

CHAPTER VI

SUMMARY & CONCLUSION

6.1. Introduction

Women must be educated because it is they who give birth even to the kings. They constitute one half of the humanity and any national programme of reconstruction should envisage the cooperation of women. In ancient times women were confined to the hearth and home and in bearing and rearing children. However, they enjoyed a high status in society. But down the ages their status in society has been constantly changing.

Scheduled Tribes are the most disadvantage group of people and they are socially and geographically isolated. The term “scheduled tribe” first appeared in the Constitution of India, to confer certain constitutional privileges and protection to a group of people who are considered disadvantaged and backward. Out of the total tribal population, tribal women add up to almost half. Like all other communities, development of status of tribal communities also largely depends on the upliftment of the status of tribal women. Socio-economic condition means an economic and social combined total measure of a person’s work experience and of an individual’s or family’s economic and social position in relation to others; based on income, education, and occupation (Bhattacharya 2014).

Scheduled tribes represent primarily the indigenous people of this country, as identified by the government as the most backward socially and economically. The scheduled tribes in India are considered as the weakest section of society with respect to all socio-economic and socio-demographic factors like poverty, illiteracy, lack of healthcare and basic hygiene, etc. These groups urgently need special protection to prevent exploitation and the violation of their rights. Even though the Indian Constitution has provided protection for these native people since 1950, they remain one of the most underdeveloped groups in India.(Agrawal, 2010).Tribal women have lower levels of education, work opportunities, and health compared to both men and women from the general population(Paray,2019).

Tribal women constitute one of the poorest and most marginalized strata in Indian society. The national commission for scheduled tribes reports that the poverty ratio of scheduled tribes (STs) stands at 45.3% as on 2011-12, while the national average is

just 21.9%. Tribal women are also marked by illiteracy and low levels of education. Literacy among ST women is 49.4, according to the 2011 census, while the national average for women is 65.5. They also suffer from high malnourishment and poor health results. According to results from the national family health survey 2015-16, ST women had an anaemia prevalence rate of 62.5% compared to national average for women of 53%. The infant mortality rate among STs stood at 44.4 per 1000 live births against 37.9 per 1000 live births for the whole country(Manna,2024).

India has been impoverishing the tribal community in innumerable ways. Among these impoverished people, tribal women are the most affected. Though tribal women may be more or less cut off from the mainstream of national life, they are not always cut off entirely from the overwhelming impact of new transitions that sweep over our civilization every day. The fact remains that a large number of tribal women have not acquired basic education. Education is a potential instrument for the empowerment of every individual. (Panda, 2013).

Tribal women, like any other social group, make up half the whole population. Tribal women, like women from other social groups, face several challenges concerning reproductive health. In fact, women outnumber men in terms of primary and secondary subsistence activities. Analysing the position of women with regards to society is quite a big issue now. The theoretical model to analyse women's status covers all seven roles a woman plays in her life and at work: parental, spousal, domestic, kin, professional, community, and individual (Chowdhury et al.2022).

The educational status of women in the Bodoland Territorial Region is low or unsatisfactory. The female literacy rate in the BTR area is measured concerning the four districts as shown in Table 1.4. The literacy rate has considerably increased over the years as compared to the male literacy rate. It has increased from 45.15 percent in 2001 and 59.70 percent in 2011, respectively. However, it remained low against the male literacy rate in the Bodoland Territorial Council where the male literacy rate of BTR were 64.77 percent in 2001 and 74.28 percent in 2011.

6.2. Rationale of the Study

When it comes to education, tribal communities in India are much less advanced compared to other communities. Literacy, is very important for the progress of these tribal groups (Chowdhury et al,2022). Tribal communities are among the poorest,

most economically deprived, and socially marginalized populations; and their women are among the most disadvantaged in relation to men (Sen & Barik,2020). Many people in rural India are very poor and live in very difficult conditions, as shown by many studies. The study focuses on the Bodoland Territorial Region in Assam because the Bodos are the largest plain tribes and census data indicate that there prevails a huge gap in education between male and female, within Bodoland Territorial Region of Assam . And it's crucial to understand the educational status ,constraints they faced and their perception towards education of women. Education is a key factor in improving women's status in society. So, it's important to explore women's approach towards their education.

