900sq.km. The valley extends between 27° 30' N to 28° 33' and longitude between 95° 15' to 96° 30' E. It is named after the Dibang river one of the tributaries of mighty Brahmaputra River. Roing is the districtHeadquater of the lower Dibang valley. The main inhabitants of the Roing circle are Idu-Mishmi and Padam. The town located at the foothill of Mishmi hill is lively with friendly people. Unlike other rough terrain of Arunachal Pradesh Roing is quite plain with a lot of land for farming and cultivation.

## **6.2 Findings of the study**

Any Society is a reflection of multiple components drawn from diverse social origin that gets reflected through distinct processes. Women in any society play s a very important role and they are one who can bring change in the society because they are the architect of our whole society and also the architect of humanity's destiny, she built the home and establishes the institution of the family life.

The role of women is very important not merely because it would mean efficient use of resources but their status and opportunities are closely related to demographic variables. In Traditional society the role of women was substantial and crucial; their social status was also satisfactory since tribal women enjoyed more freedom than their non-tribal counterpart. Their interaction with forest and Traditional ways in which they manage natural resources makes their role in sustainable development more prominent



then that of tribal men folk. In the given contexts the study marks out the following broad findings.

1. Through the study it becomes evident that despite varied location and physical heterogeneity and harsh climatic condition, women are the main workers, as the basic mode of sustenance happens to be primordial agricultural practice. Across all the selected sample study it was found that despite located in varied climatic and Geo environmental conditions, women have been active in promoting and preserving environmental ethics, reducing misuse of resources and re using and recycling resources to minimize wastes and check excessive consumption. All these are carried on by their indigenous knowledge system that acts as a guiding factor. In other words, through their IKS these women are actually active in the forefront of sustainable development initiatives by performing their daily chores along with community based environmental activities. They contribute immensely with long work cycle (Table 4.3) in general exhibit this fact more strongly and further establishes the need to harness the IKS for wholesome development of the future generation.
2. In the study it was observed that literacy/ basic education remains an essential area of concern, particularly among the middle-aged group who actually form the backbone of the agriculture-based economy by almost single handedly contributing to the process. Basic education is therefore a precondition for sustainable development. According to the level of education the literacy level of the women folk was found rather unsatisfactory, nevertheless the scenario appeared better among the Apatani tribe 50.24% and Monpa tribe 25.12% as compared to Idu-Mishmi women in the study area

surveyed. Thus, low literacy among the respondent could be reason for them to not avail the basic facilities as they are not aware of or they felt not necessary.

However, there is an attitude change among the newer generation and consequently a shift in the model of functioning becomes clearly visible. This can be attributed to the modern education system and exposure to other culture.

3. Awareness and availability of Health facilities is another prime sector where the women have minimum access. Women's health involves their emotional, social and physical wellbeing and is determined by the social, political and economic context of their lives, as well as by biology. A major barrier for women to the achievement of standard of health is inequality, both between men and women and among women in different geographical region, social classes and indigenous and ethnic group. There are many social realities which have impact on the health of the women such as poverty, economic dependence, negative attitudes in their function and decision making. However off late there is change in the scenario and though less but some women have started to know and understand about these facilities and have accepted to use them as well. The shift can be attributed to the new generation and modern education system and exposure through audio-video and even personal interaction across culture.
4. In the study areas it was found that many of the women are unaware of the medical facilities available in their villages, this was predominantly because of illiteracy and lack of awareness, as well as superstition and

practices. Another significant factor that could be observed was of dependency upon the male members of the family. Most of the women respondent in the study area surveyed fall under the married category and depends upon their husband for any economic decision despite contributing in the family purse for sustaining and sharing the economic burden. While a considerable number of women who were found to be widow were mostly directed by the other male members of the family for spending their earnings.

5. The divorcee and single women do exercise certain degree of freedom but are not very well accepted in the society for participation in decision making or social activities.

