

CHAPTER-VI

CONCLUSION AND SUGGESTIONS

6.1 INTRODUCTION

The present study shows the different aspects and characteristics of the Bodo society which are very significant one. The study also reveals the role of Bodo women in the social and political field is really praiseworthy. It is to be mentioned that the Bodo society which is traditionally patriarchal in nature has some elements of matriarchal characteristics. The Bodo women have occupied important role in the socio-economic set up of the Bodo society, their social status is much higher when compared to other women of the country. They have contributed plenty to the growth and development of their society, as their contribution to the family starts right from the childhood. Women also contributed in their family economy through various means and ways like by involving themselves in agricultural activities, domestication of animals, fishing, handicraft, spinning and weaving etc. They influenced or played an indirect role towards the decision making in the family level and also influenced in the village level decision making. Further, women's role in performing religious rites and rituals is also really significant, as except *Garja puja* no religious rites, rituals and festivals can be performed in the Bodo society without their presence. They are expert is weaving of clothes as most of the domestic requirements of cloths and others are made from family looms. Similarly women were also enjoyed equal status in the field of educations as well. However, though the Bodo women enjoy equal social freedom in the society but there are other problems that women had to face in their social life.

Moreover, women's participation in political spheres is notably remarkable but their participation in various political activities seems to be different than expected. Their participation in the long struggle for Bodoland movement embarked upon the cause of the Bodo community in the late 1980's, as the movement grew up under the leadership of All Bodo Students Union (ABSU) and took a vigorous shape in 1987 where women of all walks of life

including minor girls, students and housewives were also participated in the movement. The formation of women organization i.e. All Bodo Women Welfare Federation (ABWWF) has also made strong foundation or platform for women to participate in various social and other allied activities and also encouraged them to take active role in the political fields. The most common role played by the organization is that they stand for women's problems either it may be family or in society. They continued to raise voice against injustice done to women community, about their rights, issues, liberties and crime, exploitation, discrimination and domination over them in order to save status, dignity, rights and prestige of women folk in particular and also the men folk in general.

In this concluding chapter of the present study the major findings have been summarized in order to see whether the sets of objectives have been achieved and to test the hypotheses and also to highlight the concluding remarks and suggestions to improve the social and political role of Bodo women of the study area.

6.2 MAJOR FINDINGS OF THE STUDY

The major findings of the study have been highlighted in this section.

- i) Bodo women, who play important role in the socio-economic and cultural life of the society, often described equality of social status with men. But the study has found that the social status of Bodo women is not equal to male, as 54% of the study area reveals prevalence of unequal social status of women in the society. They have admitted that due to patriarchal structure of the society male enjoy more freedom in Bodo society. In most cases, they enjoyed higher position and status than women like in social functions and other ceremonies etc. and this has indicates contrary to the Article 15 of the constitutional provision that prohibits discrimination on the grounds of sex and only 43.6% have acknowledged equal status of women with men in the Bodo society.
- ii) Educational institutions which is an instrument of socializing and transforming of our socio-cultural values and norms. But it is found that 56.67% were expressed

- insufficient co-educational institutions in the study area. The establishment and growing up of private educational institutions were set up mostly in the town and urban areas but not in rural area, as few of government and provincialized schools in rural area are also lacking behind in imparting quality education.
- iii) Education which is considered as an important tool for social change and development and hence everyone agreed with imparting of female education in the Bodo society along with male. It was found that 91% who thought female education is eminent for the development of Bodo women and the society have expressed different reasons, as 23.80% thought female education is eminent to increase literacy rate of the women, 29.67% who think it is eminent to increase income potential of the women, 28.94% thought it is important for self respect and dignity of the women and 17.59% who wanted imparting of female education for various reasons. However, 7.33% of them who thought of giving better education facility to male child than girl which is lead to the violation of Article 26 of the UDHR and Part-III of Article 10-14 of CEDAW Convention where it has advocated for focusing women education.
- iv) Religion which is a complex phenomena and such concrete definition also can not cover all aspects of religion but religion has great impact in each and every society. The religion in Bodo society has played important role in the formulation of their social pattern, status, economy, mode of living and way of thinking etc. and 75% respondents revealed that there is no religious conservativeness of women in the regard to the participation of Bodo women in various social activities, as women have key role in performing religious ceremonies in the society, but 21.33% were admitted religious conservativeness or restriction of women in the society, as women were not allowed to enter in the *Garjasali* or altar place during *Garja Puja* and this has indicated one of the patriarchal dominance in the Bodo society and that has proved to the contrary of right to freedom of thought, conscience and religion as per Article 18 of UDHR.
- v) Traditionally Bodo people used to give some presentation or gifts or cash money to their daughters during marriage but not as a demand from the groom family. The