The education status of Bodo women represents an area of study critical in dimensions that further reflect the wider societal dynamics and intersectionality of gender, culture, and education within the tribal context. Education is the means to empowerment, and in terms of Bodo women, systemic obstacles continue to put it beyond their reach and effect. These barriers often stem from deeply rooted socio-economic issues, cultural norms and traditions, and inadequate infrastructure, leading to disparities in educational attainment. This study is essential because it prioritizes understanding education from the perspective of Bodo women as it provides an authentic narrative of their experiences, aspirations, and struggles. Their perceptions elucidate the ways through which they navigate constraints such as early marriage, financial challenges and social pressures while aspiring for their education, while they can also bring to light other critical aspects. By focusing on these perceptions, the study captures both the barriers and the resistances and aspirations of Bodo women.

Targeting the narration of Bodo women would ensure that the research is in align with participatory and inclusive methodologies so that lived realities of Bodo women will guide policy recommendations. Findings of the study will leverage in effecting culturally sensitive interventions and strengthening education policies. Ultimately, this research seeks to promote educational equity, contributing to their empowerment and fostering sustainable development within the Bodo community.

This study provides a complete way to look at the constraints and perception or attitude of Bodo women in relation to education. It examines family, social, cultural, financial, school, and psychological obstacles, as well as understand their perception towards education. The aim is to give a detailed understanding of what affects Bodo

women's education. This knowledge can help to understand and provide suggestions to improve access, involvement, and development in education for Bodo women.

6.3. Statement of the Problem

This research aims to investigate the challenges Bodo women face in getting an education and the perception they form from their experiences. The main aim is to gain insights that can help improve policies and practices, ensuring fair educational opportunities for everyone.

Hence, the statement of the problem has been entitled a “*Education of Bodo women in Bodoland Territorial Region of Assam.*”

6.4. Operational Definitions

The researcher has provided a clear definition for all terms which are used for the study, as follows:

- *Education*: Education means the process of teaching or learning, especially in a school or college, is education. In the study, education is the level of formal education one has so far received. It means those women who have attained at least basic education and cannot be classed as illiterates or never attended school in their life.
- *Bodo women*: In this study, Bodo women mean the women belonging from Bodo tribe ranging from the age group of 18 to 45 years from remote villages of Bodoland territorial region of Assam.
- *Bodoland Territorial Region(BTR)* :Bodoland, officially the Bodoland Territorial Region, is an autonomous region in Assam, Northeast India. Bodo constitute the largest community in the region numbering around 1 million (31%). According to census 2011, total population of (BTR)Bodo Territorial Region which comprises of 4 districts is 3155359. In 2022, one more district has been added making it to a total of Five districts. In this study, 3 districts are considered for the study, Hence, in this study BTR means the 3 districts, namely, Kokrajhar, Baksa and Udalguri.

6.5 Objectives of the study:

1. To study the present status of education amongst Bodo women in Bodoland Territorial Region of Assam.

2. To study the factors that acts as constraints in Education of Bodo Women in Bodoland Territorial Region of Assam.
3. To study the perception of Bodo women towards education in Bodoland Territorial Region of Assam.
4. To provide suggestions with respect to education of Bodo Women in Bodoland Territorial region of Assam.

6.6 Delimitations of the study

- The study is delimited to only BTR of Assam.
- The study is delimited to 3 districts of BTR.
- This study is delimited to only the remote villages of BTR.
- The study is delimited to only women of from age of 18 to 45 years.
- The study is delimited to those women who have at least basic education.

6.7 Research Design

Convergent Parallel mixed-method Design was employed in this study to gather various yet complementary information about the education of Bodo women in BTR.

6.8 Research Method

Descriptive survey research method has been employed in this study.

6.9 Population of the study

In this study, Population will comprise all the Bodo women from 3 districts of Bodoland Territorial Region of Assam, namely Kokrajhar, Baksa and Udalguri. In addition, the study will only involve women who reside in remote villages and who have achieved at least primary to a certain level of education in their lifetime.