Another factor was lack of awareness among these working women regarding government run schemes bank loans etc. that attempts enabling the poor to access these benefits offered by development initiatives and market opportunities. While on the other hand there few women who are aware of the facility but they don't avail it is because they are too busy in their house hold activities and busy working in the agriculture and doing other activities.

It was important to note that despite contributing in the economic sustenance of the family, through her labour and even selling of collected material from the forest and kitchen garden, most of the women do not have the freedom to decide about expenditure or any other financial matters. Even they hesitate for medical treatment or other requirement that may involve expenditure. It was observed that as most of the women

depend on their husbands and most often, they feel hesitant to ask money for the treatment as most often they are not given interest.

Further the burden of their household work binds them to move out to any clinic or hospital as often these are very far off and require transport arrangement as well. It was found that in the study area among the Idu-Mishmi and among Monpa women they opt for local medicine or local doctor which is kind of traditional belief to cure the sickness. Though Apatanis do go for local treatment their percentage is comparatively lower. The interaction of tourist and better exposure can be cited as factor for this change, while the other two tribes are being located in geographically difficult area and with less exposure and interaction continues to thrive on the given dikats of their social system.

6. It was observed among the three tribes of the sample study area that social significance of the women both within the family and beyond was much low in comparison to the male. It was evident from the data collected which reflected almost nil or very minimal participation of women in the decision-making process, either in the matters of home like parenting, education of children or community related matters. In the study area it was evident that most of the decision regarding the immovable property was solely taken by the male members and even in case women are allowed to participate in any discussion the final say had to or mostly comes from the male member of the of the household. In case of using the income for education of children, marriage religious activity joint decisions were made in all the three tribes. Therefore, it is observed that women in all the three tribe have same

situation and condition were despite their contribution their status seems to be marginal.

7. The most significant factor that can go a long way is the IKS or indigenous knowledge system among the tribal women of the study area. Indigenous knowledge system and practices are local knowledge developed over centuries of experimentation and are passed orally from generation to generation. Such knowledge system today is focused upon across the nations for formulating policy planning as they are found to be an important catalyst to sustainable development due to their direct connection to resource management and conservation, connecting to past, the present and the future. Tribal women's Traditional knowledge and practices have been found to be effective in securing food, conserving their culture and Tradition and contributing to sustainable natural resources management in their community. women have developed a sustained interaction with nature through their daily household tasks, they depend on land and water for food and nutritional security, medicine, fuel, wood and other product that are used for household subsistence. Such sustained interaction with ecological system has enabled the women to acquire knowledge both about the environment and the natural resources and their uses. However, there is still lot of lacunas in usage of this knowledge system to be utilized at the fullest.

### **6.3 Conclusion**

Thus, it can be said that Tribal women play a crucial role in development due to their direct and greater participation in tribal economy. Their interaction with forest and Traditional ways in which they manage resources, harvesting significant amount

without depleting the resources makes their role in sustainable development more prominent than that of tribal man folk. As function or role of women is important in economic, social status and domestic activities any change therefore gets largely reflected in the social perspective.

Even today at the periphery of large modern cities/town the tribal population particularly the tribal women rely on the collection of forest product and also play a part in protecting forest despite the inroads of modern facilities and exposure to the market economy, the tribal house hold depends almost entirely on forest product for their livelihood. Tribal forest economy is primarily a women's economy and it is women who are most directly affected by the corporate exploitation of their Traditional lands. But they remain largely absent in all level of policy formulation and decision making in natural resources and environmental management. Although progress has been made incorporating local women in the planning and design of various developments project there still lie wide gap.

The society being rooted with a patriarchal mind set, the women though play a very important role in the development of the society, their contribution in household activities is neglected and men as the household head are seen as the major bread earners. However in their own world women have a freedom and a self-expression. Social norms, gender stereotypes, unequal and limited access to resources, health and education service limits women's ability to participate as full and equal participants in all aspects of life. In spite of making progress on the normative framework for gender equality and women's empowerment over recent decades there is a long way to go to ensure women's right within the family, community and society.

