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## Women of 'Kaibartta' Society of India: A field Study of two villages of North Lakhimpur District, Assam

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### Abstract:

Among the non-Aryan people of India the 'Kaibartta's of Scheduled Caste( According to Indian Constitution article 341, )are the prominent ones. These people are socially, politically, economically, educationally, religiously very backward and traditionally they are being considered untouchable by the upper caste people and are being socially exploited by them. They are termed as Scheduled Caste by the constitution of India. There are many sub-castes of Scheduled Caste viz., *Bansphor, Koibartta, Bania, Dugla, Lalbegi, Mahara, Mehtar, Mali, Namasudra, Dhubi, Keot, Hira, Jhalo, Muchi, Patni, Sutradhar* etc. 'Kaibartta's are living in India since pre-Aryan age. They can be categorised into two groups: farmers and fisherman. Each group has distinct characteristics. They are known as a very ancient race in Assam. They have contributed immensely to the fields of language, literature, society and culture of Assam. However, in the topic under consideration- 'Place of 'Kaibartta' Women in Assamese Society, their Problems in Educational and Social Development and Way to Solution' a field study will be presented in analytical and comparative methodology including women of two Kaibartta villages of Lakhimpur district *Athakotia* and *Kumarkota* village.

**Keywords:** Athakotia, Education, Kaibartta Society Assam, Kumarkota, women

### 1.00 Introduction:

'Kaibartta' is the highest community of Schedule caste People of Assam, India. They have been in India since pre Aryan period. Among the Schedule caste community of Assam, The Kaibartta are One of the major caste. In general, the lower caste system of Hindu society traditionally known as the Un touchable caste. Those people who are socially, Economically, politically, Educationally backward and are neglected by upper caste people of Hindu community. Mahatma Gandhi termed them as 'Harizan' . Which means people of God or Lord. According to 'AMARKUSH' Kaibartta's are one of the lower caste tribe, They are mainly of two types 'Das' and 'Dhiwar' i.e.. "Farming", "Fishing". Kaibartta's are all mentioned in Medieval history of Assam and in Vaishnav literature. In India caste based Society is a matter of the Sixth schedule of the Indian Constitution has declared the schedule caste community as the weaker fragment of Indian caste based Society. The Indian government has taken some large scale measures for the Social, economic cultural and educational development of the people of this community. The people of this community have been declared socio-economically backward by a public notification under article 341(I) of Indian Constitution. As the Kaibartta's are one of the sixteen scheduled caste community of Assam, So they are not exception to this problem as a whole and Particularly the Kaibartta women. The 16 different types of Scheduled caste Community is *Bansphor, Kaibartta, Namasudra, Bonia, Dhobi, Dugla, Mali, Jalkeot, Hira, Jhalo, Lalbegi, Mahara, Mehtar, Muchi, Patni and Sutradhar*. North Lakhimpur, Which is located in the northern side of Assam is the place where different tribe or Community lives and Kaibartta's are one of them. According to the census of 1871, the Kaibartta's population of Assam indifferent districts were Sivasagar- 2159, Lakhimpur- 975, Nagaon- 13,737, Darrang- 34680, Kamrup- 40,948 and in Goalpara -908. According to the 2011 census of India the Schedule castepopulation of Assam total number is 22,31321, Male-1145314, Female- 1086007 and population rate is 7.15%. Another the Lakhimpur district Schedule caste population is 81840, Male-41689, Female-40151, Population rate- 7.9%. Now Kaibartta Community people can be seen in some numbers in *Sanatan Gaon, Romonichuk, Bosagaon, Panigaon, Kumarkota, Athakotia, Bosasuk, Duwarpar, Khaboli, Amtola, Kopohua, Kuhimari, Koliyoni, Gharmora,*

*Sodhyamail, Gosaichuk, Kachomoria Gaon* ect. Whatever, here we will discuss about the direction of women education of Kaibartta Society of Assam of two villages under North Lakhimpur district *Athakotia* and *Kumarkota* village in different aspects.

### 1.01 Aims and Objectives:

The uneducated women of this community in Assam are being exploited and neglected by the male people of the society day by day. In addition, women are often deprived of equal pay for work. This community's women in the rural areas are not allowed to have Education as they are meant to do household chores, which will help them after marriage. It is rightly said that Education women in the family and whole family will be educated. Formal Education has now become essential for those man. Educated people for various reasons. Due to lack of Education, women in this community have been neglected, Oppressed and mistreated in various fields, in addition to this, in the absence of pure thought, early marriage, child birth, all household responsibilities, problems such as child rearing and consequent deterioration of health Occur with the passage of the time, there have been some changes among the women of this community, although these women are still not free from various problems. They are also being deprived of various government schemes. So, the issue is very important and relevant.

