

CHAPTER V

RESULTS AND DISCUSSION

5.1. Introduction

This chapter focuses on the results and discussion part of the research, which is a very important part of any study. In this section, the researcher has the opportunity to talk about the results and explain the reasons behind them. The chapter summarizes the main findings of the study based on the research goals. It also examines these findings by comparing and relating them to existing research to understand their importance in relation to the research objectives. The chapter is organized into different sections, which are presented as follows:

- ❖ Results and discussion of objective 1.
- ❖ Results and discussion of objective 2.
- ❖ Results and discussion of objective 3.
- ❖ Results and discussion of objective 4.

5.2. Results and discussion of objective 1

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

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.

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 primarily received primary education.

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%). Similarly, Kaur's (2018) findings also indicate that the literacy rate among rural women is considerably lower than both state and national levels. Among the literates, the educational profile of women in the rural areas is quite poor. Research conducted by Patel, (2017) also identified a considerable disparity between the two genders in participation in higher education. More tribal men are educated than women who suffer the consequences of societal norms, inadequate resources, and poor infrastructure. King and Hill (1997) suggest that in many developing countries, cultural beliefs often emphasize men's education, while girls are frequently expected to help with household tasks or marry young, which limits their educational opportunities. In areas where traditional beliefs give more power to men, women often have limited access to education. For example, research from South Asia, especially in rural India, shows that cultural practices usually support boys' education, making it harder for girls to continue their studies past elementary school. Subrahmanian (2005) explains how gender-based

prejudices within families, communities, and schools lead to lower education levels for women in India. This situation is similar to what Bodo women face in BTR. The data indicating a lack of higher education among Bodo women has been noticed also in rural and indigenous communities as Mlama et al. (2019) point out, geographic, economic, and socio-cultural factors play a significant role in limiting women seeking higher education. Economically depressed societies, such as those that Bodo women inhabit, tend to have economic constraints on their women that might stop them from engaging in higher education, such as non-education responsibilities like bread-winning or being in charge of young children. Moreover, Chaudhary (2009) points out that in tribal and rural areas of India, girls frequently have higher dropout rates after primary school because of social and economic issues, the distance to schools, and societal expectations. This is similar to the situation in BTR, where gender norms and financial difficulties likely prevent women from continuing their education beyond primary school.

However, Contrastingly, worldwide trends show that in many places, especially in developed countries, women are starting to do better than men in education. For instance, DiPrete and Buchmann (2013) found that women in many developed countries, like the United States and parts of Europe, are now doing better than men in both going to and finishing college. This change is mostly because of new policies, more understanding of how important girls' education is, and changes in how people think about gender roles. In some developing countries, government actions have led to significant progress in closing gender gaps in education. For example, in Rwanda, for instance, Sperling and Winthrop (2016) noted that after a big event called the genocide, the government made changes to focus more on girls' education. Because of this, in some places, more women are going to school than men. This shows that with the right government actions and enough resources, areas that usually have big differences between boys and girls, like BTR, can start to have equal chances for both genders in education.

The disparity in male and female literacy rates in the BTR raises concerning output in the short-term and long-term socio-economic development of the area in question. The education of females has constantly been viewed as a

prerequisite for the development of any community. This, as emphasized by King and Mason (2001), is because elevation of female literacy leads to enhanced health, decreased level of poverty and increased prosperity.

It is, however, unlikely that the situation in BTR will change for the better without focused measures that address cultural and economic factors to education. In the context of Kabeer (2018), one may say that the improvements in education of women will not, in the near future, overcome the cultural restrictions without policies at a national level and women organized movements at the societal level.

5.3 Results and discussion of objective 2.

To study the factors that acts as constraints in Education of Bodo Women in Bodoland Territorial Region of Assam.

- 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. Nambissan (2010) in her study, stated that Indian tribal women face several sociocultural challenges that negatively influence the attainment of higher education. Early marriages, extreme poverty and certain cultural practices tend to act as hindrances towards their education .Xaxa, V. (2020) did a study about the social and economic situation of Santhal women in Jharkhand. The study found that tribal women face many challenges when it comes to getting an education, healthcare, and jobs. Cultural traditions which are patriarchal and absence of any government intervention are reasons that have impeded their empowerment leading to scenario of 'high constraint'. With regards to tribal women, specifically, in accessing quality education, the educational system's limitations as explained by Patil (2020) are discussed. It was evidenced how such cultural and social barriers alongside limited access to relevant educational opportunities were additional constraints faced by different women in India who stressed that they had serious educational limitations

which hampered tribal women's empowerment and therefore, their capacity to partake in income-generating activities was very much restrained.

