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Education and Women Rights of Mising Tribe: A Case Study on Jengrai Panchayat (Majuli) of Jorhat District, Assam

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Abstract

Human Rights are commonly understood as inalienable fundamental Rights, which are inherent in all human being regardless of their nation location, language, religion, ethnic origin or any other status. Education is one of the important and essential ingredients for Human Rights. The Right to education for every individual irrespective to sex, caste, creed, religion etc is universally accepted. It is the primary vehicle that helps to change and advancement of any society and it is possible only if both man and woman have the equal chances to get right quality education.

The paper will attempted the important of education and the problem facing among the Mising women. The paper will also highlights with finding and some suggestive measures about the values of education and needs of quality education in day to day life of the women section in the studied area.

Key Words: Essential of equal education for Mising Women, Human Rights, Importance of Education in promoting Women Rights, Problems in education system, Quality Education, Suggestive measures.

Introduction: Human Rights are commonly understood an inalienable fundamental Rights, which inherent in all human being regardless to their nation lactation, language, religion, ethnic origin or any other status, inextricably linked to other fundamental human right- right that are universal, indivisible, intercarmented and interdependent. Women to consider equal partner in the development process as Women comprise half the world's population and their role in development cannot therefore be overlooked. Every Women, men, youth and children has the human right to education, training and information, other fundamental human rights dependent upon realization of the human right to education. Equality to access to all level of education is crucial to empowering women to participate in economic, social and political life of their society. Education unlocks a women's potential and is accompanied by improvement in health, nutrition, and well-being of women and their families.

Education is not only a right in itself, but is also the surest way to empower individual to enjoy all of their Human Right. Education paves the way out of poverty and disempowerment and open up access to participate in society and in political decision making. Education to women is not merely to read and write but should also train to go a long way in achieving their goal in raising the status of women, enable development of their potential and help them to live as independent and can take equal partnership to men.

Despite of widespread free and compulsory education up to 14 years is fundamental human right to education, the female literacy rate is especially in Rural India is considerable low and gender gap stark. This paper is a simple attempt to study about the how education provide to think critically and strengthening their self-image of a woman in the society and the present condition and problem of education system facing by the Mising Tribe women in the area of Jengari Panchayat (Majuli) of Jorhat Dist. in particular.

Concept of Human Right to Education: Human Rights Education is a never-ending process which must be part of life-long learning opportunities for all citizens in all countries, regardless of age and level of education. The ultimate goal is to form attitudes and provide knowledge which lead to good practices of human rights for all.

The development of communities and nations where people are enabled and empowered to contribute to the joint efforts of creating a viable society for all its citizens, depend on an environment which allow their skills, experiences and opinions to be taken into account.

The United Nations is placing great importance on the education, advancement and monitoring of Human Rights, for instance through the office of the High Commissioner for Human Rights and through the Decade for Human Rights Education, 1995 to 2004.

The most viable partner in a country is the Ministry of Education, first of all because official recognition and a mandatory nature of the programme are important. Secondly an existing school system provides structures which can facilitate implementation of human rights education on a large scale. Within the Ministry structure, the teacher training and curriculum development sectors are key instruments in developing, integrating and implementing a Human Rights Education programme.

Rights of Women: As early as the France Revolution, the notion that human rights included the rights of women was contested by the women revolutionaries who raised the demand for the rights of women. The revolutionary who raised the demand for the rights of women. The women rights movement followed a separate trajectory from that of the main human rights movement as women struggled to achieve equal rights with men in the choice of work, right to education, equal pay for equal work, political rights and so on. For the protection of women's rights all over the world, the UN set up in 1946, a Commission on the status of women to monitor the situation and to promote women's rights.

Women's Right in the Indian Context: The long history of global initiatives for protection and expansion of human rights in general and the rights of women in particular, it is imperative that the whole issue is examined in Indian context. Despite the constitutional provisions of fundamental rights and freedom such as freedom of speech, protection of life and personal liberty, the status of India women continued to suffer from neglect and deprivation. Moreover in conformity with the International Women's Development Decade, in India too, the decade was observed further creating awareness and mobilizing support for women's rights. The Sixth Five-year Plan (1980-1985), for the first time, contained a separate chapter on Women and Development. The Plan emphasized the need for the opening up of opportunities for independent employment and income generation for women. The human right for women should be considered as the collective rights of women accepted as a person with the capacity to decide or act on her own behalf. The importance of the human Right discourse in relation to the rights of women is that it brings in the issues of entitlements and legal provisions for implantation, so that rights are not seen as abstract concepts but as living issues.

Education: Education is one of the basic activities of people in all human societies. The continued existence of society depends upon the transmission of culture to the young. It is essential that every new generation must be given training in the way of the group so that the same tradition will continue. Every society has its own ways and means of fulfilling this need. "Education" has come to be one of the ways of fulfilling this need. Simply education indicates the instruction or training something to an individual. It is a key of learning something which necessary for a man to know himself.