6.10 Sample and Sampling Technique

In this study , the rural Bodo women population of the three districts of BTR is 903948 which is the total population in this study. However, the actual number of Bodo women who had gone to school or even attended basic education is not available. Therefore ,as the actual number of Bodo women who has gone to

school or even attended education is assumed to be lower than the total number of rural Bodo women. Hence, the researcher arrived at a sample size of 600.

6.11 Tool used

The current research is described as descriptive survey research as the researcher tries to study the education of Bodo women in BTR of Assam. Once the required sample size was established, the researcher looked for suitable strategies for data collection from the chosen samples. In this regard, the researcher conducted an extensive survey to explore the tools which can be employed in this study. Since the researcher couldn't find the right tools for the study, hence, all the tools were prepared and standardized by the researcher. The tools used for this study are :-

Tool no 1. Scale on Constraints towards education of women

Description of the tool

The researcher has identified **5 parameters** to study the constraints in education of women. They are Family constraints, Socio-cultural constraints, financial constraints, School-based constraints, psychological constraints. There are **32 statements** in the final scales. All the items are **negative** as it intends to study the constraints on women education. The magnitude of each response is divided into 3 parts, that is Always, Sometimes and Never. Their score for: **Always=1, Sometimes=2 and Never =3.**

The minimum and maximum score for this scale is 32 and 96. Higher Score indicates High level of constraint faced in attaining education and the lower score indicates Low level of constraint faced in attaining education

Tool no 2. Scale on perception of women towards education

In this study the researcher tries to see the perception of Bodo women toward education in terms of their *Feelings, Family Beliefs, Socio-Cultural Beliefs, School Environment*. The magnitude of each response is divided into 3 parts, that is Always, Sometimes and Never. Their score for: Positive item is Always=3, Sometimes=2 and Never =1. Their score for negative item is Always=1, Sometimes =2, Never =3. The minimum and maximum score for this

scale is 30 and 90. Higher Score indicates High level favourable perception towards education and the lower score indicates Low level of perception towards education of Bodo women.

6.12 Quantitative data analysis techniques:

The researcher used these methods to analyse the data for this study:

- *Percentage*: Percentages convert raw numbers into easily interpretable values. When analysing data from surveys with Likert scales, percentages help quantify the distribution of responses.
- *Mean*: The mean is the "average" value in a set of data, giving us a central point to refer to.
- *Standard deviation*: The Standard Deviation (SD) denotes the extent of deviation of the individual scores from their average value.
- *Bar Chart*: Bar charts are helpful for showing how frequently different responses occur. It is use to display and compare the mean and SD of all the dimensions.
- *Pie Chart*: Pie charts are used to display the percentage or proportion of different categories in a set of data. Here, it is used to present the data of constraint and perception of Bodo women in visual impression.

6.13 Qualitative data analysis:

Thematic analysis has been used for analysing the qualitative data. It is a widely used method by researchers who study things that can't be measured with numbers, like people's thoughts and feelings. This method helps them look at detailed descriptions to find important patterns and themes (Naeem et al., 2023). Creswell (2013) outlines six stages involved in the analysis of qualitative data and this has been used by the researcher in qualitative data analysis. The steps included collecting and organizing data, reviewing the data as a whole, examining it closely through coding, creating a description of the data, explaining the findings, and interpreting the data. The process of thematic analysis involved a step-by-step method for interpreting research data. Each step was built upon the previous one, leading to a thorough understanding of the data. This organized approach improved the reliability and reproducibility of the results, making it

easier to see how the data, interpretations, and final conclusions are connected. This systematic method ensures a comprehensive analysis and reduces the risk of bias.