Thus, Sustainable development can be made possible by making women as equally important partners in the development process. It is clear that women are neither the sole victim of environmental degradation nor the salvation of the planet. They are simply half of the population without whose equal participation in decision at all level sustainable development will remain an enigma.

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## Glossary

Agar	The bund
Bogo	Irrigational canal
Gartin nanii	Material used to block water at irrigation Channel
Ditre tahnii	Soil digging
Ditre nyorniin	Smoothing or softening of the soil
Dipey	Spade
Patang aging	Friendship group
Bulyang	Village council
Sarse	Millet
Yugyang	Altar
Kuttu bonii	Earth packing
Grangnangpa	People of valley
Rhongnangpa	People of the gorge
Brah-mi	People of mountain
Shingcha-thonpa	Indigenous built plough of Monpas
Soiba	Oak leaves
Ngam-nyilang	Ngam means day, Nyilang means wages



**Plate 1: Woman cleaning the paddy field**



**Plate 2: Paddy picked from the nursery bed to be planted in the field**



**Plate 3: Planting of crops in the field**



**Plate 4: Women group taking rest after work**



**Plate 5: Water Channel in the paddy field**



**Plate6:Millet(Sarse) planted on the Agriculture bund.**



**Plate 7: Young and elderly women ready to go in the field**



**Plate 8: Women during the harvesting season**





**Plate 9: Overview paddy cultivation in Ziro valley**



**Plate 10: Bamboo groves**



**Plate 11: Kiwi plantation in Ziro valley**



**Plate12 :Women in the kitchen garden**



**Plate13: Women selling the forest product**



**Plate 14: Women selling fish from the paddy field**



**Plate 15: Women selling organic Vegetables in the market**





**Plate 16: Apatani women with tattoo**



**Plate 17: Women during the socio-religious activities**



**Plate 18: Group of women during awareness programme**



**Plate 19: Apatani women in traditional attire during religious activity**



**Plate 20: Mishmi women working in the field**



**Plate 21: Women cleaning kitchen garden**



**Plate 22: Young school going girl selling items in the market.**



**Plate 23: Elderly Idu women selling the horticulture product**





**Plate 24: Women running shops in the village**



**Plate 25: Young girls during Reh festivals**



**Plate 26: Women in their traditional attire**



**Plate 27: Jhum cultivation of Monpa in Dirang**



**Plate 28: Wet rice field in Dirang**



**Plate 29: Overview village in Dirang**



**Plate 30: Maize cultivation in the field**



**Plate31: Women during the leisure time**



**Plate 32: Interacting with the Monpa women**



**Plate 33: Women making traditional jholas and carpet (handmade)**



**Plate 34: Traditionally made threads from sheep Wool.**





**Plate 35: Fortified Thembang village in Dirang**



**Plate 36: Traditional granary store house**



**Plate 37: Monpa women selling local product in the market**





**Plate 38: Elderly Monpa woman**



**Plate 39: Monpa couple in traditional attire**



**Plate 40: Young Monpa girls during Losar festival in traditional dress**

## APPENDIX

### PART A

#### Questionnaire

1. Name of the respondent.....
2. Locality..... a) District..... b) Village.....
3. Age of the respondent.....
4. Religion.....
5. Tribe.....
6. Total no. Of the family members..... male.....female.....
7. Marital status:- a) married          b) single          c) widow
8. Age group of the family members.