There is more valuable definition to term 'Education'. The greatest Greek philosopher Aristotle define Education is the creation of a sound mind in a sound body.

Mahatma Gandhi said that by education I mean an all-round development of the child his body, mind and spirit. So, education in its general sense is a form of leaving in which knowledge, skills and habits of a group people are transferred from one generation to the next through any experience that has a formative effect on the way one thinks feels or acts.

Now-a-days it is well established that education is an instrument of social change and plays a strong rule among the tribal women in attitude towards too wide world.

About Missing Tribe: Mising(or formerly Miris) tribe is one of the major plain tribes of Assam, who generally found in upper Assam, mainly riverine areas of Jorhat, Sibsagar, Lakhimpur, Dhemaji, Tinisukia, Dibrugarh, and Sonitpur district. The people of this tribe an also centered in Arunachal Pradesh. The Indian constitution has regarded the "Miri's as a schedule tribe of Assam. According to 2001 census their total population was 5,87,310 of which 2,99,799 male and 2,87,520 female. Among the schedule tribes of Assam Mising was 17.4% and literate people of Mising among the schedule tribe of Assam was 68.8% where more than 78% among males and 59% among females.

Mising people are originally from the hills of Arunachal Pradesh and have lots of cultural and linguistic similarities with the Adi tribe of Arunachal Pradesh. It may be possible that these people migrated towards south in search of a fertile land and to their luck found the highly fertile Brahmaputra and settled on the banks of the river. Although there was now a good deal of fertile lands available to the Mising people who were mainly farmers, the situation was not as good as it must be as the river Bramhaputra brought along with it severe floods which destroyed their crops most of the time and hence caused misery to these people at the same time. However the Mising people still inhabit the banks of river Brahmaputra inspite of the yearly floods. Mising people have their own religion '**Donyi Polo**'. Donyi is the sun and polo is the moon. Mising people believe that they are descendants of the Sun and the Moon and hence worship them. However, now Mising people follow both Hinduism and Donyi Polo as their religion. Also some of the Mising people have converted to Christianity.

Objective of the study:

The main objectives of the study are:

1. To study the level of education and analyze the reason for low female literacy among the Missing Women.
2. To examine the relationship of education with various perception, attitude, values of Missing Women.
3. Role of Education in promoting the Women Rights.

4. To know that how present education system is making improvement among the Mising Women and play positive role in society development or not.
5. Put forward some suggestions for the development of Missing Women that may be train for better quality education.

Methodology adopted for the study: The paper was a simple attempt to make a study on Jengrai Panchayat under Majuli sub-division in Jorhat distict of Assam of Mising Tribe women, that how quality and higher education play important in development of the Mising women, which is not only for the shake of geting litterate but also how important to enhance their self-image and play postive role of their own in day to day life and help in society devolpment. For the purpose of the present study both the primary and secondary data have been used. The primary data were collected from field survey through Direct Interview and from Data records by the CRC worker and Jengarai Panchayat.

The secondary data were collected from different books, relevant documents and internet sources etc.

Profiles of the studies areas: The present study has conducted in Jengari Phanchay Majuli sub-division of Jorhat district of Assam. Majuli which sprade over 924.6 km² with a population of 1, 50,000 (Afrox) Majuli is considered as a biggest river island, is now in danger due to erosions. It is considers as the cultural capital of Assam and principle place of pilgrimages of Vaisnavisham. The dweller of this place is mostly of Mising, Deori and Sonowal Kachari Tribes and General Assamese people. There are Two Development Blocks and 20 Goan Panchayats, 159 villages in Majuli. The researcher has selected three Mising villages under Jengrai Panchayat (Majuli) of Jorhat Dist. of Assam. There are total population 10 wards and 6 six revenue village under jengarai phanchayat. In our study three Mising villages were selected and from each of the villages 35 respondents (women responded) and 35 households has been randomly selected. The name of the villages are : Borpomua, Lakhimi, Jengrai goan.

Table- 1: Profile of the stuied area. Jengrai Panchayat

Total Poulation	9700
No. of Wards	10
No. Revenue Village	6
Number school-	14
Primary School (class I-V)	9
Middle School (Class VI-VII)	1
High School-(Class VI-X) (some school Included class 12)	4

(Sources: Computed from Primary Data)

Table-1: Present about the Total population = 9700, number of wards=10, number of revenue villages =6 and total no. of schools=14 which included primary to senior secondary school.

Level of education of women: In this context, the scenario of education amongst Mising women who are considered most backward needs to be examined. Taking only the parameter of level of education the ‘backwardness’ of Mising women appears to be true.

Table-2: Level of Education of women from the selected 3 Villages

Sl.No.	Education level	No. of respondents (35 Respondents from each Village)	% of Total Respondents
1	Illiterate	35	33.33%
2	literate	70	66.66%
	a) Up to Primary Level	20	19.04%
	b) Secondary Level	24	22.85%
	c) Graduation	18	17.14%
	d) Technical/Other	2	1.90%
	e) P.G.	6	5.17%
	Sub Total	70	100%
	Total	105	100%

(Sources: Computed from Primary Data)

Table No. 2 gives a comparative level of education of women in various educational spheres. It shows that 33.33% of women are illiterate and 66.66% of women are literate. Literate up to primary level is 19.04% and Secondary Level is 22.85% and Graduation is 17.14% of the total respondent. It shows very few of the total respondent are Technical/other and P.G. Educated.