Apart from such a vision women's Education and development in *Athakotia* and *Kumarkota* villages of Lakhimpur district. As well as in various aspects of women in both the villages and discussion on various issues encountered in the field and ways to solve them our main purpose to do.

### 1.02 The scope and method of study:

In the field of women's Education and development, women from *Athakotia* and *Kumarkota* villages in North Lakhimpur district have been forgated in the field of education. All the women of these Castes are not allowed to represent women.

In order to facilitate discussion on the subject of study analytical and sometimes Comparative method have been adopted.

### 2.00 Present literacy Scenario of 'Kaibartta' Society (Under Schedule Caste) in Assam:

It is observed from the table that the trend of literacy rate as a whole among SC s not encouraging during the period 1961-2011. When both the male and female literacy rates among the SC s are considered, it is observed from the study that the female literacy rates are far below than the male literacy. Notwithstanding, the low level of literacy among the females can be explained due to low status of women and negligence of female education in the SC Society. The parents of the poor families generally have given more importance to the male child in case of education, while the female child generally helps them in the domestic work.

Literacy Rate among Different Group of SC Population, Assam

Groups	Percentage of Literates		
	Person	Male	Female
1. Bansphor	51.46	66.67	36.54
2. Bhuinmali	52.77	61.68	39.73
3. Bania	53.85	63.64	41.18
4. Dhobi	61.19	61.70	60.00
5. Hira	51.92	59.26	44.00
6. Jhalo-Malo	58.30	62.50	50.00
7. Jalkeot	61.70	66.66	52.94
8. Kaibartta	66.79	69.87	52.94
9. Mehtar	57.14	64.14	64.70
10. Muchi	44.82	50.00	36.36
11. Namasudra	53.01	66.94	39.84
12. Sutradhar	48.90	65.38	27.11
Total Assam	56.16	65.25	44.58

\*Source: Field Survey 201

## Educational Level of SC population in Assam

Educational Level	Percentage share of Literates		
	Total	Male	Female
Below Primary ( I to IV)	37.57	36.18	40.17
Above Primary upto Matric (V to X )	29.68	28.99	0.96
Above Matric (HSLC) below graduate	22.66	23.37	21.33
Graduate and Technical	10.09	11.46	7.54
Illiterates	43.84	34.75	55.41
Literates(all)	56.16	65.25	44.58

\*Source-Field Survey 2010

**Source :** *Boroosa Goswami Dr. Momita: A special pattern and variation in literacy among the schedule caste population in the Brahmaputra Valley, Assam(Research Article, from Internet)*

### 2.01 Deprivation of Socio-economic status and importance of Education of Kaibartta's women:

Women belonging to the Kaibartta's Society have been to be earning money in various ways, whether it is to provide financial assistance to the financially resistent household or to procure their own necessities. All the women's earn money by selling goats, Chickens, ducks etc. at home. The women of the Kaibartta community are well versed in cotton, they earn money by working as a cotton Weaver, a part from the women who make a living by farming (lakes), other women living by cultivating land, cooking oil, milking etc.

with the change of time comes the changes of society, change of language, as well change of Economic system. In the age of globalization, people have invented new information, development of science and technology, new one Society and self management. If we look at the list of Education of Kaibartta's women, we can see that most of the women are in primary Education of illiterate. In addition , higher Education is more important than technical Education. Therefore, in order to increase the entrepreneurial mentality and professional creative talents in the society in a new direction, the women heads of the Kaibartta's should be Educated in higher Education.

The people of the Kaibartta's are immersed in the work of superstition, malpractice etc. By the people in different parts of the rural areas. In addition, the child's first quest for Education is home, as well as the core of a home. The need for women's Education for the elimination of social evils. Cultural development, backwardness, religious and political consolidation. For example, during the flowering period it is forbidden for the child to see the outside world for the first time.

### 3.00 Women's Education and Development:

*Kumarkota* and *Athakotia* villages in the Eastern side of North Lakhimpur district are inhabited by some members of the Kaibartta's community. In the present financial age, which is financially inclusive and in the present modern age, the village of superstition, malpractice etc. In the field of education, there is a difference between the two villages. For this formal education is essential for the Social development of women. Old-fashioned farming (35%) of the village is engaged in fishing in the Ranganadi, Sumdiri rivers that flow along the villages. About 50% of the lake is involved. On the other hand with other business 10% people and number of working people 5% in the present Kaibartta community, both the village educated women's rate is low enough.

