As has already been mentioned above, the obtained data must be properly processed for analysis. Data analysis means the breaking up of the data in order to obtain answers to the questions relevant to the study. For this coding of data is important. It means translating answers to numerical values so that statistical applications may be made. Specific questions are addressed by the investigator to interpret the objectives and support the hypotheses.

For the present study the investigator obtained data from a total sample of 600 women – 300 women of Kamrup (Rural) district and 300 women of Kamrup (Metro). Of each of these areas the sample (300) was mainly divided into 150 tribal and 150 non-tribal and then further, each divided into 75 literate and 75 illiterate.

Analysis of Data in Kamrup (Rural) District

The total sample in Kamrup (Rural) district was taken to be 300 women classified into tribal and non-tribal, each category comprising of 150 women. 150 women of each category comprised of 75 literate and 75 illiterate women.

The analysis of data had been presented under the following heads:

Awareness among women about the dependence of human beings on the environment for everyday needs

100 per cent (300) women - 150 tribal and 150 non-tribal stated that they depended on the environment for food and water.
100 per cent (300) women – 50 per cent (150) tribal and 50 per cent (150) non-tribal reported that they also depended on the environment for fuel and fodder.

33.33 per cent (100) women – 20 per cent (60) tribal and 13.33 per cent (40) non-tribal were engaged in gathering fuel and house building (huts) materials like branches of trees, wood, dried twigs, bamboo etc. from their surroundings or nearby forests. 30 per cent tribal and 36.66 per cent non-tribal were not engaged in this activity.

65 per cent (195) women – 38.33 per cent (115) tribal and 26.66 per cent (80) non-tribal were found to fetch water from wells, ponds or even rivers. They had to get water for their household needs. 11.66 per cent tribal and 23.33 per cent responded in the negative (Fig. 1, 2, 3).

![Fig. 1: Showing percentage of women fetching water for household needs from different sources.](image)
50 per cent (150) women – 25 per cent (75) tribal and 25 per cent (75) non-tribal used cooking gas, 21.66 per cent (65) used cooking gas sometimes but mainly wood and kerosene and the other 28.33 per cent (85) used wood, bamboo, dried twigs which they collected from their nearby surroundings and forest.
Awareness among women about environmental degradation in the Kamrup District

90 per cent (270) women – 45 per cent (135) tribal and 45 per cent (135) non-tribal stated that there has been severe degradation of environment in the Kamrup district like deforestation, pollution of land, water, air etc. 5 per cent of both tribal and non-tribal respondents views were negative (Fig. 4, 5, 6).
100 per cent (300) women – 50 per cent (150) tribal and 50 per cent (150) non-tribal emphasized that human beings were responsible for environmental degradation.

80 per cent (240) women – 36.66 per cent (110) tribal and 43.33 per cent (130) non-tribal stated that high population growth was the main cause of environmental degradation. 13.33 per cent tribal and 6.66 per cent did not agree to this (Fig. 7, 8, 9).
Fig. 8: Showing tribal women's responses on population growth as major cause of environment degradation.

Fig. 9: Showing non-tribal women's responses on population growth as major cause of environment degradation.
Awareness among women regarding importance of conservation of environment

100 per cent (300) women – 50 per cent (150) tribal and 50 per cent (150) non-tribal asserted the importance of conservation of environment as they depended heavily on it.

100 per cent women also stated that they were more conscious of protecting the environment than men.

100 per cent (300) women stated that when our physical environment is clean it will definitely create a congenial social environment.

Skills in women necessary to participate in activities related to environment protection

100 per cent (300) women – 50 per cent (150) tribal and 50 per cent (150) non-tribal were found to be engaged in cooking and washing activities to meet the needs of their family members.

100 per cent (300) women – 50 per cent (150) tribal and 50 per cent (150) non-tribal were found to have been engaged in child rearing activities.

80 per cent (240) women – 40 per cent (120) tribal and 40 per cent (120) non-tribal were engaged in agricultural activities besides doing their household chores. 10 per cent of each category did not engage in this activity (Fig. 10, 11, 12).
**Fig. 10:** Showing percentage of women engaged in agricultural sector.

- Tribal (Yes): 40.00%
- Tribal (No): 10.00%
- Non-Tribal (Yes): 40.00%
- Non-Tribal (No): 10.00%

**Fig. 11:** Showing tribal women's involved in agricultural activities.

- Illiterate: 50.00%
- Literate: 30.00%
- Total: 80.00%
100 per cent (300) women – 50 per cent (150) tribal and 50 per cent (150) non-tribal stated that they were engaged in looking after their domestic animals (cattle, goats, poultry, pigs etc.) and pets like dogs.

100 per cent (300) women – 50 per cent (150) tribal and 50 per cent (150) non-tribal were found to have and maintain kitchen and flower gardens in their houses.

90 per cent (270) women – 48.33 per cent (145) tribal and 41.66 per cent (125) non-tribal had vast knowledge of nutritional as well as medicinal uses of trees and plants. 1.66 per cent tribal and 8.33 per cent non-tribal did not have such knowledge.

100 per cent (300) women showed keen interest in planting trees and plants.

6.66 per cent (20) women, together with men, were also found to be interested in ‘bee-keeping’ and could get honey mainly during the ‘flowering’ time of mustard, mango, licchi, jamun and orange trees (Fig. 13, 14, 15).
**Fig. 13**: Showing percentage of women's knowledge of plants and trees.

- Tribal (Yes): 48.33%
- Tribal (No): 1.66%
- Non-Tribal (Yes): 41.66%
- Non-Tribal (No): 8.33%

**Fig. 14**: Showing percentage of tribal women's knowledge about plants and trees.

- Illiterate: 50.0%
- Literate: 47.0%
- No: 3.0%
85 per cent (255) women – 35 per cent (105) tribal and 50 per cent (150) non-tribal were found to be worshipping certain trees and plants and therefore laid great importance in planting them. 15 per cent tribal were not worshiping trees and plants (Fig. 16, 17, 18).
Fig. 17: Showing percentage of tribal women worshipping trees and plants.

Fig. 18: Showing percentage of non-tribal women worshipping trees and plants.
81.66 per cent (245) women – 40 per cent (120) tribal and 41.66 per cent (125) non-tribal were found to be vehemently against killing of wild animals unlike the men. 10 per cent tribal and 8.33 per cent non-tribal were not against killing wild animals (Fig. 19, 20, 21).
50 per cent (150) women – 26.66 per cent (80) tribal and 23.33 per cent (70) non-tribal were found to be involved in rearing fishes in ponds. The women mostly maintained the clean conditions of their household ponds. Irregular and excess fishing were not allowed as they were only for family consumption. The ponds for commercial use were separate from these. 23.33 per cent tribal and 26.66 per cent non-tribal were not engaged in fish rearing activities (Fig. 22).
45 per cent (135) women reported that they got water provided by the Public Health Engineering Department, Government of Assam. 55 per cent (165) women got water from private sources like tube wells, ring wells, ponds and even rivers.

73.33 per cent (220) women – 36.66 per cent (110) tribal and 36.66 per cent (110) non-tribal stated that when any family member fell sick, they alone had to take care of them – their food, medicines etc. 13.33 per cent tribal and 13.33 per cent non-tribal women stated that both men and women together looked after the sick family member (Fig. 23, 24, 25).

**Fig. 23 : Showing percentage of women involved in looking after the sick family member solely.**
**Fig. 24**: Showing tribal women's involvement in looking after the sick family member solely.

**Fig. 25**: Showing non-tribal women's involvement in looking after the sick family member solely.
73.33 per cent (220) women – 35 per cent (105) tribal and 38.33 per cent (115) non-tribal stated that they not only kept their houses clean but also cleared the dirty surroundings including stagnant water pools near their houses to prevent mosquito and fly breeding. 15 per cent tribal and 11.66 per cent non-tribal were not engaged in these activities (Fig. 26, 27, 28).
Women's views on the importance of women education for planning environmental protection

80 per cent (240) women – 33.33 per cent (100) tribal and 46.66 per cent (140) non-tribal emphasized that girls should be educated. 16.66 per cent tribal and 3.33 per cent non-tribal did not agree (Fig. 29, 30, 31).
50 per cent (150) women – 25 per cent (75) tribal and 25 per cent (75) non-tribal stressed that girls education should be atleast upto Higher Secondary level or better if they reached graduation/post graduation levels.
91.66 per cent (275) women – 41.66 per cent (125) tribal and 50 per cent (150) non-tribal stated that if girls were educated, they could take important decisions regarding family and social matters. 8.33 per cent tribal did not agree (Fig. 32, 33, 34).

Fig. 32: Showing women's opinion that girls' education helps in decision making processes.

Fig. 33: Showing tribal women's opinion that education helps to empower women.
100 per cent (300) women – 50 per cent tribal and 50 per cent non-tribal stated that girls’ education could equip them with proper knowledge of environment protection.

100 (300) women – 50 per cent tribal and 50 per cent non-tribal stated that environmental education must be included from primary education stage to both boys and girls.

90 per cent (270) women – 45 per cent tribal and 45 per cent non-tribal reported that through formal and informal environmental education they could learn better ways of garbage disposal, health care etc.

80 per cent (240) women – 36.66 per cent (110) tribal and 43.33 per cent (130) non-tribal stated that there should be educative campaigns to create awareness in people about the harmful effects of smoking, chewing tobacco and drinking alcohol. 13.33 per cent tribal and 6.66 per cent non-tribal did not care about it. (Fig. 35, 36, 37)
Fig. 35: Showing women's opinion on the importance of awareness programmes.

Fig. 36: Showing tribal women's opinion regarding importance of awareness programmes.
70 per cent (210) – 90 tribal and 120 non-tribal agreed that education helped to develop better techniques to solve different problems and maintain a clean environment.