- study reveals that 65% thought giving cash or gifts to the bridegroom is not justified by citing various reasons as this has led to violation of Dowry Prohibition Act of 1961. Around 31.28% expressed giving cash or gift to the bride affect weak economic family background, 28.72% thought this will lead to the loss of self esteem to the women, 26.67% who thought it will promote domestic violence and crime and 13.33% thinks that it is not justified for various reasons.
- vi) The present study reveals that there is an occurrence of male domination in the domestic affairs of Bodo society. Around 59% who admitted male dominance in most of the domestic matters, reveals male supremacy in the Bodo family. Because in the patriarchal society, male become the guardian of the family and being a head of the family male had to decide on the matters arising out of the family. But such patriarchal attitude of the society leads to violation of women's dignity and rights as a human being and according to the Article 1 & 2 of the Universal Declaration of Human Rights of 1948. However, around 38.67% of the study area expressed equal treatment for both men and women in the Bodo society, as in every domestic matter women were given importance and they are also consulted. Women had considerable authority in certain social and domestic matters as they played an indirect role in decision making of a family or at the village level in the Bodo society.
- vii) The study finds out diverse opinion on the practice of witch hunting in Bodo society. Around 56% of the study area does not agree with the issue of witch practices that women are only become victim of witch hunting in the society. The belief of witches which is a grave evil in the society but the practicing of witchcraft or so called unapproved form of black magic believe to be prevailed in the Bodo society even today which lead to killing of innocent people. The superstitious belief of *Daina* (male witch) and *Dainy* (female witch) is still heard in the Bodo society. But, in such a blind faith or superstitious belief both male and female had to become victim of witch hunting. It is found that 31% who thought women were mostly become victim in witch hunting cases has expressed different reasons, as they think due to problem illiteracy in the society women were mostly become prey in the witch hunting cases.

This problem indicates that the witch hunting cases violate the provision for protection of women's rights laid down by Elimination of All Forms of Discrimination Against Women, 1979 (CEDAW), as for example it violates the Elimination of discrimination in areas of economic and social life between men and women and accord to women equality with men before the law and in civil matters. Moreover, it is also revealed that women become sufferers in most of the witch hunting cases due to male domination in the society, as women are found to be easily targeted, while it has also been cited that there are other reasons for which women are mostly become victims of witch hunting.

- viii) The study further reveals that most of the Bodo women are not economically self dependent. It is found that 65.33% who thought women were not economically self dependent and they are dependent on their male counterpart. They expressed that traditionally there is a belief that men are the bread earners of the family for which naturally they become dependent on their male counterpart. While 34.67% thinks that Bodo women are economically independent, as directly or indirectly they are contributing in the family economy. They are also equally involving with male counterparts in all agricultural and other allied activities attached to the family.
- ix) The study reveals that Bodo women do not get equal share while implementing governmental beneficiary schemes or projects. It is found that 64.33% have no access in getting governmental schemes from Central, State and BTC government. They expressed that women were discriminated while distributing beneficiary schemes and male took most of the advantages from it. Further, they also reveal existence of favoritism and partiality. Only 34% acknowledged that women are also enjoying equal share in governmental schemes, while 1.67% have clue on the governmental schemes.
- x) In the present study, it is found that women were not given equal wages as men do. It is only 27.67% who thinks women were getting equal wages as male counterpart. But, it is the 70.33% who reveals that women were not obtained equal pay for equal