Age group	No of male	No of female
10-20		
20-30		
30 and above		

9. Educational status of the family members.

Literacy status	5-10		10-20		20-30		30 and above	
	male	Female	male	female	Male	female	male	female
Illiterate								
Only literate								
Literate								

### PART B

10. Occupation pattern of the member

Occupation	No of male	No of female
<b>Primary</b>		
Wet		
Jhum		
Both		
<b>Secondary</b>		
Govt. service		
Private service		
<b>Tertiary</b>		
Horticulture		
Home stay		
Poultry		
floriculture		

11. Working hours:

Work	Per day		Per week		Average	
	Male	Female	Male	Female	Male	Female
Agriculture						
Weaving						
Horticulture						
Floriculture						
Others (Poultry, Piggery, Fishery)						

12. How do you manage your household during peak season of the agriculture?

13. During off season what are the other occupation and how do you manage the household activities?

- a. By spending more time in household activities.
- b. By using time in income generating activities.

14. Role of women in agriculture procedure :-

- a) Selection of plots for different types of agriculture practice done by
  - i) Husband
  - ii) Wife
  - iii) Both
- b) Do you consult your husband in selecting the plot and other agricultural activities?
  - i) Yes
  - ii) No
  - iii) Sometimes
- c) How often you go to field?
  - i) In a day
  - ii) Week
  - iii) Month

15.

Type of fertilizer	Duration of use	Type of labor	No. of Male	No. of Female
Pesticide		Self		
Insecticide		Hired		
Animal manure		Community		
		Family		

16. Tools and technique used.

- i) Machine power
- ii) Animal power
- iii) Manual

17. Irrigation system used in agriculture

- i) Natural
- ii) Manmade
- iii) Method of cultivation

- a) Indigenous if yes, what? If no why? .....
- b) Modern if yes, what? If no why? .....
- c) Both why and since when? .....

18.

Purpose of production			Selling of the product			Income from the product	Decision regarding the expenditure of income		
Self	Commercial	Both	Local market	Nearby area	Relative		Husband	Wife	Family

19. Do you make saving from the income? If yes it is whose name/who operate?

- a) Husband      b) Yourself      c) Children

20. Agro forestry and horticultural practice:

Practice	Practice done in		Farming done by		Product grown	Utility of the product		
	Community land	Own land	Mostly male	Female		Self	Society	Commercial
Agro forestry								
Horticulture								

21. Is there any processing industry in your locality?

- a) Yes      b) No idea      c) No

22. If yes how do you avail the facility?

23. Level of income:-

- a) Annually.....      b) Monthly.....

Income	No. of family member	No. of female member
Below 20,000		
20,000 – 40,000		
More than 40,000		

24. Source of income

Source	Husband	Wife
Agriculture		
Business		
Govt. Service		
Others		

25. Other source of income in form of saving

- a) Bank      b) SHG Saving      c) Neighbourhood saving

26. Major use of income

For family	
Education of children	
For food and other consumption	
For returning the loan	
For saving	
For agricultural purpose	
For rituals	

27. Who decided the use of income?

28. Do you have your own saving account?

PART C

29. Role of women in decision making and levels of participation:

<b>Buying and selling of property</b>	<b>Husband</b>	<b>Wife</b>	<b>Both</b>	<b>Joint family</b>
<b>Family matters</b> Distribution of the property				
Education of children				
Marriage of children				
Use of income/expenditure of household items				
Issues related to religious matter				
Others				

30. Do your husband/family members consult you regarding the family matter?

31. Any biasness from your male counterpart?

32. Do you participate in village meeting and other organization?

33. Are widow/separated women allowed to remarriage?

34. Are you aware of the medical facilities?

35. How often you go for medical treatment?

- a) Once a week      b) In a month      c) In a year      d) Never

36. Types of treatment?

- a) Local medicines      b) Medical      c) Both

37. How do you see the position of women in your society now and before?

38. Is there any change in position and status? If yes, in what ways

39. What is the impact of young generation educated women on the children/elderly in terms of?

- a) Living standard      b) Way of living      c) Thoughts/Ideas

40. How do you see the prospects of development of women in your society in terms of

- a) Education      b) Economic independence      c) Social matters (dress, food etc)

41. Do you think uneducated women can do better than the educated women?

- a) Yes      b) No      c) Can't say

(i) Do you participate in village meeting and other organization?

(ii) Do you seek for loan/grants/subsidy from the government?