**Techniques used by women in protecting the environment**

100 per cent (300) women either buried or burnt their household and kitchen wastes in order to keep their houses clean. The buried organic wastes turned into useful manure for their plants.

Out of 50 per cent (150) women who used mainly wood, charcoal etc. as fuel 135 used different means to let out the smoke from their kitchens as they were aware of its harmful effects.

16.66 per cent (50) women were found to generate organic manure through ‘vermiculture’.

90 per cent (270) women – 45 per cent (135) tribal and 45 per cent (135) non-tribal reported that they had electricity in their houses and that they
were very alert about switching off the lights, fans, TV etc. when not in use. They were also alert about turning off the water taps, as they were concerned about saving water and energy. 5 per cent tribal and 5 per cent non-tribal stated that they did not have electricity.

53.33 per cent (160) – 29.0 per cent (87) tribal and 24.33 (73) non-tribal women stressed on boiling and filtering water as they were aware that contaminated water caused diseases like typhoid, dysentery, jaundice, diarrhoea etc.

23.33 per cent (70) women – 9.33 (28) tribal and 24.33 (42) non tribal women favoured only filtering. Remaining 70 women did not care about either boiling or filtering drinking water.

96.66 per cent (290) women – 48.33 per cent (145) Tribal and 48.33 per cent (145) Non-Tribal were found to use mosquito nets to prevent mosquito nets as that was not only irritating but that mosquitoes caused malaria. 1.66 per cent tribal and 1.66 per cent non-tribal did not use mosquito nets (Fig. 38, 39, 40).

**Fig. 38 : Showing percentage of women using mosquito nets.**
Fig. 39: Showing percentage of tribal women using mosquito nets

Fig. 40: Showing percentage of non-tribal women using mosquito nets
80 per cent (240) women – 40 per cent (120) tribal and 40 per cent (120) non-tribal were in favour of forming groups to carry out cleaning activities in their localities to prevent infectious diseases like malaria.

66.66 per cent (200) out of 300 women – 23.33 per cent (70) tribal and 43.33 per cent (130) non-tribal were against chewing tobacco.

80 per cent (240) out of 300 women – 30 per cent tribal and 50 per cent non-tribal were against the drinking alcohol as they believed that these habits led to many ailments and spoil the environment. 20 per cent (60) tribal women did not agree to this.

56.66 per cent (170) women - 25 per cent (75) tribal and 31.66 (95) non-tribal were found to form groups to carry out activities like banana, ginger, turmeric etc. plantations, dairy and poultry farming, weaving etc. to make themselves self-reliant and also protect the environment. 25 per cent tribal and 8.33 per cent non-tribal did not favour it (Fig. 41, 42, 43).

Fig. 41: Showing percentage of women favouring forming groups to protect the environment.
100 per cent (300) women -50 per cent (150) tribal and 50 per cent (150) non-tribal opined that men should also take active part in conserving the environment.
100 per cent (300) women agreed that though men and women were usually engaged in different types of work, it would be much better if they worked together to solve environmental problems.

**Analysis of Data in Kamrup (Metro)**

**Awareness among women about the dependence of human beings on the environment for everyday needs**

100 per cent (300) women stated that they depended on the environment for food and water.

100 per cent (300) women also stated that they depended on the environment for fuel and fodder.

13.33 per cent (40) 19 tribal and 21 non tribal women lived in huts made of wood, bamboo etc. and were engaged in the collection of building materials.

53.33 per cent (160) women – 80 tribal and 80 tribal women reported that they go water from the GMC or the Guwahati Urban Board water supply, 33.33 per cent (100) – 70 tribal and 30 non-tribal women got water from their private household wells, tubewells, deep-bore wells or also ponds 13.33 per cent (40) women were found to fetch water from nearby public taps or even from ponds, hilly streams and rivers.

70 per cent (210) women – 33.33 per cent tribal and 110 non-tribal were found to use mainly cooking gas, 20 per cent (60) women were found to be using cooking gas as well as wood, electric appliances for cooking and the remaining 10 per cent (30) women were found to use wood, dried twigs, bamboo etc. as fuel.
Awareness among women about environmental degradation in the Kamrup District

100 per cent reported that the environment in Kamrup (Metro) area greatly degraded, particularly on and around the hills and riversides.

100 per cent women asserted that it was the high population growth in Kamrup (Metro) that has led to disastrous environmental degradation.

Awareness among women regarding importance of conservation of environment

100 per cent (300) women asserted the importance of conservation of the environment in Kamrup (Metro) and that development should be on a sustainable basis.

100 per cent (300) women opined that they were more alert about protecting the environment.

Skills in women necessary to participate in activities related to environment protection

90 per cent (270) women – 45 per cent (135) tribal and 45 per cent (135) non-tribal were found to be engaged in cooking while 100 per cent (300) were found to be engaged in washing and cleaning activities to keep their houses clean. 5 per cent tribal and 5 per cent non-tribal stated that the washing activity was done by men (Fig. 44, 45, 46).
Fig. 44: Showing percentage of women engaged in cooking.

Fig. 45: Showing tribal women engaged in cooking.
100 per cent (300) women reported that they were engaged in child rearing activities.

33.33 per cent (100) – 60 tribal and 40 non tribal women stated they looked after their domestic animals and pets like dogs, poultry, pigs.

93.33 per cent (280) women – 46.66 per cent (140) tribal and 46.66 per cent (140) non-tribal stated that they were interested in planting trees and plants. However, 40 per cent (120) women reported that due to lack of space they had potted plants. 3.33 per cent tribal and 3.33 per cent non-tribal did not care much about planting trees (Fig. 47, 48, 49).
Fig. 48: Showing percentage of tribal women interested in planting trees.

Fig. 49: Showing percentage of non-tribal women interested in planting trees.
42.33 per cent (127) women – 20.33 per cent (61) tribal and 22 per cent (66) non tribal women were found to have knowledge about the medicinal uses of plants and trees. 29.66 per cent tribal and 28.0 per cent did not have such knowledge (Fig. 50, 51, 52).
75.66 per cent (227) women - 45 per cent (135) tribal and 30.66 per cent (92) non-tribal were found to worship certain plants and trees and therefore laid importance in planting them even if plants. 5 per cent tribal and 19.33 per cent non-tribal did not worship trees and plants (Fig. 53, 54, 55).
Women's views on the importance of women education for planning environmental protection

90 per cent (270) women - 43 per cent (129) and 47 per cent (141) non-tribal stressed that girls' education should be at least upto Higher
Secondary level and 80 per cent (240) of them stated that they should be educated up to the graduation/post-graduation levels. 7 per cent tribal and 3 per cent non-tribal did not agree (Fig. 56, 57, 58).

**Fig. 56: Showing percentage of women stressing on girl's education.**

**Fig. 57: Showing percentage of tribal women stressing on girl's education.**
70 per cent (210) women – 33.33 per cent (100) tribal and 36.66 per cent (110) non-tribal asserted that girls should be given vocational education/training like boys.

100 per cent (300) women asserted that if girls were educated they could take important decisions regarding family and social issues.

100 per cent (300) women opined that girls’ education could equip them with proper knowledge about environment protection.

91.66 per cent (275) women – 48.33 per cent (145) tribal and 43.33 per cent (130) non-tribal stated that environmental education helped girls to be alert about environment protection by learning better ways of garbage disposal and health care.
90 per cent (270) women – 120 tribal and 150 non-tribal asserted that education helped to develop better techniques to solve problems and maintain a clean environment.

100 per cent (300) women – 150 tribal and 150 non-tribal stated that environmental education should be given from the primary level onwards.

**Techniques used by women in protecting the environment**

33.33 per cent (100) women - 20 per cent (60) tribal and 13.33 per cent (40) non-tribal either buried or burnt their household and kitchen wastes to clean their houses and surroundings clean. The other 66.66 per cent (200) threw the wastes in roadside Guwahati Municipal Corporation dustbins 30 per cent tribal and 36.33 per cent non-tribal (Fig. 59, 60, 61).

**Fig. 59 : Showing percentage of women disposing household wastes by burying or burning.**
Fig. 60: Showing percentage of tribal women disposing household wastes by burying/burning.

Fig. 61: Showing percentage of non-tribal women disposing household wastes by burying/burning.
6.66 per cent (20) women – 10 tribal and 10 non-tribal women were found to dispose their kitchen and other household wastes (not plastic) through ‘worm farming’ or ‘vermiculture’. This generated very useful organic manure.

90 per cent (270) women – 135 tribal and 135 non-tribal boiled and filtered (common or electronic) water as they knew about the dangerous effects of contaminated water.

38 per cent (114) women – 24.66 per cent (74) tribal and 13.33 per cent (40) non-tribal reported that they cleared the dirty surroundings and stagnant water pools near their houses. 15.33 per cent tribal and 36.66 per cent non-tribal did not care about it (Fig. 62, 63, 64).
Fig. 63: Showing percentage of tribal women involved in clearing dirty surroundings.

- Illiterate
- Literate

Fig. 64: Showing percentage of non-tribal women involved in clearing dirty surroundings.

- Illiterate
- Literate

80 per cent (240) women – 40 per cent (120) tribal and 40 per cent (120) stated that they solely had to look after the family member when the latter fell sick. 10 per cent (30) tribal women and 10 per cent (30) non-tribal
women stated that both men and women together looked after the sick family member (Fig. 65, 66, 67).

**Fig. 65**: Showing percentage of women solely looking after a sick family member.

**Fig. 66**: Showing percentage of tribal women solely looking after sick family member.
100 per cent (300) women used either mosquito nets or repellents to avoid mosquitoes.