work which also indicates violation of constitutional rights of women as per Article 39 (d) where state has to ensure equal pay for equal work to both men and women. They have acknowledged different reasons for gender wage gap in the labour work, as 38.39% thinks that because of male dominance in different sectors women were not given equal due, again 31.75% admitted discrimination and bias towards women, while 29.86% who expresses other reasons for deprivation of women in getting equal wages as male do in the labour work.

- xi) The study also reveals that the employment level of Bodo women in the governmental job is lower than male counterpart. Around 59.33% reveals that women were not getting equal opportunities in governmental jobs, as they felt discriminated on the grounds of gender and admitted favoritism, nepotism and partiality at the time of appointment and this prevalence also proved the violation of Article 16 of the Indian Constitutions where states have to provide equal opportunities in matters of State services and others. While 37% acknowledged equal level of employment in the jobs etc., as most of the grade-iii and grade-iv categories of employees of the BTC secretariat are the women.
- xii) It is found that some of Bodo women were also involved in the business establishment. But, the study reveals 54.67% who thought most of the women were not engaged in the business activities, as they rely on their male counterparts and they have to shoulder the responsibility of household activities. Around 43% who admitted Bodo women are also involved in business activities as vendors, entrepreneurs, some of them as contractors and policy agents etc. Most of the Bodo women preferred business profession in weaving sector, some of them as vegetable vendors and few of them chooses other business activities.
- xiii) Bodo women traditionally who were involved in the sericulture activities produced themselves different types of cloths for domestic use, however, 51.33% of the study area reveals that most of Bodo women presently not involving in the sericulture activities due to inadequate commercialization and lack of weaving industry and scientific tools and technical know-how. Only 45.67% admitted that Bodo women

are involving in the sericulture activities, as Bodo women were expert in weaving. They weave '*endi ji*' or '*eri*' cloths in their family looms during cold seasons which is popular in Bodo society, sometimes the *eri* silkworm and their cocoons are sold in the market for the livelihood, but these are mostly produced by the Bodo women living in the rural area.

- xiv) The study further reveals that most of the Bodo women in the study area are interested in Self Help Groups (SHGs). Only 19.33% were reveals disinterestedness of women in the field of SHGs willingly or unwillingly. Around 76.67% who reveals of participating of Bodo women in SHGs have expresses various reasons, as 49.13% who felt participation in SHGs is to become economic independent, again 30.43% expressed to support family income, while 20.44% who cited other reasons for the participation of Bodo women in Self Help Groups.

- xv) In the study participation of Bodo women in the voting system is also found high. Around 95% of the study area admitted casting vote by the Bodo women during the election, as it is the civic duty of every citizen of the country where people can directly participate in democracy in choosing good representative for their constituency. While 5% abstained from voting for other reasons.

- xvi) Participation of Bodo women in the election rally in the study area is also found little satisfactory but not much higher than expected. Around 52.66% were not convinced about women's active participation in the election rallies, as because of societal patriarchal structure, women have limited freedom and they were not allowed to access of political activities by their husbands and this has violated the Article 21 of UDHR from taking part of country's political affairs. Moreover, they have to take consent from their guardians while participating in different activities of the society as well. However, 43.67% reveals that participation of Bodo women in the election rallies organized by different political parties in the area, as it has been witnessed involvement of Bodo women in the different political activities from period of Bodoland movement. But the study found that most of the Bodo women are not involve in election rallies.