(iii) In whose name do you get it?

- a) Own name      b) Husband's name      c) Son's name

(iv) Do you think women organization really works for the development of the Society?.....

(v) Are you aware of any government scheme especially for women?.....

(vi) How it has affected their social life?.....

(vii) Any suggestion and ideas.....

Date:

Signature

**ROLE OF TRIBAL WOMEN IN SUSTAINABLE DEVELOPMENT:  
A PERSPECTIVE OF THREE MAJOR TRIBES,  
APATANI, MONPA AND IDU-MISHMI  
WOMEN OF ARUNACHAL PRADESH**

A THESIS SUBMITTED IN PARTIAL FULFILLMENT OF THE  
REQUIREMENT FOR THE AWARD OF DEGREE OF DOCTOR OF  
PHILOSOPHY IN GEOGRAPHY

*Submitted by*

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## CHAPTER VI

### SUMMARY AND CONCLUSION

#### 6.1 Introduction

The concept of sustainable development began prominently with the initiation in 1998 by the World commission on environment and development, headed by the Norwegian Prime Minister Gro-Harlem Brundtland. The significance of sustainable development was highlighted for the first time in the report titled "Our common future." The report aptly highlighted the environmental crisis as the most influencing link process for development through it. Hence it was evident that the cause, effect and purpose of sustainable development had to be addressed critically for any planning process. The report became pivotal revealing a new dimension of development that needed to be looked into for broader social wellbeing in future. The concept and implication were more necessary for the developing nations, where mostly the occurrence of development process are evident in the form of rapid urbanization and population growth through imbalance migration, thereby taking toll on the natural environment, like forest, grassland and even agricultural lands.

In India sustainable development had its origin in the form of an attempt to engage and involve the people in the planning process particularly after the 6<sup>th</sup> and 7<sup>th</sup> five-year plan. This was particularly aimed at regional imbalances that surfaced with enormous threat of poverty and unemployment. The entire scenario therefore made it obvious that earlier arm chair planning had not succeeded and that the grassroots approach was a necessity. This demanded active participation and involvement of people at large with their indigenous knowledge system. The intricate linkage with the



natural environment used and preserved for generations for their survival. The pattern of land use and its product therefore had to be in harmony and integration.

Sustainability from a social viewpoint is generally recognized as requiring equity in distribution, income wealth, access to power, inter and intra generational equity, a sociologically compatible style of production and consumption and community consultation.

However, given all the condition, it becomes evident that Sustainable development cannot be achieved by the policies alone rather it needs the participation of the society at large as a principle guiding factor between individual and communities which in turn can either promote or constrain to sustainable development. Thus, social security, equality and economic freedom are the necessary prerequisite for promoting sustainable development. In this context the role of women in any social context becomes extremely important as they constitute half or even at places more than half of the population in question for planning the development process.

Both the Rio earth summit and the Beijing women identified the role of women as a major factor which is critically important towards achieving sustainable development. This role was identified as crucial by academics and as well world leaders as they recognized that women worldwide are fundamental to the management of local resources and are the key for sustaining of local communities.

It was however focused that women despite being so crucial in the society and environmental link, the position of women in general are relegated to a lower stratum. Women who form ½ of humanity are the poorest in terms of resources and are mostly under represented at all level of society and often restricted without having the freedom

even to decide their own way of living. Such a situation may which might vary in relative degree but are common across the social, economic and political boundaries of nations.