On the other hand, research like Praveen et al. (2023) offers a different view. They discovered that smart village projects have improved infrastructure and access to resources, which can help reduce some of the challenges traditionally faced by tribal women. This indicates that outside development efforts can create opportunities for empowerment, challenging the idea that these constraints are always present

- 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 0.569. 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. Supporting studies by Bhatnagar, & Singh (2018) stated that in Madhya Pradesh tribal girls face educational barriers due to financial issues and also social factors. The research highlights the point that families usually focus on educating boys because resources are available in limited quantities.
- 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. This study's findings are similar with the findings of study conducted by Stephen, Jeyaseelan, Kshetrimayum & Augustine (2020), which shows that the main reason stopping Maram Naga women from getting higher education is that parents believe girls have fewer job options. This belief discourages girls from studying further. The findings of study conducted by Weili & Yuan (2014) also support this study by stating that, in many developing societies, boys usually take care of their parents when they get older, while girls often join another family after getting married. Because of this, parents are more likely to invest in their sons, thinking they will be their long-term support. If someone has these kinds of biased beliefs, they might not invest as much in their daughters' education, besides just thinking about the direct benefits of their investment.

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. The research by Rana et al. (2024) lends support to this investigation in a way that they examined the challenges that Pakistani women face as they try to make the shift from education to professional work, citing psychological and sociocultural factors such as low self-worth and family pressure as the main barriers. Singh and Gupta (2021) examined the educational experience of tribal women in India and focused on psychological constraints, which involved low self-image and internalized beliefs. Quantitative results demonstrate that these variables affect negatively the academic performance and the rates of enrolment.

While the study conducted by Leaper and Starr's (2019) showed that in some cases, women were able to overcome mental challenges, crediting their success to strong family support and guidance. Their results indicate that with the right organizational support, psychological obstacles can be lessened. Also, UNESCO's report disproves the belief that the obstacles to women's participation are psychological. It demonstrates a rising trend of female representation across various disciplines and an increasing reach of higher education roles by women around the world. The findings suggest that it is the organizational and societal issues, rather than psychological ones, which are the more urgent matters(UNESCO, 2020).

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. The findings of Gavle and Sonawane (2024) are of the opinion that tribal women in Dhule District, like many women in India, have to encounter several challenges or barriers in attempting to access higher education. This includes traditional notions of gender roles, early underage marriages as well as cultural prejudices against formal education. As noted in

a World Bank report(2014) on Bolivia, in addition to gender discrimination, ethnic discrimination also plays a role in limiting the educational achievement of indigenous women. Certain factors such as ingrained gender roles and lack of service availability limit their capacity to enrol in the formal education system.

In contrast, the findings of Sujatha (2002) are such that they demonstrate how the government run ashram schools in the tribal areas of India have greatly reduced the socio- cultural barriers to tribal women. Moreover, the level of enrolment has increased greatly where there was effective community mobilization. Also, in the study conducted by Nussbaum (2000) and Sen (2001) asserted that developing capabilities is essential, arguing that under proper incentives and exposure, tribal families do not shy away from facilitating the education of their daughters. These studies raise the question of whether all tribal communities have the same high levels of socio-cultural impediments.

- 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. The research conducted by Vijayalaxmi(2003) further supported the notion by identifying a number of infrastructural challenges that tribal student populations tend to face, low levels of infrastructure in schools being one of them. The research also indicated that school attendance was adversely affected, especially among the girls, by the lack of basic amenities such as schools or even toilets and clean drinking water. Study by Vinu (2021) also stated that, many residential schoolings were badly equipped and had a fewer number of staff. These resource constraints nonetheless compromise the quality of education which thereby supports the assertion that infrastructural limitations are a major hindrance for tribal female children. National Policy on Education (2012) released a report which showed that, even with different efforts, ongoing problems with infrastructure are slowing down progress. The

report insists on the necessity of targeted improvement of educational facilities for tribal women.

