CHAPTER –V

CONCLUSION, FINDINGS & SUGGESTIONS

The present chapter is devoted to Main findings, Discussion of the results, future of the study, Limitations of the study, Suggestions and Conclusion. After interpretation of the data, the investigator is in a position to draw the findings according to the objectives of the study.

5.1: Findings on Objective-1: (Socio-economic Determinants of Tribal Women towards Political Participation)

**Item 1:** The data shows that the maximum of 37.16 percent number of Neo-literate and Illiterate were in the age group of 58 and above years and 4 Percent between the age group of 18-27 yrs. of age. The table also indicates that there is high percentage of Lyngngam Illiterate Tribal Women in the age group followed by the Maram and Garo Community. So also the table also indicates that there is high percentage of Garo Neo-Illiterate Tribal Women in the age group of 58 yrs and above followed by the Lyngngam and Maram Community.

**Item 2:** The data shows that the maximum of 77.16 percent number of Illiterate Women with having high percentage of Lyngngam Neo-Illiterate Tribal Women as compare to the Garo and Maram Community.

**Item 3:** It was found from the above table that most of Illiterate Tribal Women and Neo-literate Tribal Women are having a Single Unit Family.

**Item 4:** It was found from the above table that most of Illiterate Tribal Women and Neo-literate Tribal Women are having more than 6-10 members in the family. It was also found that among the Illiterate Tribal Women, the highest percentage is with the Lyngngam Community followed by the Maram Community and the Neo-literate is the highest percentage is with the Maram followed by the Lyngngam and Garo Community.
Item 5: The table shows the type of marriage of Illiterate and Neo-literate Tribal Women. It was found that 40.5 percent of the Illiterate and Neo-literate Tribal Women follow Negotiation type of marriage.

Item 6: It was found from the table above that 80.83 percent of Illiterate and Neo-literate Tribal Women are married.

Item 7: It was found from the table above that 73.66 percent of Illiterate and Neo-literate Tribal Women are Illiterate.

Item 8: It was found from the table above that 58.07 percent of Illiterate and Neo-literate Tribal Women are adopting home delivery. Further, It was found from the table above that 86.33 percent of Illiterate and Neo-literate Tribal Women are using Contraceptive for Family Planning. Again, it was found from the table above that 89.83 percent of Illiterate and Neo-literate Tribal Women are getting Calories Intake.

Item 9: It was found from the table above that 93 percent of Illiterate and Neo-literate Tribal Women are having appropriate Sanitation Facilities.

Item 10: It was found from the table above that 39.16 percent of Illiterate and Neo-literate Tribal Women are daily wage labourers and 34 percent are agriculturist.

Item 11: It was found from the table above that 56.5 percent Illiterate Tribal Women Neo-literate Tribal Women are having an income of 2000-5000 per month.

Item 12: It was found from the table above that 74.83 percent Illiterate Tribal Women Neo-literate Tribal Women are living in Tin Houses.

Item 13: It was found from the table above that 58.66 percent Illiterate Tribal Women Neo-literate Tribal Women are using PHE Source of Drinking Water.

Item 14: The table shows the daily food consumption pattern of Illiterate and Neo-literate Tribal Women. The data shows that 77.83 percent of the Tribal Women eating more than three times a day and 4.16 percent eat two times.
**Item 15:** It was found from the table above that 93.83 percent Illiterate Tribal Women Neo-literate Tribal Women are use of Electricity in the household.

**Item 16:** It was found from the table above that 73.83 percent Illiterate Tribal Women Neo-literate Tribal Women are living in dry land.

**Item 17:** It was found from the table above that 91.33 percent Illiterate Tribal Women Neo-literate Tribal Women are eating kwai and 87.16 percent are chewing tobacco.

**Item 18:** It was found from the table above that 89 percent Illiterate Tribal Women Neo-literate Tribal Women are eating rice and 92.5 percent maize.

**Item 19:** It was found from the table above that 66.33 percent Illiterate Tribal Women Neo-literate Tribal Women are not having Cars, TV, bi-cycle etc.