6.14 Major Findings of the study

6.14.1 Findings related to Objective No 1:-

- i. According to the results, in 1961, only 9.3% of women were literate, compared to 29.88% of men, mainly because of traditional views about women's education. Issues like poor attendance, lack of interest, and financial and social conditions made this worse, and the language difference also made learning harder. As a result, most Bodo people were still learning for the first time until the 1970s.
- ii. In Kokrajhar, in 2001, 61.01% of men and 43.06% of women were literate, which means there was a difference of 17.95% between men and women. By 2011, the percentage of men who were literate increased to 73.44%, and for women, it went up to 59.54%. This reduced the difference between men and women to 13.90%. In Baksa, in 2001, 70.30% of men and 48.33% of women were literate, showing a difference of 21.99%. By 2011, the number of literate men had grown to 78.55%, and for women, it was 62.23%, making the difference smaller, at 16.32%. In Udalguri, in 2001, 65.94% of men and 46.34% of women were literate, with a difference of 19.60%. By 2011, the literacy rate for men increased to 73.79% and for women to 59.17%, reducing the gap to 14.62%. In Kokrajhar, Baksa and Udalguri, 57% (342) of Bodo women have completed primary education, which includes classes 1 to 5. Next, 16.83% (101) have middle school education, covering classes 6 to 8. Another 16% (96) have secondary education, which is from classes 9 to 12. Additionally, 6.83% (41) have graduated, and only 3.33% (20) hold a master's degree. This shows that most women in the Bodoland territorial region have basically received primary education.
- iii. Clearly, Udalguri has the highest percentage of Bodo women finishing primary school (61%; 122), followed by Kokrajhar (58%; 116) and Baksa (52%; 104). When it comes to women getting middle-stage education,

which includes classes 6 to 8, Baksa has the largest percentage (18.5%), followed by Udalguri (17.5%) and Kokrajhar (14.5%). Baksa also has the highest percentage (19.5%) for the secondary stage, followed by Kokrajhar (15%) and Udalguri (13.5%). Baksa has the highest graduation rate (16.8%), followed by Kokrajhar (15.5%) and Udalguri (5%). With 5% of women holding master's degrees, Kokrajhar has the highest percentage, followed by Udalguri (3%) and Baksa (2%).

6.14.2 Findings related to objective no 2:-

- i. From the three districts of BTR districts, Kokrajhar, Udalguri, and Baksa, it was discovered that 76% (456) of the women suffered high constraints, 17.5% (456) of the women faced moderate constraints, and 6.5% (39) of the women faced extremely high constraints. Since, a higher number of Bodo women fall into the "High constraint" category, it can be inferred that Bodo women from three districts of BTR have experienced High level of constraint.
- ii. According to the quantitative results, rural Bodo women in BTR faced significantly high financial constraints in terms of education with overall weighted mean is 2.40, and the standard deviation is .569. Qualitative findings also shows that Bodo women faced significant obstacles in attending school due to financial constraints leading to poverty and financial prioritization based on gender.
- iii. According to the quantitative results, women experience a high degree of family-related constraints, with an overall weighted mean of 2.40 and a standard deviation of 0.555. Qualitative results also shows that, in Bodo community, generally, parents did not have a very positive attitude towards educating the girl child or women. There existed parental indifference in education of boys and girls.
- iv. According to the quantitative findings, Bodo women from BTR encountered high level of psychological barriers, as indicated by the overall weighted mean of 2.42 and standard deviation of 0.557. In addition, the qualitative results also indicated that the opportunities of Bodo women to pursue higher education were also limited and the reason

was psychological conditioning because it caused them to be timid, insecure and less confident.

- v. According to the quantitative results, Bodo women of BTR experienced High level of socio-cultural constraint in getting education with overall weighted mean of 2.49 and standard deviation of 0.490. The qualitative findings through interview also supported these findings women expressed how social and cultural misconception have led to some traditional gendered responsibility leading to gender inequality.
- vi. According to the quantitative results, Bodo women faced moderate level of school-related constraints in their process of education The overall weighted mean is 2.14, with a standard deviation of 0.663. The Qualitative results also revealed that, the physical distance from the school and mobility constraints affected regular schooling in BTR. The absence of proximate school facilities made many children, especially females, to withdraw from school since their parents did not allow them to walk for long distances alone to school.

6.14.3 Findings related to objective no 3

- i. According to the quantitative results, 19% of Bodo women have a favourably very high perception towards education, 66% have a favourably high perception, 7% have a moderately favourable perception, 5% have a lowly favourable perception, and only 3% have a very lowly favourable perception of women's education. Since most women fell into the 'Favourably High perception' group, it is possible to conclude that Bodo women in BTR have a favourably high perception towards education of Bodo women in BTR.
- ii. According to the quantitative results, women have a high degree of positive perception towards feelings affecting education of Bodo women in BTR , with an overall weighted mean of 2.53 and a standard deviation of 0.583. The qualitative results also show an increasing awareness and appreciation regarding the issues around the education, development and planning of rural Bodo women for their future. There is a positive perception among Bodo women of BTR on sending their

girls/daughters for school/college as they consider higher education to be important.