In contrast, findings of Barama (2012) stated that in some geographical locations such as Odisha, interventions from the government have increased the access to education for tribal women even though the barriers of infrastructural constraints mentioned earlier still existed. Mahadevappa (2016), stated in its findings that the most significant issues faced by the tribal population are associated more with social beliefs and economic aspects rather than with infrastructural issues. Access is in some instances also limited by the very remoteness of some communities but the challenge is not entirely that of infrastructure alone. Gautham (2003) points out that teachers using languages not native to the students often makes tribal students feel disconnected, even more than the lack of facilities. Tribal students face difficulties not because of poor infrastructure, but because of ineffective teaching methods and cultural differences with their educators.

5.4 Results and discussion of objective 3.

To study the perception of Bodo women towards education in Bodoland Territorial Region of Assam.

- 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. This finding corroborates with the work of Lahiri & Jha (2020), which suggests that the respondents from a tribal region perceived the equal right of independence among the genders, the equality in decision making roles, especially that of women regarding financial issues, more favourably. The boys of the non-tribal area held better perceptions on the issues of girls' access to education than the boys of the tribal area. Study carried out by Naveen, Parida, & Panda,(2023) found the fact that education was not only helpful in getting them jobs, but also improved their self-esteem, self-confidence, and

therefore their position regarding women education in the society. This Positive perception is associated with the fact that women experience lower traditional constraints upon their ability to participate in economic activity due to higher education. The views of tribal people are changing, and more parents are encouraging their daughters to get an education Shukhija & Mishra(2023).

In a divergent finding in the study of Mahadevappa (2016),states that tribals who have been stopped from progress for ages have no provision for educating their girls as they see no point in schooling their daughters who will simply be inactive housewives. Education ‘theoretically’ speaking is not very useful to them considering practical realities and cultural practices. Therefore, it reveals an unfavourable attitude towards educating girls. In contrast to expectations initiated by various government efforts, the findings of Gavle and Sonawane (2024) highlights the fact that the majority of tribal women do not show any interest in the quest for higher education. Therefore, the negative attitude.

- 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. Supporting studies by Agarwal and Ghosh (2020) shows that educated women usually have a more positive view of sending their daughters to school. Their hopes and dreams for a better future strongly influence their choices and tribal women often support their daughters' schooling, seeing it as a way to gain power and financial independence. A study conducted by Chetry (2018) on Bodo women also found that the attitude of the women towards education of children was found to be influenced positively by their educational levels and had a positive perception/attitude about pursuing higher education basing on the fact that it advances the future of the children as well as removing economic barriers. Yolmo (2021) also found that all Yolmo tribal women, 100% to be precise, supported the idea of higher education in the necessity of progression. It

establishes the fact that higher education is of great importance in regard to the developmental processes.

Contrasting results in a study by Qadri & Mehraj (2017) indicates that self

perception is very high among educated women while among uneducated women very low level of self-perception is experienced as a result of their educational status. Findings revealed that there exists a significant variation in self-perception of educated and uneducated women.

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. Study by Hakak & Ali (2019) discovered, that tribal parents have a strong desire for their daughters to get an education. They understand the importance of their daughters' education, but sometimes, the education of girls is hindered by issues like migration and the girls being left out of co-educational settings. Similarly, Puhan & Malla (2012) mentioned in their research that tribal parents have a strong desire for their daughters' education. They understand the importance of educating their daughters. However, the lack of resources has forced them to keep their daughters from going to school. According to a study by Samanta (2021), it is evident that parents tend to prioritize boys over girls when it comes to higher education and personal preferences. Their attitude towards their daughters' education often stops at the school level, due to age and financial constraints. According to Nayak & Kumar (2022), the economic situations of their parents, the practice of early arranged marriages, and absence of role models within the village have an impact on the perception and valuing of 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. Similarly, study conducted by Swargiary, Boro, and Narzaree (2015) has explored how participation of women in Bodoland movement signifies a positive change in cultural beliefs regarding status of men and women. Education has helped to empower women in order to participate in political and social functions previously reserved for men, thereby contributing to a change in the prevailing cultural practices that are restrictive in nature. Nanda (2024), there are stereotypic notions about the meaning of being tribal, including the stereotype that tribal women need to only stay at home. However, there are several women from tribal communities who have contributed immensely in the field of education and Literature. Among them are Tulsi Munda, Ruby Hembrom, and Reva ben Tadvi. These women have become role models and are leading women of every class including, the relatively luckier ones.