**Item 20:** It was found from the table above that 94.83 Illiterate Tribal Women Neo-literate Tribal Women percent take sweet potato, 89.66 beans and 86.5 percent are eating other kinds of vegetable.

**Item 21:** It was found from the table above that 62.16 percent Illiterate Tribal Women Neo-literate Tribal Women are having Indebtedness with rural banks and 51.6 percent with relatives and friends.

**Objective 2:** (To study the level of awareness of Tribal illiterate and Neo-Literate women on political issues)

**Item 22:** The mean score reveals that both Neo-literate and illiterate women are in dilemma to agree /disagree on KHADC opposition to NGT ban on rat hole mining in Meghalaya. Further there was no significance difference in perception between all three tribal group women on the issue of KHADC opposition to NGT ban on rat hole mining in Meghalaya.

**Item 23:** The mean score reveals that both Neo-literate and illiterate women are in dilemma to agree /disagree on KHADC opposition to uranium mining in Meghalaya.
Further there was no significance difference in perception between all three tribal group women on the issue of KHADC opposition to uranium mining in Meghalaya.

**Item 24:** The mean score reveals that both Neo-literate and illiterate women are in dilemma to agree/disagree on the issue of bandh opposing NGT ban on coal mining. Further there was no significance difference in perception between all three tribal group women on the issue of HNLC’s threat call for bandh opposing NGT ban on coal mining.

**Item 25:** The mean score reveals that both Neo-literate and illiterate women are in dilemma to agree/disagree on issue of granting labour license to non-tribal laborer by KHADC in Meghalaya. Further there was no significance difference in perception between all three tribal group women on the issue of granting labour license to non-tribal laborer by KHADC in Meghalaya.

**Item 26:** The mean score reveals that both Neo-literate and illiterate women are in dilemma to agree/disagree on frequent change of CEM’s leadership affected effective functioning of KHADC. Further there was no significance difference in perception between all three tribal groups women on the issue of frequent change of CEM’s leadership affected effective functioning of KHADC.

**Item 27:** The mean score reveals that both Neo-literate and illiterate women are in dilemma to agree/disagree on KHADC decision on anti-defection law in Meghalaya. Further there was no significance difference in perception between all three tribal group women on the issue of KHADC decision on anti-defection law in Meghalaya.

**Item 28:** The mean score reveals that both Neo-literate and illiterate women are in dilemma to agree/disagree on coalition politics in KHADC is a need of the hour. Further there was no significance difference in perception between all three tribal group women on the issue of coalition politics in KHADC is a need of the hour.

**Item 29:** The mean score reveals that both Neo-literate and illiterate women are in dilemma to agree/disagree on political parties taking political advantage of the KHADC proposed village administration bill of 2005. Further there was no significance difference
in perception between all three tribal group women on the issue of political parties taking political advantage of the KHADC proposed village administration bill of 2005.

**Item 30:** The mean score reveals that both Neo-literate and illiterate women are in dilemma to agree /disagree on the issue of maladministration of KHADC. Further there was no significance difference in perception between all three tribal group women on the issue of maladministration of KHADC.

**Item 31:** The mean score reveals that both Neo-literate and illiterate women are in dilemma to agree /disagree towards KHADC’s decision on building laws in the State of Meghalaya. Further there was no significance difference in perception between all three tribal group women on the issue of maladministration of KHADC. Thus the hypothesis that there exist no significant differences in the perception of three tribal groups on KHADC opposition to rat hole mining in Meghalaya is accepted.

**Item 32:** The mean score reveals that both Neo-literate and illiterate women are in dilemma to agree /disagree towards one person holding the post of both MLA and MDC violates the rule of ‘Office of Profit’. Thus the hypothesis that there exist no significant differences in the perception of three tribal groups on dual post is accepted of both MLA and MDC violates the rule of ‘Office of Profit’ is accepted.

**Item 33:** The mean score reveals that both Neo-literate and illiterate women are in dilemma to agree /disagree on the issue of militant’s bandh calls affect voters’ turnout during election. Further there was no significance difference in perception between all three tribal group women on the issue of militant’s bandh calls affect voters’ turnout during election.