- iii. According to the quantitative results, Bodo women of BTR feel a high degree of positive perception in relation to family belief affecting education of Bodo women, with an overall weighted mean of 2.46 and a standard deviation of 0.576. Qualitative results also revealed Bodo women indicate a developing trend in the support of female education within families but some women claimed that there are parents who think that in case they marry off the daughter, the daughter will no longer be able to take care of them and the residence of her parents shall not benefit from her education.
- iv. According to the quantitative results, women feel a high degree of positive perception towards socio-cultural beliefs affecting education., with an overall weighted mean of 2.41 and a standard deviation of 0.585. Qualitative results also showed that cultural shifts are highlighted when community leaders support educational programs and recognize the value of educated Bodo women in various areas and that education can help break down the socio-cultural stereotypes that currently exist in Bodo society.
- v. According to the quantitative results, women feel a high degree of positive perception in relation to school environment affecting educating ,with an overall weighted mean of 2.44 and a standard deviation of 0.603.

6.14.4 Findings related to objective no 4:-

- i. Government authorities must effectively put policies into action, provide financial assistance, enhance infrastructure, hire teachers who understand different cultures, incorporate indigenous knowledge, guarantee digital access, and support programs for tribal students who left school. Educational programs should be subject to continuous monitoring and evaluation to measure their efficiency. Applicable government authorities should put in place effective structures to evaluate the outcome of educational programs on the tribal girls in particular.

- ii. Community and tribal leaders should encourage people to participate in school activities, bridge cultural gaps, show successful tribal women as examples, support girls' education, change outdated traditions, create safe places, and focus on teaching practical skills.
- iii. The Educational Institutions such as schools, colleges, and universities need to adopt inclusive curriculum design, provide language assistance, sensitization of teachers, higher education guidance, flexible study, supplementary activities, and evaluation of students every aspect.
- iv. Non-Governmental Organizations (NGOs) should organize awareness programs, advocate for changes in policies, help tribal women through leadership training, give guidance, offer remedial education, work together with the government, and make sure there is health support for regular school attendance.
- v. Companies should invest in education through Corporate Social Responsibility (CSR), support vocational training, offer internships, develop digital learning platforms, provide mentorship programs, fund educational facilities, and encourage diversity and inclusion.
- vi. Media and public platforms should launch educational campaigns, highlight positive images of tribal women, create content in tribal languages, advocate for policy improvements, build interactive platforms, make inspiring documentaries, and work with local influencers.
- vii. Parents and families should promote equal education for both boys and girls, create supportive study spaces at home, participate in school events, discouraging early marriages, offer emotional and financial backing, encourage positive peer interactions, and combine traditional values with educational goals.

6.15 Recommendations:-

In order to effectively respond to the educational issues and advancements of Bodo women in the Bodoland Territorial Region (BTR), stakeholders are capable of offering meaningful solutions which have the potential to improve the access and the outcomes of education for Bodo women. Therefore, the roles of each stakeholder are explained as well as recommendations presented.

I. Government Authorities:

- *Policy Implementation and Monitoring:* Government official must make sure that existing policies are carried out effectively, with a special focus on Bodo tribal women.
- *Infrastructure Development:* In remote Bodo populated regions in BTR, they must establish schools and institutions of higher learning with the necessary amenities such as hostels, secure modes of transport, and hygienic conditions for the females.
- *Curriculum Integration:* Create lesson plans that combine indigenous knowledge systems with regular school subjects to better suit the needs of Bodo tribal female students.
- *Special Programs for Dropouts:* Initiate schemes for adult education and vocational training of the Bodo women who have been forced to drop out of the formal school system.
- *Digital and Technological Access:* Offer free or reduced-cost access to online educational materials and internet services in distant Bodo tribal regions in BTR.
- *Teacher Training and Recruitment :* The integration of inclusive education may require mentors and teachers from Bodo communities or even those with an understanding of the tribal language and culture. Thus, there is a need to recruit and train such teachers.
- *Scholarship and Financial Aid Programs:* Increase scholarships for Bodo tribal women and make it easier for them to get this financial help by reducing complicated rules and paperwork.