However, according to Parsitau (2017), it is disheartening to note that Maasai customs play a significant role in the challenge of education; this, together with poverty, lack of knowledge, and the belief in raising boys over girls, works against the education of girls. Parents' education level is also interrelated with addressing socio-cultural challenges. Similarly, Oraw & Toppo's (2012) research showed that although there is a system in which lineage is traced only through males, such systems incorporate ideologies and principles that are also patriarchal in nature and ultimately determine the roles and responsibilities of tribal women, which in turn gives rise to change and deprivation as well as social inequality with societal developmental progress.

- 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. The research conducted by (Berma, 2012) responds to the results which claim that initiatives such as the ashram schools directed to the tribal people, helped in overcoming barriers to education for these women, thereby presenting a positive school climate. Ekalavya Model Residential Schools (EMRS) offer high-quality education and housing for tribal children, especially girls, in

distant areas. To strengthen EMRS, it has been decided that by 2022, every region with over 50% tribal population and at least 20,000 tribal people will have an EMRS. These schools will be as good as Navodaya Vidyalaya and will also have special features for preserving local arts and culture, along with training in sports and skill development (Ministry of Tribal Affairs et al. (2020). A study conducted by the UNDP (2021) highlights the fact that enhancing the school structure positively affects the attendance and retention rates of girls. Caingcoy (2023) similarly proposed 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. In this way, educational institutions will be able to build fair and just environments. 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.

Hemram & Acharya,(2022) offer a different perspective, highlighting that the most crucial facility for female students is a separate toilet. About 75% of schools have a dedicated toilet for girls, while 25 % percent do not. It is found that 95%of tribal girls are experiencing issues on their school campus. Also, Nayak and Kumar (2022) revealed in their study a troubling situation for tribal girls, who struggle to fit in at school because of differences in culture and language. The negative attitudes, lack of transportation, and inconsistent teacher presence make it even harder for them. López-Azuaga and Riveiro (2018) pointed out that many respondents did not have positive outlook as they said that schools needed to upgrade their facilities to make them more accessible. Accessibility is bad for people with limited mobility, the playground is run-down, and there isn't a drinking fountain.

5. 5 Results and discussion of objective 4.

To provide suggestions with respect to education of Bodo Women in Bodoland Territorial Region of Assam.

- I. Bodo women recommended building more schools in rural and remote areas so that girls don't need to travel long distances. They also suggested providing transportation options like buses or bicycles to make it safer and easier for girls to get to school. Armas, Ramalinho & Querol (2022) introduces a practical model and a framework to study where schools should be located. It looks at current schools and how they can be adjusted, finds the best location for new schools with varying capacities, population coverage, walking distance, and how much fund is needed to build or update schools. The goal is to improve access to education by carefully planning where schools are placed, especially in cities in developing countries. Emily Hannum, Xiaoying Liu, and Fan Wang (2022) studied what happens when rural primary schools in China close down, forcing students to travel farther to school. Their research shows that longer travel distances had a bigger negative effect on girls, causing a noticeable drop in their education levels. The study highlights the need to think about how close schools are and how safe the journey is when planning education, so that all students have fair access to learning.
- II. Bodo women recommended giving scholarships or free education to girls from poor families. They also suggested providing free books, uniforms, and school supplies to help families with less money. Shanks & Mckinney (2022) Indicates that financial assistance for expenses which include uniforms and tuitions can drastically help women' get right of entry to education and that the cost of uniforms may be an enormous barrier for low-earnings households, potentially hindering children's right to free education. Research shows that financial assistance for fees inclusive of uniforms and lessons can substantially help children get admission to educational institution. For instance, a study highlighted by ONE Campaign located revealed that offering free school uniforms decreased dropout fees among girl students by 17% and decreased teenage marriage and pregnancy.
- III. Bodo women recommended to implement strict rules in action to prevent child marriages and to raise awareness about its negative impact on girls' education. Mehra, Sarkar, Sreenath ,Behera & Mehra (2018) in a study