**Item 34:** The mean score reveals that both Neo-literate and illiterate women are in dilemma to agree /disagree on insurgency in Meghalaya had gone beyond the control of the State police force. Further there was no significance difference in perception between all three tribal group women on the issue of ongoing insurgency in Meghalaya had gone beyond the control of the State police force.
Item 35: The mean score reveals that both Neo-literate and illiterate women are in dilemma to agree /disagree on Central government’s peace negotiating decision with the NE militant groups. Further there was no significance difference in perception between all three tribal group women on the issue of Central government’s peace negotiating decision with the NE militant groups.

Item 36: The mean score reveals that both Neo-literate and illiterate women are in dilemma to agree /disagree on the role of State government on army operation in Garo Hills to flush out militants to restore peace in the region. Further there was no significance difference in perception between all three tribal group women on the issue of army operation in Garo Hills to flush out militants to restore peace in the region.

Item 37: The mean score reveals that both Neo-literate and illiterate women are in dilemma to agree /disagree on issue of the State police to take on the militants in Meghalaya. Further there was no significance difference in perception between all three tribal group women on issue of the State police to take on the militants in Meghalaya.

Item 38: The mean score reveals that both Neo-literate and illiterate women are in dilemma to agree /disagree on CBI probe into alleged politico-militant nexus. Further there was no significance difference in perception between all three tribal group women on the issue of CBI probe into alleged politico-militant nexus.

Item 39: The mean score reveals that both Neo-literate and illiterate women are in dilemma to agree /disagree on the issue of ending militancy in Garo Hills. Further there was no significance difference in perception between all three tribal group women on the issue of ending militancy in Garo Hills.

Item 40: The mean score reveals that both Neo-literate and illiterate women are in dilemma to agree /disagree on the issue of high-level probe to the charges that ANVC (B) is having link with Pakistan’s ISI. Further there was no significance difference in perception between all three tribal group women on the issue of high-level probe to the charges that ANVC (B) is having link with Pakistan’s ISI.
Item 41: The mean score reveals that both Neo-literate and illiterate women are in dilemma to agree/disagree on signing of memorandum of understating with ANVC prevail peace in Garo Hills. Further there was no significance difference in perception between all three tribal group women on the issue of signing of memorandum of understating with ANVC prevail peace in Garo Hills.

Item 42: The mean score reveals that both Neo-literate and illiterate women are in dilemma to agree/disagree on the issue of the role of State Government to engage talks for peace with the HNLC through interlocutor. Further there was no significance difference in perception between all three tribal group women on the issue of the role of State Government to engage talks for peace with the HNLC through interlocutor.

Item 43: The mean score reveals that both Neo-literate and illiterate women are in dilemma to agree/disagree on signing of the peace pact with the factions of ANVC in Garo Hills. Further there was no significance difference in perception between all three tribal group women on the issue of signing of the peace pact with the factions of ANVC in Garo Hills.

Item 44: The mean score reveals that both Neo-literate and illiterate women are in dilemma to agree/disagree on launching a full-fledged army operation in Garo Hills. Further there was no significance difference in perception between all three tribal group women on the issue of launching a full-fledged army operation in Garo Hills.

Item 45: The mean score reveals that both Neo-literate and illiterate women are in dilemma to agree/disagree on preparation of a policy for surrendered militants. Further there was no significance difference in perception between all three tribal group women on the issue of preparation of a policy for surrendered militants.

Item 46: The mean score reveals that both Neo-literate and illiterate women are in dilemma to agree/disagree on appointing a former militant leader as the Nokma of Tura town. Further there was no significance difference in perception between all three tribal
group women on the issue of appointing a former militant leader as the Nokma of Tura town.

Item 47: The mean score reveals that both Neo-literate and illiterate women are in dilemma to agree /disagree on State government to provide government jobs to surrendered militants. Further there was no significance difference in perception between all three tribal groups women on the issue of provide government jobs to surrendered militants.