20 per cent (60) women – 10 per cent (30) tribal and 10 per cent (30) non-tribal women were found to carry out cleaning activities in their localities.

10 per cent (30) women were found to form groups to initiate and maintain poultry and piggery farming.

80 per cent (240) women - 40 per cent (120) tribal and 40 per cent (120) non-tribal were against chewing tobacco and 85 per cent (255) were against drinking alcohol.

100 per cent (300) women maintained that men should also take active part in conserving the environment.
100 per cent (300) women agreed that a clean environment would definitely create a good social environment.

100 per cent (300) women reported that there should be awareness creating programmes about the harmful effects of smoking, chewing tobacco and drinking alcohol.

100 per cent (300) women opined that if men and women worked together to solve environmental problems, the earth would be a better place.

80 per cent (240) women - 40 per cent (120) tribal and 40 per cent (120) non-tribal agreed that if water taps and switches were turned off when not in use, a lot of energy would be saved. 10 per cent tribal and 10 per cent non-tribal did not care about it (Fig. 68, 69, 70).

Fig. 68: Showing percentage of women's alertness about saving energy.
Fig. 69: Showing percentage of tribal women's alertness about saving energy.

- Yes: 47.0%
- No: 3.0%

Fig. 70: Showing percentage of non-tribal women's alertness about saving energy.

- Yes: 33.0%
- No: 17.0%
Findings in Kamrup (Rural) District

In Kamrup (Rural) district it was found that 100 per cent of women whether tribal or non-tribal, literate or illiterate opined that they depended on the environment for food, fuel and fodder. They depended on land, water and air for forest growth, agriculture, farming. They collected firewood, bamboo, dried twigs and many other materials used as food, fuel and fodder but also for building their houses. Branches but also for building their houses. Branches of plants, leaves, grass etc. were collected as fodder for their domestic animals. For crops, fruits and vegetables also they depended a lot on the environment. It was also found that many things used in the homes of people like pottery, plates made up of ‘sal’ leaves, mats, baskets etc. made of bamboo, cane, wood, leaves of trees were all available from the environment. 33.33 per cent of women (300) were found to collect firewood, house building materials and other things and as food, fodder from their nearby surroundings and forests.

90 per cent (270) of the rural sample reported that though the various things used by human beings were always obtained from the environment, it was human beings who in order to get more and more things from the environment like trees and plants, land and water bodies, caused environmental degradation. They also stated that Kamrup district was so rich in natural resources, but as time passed the activities of human beings have resulted in hill erosion, water, land and air pollution, reduction of forest cover and spread of diseases.

80 per cent of the 300 sample, stated that environmental degradation was mainly due to over population. An increased population led to encroachment on cultivable land, riversides and hillsides. People cut down more trees for habitation, used more land and water, deplete wild animals for greedy purposes, pollute more through dumping solid and liquid wastes. The air also gets polluted through emissions from factories, motor vehicles and also
It was found that women, more than men, were affected more by the environmental degradation.

135 women out of 300 stated that they got water provided by the Public Health Engineering Department, Government of Assam and the other 165 from private sources like wells, tube wells, ponds, rivers etc. On the whole, the women were found to do the work of fetching or collecting water whether from the taps in their homes or from the other sources, for meeting their daily needs. Due to environmental degradation it was observed that over the last few decades, the dry season has gradually been prolonged and the ground water level going further down. So the women stated that during the dry season, they had great difficulty in fetching water to meet their daily requirements. It was found that in only scattered cases, men helped the women in getting water.

100 per cent of the sample was found to be very conscious of protecting the environment. Women in general always felt closer to the environment due to the fact that nature and women shared similar functions such as giving birth, nurturing and nourishing. 100 per cent of the sample also stated that women were more conscious of protecting the environment than men, as they depended on it for their everyday needs. They were very alert about conserving their surroundings as they knew that its degradation affected their lives adversely.

It was found that 100 per cent of the sample were engaged in cooking for the family and also washing and cleaning to keep the houses and surroundings clean. They were found to be highly concerned about not misusing water as they had to fetch and collect it. It was found that 150 women out of 300 (50 per cent) of the rural sample used only cooking gas, 21.66 per cent used cooking gas but mainly dried twigs, firewood, bamboo and the other 28.33 per cent used only firewood. This firewood (dried twigs
and branches of trees, bamboo) was mainly collected by women from the surroundings and nearby forests. So if large scale deforestation occurred, the women were worst affected as it was very difficult to get the firewood.

100 per cent of the sample was found to engaged in child-rearing activities. Feeding, cleaning and looking after the general well-being of the children was considered to be a primary responsibility of the women. Here, women’s role as nurturers of the family was close to the function of nature as nurturer of life. Out of 300 women, 240 (80 per cent), both tribal and non-tribal, literate or illiterate were found to be engaged in agricultural activities especially in the planting and harvesting seasons, besides doing their household chores like cooking, washing and child-rearing.

100 per cent of the sample were found to look after their domestic animals like cattle, poultry, pigs etc. It was the women’s responsibility more than the men’s, to provide fodder, water to the animals and also to clean the sheds. The women used the dried cow dung mixed with leaf mould as manure. 140 out of 300 women also used cowdung mixed with clay to cement the floors of their houses or backgrounds.

All the women were found to be very keen to plants trees and plants. 100 per cent of the sample were found to have and maintain kitchen and flower gardens in their houses, no mater how small they may have been. The diet included vegetables and fruits grown by women in their gardens. The gardens were carefully manured and watered. Besides the vegetables, fruits, tubers, herbs were also grown to meet the daily needs. Flowers were also grown mainly in the front yards of the houses. Rose, hibiscus, jasmine, marigold, ‘champa’ and ‘bakul’ were the commonly found flowers. They were grown not only for the fragrance but also for their medicinal values. 90 per cent (270) of the sample, both tribal and non-tribal, literate and illiterate were found to have vast
knowledge about the nutritional and medicinal value of different plants and trees and they therefore showed keen interest in planting them. ‘Tulsi’, ‘aloevera’, ‘neem’, ‘papaya’, banana, mango, lichhi, guava, jackfruit, ‘curry patta’, mint, ‘dubori’, ‘manimunii’ etc. were found in almost all houses.

80 per cent (240) of the sample were found to consider certain trees and plants like ‘peepal’, ‘tulsi’, mango etc. to have religious value. The stems, leaves, flowers and fruits of plants and trees like banana, bamboo, tulsi, mango were used in different religious rituals and even those related to birth, marriage and death of their family members.

It was significant that unlike men, women were vehemently against killing of wild animals in the backyards of houses, in the fields or in the forests. They were more conscious of the food chain in nature, for example of the snake-mouse food chain. The women performed many rituals related to the worshipping of animals particularly those like snakes, monkeys, owls etc. Even during dry season, the women were found to celebrate the marriage of frogs so that it would rain.

A substantial percentage (50 per cent) of the rural sample was found to be involved in maintaining household ponds to rear fish. These were mainly for family consumption and therefore irregular and excessive fishing was not encouraged. The maintenance were done by women of the house. The ponds where fishes were reared for commercial purposes only were separate from these and they were maintained by men.

80 per cent (240) of the sample emphasized that to know more about environment protection and other important social issues related to it, education was necessary for all especially girls. In our society, even today there was preference of boys’ education over that of girls’. Girls are still married off quite early particularly in the rural areas, mainly men made such decisions.
The women therefore stressed that if girls were educated they would have better knowledge about family, property and environment matters and could take important decisions along with men. The literate tribal (75) and non-tribal (75) stressed that girls should be educated up to the Higher Secondary level and still better if they reached graduation and post graduation levels. The opinions of the women were that if importance was laid on girls' education, they could get better employment opportunities and become not only economically self-reliant but could also raise social status. Hence they would be in a position to take important decisions regarding family and environment protection. Through education, the women could also raise their awareness about their property rights and political rights. Adequate representation of women in the legislature and administrative areas could pave the way for adopting and implementing better policies in relation to environment protection.

100 per cent of the sample stressed that environmental education must be included in the school curriculum as it developed awareness in young students about the urgent need of protecting the environment. The women opined that environmental education should be included right from the primary stage so that the children could understand human beings' dependence on nature, and therefore develop skills and techniques to check degradation and conserve the environment. 90 per cent (270) of the sample emphasized that it was not only formal education but informal education as well that can provide useful knowledge about environment protection.

Women in general were found to be more conscious of protecting the environment. 220 out of 300 (73.33 per cent) stated that they not only kept their houses clean but were actively involved in clearing and cleaning the surrounding areas of their houses to prevent mosquito and fly breeding.
It was found that women developed skills and used different techniques to protect the environment. They were found to be very particular about disposing the household wastes. They did not throw garbage in their surroundings, they either burnt the non-biodegradable wastes and buried the organic wastes in deep pits and when the pits were full they covered them with leaves, branches of trees and soil. After few days and weeks these turned into useful manure. The women did these tasks mainly equipped with traditional knowledge and also through education.

It was found that 21.66 per cent of women who used firewood sometimes and 28.33 per cent who regularly used firewood and charcoal, made outlets for smoke in their kitchens as they were concerned about avoiding the smoke. Some poor women were found to cook outside their rooms in the dry season in order to avoid the smoke as they knew that it was not only an eye irritant but also harmful for the lungs.

16.66 per cent of the sample was found to generate organic manure through ‘vermi-composting’ or ‘worm farming’. The biodegradable wastes including paper were eaten up by the worms and their excreta became useful manure for the plants and trees. This method will however take some time to become popular.