II. Community and Tribal Leaders:

- *Foster the Participation of the Locals:* Encourage the Bodo populations to take an active role in the governance of schools and educational initiatives within their region so that they remain relevant and sustainable.
- *Honour Role Models:* Acknowledge and honour educated tribal Bodo women as community role models to motivate young girls and change traditional thinking.

- *Modification of Traditional Practices:* Campaign for the reform of customary practices or beliefs that may limit women's access to education.
- *Opportunities for Learning Based on Skills:* Support the development of community programs that help women learn both academic subjects and practical skills, such as traditional crafts and farming.
- *Cultural Mediation:* Act as a bridge between the education system and tribal women, assisting in overcoming language and cultural differences.
- *Advocate for Education for Girls:* Take the lead and inspire all the parents to educate their daughters despite the cultural beliefs and practices that provide limited opportunities for the girls.
- *Health and Safety Measures:* Work with local governments to provide a healthy and safe environment for the girls to go to school with reference to issues like child marriage and household work.

III. Educational Institutions (Schools, Colleges, Universities):

- *Inclusive Curriculum:* Diversity-based Curriculum: Create and implement educational curricula which recognizes and respects tribe's culture, languages and values with an aim to make education more applicable to the tribal female students.
- *Teacher Sensitization:* Organize Continuous Training for Teachers to Enhance their Consciousness Towards the Problems that Tribal Women are Faced with Respect to their Economic and Cultural Equation.
- *Adaptable Learning Choices:* Provide flexible class times, online classes, and programs for adult education for tribal women who might not be able to go to usual classes because of family or other responsibilities.
- *Tracking and Assessment:* Establish methods to track and assess the educational progress of tribal students and tackle dropout rates with specific actions aimed at these issues.
- *Language Assistance:* Offer programs to help students switch from tribal languages to the main language used in school. This will help tribal students understand lessons better and take part more actively in class.

- *Support for Higher Education:* Offer guidance and assistance to tribal women who want to continue their education. This includes details about scholarships, how to apply for schools, and advice on career choices.
- *Extra-Curricular Program:* Set up activities outside of regular classes that help tribal students develop important skills like leadership, starting businesses, and talking to others.

IV. Non-Governmental Organizations (NGOs)

- *Community Awareness Campaigns:* Carry out campaigns to sensitize the public on the significance of educating tribal women, fighting against social discrimination and inequality in the education system.
- *Leadership and Skill Development Training:* Equip tribal women with leadership and job skills through training programs to increase their confidence and job opportunities.
- *Bridge Schools and Remedial Classes:* Set up bridge schools or remedial centres for tribal girls/women who haven't been able to go to school, so they can catch up and join the regular school system.
- *Wellness and Nutritional Support:* Supplementary nutrition and healthcare awareness program are also important so as to enable the regular attendance of tribal female students at school/colleges.
- *Promoting and Influencing:* Contribute towards enhancing the education of tribal women by advocating for policy reforms and more budgetary provisions towards the education of tribal at the community, state, and federal levels.
- *Mentoring Programs:* Establish mentors programs linking educated tribal women to young girls in order to act as role models and offer assistance.
- *Cooperation with Government institution:* Collaborate with government schemes in order to increase the scope of the educational initiatives designed for tribal students/women.

V. Corporate Sector:

- *Corporate Social Responsibility (CSR):* Invest in education for tribal women through CSR programs, which include building schools, offering scholarships, and supporting vocational training.

- *Internship and Employment Opportunities:* Facilitate the establishment of internship schemes and job placement programs for tribal women especially in corporations focused in health care, education and technology sectors.
- *Mentorship Programs:* Create company-run mentorship programs where experienced professionals guide tribal students in career planning, life skills, and education improvement.
- *Promoting Diversity and Inclusion:* Encourage diversity and inclusion in work and school settings by educating people about the advantages of teaching tribal women.
- *Enhancing skills and vocational education:* Collaborate with educational institutions and non-governmental organizations to provide skill-based training targeting tribal women and mentoring them toward either employment in the local industries or towards entrepreneurship.
- *Increase access to Digital Education:* Create subsidized or cost-free e-learning platforms with tribal women-centric content, preferably in local languages.
- *Infrastructure Development:* Provide funding or support to build educational facilities like libraries, labs, and digital classrooms in tribal areas.