Item 48: The mean score reveals that both Neo-literate and illiterate women are in dilemma to agree /disagree on State government to accept the offer from surrender militants to play the role of a negotiator with militants. Further there was no significance difference in perception between all three tribal group women on the issue of accepting the offer from surrender militants to play the role of a negotiator with militants.

Item 49: The mean score reveals that both Neo-literate and illiterate women are in dilemma to agree /disagree on the issue of the Unlawful Activities (Prevention) Tribunal’s decision to ban HNLC for 5 years. Further there was no significance difference in perception between all three tribal group women on the issue of Unlawful Activities (Prevention) Tribunal’s decision to ban HNLC for 5 years.

Item 50: The mean score reveals that both Neo-literate and illiterate women are in dilemma to agree /disagree on the issue of the army operation against North East militants in India-Myanmar border. Further there was no significance difference in perception between all three tribal group women on the issue of army operation against North East militants in India-Myanmar border.

Item 51: The mean score reveals that both Neo-literate and illiterate women are in dilemma to agree /disagree on rehabilitation package for former militants. Further there was no significance difference in perception between all three tribal group women on the issue of proposed rehabilitation package for former militants in Meghalaya.
**Item 52:** The mean score reveals that both Neo-literate and illiterate women are in dilemma to agree /disagree on delaying the formation of the Lokayukta by the state government. Further there was no significance difference in perception between all three tribal group women on the issue of delaying the formation of the Lokayukta by the state government.

**Item 53:** The mean score reveals that both Neo-literate and illiterate women are in dilemma to agree /disagree on the issue of abolition of the ministerial panels will help in speeding up development works in the Meghalaya state. Further there was no significance difference in perception between all three tribal groups women on the issue of abolition of the ministerial panels will help in speeding up development works in the Meghalaya state.

**Item 54:** The mean score reveals that both Neo-literate and illiterate women are in dilemma to agree /disagree on the issue of Unique Identity Cards (UID) in checking influx of illegal migrants. Further there was no significance difference in perception between all three tribal group women on the issue of Unique Identity Cards (UID) in checking influx of illegal migrants.

**Item 55:** The mean score reveals that both Neo-literate and illiterate women are in dilemma to agree /disagree on Khasi language to be included in the Eight Schedule of the Constitution. Further there was no significance difference in perception between all three tribal group women on the issue of Khasi language to be included in the Eight Schedule of the Constitution.

**Item 56:** The mean score reveals that both Neo-literate and illiterate women are in dilemma to agree /disagree on Separation of the Judiciary from Executive helping the justice delivery system in Meghalaya. Further there was no significance difference in perception between all three tribal group women on the issue of helping the justice delivery system in Meghalaya.

**Item 57:** The mean score reveals that both Neo-literate and illiterate women are in dilemma to agree /disagree on political appointees’ burden on the State' coffers. Further
there was no significance difference in perception between all three tribal group women on the issue of political appointees’ burden on the State' coffers.

**Item 58:** The mean score reveals that both Neo-literate and illiterate women are in dilemma to agree /disagree on reservation policy based on economic condition. Further there was no significance difference in perception between all three tribal group women on the issue of reservation policy based on economic condition.

**Item 59:** The mean score reveals that both Neo-literate and illiterate women are in dilemma to agree /disagree on nexus of ministers and bureaucrats for splitting of KSU. Further there was no significance difference in perception between all three tribal group women on the issue of splitting of KSU.

**Item 60:** The mean score reveals that both Neo-literate and illiterate women are in dilemma to agree /disagree on installation CCTV cameras by police will make Shillong city safe and secure. Further there was no significance difference in perception between all three tribal group women on the issue of installation CCTV cameras by police will make Shillong city safe and secure.

**Item 61:** The mean score reveals that both Neo-literate and illiterate women are in dilemma to agree /disagree on providing basic facilities for the mentally challenged by the State Government. Further there was no significance difference in perception between all three tribal group women on the issue of providing basic facilities for the mentally challenged by the State Government.