It was also found that 73.33 per cent of the rural sample had the responsibility of taking care of a sick family member. They had to take special care in preparing food for the sick person, give medicines and even take the latter to the doctor. Compared to that, only 26.66 per cent (80) women stated that they were helped by their men folk in tending to a sick family member. All these they had to do in addition to their regular household work.
It as found that due to organization of health camps and awareness programmes in the rural areas, a large number of women have become aware about the danger of drinking contaminated water. It was found that 230 out of 300 women (76.66 per cent) filtered their drinking water and out of this 230, 160 stressed on boiling water besides filtering as they knew that contaminated water caused a number of diseases like typhoid, cholera, diarrhea, dysentery etc. The other 70 women did not care much about this and more often fell sick. However, during the monsoon season when floods occurred, the women sometimes faced difficulty in boiling water though it was very necessary.

96.66 per cent of the sample laid importance on using mosquito nets in order to prevent mosquito bites and get rid of malaria. 220 women out of 300 were found to clear stagnant water pools and clear garbage dumps to prevent fly and mosquito breeding.

It was often found after chewing betel nut men had the habit of spitting more frequently than women. (200) 66.66 per cent of the 300 (sample) women were found to be against chewing tobacco and smoking cigarettes and bidis especially these belonging to 18 to 45 years. In addition, 80 per cent of the samples were against drinking alcohol as it spoilt the environment. Many families faced poverty and family discord due to alcoholism. However, it was found that in Kamrup (Rural) district not a single wine shop was found in Sualkuchi and Hajo.

170 women of the sample favoured forming groups to carry out activities like banana, ginger, turmeric plantations, dairy and poultry farming, pisci-culture, piggery, sericulture to develop and manage wastelands as well as cultivable lands. Most of the banks provided loans to self help groups for such activities. Each group constituted of 10-12 members and their activities made them self-reliant as well as more conscious of protecting the environment.
70 per cent (210) of the sample stated that environmental education helped to understand the different aspects of environment and develop better techniques to reduce pollution and promote a clean environment. 90 per cent (270) out of 300 women reported that they were very alert about turning off electric switches and water taps and cover wells when not in use. These techniques they learnt from different means of education – the literate from formal and informal education and the illiterate from informal education.

100 per cent of the sample opined that men should take active part in conserving the environment. It was more often seen that men, by spitting, urinating on the roadsides destroyed the environment, they also cut down more trees and killed wild animals more for monetary gains than women. So it was very essential that more and more men got involved in activities related to environment conservation. 100 per cent of the sample also agreed that if men and women worked together many of the environmental problems could be solved easily.

Table – 3

Showing mean score of awareness of women of their dependence on environment and awareness of its degradation and protection (Kamrup-Rural)

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Item specified</th>
<th>Total Tribal</th>
<th>Total Yes</th>
<th>Mean</th>
<th>Total Non-Tribal</th>
<th>Total Yes</th>
<th>Mean</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Dependence on environment for food</td>
<td>150</td>
<td>150</td>
<td>1.00</td>
<td>150</td>
<td>150</td>
<td>1.00</td>
</tr>
<tr>
<td>2</td>
<td>Dependence for fuel and fodder</td>
<td>150</td>
<td>150</td>
<td>1.00</td>
<td>150</td>
<td>150</td>
<td>1.00</td>
</tr>
<tr>
<td>3</td>
<td>Gathering house building materials</td>
<td>150</td>
<td>60</td>
<td>0.40</td>
<td>150</td>
<td>40</td>
<td>0.27</td>
</tr>
<tr>
<td>4</td>
<td>Fetching water for household needs</td>
<td>150</td>
<td>115</td>
<td>0.77</td>
<td>150</td>
<td>80</td>
<td>0.53</td>
</tr>
<tr>
<td>5</td>
<td>Environment seriously degraded</td>
<td>150</td>
<td>135</td>
<td>0.90</td>
<td>150</td>
<td>135</td>
<td>0.90</td>
</tr>
<tr>
<td>6</td>
<td>Human beings as destroyer of environment</td>
<td>150</td>
<td>150</td>
<td>1.00</td>
<td>150</td>
<td>150</td>
<td>1.00</td>
</tr>
<tr>
<td>7</td>
<td>High population as main factor of environmental degradation</td>
<td>150</td>
<td>110</td>
<td>0.73</td>
<td>150</td>
<td>130</td>
<td>0.87</td>
</tr>
<tr>
<td>8</td>
<td>Importance on conservation of environment</td>
<td>150</td>
<td>150</td>
<td>1.00</td>
<td>150</td>
<td>150</td>
<td>1.00</td>
</tr>
<tr>
<td>9</td>
<td>More conscious than men on environment protection</td>
<td>150</td>
<td>150</td>
<td>1.00</td>
<td>150</td>
<td>150</td>
<td>1.00</td>
</tr>
</tbody>
</table>
From the above table it was clear that the mean scores of the awareness of women regarding their dependence on environment for food, water, fuel and fodder were 1.00, i.e. 100 per cent of both the tribal and non-tribal samples agreed on it. This was same as regard to their awareness on the fact that human beings were the destroyers of the environment and that it was very important to conserve the environment. The mean score was 1.00 also for women found to be more conscious than men in protecting the environment. The mean score of both tribal and non-tribal was as high as 0.90 regarding their agreement that environment was highly degraded in the district. On the question whether high population was one of the main causes of environmental degradation, the mean score of the tribal sample was 0.73 and that of the non-tribal was 0.87. The mean score was 0.77 as regard to the tribal sample fetching water for their household needs and 0.53 for the non-tribal sample. Regarding gathering house building materials from the environment the mean score of the tribal sample was 0.40 and that of non-tribal sample was 0.27. In this respect, men generally did most of the work.

Table – 4

Showing mean score of women’s activities related to protection of the environment

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Item specified</th>
<th>Total Tribal</th>
<th>Total Yes</th>
<th>Mean</th>
<th>Total Non-Tribal</th>
<th>Total Yes</th>
<th>Mean</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Cooking and washing for household needs</td>
<td>150</td>
<td>150</td>
<td>1.00</td>
<td>150</td>
<td>150</td>
<td>1.00</td>
</tr>
<tr>
<td>2</td>
<td>Child rearing activities</td>
<td>150</td>
<td>150</td>
<td>1.00</td>
<td>150</td>
<td>150</td>
<td>1.00</td>
</tr>
<tr>
<td>3</td>
<td>Agricultural activities</td>
<td>150</td>
<td>120</td>
<td>0.80</td>
<td>150</td>
<td>120</td>
<td>0.80</td>
</tr>
<tr>
<td>4</td>
<td>Looking after domestic animal</td>
<td>150</td>
<td>150</td>
<td>1.00</td>
<td>150</td>
<td>150</td>
<td>1.00</td>
</tr>
<tr>
<td>5</td>
<td>Having kitchen and flower garden</td>
<td>150</td>
<td>150</td>
<td>1.00</td>
<td>150</td>
<td>150</td>
<td>1.00</td>
</tr>
<tr>
<td>6</td>
<td>Traditional knowledge about plants and trees</td>
<td>150</td>
<td>145</td>
<td>0.97</td>
<td>150</td>
<td>125</td>
<td>0.83</td>
</tr>
<tr>
<td>7</td>
<td>Showing keen interest in planting trees</td>
<td>150</td>
<td>150</td>
<td>1.00</td>
<td>150</td>
<td>150</td>
<td>1.00</td>
</tr>
<tr>
<td>8</td>
<td>Religious value on trees and plants</td>
<td>150</td>
<td>105</td>
<td>0.70</td>
<td>150</td>
<td>150</td>
<td>1.00</td>
</tr>
<tr>
<td>9</td>
<td>Against billing of wild animals</td>
<td>150</td>
<td>120</td>
<td>0.80</td>
<td>150</td>
<td>125</td>
<td>0.83</td>
</tr>
<tr>
<td>10</td>
<td>Involved in rearing fish in ponds</td>
<td>150</td>
<td>80</td>
<td>0.53</td>
<td>150</td>
<td>70</td>
<td>0.47</td>
</tr>
</tbody>
</table>
From the above table it was quite clear that women participated actively in environment protection activities. The mean score was 1.00 for women’s participation in activities like cooking, washing, child rearing, looking after domestic animals/pets, managing gardens, and showing keen interest in planting trees and plants. As to the question of involvement of women in agricultural activities the mean score was 0.80 for both tribal and non-tribal samples. The mean score of the tribal sample was 0.97 and 0.83 for the non-tribal sample respectively as regard to traditional knowledge about trees and plants. The mean score was also very high – 0.80 for tribal women and 0.83 for non-tribal women as regard to their views against killing wild animals. The mean score was 0.70 for the tribal sample and 0.77 for the non-tribal sample regarding the religious value on trees and plants. As to the involvement of women in fish rearing activity for household use 0.53 was the mean score for tribal sample and 0.47 for the non-tribal sample. Large ponds were maintained by men mainly for commercial purposes. It could be therefore concluded that women’s participation in environment protection activities was very significant.