- xvii) The present study also reveals less participation of Bodo women in the local administrative bodies. The local administrative body like Village Council Development Committee (VCDC) which was arranged in the Council area or in BTAD in place of Panchayat system has very negligible number of women members. It is found that only 22% of the study area admitted participation of women in the body, as women were inducted as chairperson in some VCDCs like Banargaon VCDC, Simbargaon VCDC, Debargaon VCDC along with 3 to 4 members in the body under Kokrajhar block. But, 73% who acknowledged that there is less participation of women has expressed various reasons, as around 52.05% reveals male domination in choosing of membership where it lacks equal representation in the body, further, 26.03% reveals unwillingness of women in politics is the reason for less participation, while it is also found that 21.92% who expressed other reasons for women's less participation in the local administrative bodies.
- xviii) It is found that most of the people in the study area are not satisfied with the present number of women representatives in the State and BTC Politics. Only 29% who felt satisfaction with the present number of women representative, as Bodo community could produced two women legislatures in the State Assembly namely Smt. Pramila Rani Brahma, Present Minister and Smt. Kamali Basumatary, MLA and earlier Smt. Jamuna Brahma as Governor's nominee in the BTC Assembly. It is found that political consciousness among the Bodo women arose late due to long patriarchal dominance. However, around 68% of the study area felt that more Bodo women representative is require in both state and BTC politics to take part equally with male in the decision making processes. They felt dissatisfaction over level of women representation by citing various reasons, as 53.93% expresses discrimination and bias towards women, moreover, 30.88% felt unequal discrimination of ticket during election and giving more preference to male candidate, while 15.19% of the study area expresses other reasons for unequal representation of women in BTC as well as State politics.

- xix) The present study throws us light for need of women reservation of seats in Parliament and State Assemblies. It is found that 84% who felt necessary to reserve 33% seats for women in the parliament as well as in the state assembly, where Article 243 (D) of the Indian constitution guaranteed political reservation for women in every panchayat election. Around 46.03% of the study area thinks that reservation of seat is necessary for women to participate in the decision making processes, again 41.67% who thinks such law is require to make women politically more empowered, while 12.30% of them want reservation of seats for women for other reasons.

Moreover, as emphasized at the World Conference on Women at Beijing in 1995 in the 'Platform for Action' a law should be enacted by making mandatory for every recognized political parties to nominate women candidates for election in one third of the constituencies. In this regard, Election Commission of India needs to frame serious measure to ensure political parties to represent good number of women candidates especially for SCs and STs Communities.

- xx) The study also reveals strong male dominance in the field of politics. It is found that 58.67% who thought women participation is less in politics at par with male counterpart. The socially constructed gender inequality and patriarchal influence in societal and familial periphery effects across the organizational workforce of political context which has dominated women's participation in politics. This has violated rights of Bodo women's participation in country's political affairs as per Article 21 of UDHR. Moreover, 25% who thinks that work and family burden is the hindrances of women' participation in politics, on the other 20.46% who felt that societal and cultural norms of the Bodos have influenced women's inferiority in the social hierarchy, while 15.34% of them expressed other reason for which Bodo women can not participate with same force in politics as male counterpart.
- xxi) The present study also reveals need for active of participation of Bodo women in politics for greater development of Bodo women. It is reveals that 88% of the study area wants Bodo women to be actively participated in political affairs for the overall development of Bodo society in general and women in particular. The Bodo women

who have participated in various Bodo movements like language movement and autonomy movement etc. have enormous contribution in the field of politics. Moreover, Bodo women have to play more pro active role to empower themselves in different social life. The study also finds some reasons for active role to be played by the Bodo women in politics, as 48.86% who wants to promote gender equality in politics as well as in the society through their active involvement, on the other 30.68% who felt that the reason for active involvement of Bodo women in political affairs is to bring good governance in public body without gender bias, while 20.46% expresses other reasons.