**Item 62:** The mean score reveals that both Neo-literate and illiterate women are in dilemma to agree /disagree on the issue of repealing the black laws such as Meghalaya Preventive Detention Act (MPDA) and Meghalaya Maintenance of Public Order (MMPO). Further there was no significance difference in perception between all three tribal group women on the issue of repealing the black laws such as Meghalaya Preventive Detention Act (MPDA) and Meghalaya Maintenance of Public Order (MMPO).
Item 63: The mean score reveals that both Neo-literate and illiterate women are in dilemma to agree /disagree on Meghalaya media’s failure in exposing corruption. Further there was no significance difference in perception between all three tribal group women on the issue of Meghalaya media’s failure in exposing corruption.

Item 64: The mean score reveals that both Neo-literate and illiterate women are in dilemma to agree /disagree on the issue of creation of the new Districts by the State Government. Further there was no significance difference in perception between all three tribal group women on the issue of the issue of creation of the new Districts by the State Government.

Item 65: The mean score reveals that both Neo-literate and illiterate women are in dilemma to agree /disagree on opposition to the ordinance to amend Land Acquisition Act by some political parties acceptable. Further there was no significance difference in perception between all three tribal group women on the issue of opposing to the ordinance to amend Land Acquisition Act by some political parties acceptable.

Item 66: The mean score reveals that both Neo-literate and illiterate women are in dilemma to agree /disagree on role of North Eastern Council (NEC) for development of the North east region. Further there was no significance difference in perception between all three tribal group women on the issue of role of North Eastern Council (NEC) for development of the North east region.

Item 67: The mean score reveals that both Neo-literate and illiterate women are in dilemma to agree /disagree on implementation of Government Projects in the State poses obstacles by the Dorbar Shnong. Further there was no significance difference in perception between all three tribal group women on the issue of implementation of Government Projects in the State poses obstacles by the Dorbar Shnong.

Item 68: The mean score reveals that both Neo-literate and illiterate women are in dilemma to agree /disagree on implementation of issuing NOC against High Court
decision. Further there was no significance difference in perception between all three tribal group women on the issue of issuing NOC against High Court decision.

**Item 69:** The mean score reveals that both Neo-literate and illiterate women are in dilemma to agree /disagree on Meghalaya govt. to be blamed for rising crimes against women. Further there was no significance difference in perception between all three tribal group women on the issue of Meghalaya govt. to be blamed for rising crimes against women.

**Item 70:** The mean score reveals that both Neo-literate and illiterate women are in dilemma to agree /disagree on setting up check gates for tourists will affect economy of the Meghalaya. Further there was no significance difference in perception between all three tribal group women on the issue of setting up check gates for tourists will affect economy of the Meghalaya.

**Item 71:** The mean score reveals that both Neo-literate and illiterate women are in dilemma to agree /disagree on of transferring bureaucrats under the pressure of NGO’s a wise decision. Further there was no significance difference in perception between all three tribal group women on the issue of transferring bureaucrats under the pressure of NGO’s a wise decision.

**Item 72:** The mean score reveals that both Neo-literate and illiterate women are in dilemma to agree /disagree on implementing Food Security Scheme effectively. Further there was no significance difference in perception between all three tribal group women on the issue of implementing Food Security Scheme effectively.

**Item 73:** The mean score reveals that both Neo-literate and illiterate women are in dilemma to agree /disagree on functioning the Right to Information Act, 2005 effectively. Further there was no significance difference in perception between all three tribal group women on the issue of implementing the Right to Information Act, 2005 effectively.

**Item 74:** The mean score reveals that both Neo-literate and illiterate women are in dilemma to agree /disagree on corruption in government jobs rampant in Meghalaya State.
Further there was no significance difference in perception between all three tribal group women on the issue of corruption in government jobs rampant in Meghalaya State.

**Item 75:** The mean score reveals that both Neo-literate and illiterate women are in dilemma to agree /disagree on introducing the Inner line Permit to control the influx of migrants. Further there was no significance difference in perception between all three tribal group women on the issue of introducing the Inner line Permit to control the influx of migrants.