The number is low enough the below shows the Table of Education and various level of women education in *Kaibartta* Society.

2011 Census of India. Population report of SC in *Kaibartta* people of Assam

	Total population	Male	Female	Population rate
ASSAM	2231321	1145314	1086007	7.15%
LAKHIMPUR	81840	41689	40151	7.9%

The number of women in **Athakotia** Village

Total Population	Numbers of women	Primary school level	High School Level	Higher Secondary Level	Various job and Professions	Children	Uneducated
354	190	94	34	9	7	16	30

The numbers of women in **Kumarkota** Village.

Total Population	Numbers of women	Primary school level	High School Level	Higher Secondary Level	Various job and Professions	Children	Uneducated
908	423	90	50	40	15	128	100

### 3.01 Primary Education:

In the case of primary Education all the women of Kaibartta community are uneducated. In abundance women are totally illiterate and limited to the stage of primary education. Out of a total 190, 94 females in *Athakotia* village received primary education (according to the field study) and 30% illiterate. In *Kumarkota* village, out of 423 women, about 90 have received primary education and 100 are illiterate.

### 3.02 Secondary Education:

In the case of Secondary Education, after primary education secondary education is financially strong or similar. It is common for parents to enroll third children in high school. Especially at this stage or age, child marriage is considered important in the Kaibartta community. Out of 190, 34 females received high school level education in *Athakotia* village, other hand, out of 423 females, only about 50 females have access to high school level education

### 3.02 Higher Education:

In the field of higher education all the women of Kaibartta community of the schedule castes have been advancing towards higher education since a few years ago. The poorest of the poor in this community, there is a lack of interest in education and people are deprived of higher education due to financial and domestic problems. In addition to the fact that all parents are illiterate, the home environment has a hang over scope in this case.

Out of total 190 women in *Athakotia* village, only 9 women is able to get education. On the other hand out of 423 women in *Kumarkota* village about 40 have completed higher education. It can be seen that the women of the Kaibartta community are attuned to all higher education.

### 4.00 Overall Study both the villages:

Overall a comparison of women's education in the two villages shows that it is less as a village with eight women and as a village with more women, *Kumarkota* village has to focus on women's education as well as development. This is because in *Kumarkota* village, the number of women in primary level education is less and the number of women in higher level education is comparatively higher. In addition, the number of women involved in employment, business and Various professions is very low and illiterate women in the villages is even higher. Therefore, in the 3<sup>rd</sup> stage, it is formal-informal to impart all kinds of knowledge to the women who are well established in the society. Education is one of the solution of various problems associated with it. There is a need to make constructive arrangements.

### 4.01 Problems of education in both *Kaibartta* villages:

1. Most of the women are economically weak due to lack of money. Women are deprived of education.
2. Often children are excluded from education due to early marriage.
3. Some of the children are kept busy in house work and busy in different fields.
4. A small number of children are employed as house keeper in other people's homes. As a result, there is no opportunity to get education.
5. Women are not given equal priority over men because of women education.

## 4.02 Findings:

1. In order to solve the above mentioned problems, all the women of the Kaibartta community should be made aware of the financial aspects as well as the need of education.
2. In addition to formal and informal education, parents need to motivate their daughters for education.
3. The Gram Panchayats, Gramin Bikash Bank, scheduled caste welfare Departments etc. should play an active role for various government facilities.
4. In order to get acquainted with new information technology and its proper use, different educational institutes have to take various measures.
5. Education camps should be set up by the students of colleges, universities etc. In the villages of schedule castes and all should be educated by setting up Educational centers for women.
6. Education should be provided to all women by setting up such schools in villages.
7. Scholarship especially for poor women in such backward areas to be provided.

## 5.00 Conclusion:-

A Grass level study of women of *Kaibartta* community of Assam, From the above discussion, it can be seen that the women of the *Kaibartta* community of the schedule castes could not develop due to lack of the education, education shows people the way out of darkness. The curiosity of the people to know what that don't know. The scope of human knowledge increases for the uninitiated. Education is essential to make this knowledge effective of, acquisition of knowledge, development of personality, upliftment of social order, increase of production, building a real civic body, showing the way of livelihood, character building. Women's education is important for various reason like modernization, improving the social status of all women, especially in the backward areas of the scheduled caste as well as ensuring an educate level of education from primary to higher education. In this case, the welfare of the scheduled castes undertaken by the government should be more comprehensive and effective.

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