- xxii) Lastly, the study throws us light about the expectation level from Bodo women organizations for the development of Bodo women. The study reveals most of the people have high expectations from the women organizations. It is found in the study that 67.67% were hopeful with activities of Bodo women organizations, as after formation of ABWWF in 1986, there has been witnessed of several transition in the mindset of Bodo women which has brought more consciousness among them. The ABWWF has awakened the Bodo women in many aspects of their life socially, culturally, economically and politically. On the other, another Bodo women organization called Bodo Women Justice Forum (BWJF) has also strengthened Bodo women to be more conscious and aware about the rights and privileges of women. The study further reveals some reasons for the expectation from the women organization, as around 32.01% expected women organization to raise women's issues and challenges, again 26.60% were hopeful to make women more empowered in various angles, moreover, 23.65% expected women organization to provide opportunities and privileges for the Bodo women, while 17.74% were expressed other reasons of expectations from the women organizations for the overall development of Bodo women to a large extent.

6.3 ACHIEVMENT OF OBJECTIVES

The research is being carried out by the researcher to achieve certain targeted objectives in mind. The major findings in this research as analyzed and narrated above have facilitated the researcher to fulfill the targeted sets of objectives as follows:

- i) Constitutional provisions guaranteed for women's rights and privileges have also been highlighted in this study.
- ii) Status and positions of Indian women in various aspects has been narrated thoroughly.
- iii) The traditional socio-cultural system of the Bodo society has been enumerated in this study along with the role of Bodo women in various social and cultural aspects.
- iv) The socio-economic role of Bodo women in the Bodo society of the study area has also been explored.
- v) The role and participation of Bodo women in the field of Political system has also been studied accordingly.
- vi) Organizational role of Bodo women and their activities towards the empowerment of women has also been studied.

6.4 TESTING OF HYPOTHESIS

In order to pin point present research in the right direction two hypotheses was formulated. The findings of the research study have been verified and compared to test the validity of the drawn hypotheses. It is found that the findings of the study have proved to be true and found to be valid as understood from the following points.

Hypothesis-I

“Social Patriarchal structure of the Bodo society restricted women's participation in social and political activities”

The present findings of the study clearly indicate the social patriarchal structure of the Bodo society constrained towards women's participation in various social and political activities in the study area which includes:

- i) Bodo women who played important role in the Bodo society but their societal patriarchal structure of the society have made women's freedom limited to some aspects.
- ii) Though Bodo women enjoyed equal respect in different social functions and ceremonies in the society but the status of male counterpart is higher than female.
- iii) Women who look after most of the household activities and familial works in the Bodo family but male become head of the family who controlled most of the planning and decision of the family.
- iv) Existence of male dominance in the domestic affairs of Bodo society has found prevalent.
- v) Women become dependent on their husband or guardian in economic aspects.
- vi) Women's access to economic activities is very limited as they can not involve in some other activities unless permitted by their male counterparts.
- vii) Bodo women though politically conscious but their participation in the political field are limited as their consent is relying on their guardian.
- viii) Though Bodo women have been involving in the different phases of Bodo movement but patriarchal attitude of the society could not recognize their inner strength properly.
- ix) Discrimination and dominance against women in political activities is prevalent in one form or the other in the study area.
- x) Strong male dominance in the field of political activities is the hindrances of women's participation in the Bodo politics.

Hypothesis –II

“The Social and Political Role of Bodo Women in the Kokrajhar District area is not satisfactory”.

The study has also indicated the reality of the second hypothesis as the findings of the research reveals that women's role in social and political aspects are not satisfactory. In the patriarchal social structure of the Bodo society though women played a significant role in their socio-economic life, moreover they also enjoy equal freedom and respect in performing their duties, but even though their status is not equal to men. The findings of the study indicates that 54% of them admitted women's status is not equal to men, as male enjoyed more freedom and higher status than women in the Bodo society. Only, 43.6% who thought the social position and status is satisfactory and equal to men, as Bodo women bears most of social and cultural role in the Bodo society and look after household activities along with familial works. Further, without women's presence some rites and rituals of the Bodo society also can not be performed, even though their social role and responsibility has not been properly recognized due to patriarchal attitude of the Bodo society which are proved to be unsatisfactory.

Moreover, the study also indicated that women's role in economic activities is found unsatisfactory as most Bodo women are not economically self dependent. The findings of the study indicate that 65.33% of them acknowledged that women involvement in economic activities is very negligible.