Table – 5

Showing mean score of women’s skills and techniques in relation to environment protection and health care

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Item specified</th>
<th>Total</th>
<th>Total</th>
<th>Mean</th>
<th>Total</th>
<th>Total</th>
<th>Mean</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Tribal</td>
<td>Yes</td>
<td></td>
<td>Non-Tribal</td>
<td>Yes</td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>Dispose household wastes by burying/ burning</td>
<td>150</td>
<td>150</td>
<td>1.00</td>
<td>150</td>
<td>150</td>
<td>1.00</td>
</tr>
<tr>
<td>2</td>
<td>Generate organic manure by vermin component</td>
<td>150</td>
<td>25</td>
<td>.17</td>
<td>150</td>
<td>25</td>
<td>.17</td>
</tr>
<tr>
<td>3</td>
<td>Clean compounds of houses of localities</td>
<td>150</td>
<td>120</td>
<td>.80</td>
<td>150</td>
<td>120</td>
<td>.80</td>
</tr>
<tr>
<td>4</td>
<td>Form groups to promote plantation of animal farming</td>
<td>150</td>
<td>75</td>
<td>.50</td>
<td>150</td>
<td>95</td>
<td>.63</td>
</tr>
<tr>
<td>5</td>
<td>Awareness about turning off electric switches</td>
<td>150</td>
<td>90</td>
<td>.60</td>
<td>150</td>
<td>120</td>
<td>80</td>
</tr>
<tr>
<td>6</td>
<td>Solely looking after sick family member</td>
<td>150</td>
<td>110</td>
<td>.73</td>
<td>150</td>
<td>110</td>
<td>.73</td>
</tr>
<tr>
<td>7</td>
<td>Boil water for drinking</td>
<td>150</td>
<td>87</td>
<td>.58</td>
<td>150</td>
<td>73</td>
<td>.49</td>
</tr>
<tr>
<td>8</td>
<td>Using mosquito nets</td>
<td>150</td>
<td>140</td>
<td>.93</td>
<td>150</td>
<td>150</td>
<td>1.00</td>
</tr>
<tr>
<td>9</td>
<td>Against chewing tobacco</td>
<td>150</td>
<td>70</td>
<td>.47</td>
<td>150</td>
<td>130</td>
<td>.87</td>
</tr>
<tr>
<td>10</td>
<td>Against drinking alcohol</td>
<td>150</td>
<td>110</td>
<td>.73</td>
<td>150</td>
<td>130</td>
<td>.87</td>
</tr>
</tbody>
</table>
The above table showed the mean score of women's skills and techniques for environment protection and health care. Mean score of 1.00 was found for tribal and non-tribal samples regarding disposing household wastes by burying or burning. 0.80 was the mean for both samples in regard to cleaning the compounds and localities. It was found that regarding women forming self-help groups to promote plantation of trees and plants, the mean score of the tribal sample was 0.50 and that of non-tribal sample was 0.63. In respect of health care, women were found to be more alert and active. Regarding awareness about turning off electric switches and water taps when not in use, the mean score of the tribal sample was 0.60 and that of non-tribal sample was 0.80. The mean score of women looking after the sick family member solely the mean scores were 0.73 and 0.73 for both tribal and non-tribal samples. The mean score of the tribal sample showing use of mosquito nets was 0.93 and that of non-tribal sample was 1.00. Regarding boiling and filtering water for drinking, the mean score of the tribal sample was 0.58 and that of the non-tribal sample was 0.49. The mean score of tribal sample who did not favour tobacco chewing was 0.47 for tribal and 0.87 for non-tribal sample, the mean score of tribal sample who did not favour drinking alcohol was 0.73 and that of the non-tribal sample was 0.87. Therefore from all the above scores, it was clearly significant that women had different skills and applied techniques for environment protection and health care.

**Findings in Kamrup (Metro)**

The major findings of the study in Kamrup (Metro) have been presented as follows –

Like in Kamrup (Rural), 100 per cent of the Kamrup (Metro) sample in Guwahati was found to depend on the environment for food. The women,
tribal and non-tribal, literate and illiterate, all have stated that food was always obtained from the environment. It was not only food but fuel, fodder, house building materials were all obtained from the environment. On and around the hillsides and in the suburbs, 40 out of 300 women were found to collect bamboo, wood, dried twigs, leaves etc. for building their houses as well as for fodder and fuel. In this regard men were found to do most of the work.

70 per cent of the sample was found to be using cooking gas, 20 per cent of it was found to be using cooking gas as well as firewood, bamboo, kerosene etc. for cooking and the remaining 10 per cent were found to use only firewood/ bamboo etc. as fuel which they gathered from the environment.

It was found that 160 of the sample got water from the Guwahati Municipal Corporation and the Urban Water Board, 100 out of 300 women got water from private sources like deep-bore wells, tube wells, wells and 40 out of 300 got water from the rivers and hilly streams. During the long dry season, the ground water level went down the GMC and Urban Water Board were not regularly supplying water whereas during the rainy season, occurrence of artificial floods became so frequent that most of water sources became gravely polluted. So the women faced great difficulty in getting water for the household needs.

100 per cent of the sample reported that the environment in the city was greatly degraded particularly on and around the hillsides and riversides. Guwahati was once surrounded by beautiful hills but rampant hill cutting for industrial purposes and human habitation had led to grave problems of flash floods in the city. The expansion and cleaning of drains was hardly enough to prevent water-logging with flood water blocking the roads immediately after the showers. The riversides were also degraded. The once scenic Basistha Ashram was found highly polluted and the hillsides seriously eroded mainly because of
illegal encroachment. The three rivers were used by people for washing clothes and bathing and the beautiful Ashram area littered with different kinds of washes according to the data collected from the sample being in the vicinity. Areas in Chandrapur, Azara, North Guwahati (Part) were also highly degraded.

100 per cent of the sample stated that high population growth was the main factor responsible for environmental degradation. Large number of people had migrated to Guwahati seeking better education and employment opportunities. The city has been constantly expanding but in the most haphazard way, factories and industries have been set up in and around the city and the migrated people had the serious housing problem. As a result, there was illegal encroachment on and around the hills, riversides and even along the railway tracks. There was ever-growing slums in the city, and all these consequently have resulted in high pollution. Even the famous wetland, Deepor Beel was highly polluted by land fillings and garbage dumping without the realization that Guwahati's misery would increase with the Beel's degradation. Moreover, with the growth of population, the number of vehicles also increased with more emission and this added to air and noise pollution. This was same in Chandrapur, Azara, North Guwahati (part) and Sonapur.

100 per cent of the sample was very conscious of protecting the environment and like the rural sample, women in general felt themselves closer to nature and so they were more conscious of protecting the environment as they depended on it for their everyday needs.

270 out of 300 women were found to be engaged in cooking to feed the members of the family. The other 30 women stated that (men 'domestic helps') did the cooking in their houses. However, 100 per cent of the sample were found to be engaged in washing and cleaning activities. They were also engaged in child-rearing, and were very particular about the physical, mental and social development of their children.
Women in Kamrup (Metro) areas found it difficult to maintain pets and domestic animals unlike in the Kamrup (Rural) areas. 33.33 per cent of the sample however stated that they kept pets at home and looked after their dogs, goats, poultry, pigs and cattle.

93.33 per cent of the sample reported that they were very interested in planting trees and plants as they were aware that trees and plants cleaned the environment and also had great health value. However, 40 per cent of the sample (120) stated that due to lack of space, they had few potted plants.

42.33 per cent of the sample was found to have knowledge about the medicinal value of plants and trees. Although, there was lack of space, plants like 'tulsi', aloe vera, mint, coriander, marigold etc. were found in the urban and the adjoining areas of Chandrapur, Azara and North Guwahati households. 75.66 per cent women were found to worship plants like 'tulsi' and therefore laid great importance in planting it in their houses or small apartments.

90 per cent (270) of the sample stated that education was important for all in today's world and more so for girls for their empowerment. They could then participate in decision-making processes of family, of social, political and economic matters. They would then be aware of the different laws and policies giving them equal rights with men. 70 per cent (210) of the sample also asserted that vocational education was very necessary for women to make them economically self reliant. Economic self-reliance would definitely help women to make themselves more participative in the different social and administrative matters. The literate sample of both tribal and non-tribal categories that girls should be educated at least upto the graduation level and better still if they reached the post graduation level.
91.66 per cent (275) of the sample stated that environmental education should start in school right from the primary stage. This would definitely help the students to be aware of the importance of protecting the environment from further degradation. The young students should always realize that better methods of garbage disposal, using less pesticides and synthetic materials would help to protect the environment and promote better health care.

80 per cent of the sample reported that they solely looked after a sick family member. They took care in preparing food, give medicine and even consulted the doctor at those times. 20 per cent of the sample stated that both men and women together looked after the sick family member.

38 per cent (114) of the sample reported that they cleared the dirty surroundings and cleared the stagnant water pools near their houses to prevent fly and mosquito breeding as they were causes of potential diseases. The remaining 62 per cent of the sample stated that due to many factors they could not clear the dirty surroundings.

Only 33.33 per cent of the sample could bury or burn their solid wastes to keep their houses and surroundings clean mainly in the adjoining areas. This was mainly due to lack as most people lived in small houses and apartments. The other 66.66 per cent stated that they threw their household wastes in the roadside bins.

As 70 per cent of the Kamrup (Metro) sample used cooking gas only, there was not much concerned about smoke in the kitchen as most of them had appliances which removed the smoke. The 20 per cent who used firewood occasionally and 10 per cent (30) of the sample who used only firewood adopted different methods to avoid smoke while cooking as they were aware about its dangerous effects.
90 per cent of the sample reported that they were conscious about the harmful effects of drinking contaminated water and so they stressed on boiling and filtering water either by the traditional or electronic way. 100 per cent of the sample was found to use mosquito nets or repellants to avoid mosquito bites.

20 per cent of 300 (60) women were found to carry out cleaning activities in their localities to prevent mosquito and fly breeding. In the areas like Azara, Chandrapur, Sonapur more women were found to be involved in these activities than in Guwahati.

Due to lack of space and availability of other job opportunities available only 10 per cent women were found to form groups to initiate and maintain poultry, and piggery farming and also tree plantation.

80 per cent of the sample were against chewing tobacco as it led to different kinds of diseases including malignancy of the mouth and throat. 85 per cent of the sample was found to be vehemently against drinking alcohol. Drinking alcohol often led to strained relationship between spouses, between parents and children, between siblings and other family members. In short, it led to disturbance in the environment.