Within this framework one can say that role of women is very important not merely because it would mean efficient use of resources but their status and opportunities are closely related to demographic changes and overall standard of living and economic development variables. This becomes more adoptable in case of India where there is a contrasting situation that mirrors a long history of women empowerment in various levels at one hand, while differential picture of deprivation and exploitation on the other hand. Despite the fact that the Indian women have shown remarkable progress in almost all arenas of economic development a majority of them still continue to relegate at the background in social status at large. In rural India more than 50 % of the agriculture labour input is given by the women though they remain marginally recognized under paid and often ignored this labour being formed as gender-based duties and part of their daily chores, be it collection of fuel, fodder or water from long distance. However, within background what becomes clear is the intricate link that women have with nature as she remains solely responsible for collection of fuel fodder and water simultaneously. Women also manage the extra resource which they generate in the form of gathering from the forest growing vegetables in the kitchen garden to substantiate the nutrition needs and at the same time keep the hearths burning. This entire process of delicate balance leads to a more comprehensive relationship between women and nature which enables her to understand and manage better in comparison to the male members in the society.

This knowledge which perhaps form the indigenous knowledge therefore needs to be understood and efforts needs to be made to involve women as an active participant of the development process that is accepted and recognized in all fronts particularly in societal norms.

The present study throughout has been an attempt towards understanding the role of women in a tribal social set up, which is supposedly different in terms of race, ethnicity, societal and cultural practices values economy and so on.

In India according to 2011 census about 8.6% of the total population are recognized as ST or schedule tribe. It is important to state that majority of these tribal population inhabit geographically heterogeneous topography, often inaccessible and unsupportive of better agricultural practices.

Thus, with a primordial economic system strong tendency of clustering and concentration, the tribal people depend more on nature have a intricate relationship with the nature surroundings and survive with a reciprocal relationship. The process therefore creates a different interaction between surrounding nature and their daily survival needs.

This relationship is best portrayed and carried on by the tribal women, who spend a considerable amount of time and thus become more conscious of the surrounding environment. Their daily knowledge of dealing nature thus needs to be harness for achieving this goal.

The tribal women like her counterpart in any other part of the country constitute more than half of the rural workforce, contributing largely to the economic sphere for

the sustenance of their families. However, their social status fluctuates among various tribal groups in terms of their sphere of social acceptance.

As already stated, tribal women have a special relationship to natural resources. Their culture and practice promote a balanced, respectful use and preservation of natural resources so that future generation can meet their needs. It is unfortunate that most modern developmental scheme today ignores the needs and practice of people attached with the land and impose blanket plan ignoring the impact of such schemes and nature of end users there off. As consumers and producer caretaker of their families and educator women play important role in promoting sustainable development through their concern for the quality and sustainability of life for present and future generation.

The present study comprises of three tribes namely Apatani, Monpa and Idu-Mishmi who occupy different Geographical location with varied geo- environmental background as well as cultural and social set up. The entire study was in the following section an attempt has been made to understand this different location and their impacts.

The Ziro valley in the lower Subansiri district of Arunachal Pradesh lies approximately between the latitude  $27^{\circ} 32' N$  to  $27^{\circ} 37' N$  and longitude  $93^{\circ} 48' E$  to  $93^{\circ} 52' E$  , Situated at an altitude of about 1,504 mt above sea level. The study area is dominantly inhabited by the Apatanis one of the major tribes of Arunachal Pradesh. The valley has an area of 1058 km sq. of which 43 km sq. is under forest plantation, agriculture and settlement.

West Kameng district is located in the western part of Arunachal Pradesh covering an area of 74422 sq km. Its mainland extends between  $91^{\circ} 30'$  to  $92^{\circ} 40'$  E longitude and  $26^{\circ} 54'$  to  $28^{\circ} 01'$  N latitude. The name of the district is delivered from

Kameng River. The inhabitant of the district comprises mainly of Monpa. They belong to Tibeto-mongoloid stock and are the largest tribe of the district inhabiting mainly in Dirang and Kalaktang circle.

Lower Dibang valley on the eastern part of Arunachal Pradesh with an area of 3900sq.km. The valley extends between 27° 30' N to 28° 33' and longitude between 95° 15' to 96° 30' E. It is named after the Dibang river one of the tributaries of mighty Brahmaputra River. Roing is the districtHeadquater of the lower Dibang valley. The main inhabitants of the Roing circle are Idu-Mishmi and Padam. The town located at the foothill of Mishmi hill is lively with friendly people. Unlike other rough terrain of Arunachal Pradesh Roing is quite plain with a lot of land for farming and cultivation.