**Objective 3: (To study the electoral behaviour of the Tribal illiterate and Neo-Literate women)**

**Table 3.1: Electoral Behaviour of Three Illiterate Tribes on the basis of Agriculture (Polled data analysis Q. 76-88)**

**Item 76-88:** The significant electoral behaviour for all the three tribal farmer groups were “playing the role of political activists in any organization, getting a membership affiliation of any of political parties and voting in elections which they feel important”. However much desired improvement in the areas of participation in the political process as a voter and talking with others about the election matter is required by the Lyngngam farmers whereas improvement is required in the areas of knowing the election symbols of different political parties, and voting for honest, sincere and devoted candidates irrespective of political affiliation for Maram farmers. Over all the Garo farmers perform better in their electoral behaviour than the Lyngngam and the Maram farmers.

**Table 3.2: Electoral Behaviour of Three Illiterate Tribes on the basis of Business (Polled data analysis Q. 76-88)**

**Item 76-88:** The significant electoral behaviour for all the three tribal business groups were “Participation in the political process as a voter, Knowing the election symbols of different political parties, Voting for honest, sincere and devoted candidates irrespective of political affiliation and Playing the role of political activists in any organization”. However much desired improvement in the areas of Understanding ideology of different political parties is required by the Lyngngam business groups whereas improvement is
required in the areas of increased frequency of voting after attending literacy classes and I vote in elections which I feel important for Garo business groups. Over all the Maram business groups perform better in their electoral behaviour than the Lyngngam and the Garo business groups.

Table 3.3: Electoral Behaviour of Three Illiterate Tribes on the basis of Service (Polled data analysis Q. 76-88)

Item 76-88: The significant electoral behaviour for all the three tribal service groups was “Development of a sense of autonomy in political action, voting in all elections (MDC, State Legislature & Parliament election)”. However much desired improvement in the areas of Development of a sense of autonomy in political action, Casting your vote in all elections after TLC and Playing the role of political activists in any organization is required by the Lyngngam service groups whereas improvement is required in the areas of Understanding ideology of different political parties, Knowing the election symbols of different political parties, Talking with others about the election matter and I vote in elections which I feel important for Garo business groups. Over all the Maram service groups perform better in their electoral behaviour than the Lyngngam and the Garo service groups.

Table 3.4: Electoral Behaviour of Three Illiterate Tribes on the basis of Daily labourer (Polled data analysis Q. 76-88)

Item 76-88: The significant electoral behaviour for all the three tribal daily labourer groups were “Enjoying equal opportunities like men in electoral decision making, Increased frequency of voting after attending literacy classes, Voting for honest, sincere and devoted candidates irrespective of political affiliation, Casting your vote in all elections after TLC, Playing the role of political activists in any organization, Talking with others about the election matter and I vote in elections which I feel important which they feel important”. However much desired improvement in the areas of knowing the election symbols of different political parties and Talking with others about the election matter is required by the Lyngngam daily labourer groups whereas improvement is required in the areas of increased frequency of voting after attending literacy classes for Garo business
groups. Over all the Garo daily labourer groups perform better in their electoral behaviour than the Maram and the Lyngngam daily labourer groups.

**Table 3.5: Electoral Behaviour of Three Illiterate Tribes on the basis of Other Occupational groups (Polled data analysis Q. 76-88)**

**Item 76-88:** The significant electoral behaviour for all the three tribal other groups were “Participation in the political process as a voter, Enjoying equal opportunities like men in electoral decision making and Casting your vote in all elections after TLC”. However, much desired improvement in the areas of getting a membership affiliation of any of political parties is required by the Lyngngam other occupational groups. Over all the Maram other occupational groups perform better in their electoral behaviour than the Lyngngam and the Garo other occupational groups.

**Table 3.6: Electoral Behaviour of Three Neo-literate Tribes on the basis of Agriculture (Polled data analysis Q. 76-88)**

**Item 76-88:** The significant electoral behaviour for all the three tribal farmer groups were “Participation in the political process as a voter, Understanding ideology of different political parties, Knowing the election symbols of different political parties, Increased frequency of voting after attending literacy classes and Talking with others about the election matter which they feel important”. However much desired improvement in the areas of Voting In all elections (MDC, State Legislature, & Parliament election) are more prominent is required by both the Lyngngam and Garo farmers. Over all the Maram farmers perform better in their electoral behaviour than the Lyngngam and the Garo farmers.