100 per cent of the sample reported that the environment would be better protected if there were more awareness creating programmes about the harmful effects of smoking, chewing tobacco and alcoholism. Many diseases were caused by these habits and so it was very necessary to have proper scientific knowledge about them.

100 per cent of the sample stressed that men should take active part in environment protection activities. 100 per cent of the sample also agreed that if men and women worked together to solve the different environmental problems, the earth would definitely be a better place to live in.
90 per cent of the sample stated that environmental education helped to understand the different aspects of our environment, scientific knowledge about the natural resources and the serious consequences of environmental degradation. It also helped to find different techniques to check pollution and promote sustainable development. Out of 300 women (sample), 80 per cent (240) agreed that if water taps and electric switches were turned off a lot of energy could be saved.

Table – 6

Showing mean scores of views and opinions of women of their dependence on environment and awareness of its degradation and protection (Kamrup-Metro)

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Item specified</th>
<th>Total Tribal</th>
<th>Total Yes</th>
<th>Mean</th>
<th>Total Non-Tribal</th>
<th>Total Yes</th>
<th>Mean</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Dependence on environment for food</td>
<td>150</td>
<td>150</td>
<td>1.00</td>
<td>150</td>
<td>150</td>
<td>1.00</td>
</tr>
<tr>
<td>2</td>
<td>Dependence on environment for fuel and fodder</td>
<td>150</td>
<td>150</td>
<td>1.00</td>
<td>150</td>
<td>150</td>
<td>1.00</td>
</tr>
<tr>
<td>3</td>
<td>Gathering house building materials</td>
<td>150</td>
<td>19</td>
<td>0.13</td>
<td>150</td>
<td>21</td>
<td>0.14</td>
</tr>
<tr>
<td>4</td>
<td>Fetching water for household needs</td>
<td>150</td>
<td>60</td>
<td>0.40</td>
<td>150</td>
<td>40</td>
<td>0.27</td>
</tr>
<tr>
<td>5</td>
<td>Agreement on degradation of environment</td>
<td>150</td>
<td>150</td>
<td>1.00</td>
<td>150</td>
<td>150</td>
<td>1.00</td>
</tr>
<tr>
<td>6</td>
<td>Human beings as destroyer of environment</td>
<td>150</td>
<td>150</td>
<td>1.00</td>
<td>150</td>
<td>150</td>
<td>1.00</td>
</tr>
<tr>
<td>7</td>
<td>High population growth as main cause of environment degradation</td>
<td>150</td>
<td>150</td>
<td>1.00</td>
<td>150</td>
<td>150</td>
<td>1.00</td>
</tr>
<tr>
<td>8</td>
<td>Importance on conservation of environment</td>
<td>150</td>
<td>150</td>
<td>1.00</td>
<td>150</td>
<td>150</td>
<td>1.00</td>
</tr>
<tr>
<td>9</td>
<td>More conscious than men in protecting environment</td>
<td>150</td>
<td>150</td>
<td>1.00</td>
<td>150</td>
<td>150</td>
<td>1.00</td>
</tr>
</tbody>
</table>

From the above table it was clear that the mean score was 1.00 for both the tribal and non-tribal samples regarding their dependence on the environment for everyday needs like food, water, fuel, fodder, agreement on the fact that the environment was highly degraded, human beings being the destroyer of the environment, high population as one of the main causes of environment degradation. The mean score was also 1.00 on the women’s awareness regarding the importance of conservation of environment and that women were very conscious about it. Regarding fetching water for household needs, the mean score
was 0.40 for tribal sample and 0.27 for non-tribal sample; this was mainly because in Kamrup (Metro), particularly in the Guwahati city most of the households had piped water whether in the kitchens or in the bathrooms. The mean score was low as 0.13 for the tribal sample and 0.14 for the non-tribal sample regarding women gathering house building materials. This was mainly because men were engaged in this work. Therefore it was found that women depended totally on the environment for everyday needs and they played an important role in environment protection as they were more aware of it.

Table – 7
Showing mean scores of women’s activities related to environment protection

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Item specified</th>
<th>Total Tribal</th>
<th>Total Yes</th>
<th>Mean</th>
<th>Total Non-Tribal</th>
<th>Total Yes</th>
<th>Mean</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>(a) Cooking</td>
<td>150</td>
<td>135</td>
<td>.90</td>
<td>150</td>
<td>135</td>
<td>.90</td>
</tr>
<tr>
<td></td>
<td>(b) Washing for household needs</td>
<td>150</td>
<td>150</td>
<td>1.00</td>
<td>150</td>
<td>150</td>
<td>1.00</td>
</tr>
<tr>
<td>2</td>
<td>Activities related to child rearing</td>
<td>150</td>
<td>150</td>
<td>1.00</td>
<td>150</td>
<td>150</td>
<td>1.00</td>
</tr>
<tr>
<td>3</td>
<td>Looking after domestic animals</td>
<td>150</td>
<td>60</td>
<td>.40</td>
<td>150</td>
<td>40</td>
<td>.27</td>
</tr>
<tr>
<td>4</td>
<td>Traditional knowledge of plants</td>
<td>150</td>
<td>61</td>
<td>.41</td>
<td>150</td>
<td>66</td>
<td>.44</td>
</tr>
<tr>
<td>5</td>
<td>Showing keen interest in planting trees</td>
<td>150</td>
<td>140</td>
<td>.93</td>
<td>150</td>
<td>140</td>
<td>.93</td>
</tr>
<tr>
<td>6</td>
<td>Religious value on trees and plants</td>
<td>150</td>
<td>135</td>
<td>.90</td>
<td>150</td>
<td>92</td>
<td>.61</td>
</tr>
</tbody>
</table>

The above table showed that regarding cooking activities, the mean scores of both tribal and non-tribal samples were 0.90 and for washing and cleaning and child rearing, it was 1.00. In regard to looking after domestic animals/ pets the mean scores were 0.40 for tribal sample and 0.27 for non-tribal samples respectively. This was mainly because in Guwahati city very few women had pets, poultry etc. and only in areas like Sonapur, Azara, parts of Chandrapur and North Guwahati, more women had domestic animals like pigs, poultry or even cattle and pets like dogs and they had to look after them. The mean scores of women’s keen interest in planting trees of both tribal and non-tribal samples were 0.93. However, most women though showing keen
interest in planting trees and plants did not have enough area to have a
garden. Some had a few potted plants on the balconies of their houses. Some
others however did not care much about planting trees and plants as they were
too preoccupied with different kinds of work.

Table -7 also showed the mean score to be 0.90 for tribal sample and
0.61 for the non-tribal sample regarding having religious value on plants and
trees. The mean scores were 0.41 (tribal sample) and 0.44 of non-tribal sample
regarding knowledge of medicinal value of plants and trees.

Table – 8

Showing mean score of women’s skills and techniques for environment
protection and health care

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Item specified</th>
<th>Total Tribal</th>
<th>Total Yes</th>
<th>Mean Tribal</th>
<th>Total Non-Tribal</th>
<th>Total Yes</th>
<th>Mean Non-Tribal</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Dispose household wastes by burying/burning</td>
<td>150</td>
<td>60</td>
<td>.40</td>
<td>150</td>
<td>40</td>
<td>.27</td>
</tr>
<tr>
<td>2</td>
<td>Clean compound of houses and localities</td>
<td>150</td>
<td>30</td>
<td>.20</td>
<td>150</td>
<td>30</td>
<td>.20</td>
</tr>
<tr>
<td>3</td>
<td>Form groups to promote plantation and animal farming</td>
<td>150</td>
<td>15</td>
<td>.10</td>
<td>150</td>
<td>15</td>
<td>.10</td>
</tr>
<tr>
<td>4</td>
<td>Awareness about turning off electric switches</td>
<td>150</td>
<td>120</td>
<td>.80</td>
<td>150</td>
<td>120</td>
<td>.80</td>
</tr>
<tr>
<td>5</td>
<td>Looking after sick family member</td>
<td>150</td>
<td>120</td>
<td>.80</td>
<td>150</td>
<td>120</td>
<td>.80</td>
</tr>
<tr>
<td>6</td>
<td>Boil and filter water for drinking</td>
<td>150</td>
<td>120</td>
<td>.90</td>
<td>150</td>
<td>120</td>
<td>.90</td>
</tr>
<tr>
<td>7</td>
<td>Using mosquito nets/repellents</td>
<td>150</td>
<td>150</td>
<td>1.00</td>
<td>150</td>
<td>150</td>
<td>1.00</td>
</tr>
<tr>
<td>8</td>
<td>Against chewing tobacco</td>
<td>150</td>
<td>120</td>
<td>.80</td>
<td>150</td>
<td>120</td>
<td>.80</td>
</tr>
<tr>
<td>9</td>
<td>Against drinking alcohol</td>
<td>150</td>
<td>125</td>
<td>.83</td>
<td>150</td>
<td>130</td>
<td>.87</td>
</tr>
</tbody>
</table>

The above table showed the mean scores of women’s skills and
techniques for environment protection and health care. Regarding disposal of
household wastes by burying or burning the mean scores of the tribal sample
was 0.40 and 0.27 for the non-tribal sample. In Guwahati city the household
wastes were more often thrown in the roadside bins and in areas like North
Guwahati (part), Chandrapur and Azara more women either buried or burnt
the household wastes and some threw the wastes on the roadsides. The mean
scores were low as 0.20 for both the tribal and non-tribal samples in relation to forming groups to clean the localities of their houses. They were still lower (0.10) for both categories of samples regarding forming groups to promote plantation of trees or animal farming. This was mainly because many women were engaged in different types of work which were more time consuming and sometimes more lucrative. The samples were found to be alert about saving energy by switching off electric appliances and turning off water taps. The mean scores for this were 0.80 for both categories. For health care the women for both categories were found to be significantly alert. The mean scores were 0.80 for both tribal and non-tribal categories about solely looking after the sick family member, 0.90 for boiling and filtering drinking water and 1.00 for using mosquito nets/repellents. The mean scores of both tribal and non-tribal samples were 0.80 for opinions against chewing tobacco and 0.83 for tribal sample and 0.87 for non-tribal sample for opinions against alcohol drinking. This was mainly because of awareness programmes organized by different groups of people, belonging to health care/medical services, NGOs and even students, and very importantly the printed and electronic media.