## **6.2 Findings of the study**

Any Society is a reflection of multiple components drawn from diverse social origin that gets reflected through distinct processes. Women in any society play s a very important role and they are one who can bring change in the society because they are the architect of our whole society and also the architect of humanity's destiny, she built the home and establishes the institution of the family life.

The role of women is very important not merely because it would mean efficient use of resources but their status and opportunities are closely related to demographic variables. In Traditional society the role of women was substantial and crucial; their social status was also satisfactory since tribal women enjoyed more freedom than their non-tribal counterpart. Their interaction with forest and Traditional ways in which they manage natural resources makes their role in sustainable development more prominent

then that of tribal men folk. In the given contexts the study marks out the following broad findings.

1. Through the study it becomes evident that despite varied location and physical heterogeneity and harsh climatic condition, women are the main workers, as the basic mode of sustenance happens to be primordial agricultural practice. Across all the selected sample study it was found that despite located in varied climatic and Geo environmental conditions, women have been active in promoting and preserving environmental ethics, reducing misuse of resources and re using and recycling resources to minimize wastes and check excessive consumption. All these are carried on by their indigenous knowledge system that acts as a guiding factor. In other words, through their IKS these women are actually active in the forefront of sustainable development initiatives by performing their daily chores along with community based environmental activities. They contribute immensely with long work cycle (Table 4.3) in general exhibit this fact more strongly and further establishes the need to harness the IKS for wholesome development of the future generation.
2. In the study it was observed that literacy/ basic education remains an essential area of concern, particularly among the middle-aged group who actually form the backbone of the agriculture-based economy by almost single handedly contributing to the process. Basic education is therefore a precondition for sustainable development. According to the level of education the literacy level of the women folk was found rather unsatisfactory, nevertheless the scenario appeared better among the Apatani tribe 50.24% and Monpa tribe 25.12% as compared to Idu-Mishmi women in the study area

surveyed. Thus, low literacy among the respondent could be reason for them to not avail the basic facilities as they are not aware of or they felt not necessary.

However, there is an attitude change among the newer generation and consequently a shift in the model of functioning becomes clearly visible. This can be attributed to the modern education system and exposure to other culture.

3. Awareness and availability of Health facilities is another prime sector where the women have minimum access. Women's health involves their emotional, social and physical wellbeing and is determined by the social, political and economic context of their lives, as well as by biology. A major barrier for women to the achievement of standard of health is inequality, both between men and women and among women in different geographical region, social classes and indigenous and ethnic group. There are many social realities which have impact on the health of the women such as poverty, economic dependence, negative attitudes in their function and decision making. However off late there is change in the scenario and though less but some women have started to know and understand about these facilities and have accepted to use them as well. The shift can be attributed to the new generation and modern education system and exposure through audio-video and even personal interaction across culture.
4. In the study areas it was found that many of the women are unaware of the medical facilities available in their villages, this was predominantly because of illiteracy and lack of awareness, as well as superstition and

practices. Another significant factor that could be observed was of dependency upon the male members of the family. Most of the women respondent in the study area surveyed fall under the married category and depends upon their husband for any economic decision despite contributing in the family purse for sustaining and sharing the economic burden. While a considerable number of women who were found to be widow were mostly directed by the other male members of the family for spending their earnings.

5. The divorcee and single women do exercise certain degree of freedom but are not very well accepted in the society for participation in decision making or social activities.

Another factor was lack of awareness among these working women regarding government run schemes bank loans etc. that attempts enabling the poor to access these benefits offered by development initiatives and market opportunities. While on the other hand there few women who are aware of the facility but they don't avail it is because they are too busy in their house hold activities and busy working in the agriculture and doing other activities.