Further, the study indicates that participation of Bodo women in political activities is not satisfactory. It is found that 58.67% of them admitted unequal participation of Bodo women in political spheres. The study also reveals that though Bodo women played significant role during Bodoland movement but their involvement in active politics is found negligible compared to male counterpart. It is mentioned that socially constructed gender inequality and patriarchal influence in societal and familial periphery of Bodo society affects across the organizational workforce of political context in the study area for which Bodo women were faced difficulties while competing with male counterparts.

Thus, the second hypothesis is also valid and accepted to be true as the findings indicates that social and political role of Bodo women is not satisfactory in the study area as expected.

6.5 SUGGESTIONS

The research highlighted the constitutional provisions along with various laws and conventions relating to women's rights and privileges. The present study has also explored the

social customs and traditional practices of Bodo society. The study has investigated thoroughly the social and political role of Bodo women that prevalent in the Kokrajhar district of BTAD, Assam, India. The research has also presents analyses on the various aspects of social and political activities of Bodo women in their society along with economic activities. Considering the major findings of the present research study, the following suggestions and recommendations are made for the development as well as empowerment of Bodo women in various social and political aspects.

- i) Women play a major role in development of society to usher in peace and prosperity. In a society where women are educated, it has reflected growth of human development index with positive indication. Moreover, Article 14 of the Indian Constitution states that State shall not deny to any person equality before the law and Article 15 prohibits discrimination on the grounds of religion, race, caste, sex or place of birth. So, every woman should have the right to avail the socio-political and economic rights for their empowerment in true sense of the term.
- ii) Bodo women who play important role in the socio-cultural spheres of Bodo society needs to recognize their importance and significance without whom most of rites and rituals can not be performed in the Bodo society.
- iii) Indian society more or less has always been a patriarchal society and in a patriarchal society the male dominations prevails until and unless stringent Govt. policies are coming in force. So, proper Government's policies and Acts can only prove fruitful in the path of women empowerment in general and Bodo women in particular. In this regard, the Government concerned should organize awareness programmes through NGOs and other agencies regarding Rights and Privileges, laws, Acts, Regulations etc. provided by UDHR, CEDAW and by the Indian Constitution, so that Bodo women can also be participated in each every aspects of their life.

- iv) Inclination of Bodo women towards educating themselves is very important to be empowered in different social and political aspects and to achieve their right to education as per provision maintained in Article 26 of the UDHR.
- v) There are some remote and most neglected areas where governance have hardly reached there to open the eyes of the population about their development and empowerment, so facilitating female education equal to male in such areas will be encouraging for the development of the society.
- vi) People are to be conscious to promote welfare of the marginalized women in general and Bodo women in particular. Gender gap and discrimination towards the development of women should be eradicated, as this has led to violation of constitutional rights of women as per Article 39 (d), where state has to ensure equal pay for equal work to both men and women.
- vii) Another important aspect for the development of women is involvement in different economic activities. Women should be given economic freedom in the family, so that they can become economically self dependent and Bodo women can achieve economic rights in the society and such provisions are also provided in the CEDAW Convention in Part-III of Article 10-14 of the Convention.
- viii) Women Self Help Groups should have the role of taking initiative of doing different ventures in the field of weaving, embroidering, tailoring, marketing, piggery and poultry farming by involving large number of women of younger age through which the work culture may be brought within the preview of Bodo women which may ultimately leads towards the economic development of the Bodo women.
- ix) In addition to the participation of Bodo women in SHGs, some more literate and courageous women should come forward to reach out the young women from the villages with their political capacities so as to make them interested in knowing the outside world. Most commonly the Bodo women of the study area unaware of

any kind of political domain and government policies. So, proper representation of women in local administrative bodies as well as in regional politics can lead government to frame the policies beneficial to the women in general and Bodo women in particular.