Similarities and dissimilarities between Kamrup (Rural) and Kamrup (Metro)

The analysis of the data showed some similarities and some dissimilarities between Kamrup (Rural) and Kamrup (Metro) regarding certain major aspects of the study. The investigator had therefore thought it appropriate to present them.

Similarities

100 per cent of the samples in both Kamrup (Rural) and Kamrup (Metro) stated that they depended on the environment for food, water, fodder and fuel.
As regard to the degradation of the environment, 90 per cent of Kamrup (Rural) sample and 100 per cent of Kamrup (Metro) agreed that the environment was degraded.

100 per cent of the samples of both areas stated that it was mainly due to high population and other human activities that environment was degraded and that women were more conscious of protecting it than men.

100 per cent of the sample in Kamrup (Rural) and 90 per cent of the Kamrup (Metro) sample were found to be engaged in cooking and 100 per cent of the samples in both areas engaged in cleaning activities. Therefore here also, there was similarity.

It was also found that in Kamrup (Rural) 73 per cent and 80 per cent in Kamrup (Metro) looked after when any member of the family fell sick. They had to provide special food and medicine for the patient.

Regarding education of girls, 92 per cent of Kamrup (Rural) and 100 per cent of Kamrup (Metro) responded in the affirmative. According to them education helped to take decisions in family and social matters. 100 per cent of the samples in both areas asserted that girls’ education could equip them with proper knowledge of environment protection.

97 per cent of Kamrup (Rural) sample and 100 per cent of Kamrup (Metro) stressed on using mosquito nets/repellents to prevent malaria.

80 per cent of Kamrup (Rural) and 85 per cent of Kamrup (Metro) were found to be against drinking alcohol as they believed that it led to many ailments and spoil the environment.
90 per cent of the rural sample and 80 per cent of the Metro sample were found to be alert about switching off electric appliances when not in use. They opined that by doing this they could save energy.

100 per cent of the samples of both areas agreed that if men and women worked together most of the environmental problems would be solved.

**Dissimilarities**

Dissimilarities have been marked where there was 20 per cent or more differences in respondents' responses.

33 per cent of the sample in Kamrup (Rural) was found to be gathering building materials while 13 per cent in Kamrup (Metro) was involved in such activities.

100 per cent of the rural sample had kitchen and flower gardens while 53 per cent in Kamrup (Metro) had such gardens. 40 per cent of the Kamrup (Metro) sample reported that due to lack of space they had potted plants. They remaining 7 per cent did not show any interest in planting trees and plants.

90 per cent of Kamrup (Rural) sample had vast knowledge about medicinal value of plants while in Kamrup (Metro) only 42 per cent of Kamrup (Metro) had such knowledge.

100 per cent of rural sample looked after their domestic animals and pets while in Kamrup (Metro) only 33 per cent stated that they looked after their domestic animals and pets like goats, poultry, pigs, dogs etc.

50 per cent of the sample in Kamrup (Rural) used only cooking gas. In Kamrup (Metro) 70 per cent used only cooking gas 28 per cent of the rural sample did not use cooking gas at all while in Kamrup (Metro). 10 per cent did not use cooking gas at all.
53 per cent of rural sampled boiled and filtered water for drinking, while 24 per cent only filtered the water. However, in Kamrup (Metro), 90 per cent of the sample boiled and filtered (common or electronic) water for drinking.

67 per cent of the rural sample was against chewing tobacco while in Kamrup (Metro) 80 per cent was against it.

80 per cent of the sample in Kamrup (Rural) was found to form groups to clean their localities while in Kamrup (Metro) only 20 per cent of the sample was found to do so.

These were some of the main points of dissimilarities between Kamrup (Rural) and Kamrup (Metro). These had been graphically presented (Fig. 71).

**Fig. 71 : Showing dissimilarities between Kamrup (Rural) and Kamrup (Metro).**

<table>
<thead>
<tr>
<th>Activity</th>
<th>Kamrup (Rural)</th>
<th>Kamrup (Metro)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gathering building materials</td>
<td>30</td>
<td>20</td>
</tr>
<tr>
<td>Having kitchen &amp; flower garden</td>
<td>50</td>
<td>40</td>
</tr>
<tr>
<td>Knowing about plants</td>
<td>70</td>
<td>60</td>
</tr>
<tr>
<td>Looking after domestic animals &amp; pets</td>
<td>90</td>
<td>80</td>
</tr>
<tr>
<td>Using only cooking gas</td>
<td>100</td>
<td>100</td>
</tr>
<tr>
<td>Boiled &amp; filtered water for drinking</td>
<td>100</td>
<td>100</td>
</tr>
<tr>
<td>Against chewing tobacco</td>
<td>80</td>
<td>70</td>
</tr>
<tr>
<td>Form groups to clean localities</td>
<td>20</td>
<td>10</td>
</tr>
</tbody>
</table>

**Representation of Case Studies**

For the study the investigator also used ‘case study’ as a tool. Case studies is ideal when a holistic in-depth investigation is needed. Case studies have been used in varied investigators, particularly in sociological studies. For the study the investigator presented few case studies to highlight the role of women in environment protection in the Kamrup District.
Kamrup (Rural)

Tunu Baishya (35 years) a graduate with two children lives in Hajo. She is very keen on planting trees and is busy in creating awareness about environment protection among other people particularly women, besides doing her household work. She is alert about the empowerment of women and stresses on education for them. Education, according to her, is the main instrument of raising the socio-economic, political status of women. Women must also review environmental education in addition to vocational trainings; this would definitely develop their skills and enable them to be engaged in economic activities and become self reliant. As now she is a member of the Self Help Group named, ‘Shivani Self Help Group’, which received a bank loan of Rs. 2.00 lakhs from the Allahabad Bank, Hajo Branch, for three years. The group has 11 members and they are engaged in weaving and selling their products in the market. The profit that they make will help them to invest more in the business and consequently make them more self reliant.
Sumitra Das (28 years), matriculate, lives in Jayantipur, Rangia. She is a driving force in her locality regarding planting trees, participating in social functions. She works in a school of her locality and is very active in looking after the well being of the students. She is not married and though from a very poor family herself encourages women education. She asserts that if women are educated then they get access to family property, take active part in decision making processes of the family and social matters. She encourages women of her locality to form groups and carry out cleaning activities in the locality.

Gadhuli Das (50 years), a resident of the North Guwahati (part of Rural Kamrup) is illiterate. She has six (6) children, married off her 3 daughters after primary education. She favours women education but due to lack of decision making power could not allow her daughters to continue education. She does all the household work, is engaged in agricultural activities. She looks after the domestic animals. She favours forming self help groups and become economically self reliant but cannot find time due to household chores. She does not know about formal environmental
education but has vast knowledge about different plants and trees— their environmental and medicinal values.

<table>
<thead>
<tr>
<th>50 years</th>
<th>Illiterate</th>
</tr>
</thead>
<tbody>
<tr>
<td>Favour awareness programmes for environment protection</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Is not member of any group of locality</th>
<th>Gadhatti Das</th>
<th>Favour women education</th>
</tr>
</thead>
<tbody>
<tr>
<td>Can not take decision</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Does not care much about drinking/chewing tobacco</td>
<td></td>
<td>Keeps interest in planting trees and looks after domestic animals</td>
</tr>
</tbody>
</table>

Sushila Boro (22 years), Higher Secondary pass, is a resident of Balijuri Gaon of Chhaygaon Circle. She is the daughter of a social worker and she actively participates in any environment related programme of her village. She plants trees, helps her mother Mina Boro in activities related to sericulture. She works in a primary school and is involved in all activities of her school. She tries to create awareness in the women of her and neighbouring villages about the importance of environment conservation and that the main medium to do so is education. As she is educated, she takes part in decision making processes regarding family and social matters. She is vehemently against tobacco chewing and drinking alcohol that most men and few women of her village have. She emphasized the awareness creating programmes particularly related to conservation of environment and health care very necessary in the villages where many people are still not literate. It is also worth mentioning that Sushila, her father and all other members of family are active in generating

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‘vermi compost’ in the backyard of the house. The investigator, while visiting her, found about more than 10 tones of vermi compost to be used as manure.

Jili Trishna Rabha (40 years), matriculate, of Khatia Gaon (Bamunigaon) is a mother of two children. She is very enthusiastic about any programme on environment conservation. She encourages the women to plant more trees and keep more and more domestic animals especially poultry. She does all the household work and look after the children and her cattle and poultry. During planting and harvesting seasons she assists her husband in the field. In addition she formed a self help group named ‘Prabhati Self Help Group’ with 14 other women. The group started sugarcane plantation and piggery funded by the Bank and the women could easily repay the loan and get profit. She however admitted that it was very difficult to work for the self help group as the women were overburdened with the household work. The women did not get any respite from their daily chores and they were already overtired when they went to the plantation work. She insisted that education is essential for women as it enables them to participate actively in family and
social matters. She opined that now a days it was not enough to be just matriculate; women should be educated at least upto the graduation level.