VI. Media and Public Platforms:

- *Awareness Campaigns:* Launch nationwide and local campaigns on radio, TV, and social media to emphasize the issues and significance of educating tribal women, and to showcase successful stories.
- *Development of Educational Material:* Develop educational messages in tribal languages and within the appropriate cultural settings so that such messages get to tribal women using means that they are accustomed to.
- *Interactive Platforms for Learning:* Create engaging media platforms such as apps and educational TV shows, designed to meet the learning requirements of tribal females in remote regions.
- *Working with Influencers:* Partner with regional influencers such as local leaders, artists, and activists to advocate for educational changes

for tribal female students in a way that captures attention and interest stereotypes.

- *Advocacy for Policy Change:* Utilize media platforms to discuss for policy changes that help educate tribal women, sparking a nationwide conversation about the topic.
- *Creating Documentaries and Storytelling:* Make documentary films and storytelling shows that highlight the lives, challenges, and successes of tribal women, inspiring others by showing them as role models.'

VII. Parents and Families:

- *Promote Education for Girls:* Encourage both girls and boys to get the same education and challenge old ideas that might favour boys' education over girls.
- *Cultural Adaptation:* Integrate the customary practice with ways of modern education so as to enhance the family acceptance of education.
- *Encourage Healthy Habits:* Create a supportive home environment where your daughters have the time and resources to focus on their studies, and motivate them to go to school consistently.
- *Community Influence:* Encourage interaction with other families in the community to foster a culture that highly values girls' education, thereby collectively driving for change.
- *Involvement in Decision-Making:* Participation in Decision-Making: Take part in parent-teacher meetings and school decision processes to support improved education for tribal girls.
- *Assistance and Motivation:* Provide financial and emotional help to daughters to enable them complete their education and pursue careers, even if it involves moving into a city.
- *Tackle the cultural emphasis on marriage:* Marriages and pregnancies need to be worked on in order to delay them for women so that they can complete their education.'

6.16 Educational Implications of the study

- i. The research will help us understand the specific difficulties Bodo women face, which will assist decision-makers in creating special programs to help them get better access to education. The results can assist in creating educational programs that are more in tune with the customs, language, and goals of Bodo women, leading to improved participation and learning results.
- ii. The research to highlights the lack of educational infrastructure and services in the Bodo-dominated areas in order to make ways for various stakeholders to make educational facilities accessible through schools, roads, and resources.
- iii. By addressing the challenges and understanding their viewpoints, the research aims to support Bodo women through education, promoting social and economic advancement and independence.
- iv. The research can help improve teacher training programs so that educators learn how to meet the unique needs of Bodo students, creating a more inclusive and supportive classroom.
- v. Recommendations can raise awareness in communities about the value of educating women and encourage questioning of social norms that prevent girls from getting an education.
- vi. This research will facilitate collaboration between government institutions, non-governmental organizations, and community leaders to develop comprehensive strategies for overcoming educational barriers.
- vii. The study can motivate Bodo women to take advantage of lifelong learning opportunities, which will help them grow personally and contribute to their community's progress.
- viii. The study's results will support equitable educational chances for Bodo women, focusing on reducing gender differences in tribal communities.
- ix. By combining the educational goals and cultural beliefs of Bodo women, this research can help create a harmony between keeping traditions alive and embracing modern education.