- x) The very important institutional mechanism to make political empowerment is the reservation for seats for them. The 73rd Amendment to the Constitution (1992) though made provision for 33% reservation of seats for women in the local government, but their level of representation in the central and state legislature is very negligible. Women in the study area continued to be underrepresented and their participation needs to be taken consideration in the political processes, as ensuring women's representation as legislatures in the local, regional and national level government through reservation of certain seats has become needs of the day for political empowerment of Bodo women as well, which will fulfill the platform for action of Beijing Conference of 1995.
- xi) Another aspect in the present politics is involvement of money during election which plays an important role. Most of the aspiring women candidate particularly Bodo women of the study area unable enter in the electoral politics of BTC as well as in State politics due lack of fund and money. Therefore, it is require to be developed or may create trust funds for women in all political parties' level, as women candidate faced lots of obstacles than male counterpart in the form of rising funds for political campaigning.
- xii) The role of civil society and other voluntary organizations can never be ignored in creating political aptitude and awareness among the women in general and Bodo women in particular. These organizations may create an environment for the implementation of Government policies and programmes by arranging training on political activities, publicity of informations relating to politics so on and so forth.
- xiii) The Bodo women organization especially All Bodo Women Welfare Federation (ABWWF) and Bodo Women Justice Forum (BWJF) have great role to make

aware of Bodo women from marginalized section and also from grass-root level for their emancipation, sensitizing women of violation of human rights, advocating them about Acts & Laws enacted for their welfare, sound governance, women education & empowerment, need for women participation in decision making, eradicating social evils prevalent in society and for all round development.

- xiv) In the present day, it is has been also witness that politics has been criminalized to a large extent for which women lacks political aptitude. To create an environment for proper aptitude in them and revitalize their faith, honesty and morality in the socio-political field needs to be rejuvenated.
- xv) NERSWN (North East Research & Social Work Networking) an NGO which is actively working in the rural level of fourth districts of Bodoland Territorial Council, Assam, in the area of Health, Education, Women Empowerment etc. has also under taken some projects pertaining to economic empowerment of women. The *Aijw Palangi Afad* (Women Vendors Association) was the initiatives of NERSWN for the economic empowerment and livelihood of women. So, more collaborative engagement between Government and Non-Governmental Organizations (NGOs) in the field of Health, Education, economic will be encouraging one for women emancipation.
- xvi) NEDAN Foundation a Non-Governmental Organization (NGO) has been working on the protection of human rights violations, women and child trafficking, rescuing women and girls being lured, re-integrating the survivors with families and creating alternative livelihood. They give training on livelihood creation and social entrepreneurship for poor and vulnerable women to empower and self-earner to fulfill her family needs and livelihood. Hence, such noble initiatives undertaken by the NEDAN Foundation should reach to poor and vulnerable Bodo women in the Kokrajhar district to make economically independent and socially empowered.

- xvii) People are to be conscious enough regarding the plan & policies, rules & Regulations (Acts) framed by the Government for the development of women so as to get these are implemented or executed properly. Bodo women especially from the rural areas should come out from their isolation or with their domestic works for getting quality and higher education. The NGOs should take the initiatives to make the women aware of the existing facilities under various policies, rules, Acts etc. framed by the respective governments. Moreover, NGOs should take initiative to give micro finance to the poor and vulnerable women to start their earnings.
- xviii) Mere planning and framing of different policies & schemes do not serve the purpose until and unless these are executed properly. So, Government both Centre and the State and particularly the present BTC Government should take care of or look after whether such policies and schemes have been implemented properly or not by various concerned departments.
- xix) Bodo women should come forward to play active role by participating in policy and decision making process of State politics in general and particularly to the local government of BTC politics to highlight numerous women issues pertaining to women & social justice, women & education, women & health, women & economic empowerment, women & infrastructure, women & gender equality, women and peace etc.
- xx) Lastly, target for 100% literacy rate for women and for their active participation in socio-political and economic activities in the society should be the objective of government in ruling dispensation. More number of institutions and infrastructures for women studies & development perspectives should be included in government policies.