**Table 3.7: Electoral Behaviour of Three Neo-literate Tribes on the basis of Business (Polled data analysis Q. 76-88)**

**Item 76-88:** The significant electoral behaviour for all the three tribal farmer groups were “Participation in the political process as a voter, Knowing the election symbols of different political parties, Increased frequency of voting after attending literacy classes, Playing the role of political activists in any organization and Getting a membership affiliation of any of
political parties”. However much desired improvement in the areas of Participation in the political process as a voter and Voting for honest, sincere and devoted candidates irrespective of political affiliation are more prominent is required for Maram for improvement of electoral attributes like Voting for honest, sincere and devoted candidates irrespective of political affiliation and Voting In all elections (MDC, State Legislature, & Parliament election) and required for improvements such as Knowing the election symbols of different political parties and Increased frequency of voting after attending literacy classes. Over all the Maram farmers perform better in their electoral behaviour than the Lyngngam and the Garo farmers.

Table 3.8: Electoral Behaviour of Three Neo-literate Tribes on the basis of Service (Polled data analysis Q. 76-88)

Item 76-88: The significant electoral behaviour for all the three tribal service groups was “Participation in the political process as a voter, Understanding ideology of different political parties, Enjoying equal opportunities like men in electoral decision making, Knowing the election symbols of different political parties, Voting for honest, sincere and devoted candidates irrespective of political affiliation, Casting your vote in all elections after TLC and Voting In all elections (MDC, State Legislature, & Parliament election)”. However, much desired improvement in the areas of knowing the election symbols of different political parties and Casting your vote in all elections after TLC is required by the Maram service groups whereas playing the role of political activists in any organization for Garo business groups. Over all the Lyngngam service groups perform better in their electoral behaviour than the Maram and the Garo service groups.

Table 3.9: Electoral Behaviour of Three Neo-literate Tribes on the basis of Daily labourer (Polled data analysis Q. 76-88)

Item 76-88: The significant electoral behaviour for all the three tribal daily labourer groups were “Participation in the political process as a voter, enjoying equal opportunities like men in electoral decision making, Development of a sense of autonomy in political action and Playing the role of political activists in any organization”. However much desired improvement in the areas of Talking with others about the election matter is
required by the Lyngngam daily labourer groups whereas improvement is required in the areas of Voting In all elections (MDC, State Legislature, & Parliament election) for Garo business groups. Over all the Maram daily labourer groups perform better in their electoral behaviour than the Lyngngam and the Garo daily labourer groups.

Table 3.10: Electoral Behaviour of Three Neo-literate Tribes on the basis of Other Occupational groups (Polled data analysis Q. 76-88)

Item 76-88: The significant electoral behaviour for all the three tribal other groups were “Increased frequency of voting after attending literacy classes, Voting for honest, sincere and devoted candidates irrespective of political affiliation, Casting your vote in all elections after TLC, Playing the role of political activists in any organization and I vote in elections which I feel important”. However, much desired improvement in the areas voting for honest, sincere and devoted candidates irrespective of political affiliation is required by the Maram other occupational groups and improvement required for Lyngngam is increased frequency of voting after attending literacy classes. Over all the Garo other occupational groups perform better in their electoral behaviour than the Lyngngam and the Garo other occupational groups.