6.17 Suggestions for Further Studies

"Suggestions for further studies" are an integral part of any research as they highlight unexplored or underexplored areas that can expand the understanding of an area. Hence, this research provides some suggestions that can be conducted in this area in future:-

- i. 'A study could be carried out comparing the educational status, challenges, and perceptions of Bodo women with that of other women from within tribal communities in India, so that common similarities and issues may be identified.
- ii. Research on investigation into the effectiveness of government policies that are offered for enhancing the education of tribal women, focusing on the specific aspect of their implementation and results in terms of the Bodo regions can be carried out.
- iii. It is possible to research examining how digital tools and e-learning platforms can improve education access for Bodo women, especially in remote areas.
- iv. Studies on how attitudes towards education differ between older and younger generations of Bodo women and the factors influencing these changes can be carried out.
- v. A study can be done to see how traditional Bodo customs and beliefs affect women's educational aspirations and outcomes in education.
- vi. Longitudinal research can be done to see how certain education programs or policies affect Bodo women's lives over time.'

6.18 Conclusion

The educational status of Bodo women serves as a window into the broader socio-economic, cultural, and structural realities of tribal communities. This study has explored the unique challenges faced by Bodo women, their perceptions of education, and the transformative potential education holds in their lives. By prioritizing their voices, the research has shed light on the significant interplay between cultural traditions, gender roles, and systemic barriers that influence their access to and experience of education. . Khan et al. (2024) suggests that there needs to be a change in how people think about educating women in tribal communities. By supporting

girls to go to school, keeping them safe, and helping people understand the problems caused by not being educated and by gender inequality, they can make education more available and fairer for tribal women.

Bodo women encounter numerous obstacles, including poverty, societal expectations, early marriage, and limited educational infrastructure. Naik(2017) stated that the attitude of the tribal parents toward education should be improved through proper counselling and guidance. These challenges are compounded by a lack of culturally relevant policies and resources tailored to the needs of tribal communities. Despite these hurdles, the resilience and aspirations of Bodo women demonstrate their unwavering belief in the transformative power of education. Their perspectives emphasize education not merely as a pathway to economic opportunities but also as a means to gain respect, agency, and the ability to challenge societal norms.

The study highlights the urgent need for targeted interventions and inclusive policies that address the specific barriers faced by Bodo women. This includes improving educational infrastructure in remote areas, providing financial and social support, and designing programs that are culturally sensitive and gender-inclusive. . Nayak (2017) suggested the employment of additional teachers from the tribes and more women teachers in the tribal regions. The teachers in the tribal region should be very particular about the ecological, cultural and psychological attributes of the tribal children. Gregory & Weinstein, (2004) suggest building an inclusive classroom community helps students feel like they belong, which lowers the chances of them feeling left out and encourages friendly interactions. n this way, educational institutions will be able to build fair and just environment.

Stakeholders, including policymakers, educators, community leaders, and non-governmental organizations, must collaborate to create a supportive environment where education becomes accessible and meaningful for every Bodo woman. Saghira (2024) mentioned that one of the key roles of NGOs is to support and speak for tribes. These non-profit organizations act as representatives for people on various platforms, where they work to protect tribal rights, promote fairness, and ensure equal opportunities. They express the community's concerns, take part in creating policies, and engage the broader public in efforts to build a more fair and compassionate society. Thacker (2024) shared that ITC Limited is dedicated to corporate social responsibility (CSR), with an emphasis on creating jobs and protecting the

environment for rural areas, as well as promoting long-term community well-being. A major focus of ITC's CSR efforts is empowering women, which involves giving rural women the chance to earn their own money, improve their social and economic status, and support their families and communities.

Caingcoy (2023) states that Critical Consciousness should be promoted as a means of enabling students to think critically, combat stereotypes, and strive towards social change. Implementation of these changes will require continuous professional development and support. Furthermore, the study underscores the importance of sensitizing families and communities to the value of women's education, challenging traditional norms that hinder progress. Empowering Bodo women through education will not only uplift them individually but will also contribute to the overall development of the Bodo community, promoting gender equity and socio-economic progress. Abdisa et al.(2024) propose starting media campaigns to increase awareness about how important it is for tribal women to be involved and recognized for their accomplishments. Showing positive images of these women in the media can help break down stereotypes and get the community to support their active participation.

In conclusion, this research reaffirms that the perspectives of Bodo women are central to understanding their educational realities. Their voices provide invaluable insights into the changes required to make education a truly empowering experience. Addressing their challenges and embracing their aspirations will pave the way for a more inclusive, equitable, and just society where Bodo women can fully realize their potential and contribute meaningfully to their communities and beyond.