It was important to note that despite contributing in the economic sustenance of the family, through her labour and even selling of collected material from the forest and kitchen garden, most of the women do not have the freedom to decide about expenditure or any other financial matters. Even they hesitate for medical treatment or other requirement that may involve expenditure. It was observed that as most of the women



depend on their husbands and most often, they feel hesitant to ask money for the treatment as most often they are not given interest.

Further the burden of their household work binds them to move out to any clinic or hospital as often these are very far off and require transport arrangement as well. It was found that in the study area among the Idu-Mishmi and among Monpa women they opt for local medicine or local doctor which is kind of traditional belief to cure the sickness. Though Apatanis do go for local treatment their percentage is comparatively lower. The interaction of tourist and better exposure can be cited as factor for this change, while the other two tribes are being located in geographically difficult area and with less exposure and interaction continues to thrive on the given dikats of their social system.

6. It was observed among the three tribes of the sample study area that social significance of the women both within the family and beyond was much low in comparison to the male. It was evident from the data collected which reflected almost nil or very minimal participation of women in the decision-making process, either in the matters of home like parenting, education of children or community related matters. In the study area it was evident that most of the decision regarding the immovable property was solely taken by the male members and even in case women are allowed to participate in any discussion the final say had to or mostly comes from the male member of the of the household. In case of using the income for education of children, marriage religious activity joint decisions were made in all the three tribes. Therefore, it is observed that women in all the three tribe have same

situation and condition were despite their contribution their status seems to be marginal.

7. The most significant factor that can go a long way is the IKS or indigenous knowledge system among the tribal women of the study area. Indigenous knowledge system and practices are local knowledge developed over centuries of experimentation and are passed orally from generation to generation. Such knowledge system today is focused upon across the nations for formulating policy planning as they are found to be an important catalyst to sustainable development due to their direct connection to resource management and conservation, connecting to past, the present and the future. Tribal women's Traditional knowledge and practices have been found to be effective in securing food, conserving their culture and Tradition and contributing to sustainable natural resources management in their community. women have developed a sustained interaction with nature through their daily household tasks, they depend on land and water for food and nutritional security, medicine, fuel, wood and other product that are used for household subsistence. Such sustained interaction with ecological system has enabled the women to acquire knowledge both about the environment and the natural resources and their uses. However, there is still lot of lacunas in usage of this knowledge system to be utilized at the fullest.

### **6.3 Conclusion**

Thus, it can be said that Tribal women play a crucial role in development due to their direct and greater participation in tribal economy. Their interaction with forest and Traditional ways in which they manage resources, harvesting significant amount

without depleting the resources makes their role in sustainable development more prominent than that of tribal man folk. As function or role of women is important in economic, social status and domestic activities any change therefore gets largely reflected in the social perspective.

Even today at the periphery of large modern cities/town the tribal population particularly the tribal women rely on the collection of forest product and also play a part in protecting forest despite the inroads of modern facilities and exposure to the market economy, the tribal house hold depends almost entirely on forest product for their livelihood. Tribal forest economy is primarily a women's economy and it is women who are most directly affected by the corporate exploitation of their Traditional lands. But they remain largely absent in all level of policy formulation and decision making in natural resources and environmental management. Although progress has been made incorporating local women in the planning and design of various developments project there still lie wide gap.

The society being rooted with a patriarchal mind set, the women though play a very important role in the development of the society, their contribution in household activities is neglected and men as the household head are seen as the major bread earners. However in their own world women have a freedom and a self-expression. Social norms, gender stereotypes, unequal and limited access to resources, health and education service limits women's ability to participate as full and equal participants in all aspects of life. In spite of making progress on the normative framework for gender equality and women's empowerment over recent decades there is a long way to go to ensure women's right within the family, community and society.

Thus, Sustainable development can be made possible by making women as equally important partners in the development process. It is clear that women are neither the sole victim of environmental degradation nor the salvation of the planet. They are simply half of the population without whose equal participation in decision at all level sustainable development will remain an enigma.