6.6 LIMITATION OF THE STUDY AND SCOPE FOR FURTHER RESEARCH

The present research study titled “Social and Political Role of Bodo Women: A Study of Kokrajhar District, BTAD, Assam” has been done keeping in mind the participation of Bodo women in socio-cultural, economic and political activities of Bodo society in the Kokrajhar District of Bodoland Territorial Area Districts. However, the study is limited to only Kokrajhar district of the Council covering four blocks namely, Kokrajhar Block, Dotma Block, Gossaigaon Block, Debitola Block of Kokrajhar district. Further, the study has been considered only Bodo women of Kokrajhar district as sampling population whereas there are also other Bodo women who lives in three more districts in Bodoland Territorial Council and also in different parts of Assam for which it is equally important to study their role in social and political aspects. Moreover, there are also other women who belong to different communities in the district. Therefore, it may not be appropriate to generalize the result of the study in the whole of BTAD region.

The nature and complexities of Bodo women in participating social and political activities can be explored more in numerous ways to strengthen their involvement in different aspects of social life. The further study on micro areas like Educational rights of women, domestic violence against women, role of women in conflict situations and others can be explored more deeply. In-depth research on policy framework addressing to women’s rights and privileges can also be explored.

6.7 CONCLUSION

The study explored different nature and characteristics of the Bodo society. The Bodo women who play significant role in various social and political activities have enormous contributions towards building and development of Bodo society. Their involvement in various social and cultural activities like performing religious rites and rituals and others is really undeniable though the study reveals different problems and prospects of Bodo women in their society. Moreover, their contribution in various household activities and familial economy is convincingly praiseworthy to a great extent. Further, it is to be mentioned that in the traditional Bodo society the status of women varies from person to person, as an expert in maintaining

familial and domestic affairs is regarded as a good mother or good daughter or good daughter in law etc.

Again, their involvement in various economic activities is really significant though the study reveals inadequate participation of women in the economic activities and their contribution in the familial economy in one form or the other can not be denied. Leaving aside ploughing, they worked in the field of agriculture and other allied activities. They also produce varieties of traditional cloths and dresses in their family looms and sometimes they also sold it in the market for their economic needs. They also help their family economy by piggery farming, poultry farming and animal husbandry etc. Moreover, women's role in performing religious rites and rituals is really inevitable. During worship of *Kherai* or *Kherai Puja*, a female priest called *Dhoudini* play a key role without whom the *Kherai Puja* or ceremony can not performed. But the practice of patriarchal system in the Bodo society has dominated women in participating various aspects of their social life and they are bound to keep themselves within the household activities and confined to their familial works. Such patriarchal attitude in the society has made them germinated in their mind and aptitude which are against the Constitutional and Legal Rights of Bodo women as well as against the conditions prescribed by the UDHR and CEDAW Conventions.

However, in the present day society, the Bodo women who were educated and become conscious about their rights and privileges have participated in social and political activities as well and they also enjoy social and political rights and status along with men. Women also now become members of different political parties and social organization and ventures themselves in various activities of it. They are holding respectable and prestigious positions in different educational institutions and in other institutions as well as in government and semi government offices. Now-a-days they are also taking part in the games and sports activities, cultural activities like dance, music etc. and created themselves the environment of respectable positions in the society.

The constant mobility in Bodo society has accepted the need for change in the society to deal with different aspects of social life. It can be mentioned that Bodos have gradually felt the need for change in their society and after the achievement of BTC accord developmental activities in socio-economic and political spheres seems to be improving. The awareness as well

as consciousness for rights and privileges in the various aspects of social life has been increasing among the Bodos in general and women in particular. Hence, the need for active involvement of Bodo women in different socio-cultural, economic and political activities will lead to more empowerment of women and greater development of Bodo society. Moreover, in the present day society more number of women participation in politics would show that more number of human beings are making progress towards a more humane world. So, it can be concluded that no society can claim to be developed unless women are empowered socially, economically and politically.