Pramila Rabha (20 years), illiterate, is a resident of village Hazarikapara near Kukurmara. She has been married for only 6 months. She is a nature lover and takes active part in planting trees not only in her own house but also in the surrounding areas. She has a well maintained flower garden at front and in the surrounding areas of her home; she grows ‘era’ plants to rear ‘eri’ cocoons. Besides doing household work like cooking, washing and tending domestic animals, she looks after the ‘eri’ silkworm and cocoons. She has vast knowledge about when the butterfly would lay eggs, and ultimately when it was ‘right’ to get the ‘eri’ yarn. It was amazing to see a young woman with such knowledge and act with such precision. As she is illiterate she asserts that girls should be educated as this will help in developing skills and more importantly decision making capabilities.
Kamrup (Metro)

Mrs. Sangeeta Goswami has been doing a lot for environment protection. She had started her professional life as a lecturer of English literature but is now devoted to the care of destitute animals Lovers Association after realizing that animals were not taken care of. In the year 1995, she started the ‘People for Animals’ (PFA) and as she was allotted a plot of land in Hengerabari. Mrs. Goswami was able to start a hospital and shelter for destitute animals of the state in 2001 and now she is running the hospital and shelter for destitute animals successfully. At the shelter, regular operations to control the birth of new poppies of stray dogs are conducted according to the Birth Control Policy of Government of India and treatment of stray animals is a common practice. Both wild and domestic animals are taken care of and her close relationship with the State Zoo authorities and Forest Department has helped her to avail their help always. She is the Nodal Inspecting Officer of the entire Northeast under the Environment and Forest Ministry, Government of India (Animal Welfare Division). Mrs. Goswami was nominated the member
of the Animal Welfare Board of India, Government of India (Environment and Forest Ministry) in 1999, representing the entire Northeastern Region of India. She is the Chairperson of PFA, Guwahati, Assam, and efficiently running the NGO with members and volunteers from all over the Northeast including Mizoram, Nagaland and Manipur. The PFA, under Mrs. Goswami’s leadership, staged a protest against the recurring accidents of elephants being knocked down by trains in a region that they contend is a corridor for the jumbos from the Garbhanga Reserve Forest. She is also involved in rescuing trafficked children.

Mrs. Anurekha Barkakoti, the principal of ‘Sanskriti - the Gurukul’, situated at Ahomgaon, Guwahati has been the enterprising guide for the students in the different activities particularly those related to environment protection. She has undauntingly pursued the task of creating awareness about looking after the environment under her guidance the students were involve in tree plantation drives in the Garbhanga forest area in association wit5h the forest department. Tree planting activities are conducted regularly.
within the school campus from time cleaning activities are carried out in and around the school campus. As a school principal, Mrs. Barkakoti has endeavored to teach students about proper ways of waste disposal, vermi composting, reducing / discovering the use of plastics. The school students are also encouraged to take part in competitions relating to environmental issues – art, model and logo making, skit, poster making etc. The students are educated about the importance of the 3 Rs – recycle, reuse and renew.

Angshuman Hazarika, students of class XII went to China for an International Climate Programme. He was declared an International Climate Champion by the British Council (On Children’s Day, 2009, a tree-planting ceremony was organized and birds were released to symbolize ecological balance. Dr. Kiran Bedi commemorated her visit by planting a tree in the school campus. The students of class VI worked on a project on ‘rain water harvesting’ they conducted a survey in a neighbouring village in order to understand water requirements of the people. For this they called experts from TERI to explain the intricacies of rain water harvesting.

Sanskriti the Gurukul had participated in an e-pal contest along with a school in Brazil to send a message of global awareness of climate change. The students headed by Abhinav Jain of class XII took part in video to support environment protection and was awarded the e-pal special collaboration awarded and the CD was presented to the delegates of the Copenhagen Summit, 2009 (On Children’s Day). These activities were mainly carried through the inspiration and encouragement of Mrs. Barkakoti.
Mrs. Nalini Kelkar, a grandmother can set an example to others about how without much effort and money, one can do a lot towards protecting the environment. At the age of over seventy years, she is super active and one can always see her tending to the plants and trees in her home.

But she is different in a particular way unlike others like us; she generates organic manure for her plants through ‘vermi composting’ or what is popularly called ‘vermiculture’.

According to her Guwahati City is degraded in all aspects. Loads of solid wastes lie on the roadside leading to land, water and air pollution. Most of these wastes are organic wastes. So if the solid wastes are disposed off through vermiculture procedures pollution will not only be reduced but the manure generated can be of great use.

Mrs. Kelkar had done the vermiculture in dug-up pits as well as tin drums of 200 and gunny bags. They kitchen wastes egg shells are dried
leaves, meat and fish wastes, old papers etc are used as the ‘worms’ food. The garbage in the pits or drums is kept moist. The top layer gets ready in six weeks and subsequently layers in lesser time. Now she has been able to generate organic manure for her use and teaching many other people of the city about this easy, cheap and useful manure. Mrs. Kelkar grows different flowers and vegetables like tomatoes, chilies, brinjals lady fingers with the help of this manure. Organic fertilizer has a vital role in replacing Chemical fertilizers, the reason being it is natural and has not any harmful effects.

Kanchan Das (57) years, illiterate, works as a part time domestic help and lives in Haripur, Gitanagar, Guwahati. After going back home from work she does the household chores but still find time to create awareness about environment conservation in her locality. She tells people to plant trees on the hillsides and to use only dried branches and twigs as fuel along with cooking gas. She insists on boiling and filtering water for drinking and form groups with the other women of the neighbourhood to bury and burn the household wastes so that the houses and the surrounding areas remain clean. The buried wastes turn into useful manure after sometime. She always
encouraged her two daughters to get form education. The elder one is matriculate and has formed a self help group and with a bank loan has started goat and pig rearing and weaving. The younger daughter is Higher Secondary pass and earns well by stitching clothes for women and children of the locality. Both the daughters are now self reliant and they manage their own families well.

Ambhe Rabha (40 years) has studied upto class IX and lives in Sonapur with her husband, a son and a daughter. She is very concerned about maintaining a healthy condition in her home so that her family members are in good health. She encourages tree plantations in her locality and opines that a good physical environment will promote a good social environment. According to her, education is essential and as she could not complete her education, she stresses a lot on her children’s education. She started that girls’ education is very important as they need to be economically and socially self reliant and be active participants in family and social matters.
Two organizations presented as case studies -

Mitali Sangha was established in 1969 with the following aims -

(a) To work for social and economic betterment of women particularly those belonging to the poorer and vulnerable sections of the society.

(b) To create awareness among people, particularly women regarding rights, states and responsibilities of women in the society, and also to fight against social evils like dowry, atrocities on women etc.

(c) To foster and assist the social and economic development of the women belonging to poorer and weaker section and make them responsible self reliant citizens of the country.

(d) To work for the cause of national integration by promoting understanding and fellowship amongst different sections of people and imbibe them with the spirit of National solidarity.
The Mitali Nari Adhikar Surakshya Samiti, with the help of the Deputy Commissioner, Kamrup, introduced the system of registering all marriages performed in the Kamakhya temple which did not exist before. The members of the organization convinced the members of the Temple Trust Board and the issue of marriage certificates so that any dispute that may arise between couples may be solved easily. They also started a muga Production Project in a tribal area (Chakaboha) with assistance of the Central silk Board, Sericulture Department of Govt. of Assam and Deputy Commissioner, Kamrup, to provide training in not only producing muga cocoons but also to spin the yarn and then weaving so that they become self-reliant.

In 1995 Mitali Sangha started a new branch named ‘Mitali Karukala Kendra’ for providing employment in weaving and sewing to down trodden rural women. The products were marketed not only in Assam but also sent to places like Kolkata, Mumbai and Delhi. The Mitali Sangha has also initiated the planting of ‘som’ trees for breeding of muga cocoons, and banana plantation in the Boko area and involved in different activities like cleaning Guwahati’s markets etc.

**Shanti Sadhana Ashram, Guwahati**

Shanti Sadhana Ashram is located in the south-eastern part of Guwahati, about 12 kms from Guwahati Railway Station and very near the Basistha Ashram. It was started in 1982 by the members of Acharya Vinaba Vave’s Ashram, Paunar, Maharastra. It was a social organization, with branches in different parts of Assam.
The Ashram's vision is to secure everlasting peace in the society by adhering to a set of principles that called for serving and helping the community. The Ashram has branches also in Manipur, Uttar Pradesh and Maharastra. The Ashram has a large campus with different kinds of plants and trees. At present there are about 40-45 women members and 20 men members belonging to different communities and living in absolute harmony in the Guwahati Ashram.

The Ashram encourages protection of the environment by programmes like tree plantation. There are different types of flowers and fruits and the manure used is mainly cow dung and worm compost. The Ashram had provided 20,000 saplings in Dimoria and in Dhakuakhana. The members of the Ashram conduct 'yoga' classes in different schools in an outside Guwahati. The Ashram has a school in its premises called 'Jiban Sadhana Vidya Neketan' to promote education for kids in the neighbouring areas. It is worth mentioning that the Ashram promotes vegetarianism.

The Ashram is a centre for various kinds of training and research programmes – training in income generating programmes like weaving of traditional Assam silk, producing pickles and juices of indigenous fruits, papads and medicinal powders. The Ashram members are relentlessly trying to revitalize endi-muga culture, cultivation of mushroom, preservation of indigenous medicinal plants in Assam. It is also a centre for non-formal education, awareness programmes and youth orientation camps. Besides these the Shanti Sadhana Ashram organizes peace marches, takes part in relief works during natural calamities. It is a classic example of men and women working together for environment conservation.