suggested Intervention strategies which includes YIC(Youth information centres) and exposure to mass media, assured an effect in lowering early marriage, early pregnancy and better school retention. Peer education carried out through the YIC proved to be an effective model. Therefore, this multi-component community-based intervention may be an effective model for lowering early marriages and its related effects in different districts of India with related socio-economic and cultural settings. Feyissa et al. (2023) shows that addressing community dialogues, school subsidies and cash transfer to orphans and vulnerable groups have been effective in decreasing child marriages. In addition, tailored interventions, inclusive of intensifying sexual and reproductive health services and the use of textual content messages to deliver reproductive health data are effective in reducing teen pregnancy amongst adolescent girls.

- IV. Bodo women made suggestions to Integrate skill-based education along with formal education to make learning sensible and relevant with real life and also to provide guidance and counselling on career possibilities to show the value of education in enhancing their future life. Dagar (2021) suggests to Incorporate socio-historical context, traditional knowledge, and two-way learning between indigenous and other skills in programs. Also to ensure indigenous-led program design to promote self-determination in economic, cultural, and social development by linking skills training to livelihood generation activities. Sukhija and Mishra (2024) suggested for an approach wherein policy reforms would go together with grassroots-level interventions. Local communities, government agencies, and NGOs-need collaboration to facilitate long term solutions that empower tribal women through education and skill development, thus improving their socio-economic conditions. Mukherjee(2024) suggested for initiatives which include skill development programs, literacy campaigns and efforts to enhance their participation in local governance systems. It requires the coordination of government agencies, civil society organizations, tribal communities, and other stakeholders in order to design appropriate empowerment programs based on the specific needs and requirement of tribal women.
- V. Bodo women suggested that Government authorities must effectively put policies into action .Non-Governmental Organizations (NGOs) should organize awareness programs, advocate for changes in policies, help tribal women through leadership

training, give guidance, offer remedial education. According to the World Bank (2020), regular assessments help identify gaps and areas for improvement in educational policies. . 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 fairer and more compassionate society. Kerai & Suna (2021) stated that NGOs promote pre and primary education along tribal lines. The NGO has culturally targeted elementary education and is compatible with marginalized men and women in enhancing their children's quality of living. In present times, NGOs are integral parts at grassroots levels for girls' education, women's empowerment, awareness and eradication of superstitions and people's livelihood. Study by Bhavya & Somashekar(2023) indicates to various scholarships to girl children since number of tribal girls in higher education is considerably less and also special scholarships must be made to the tribal students pursuing higher degrees, particularly in medical, engineering and different vocational streams.

- VI. Bodo women suggested for awareness campaigns to emphasise the significance of girl's higher education and also organise Community engagement to counter traditional ideas and beliefs about gender roles and marriage. This result matches what Potokri (2015) said, which is that culture has a big impact on African women and influences their lives. The author also said that questioning culture is a way to "let women's voices be heard" and also by showing how to subtly question culture while still respecting traditions. This is done by using specific cultural traits of a country to challenge cultural norms. As the findings show, this approach slowly changes people's attitudes without causing the resistance or conflicts. Moreover ,Sachdeva (2015) mentioned some ways like addressing openly with communities about social issues that are causing problems; making sure teaching focuses on understanding; recognizing that boys and girls may need different teaching methods; giving more attention to how girls are assessed and what measures are used; improving programs like multilingual education for tribal girls (MLE); and making sure tribal girls are included in MLE policies.

VII. Bodo girls suggested about schools involving parents in their daughters' education through regular parent-teacher meetings and additionally educating mother and father about the long-term advantages of girls' schooling for the family and society .In line with the findings, Kanungo, P., Mohanty, S., & Thamminaina, A. (2023) proposes four key areas to enhance parental engagement: 'Concern, Communication, Condition, and Cooperation.' and suggested that implementing strategies in these areas could lead to more effective parental involvement in the education of tribal girls. Also suggested that, even with the free education opportunities, parents need to understand that their active involvement is necessary for a girl's educational progress and therefore schools in tribal areas should work on strengthening PI to ensure regularity of girls' education.