Table-3: Education preference given to Boys or Girls

Village Name	No households/ Responds	Boys preference given	% of Boys preference given	Girls preference given	% of Girls preference given
Borpomua Goan	35	22	62.85%	13	37.14%
Lakhimi Goan	35	20	57.14%	15	42.85%
Jengrai Goan	35	25	71.42%	10	28.57%
Total	105	67	63.81%	38	36.19%

(Sources: Computed from Primary Data)

Table No-3 gives a comparative preference given by respondents to Boys Vs Girls for education from 3 selected villages. In Borpomua out of 35 respondents 22 are giving preference to boys education Only 13 respondents given more preference to Girls. In Lakhimi out of 35 respondents 25 are giving preference to boys education Only 15 respondents given more preference to Girls. In Jengari goan out of 35 respondents 25 are giving preference to boys education Only 10 respondents given more preference to Girls. It is shown in the table that most of the responds are prefer to give more important to boy education than their girls educations. Some respondent says they give equal importance to their children's education but for higher or better education will be given to boys unless if their daughters are more bright student then their sons.

General Observation and Suggestion: After analyzing the data it is found that the studied area 99% are Mising tribes where most of them are poor and engages in cultivation. Needless to say the unfavorable social attitude to women in traditional matrilineal Mising Society has adversely affected

the educational prospects of their girls children. Happily attitudes to women have gradually changing everywhere and education of Mising women has been shown definite signs of improvement in recent years.

Female literacy rate in the study area is considerably increasing than before as most parents aware the importance of education in building their future and career life. It is found that increasing number of girls' literacy rate is higher in primary and middle levels but the number of women in the higher education is comparatively low. Many girls' parents encourage the girl's to study till 10th and 12th pass or only till graduate. The reason behind that is also due to the economic condition and many girls are not willing to study further they are interested in engage in job or get marry and settle down. Only few women's are found in the studied area engage in higher studies including university, for engineering, medicine, technology etc. The women are realizing that by degrees the importance of education help in all round development. However to other question put up to the responds then why girls are not given equal importance to education, most of them responds the main hurdle for improvement of girl's education is not the beliefs customs or the status of women in societies but to their economy condition.

It is analyzed from some of the responds that the perception that sons are the major sources of economic security in old age is strong in many parents till now but in spite of some young generation parents says that daughters are supporting economically more to their parents. The insecurity outside the household is today's greatest obstacle in the path women right and freedom to get higher education as many parents don't want to send their girls outside for higher education. Though there is good number of schools in studied area and girls enrollment is fare enough compare to boy but most education technique and infrastructure are not up to dated. Teachers generally absent especially lower schools and Sanitary and toilet facilities are very poor. The quality of school and college education has been deteriorating generally in Mising inhabitation area. The result of the high school and higher examination show poorer performances especially the girls then general category students.

Suggestion for the for improvement of Mishing women right to Education. The low level rate of women education is a common phenomenon in all tribal and also non-tribal groups of India. This is an obstacle of development in our country. So, all the member of the society especially the elite man section rethinks to free from this obstacle. Attempt should be made through more education to improve the attitude towards women status and role. There should be made to give equal important facilities to boys and girls in education. Encourage to the women to take part in decision making process. Expanding opportunities and amplifying the voices of women and girls against imbalance power between the sexes in the public domain as a result the right to education to girls can have equal opportunity. Encourage the girls to in making decisions to go for higher education and other technical education by their parents as well as the community (Mising People). To monitor the functioning of school, to ensure quality teaching increase in girls' education, community involvement is ensured through participation of Village Education Committees, Panchayati Raj Institutions and Women Groups. Government and NGO's should play a fruitful role to replace illiteracy from dogmatic traditional society. There are multiple instruments of the state for the uplift of economic condition to mishing society such as Like Integrated Tribal Development Project, The Autonomous Councils (MAC) that bulk of money has been used for the purpose of development but certainly has not been utilized for public development. There for they should take in active and used the money for public services and development. Last not the least, The MMK (Mising Mime Kebang) a strong and sole Mising organization, who can take initiative part in encouraging and

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make awareness among the women to transforming and improvement in quality life and development.

Conclusion: From the above discussion it is found that how Education bring change the norms, values and status of Mising women. There is close relationship between level of education and various perception of their life. Education should be imparted to each and every one so that understand the importance of Human Rights. There is an urgent need of rigorous study and research on tribal women and find out the barriers and eliminate these for their all-round development. However, we have still long way to go education and training to attain right to education among the Mising Women. It is believed that when a man educated only 1% is educated; but when a woman is educated then a family and society is educated.

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