Table 3.11: Electoral participation of Three Illiterate Tribes on the basis of Agriculture (Polled data analysis Q. 89-99)

Item 89-99: The significant electoral participation for all the three tribal farmer groups were “not actively involved in politics, novices in politics, involve in politics as decision-makers, involved in politics only as party worker, involved in politics only for voting, positive attitude towards politics and less enthusiasm to attend public meetings” which they feel important. However much desired improvement in the areas inclination to discuss political issues is more prominent is required by both the Lyngngam and Garo farmers. Over all the Maram farmers perform better in their electoral participation than the Lyngngam and the Garo farmers.
Table 3.12: Electoral Participation of Three Illiterate Tribes on the basis of Business (Polled data analysis Q. 89-99)

Item 89-99: The significant electoral participation for all the three tribal farmer groups were “involved in politics only as party worker, have positive attitude towards politics, not taking initiative to contest elections and Motive to influence decisions of other voters”. However much desired improvement in the areas of involved in politics only as party worker and for voting are more prominent is required for Garo. Over all the Lyngngam farmers perform better in their electoral participation than the Maram and Garo the farmers.

Table 3.13: Electoral participation of Three Illiterate Tribes on the basis of Service (Polled data analysis Q. 89-99)

Item 89-99: The significant electoral participation for all the three tribal service groups was “not actively involved in politics, men have more freedom in politics and not taking initiative to contest elections”. However, much desired improvement in the areas motive to influence decisions of other voters is required by the Maram service groups whereas men have more freedom in politics for Garo business groups. Over all the Garo service groups perform better in their electoral participation than the Maram and the Lyngngam service groups.

Table 3.14: Electoral participation of Three Illiterate Tribes on the basis of Daily labourer (Polled data analysis Q. 89-99)

Item 89-99: The significant electoral participation for all the three tribal daily labourer groups were “not actively involved in politics, novices in politics, involve in politics as decision-makers, involved in politics only for voting and less enthusiasm to attend public meetings”. However much desired improvement in the areas of involved in politics only as party worker for the Maram daily labourer groups whereas improvement is required in the areas of less inclination to discuss political issues for Lyngngam business groups. Over the entire Garo daily labourer perform better in their electoral participation than the Maram and the Lyngngam daily labourer groups.
Table 3.15: Electoral participation of Three Illiterate Tribes on the basis of other occupational groups (Polled data analysis Q. 89-99)

Item 89-99: The significant electoral participation for all the three tribal other groups were “not actively involved in politics, novices in politics, involve in politics as decision-makers, have positive attitude towards politics and motive to influence decisions of other voters”. However, much desired improvement in the areas of involved in politics only as party worker is required by the Maram other occupational groups and improvement required for Lyngngam is involved in politics only for voting. Over all the Garo other occupational groups perform better in their electoral participation than the Lyngngam and the Garo other occupational groups.

Table 3.16: Electoral participation of Three Neo-literate Tribes on the basis of Agriculture (Polled data analysis Q. 89-99)

Item 89-99: The significant electoral participation for all the three tribal farmer groups were “not actively involved in politics, Men have more freedom in politics, involve in politics as decision-makers, involved in politics only as party worker and not taking initiative to contest elections” which they feel important. However much desired improvement in the areas of involved in politics only as party worker is more prominent is required by the Maram farmers and also improvement is required for the Garo’s is novices in politics. Over all the Lyngngam farmers perform better in their electoral participation than the Maram and the Garo farmers.

Table 3.17: Electoral participation of Three Neo-literate Tribes on the basis of Business (Polled data analysis (Q. 89-99)

Item 89-99: The significant electoral participation for all the three tribal farmer groups were “not actively involved in politics, novices in politics, involved in politics only as party worker, involved in politics only for voting and have positive attitude towards politics”. However, much desired improvement in the areas of not actively involved in politics are more prominent is required for both Maram and Lyngngam Garo. Over all the Garo farmers perform better electoral participation than the Maram and Lyngngam the farmers.
Table 3.18: Electoral participation of Three Neo-literate Tribes on the basis of Service (Polled data analysis (Q. 89-99))

**Item 89-99:** The significant electoral participation for all the three tribal service groups was “novices in politics, involve in politics as decision-makers, involved in politics only as party worker, have positive attitude towards politics, less inclination to discuss political issues and less enthusiasm to attend public meeting”. However, much desired improvement in the areas not taking initiative to contest elections is required by the Maram service groups whereas men have more freedom in politics for Garo business groups. Over all the Garo service groups perform better in their electoral participation than the Maram and the Lyngngam service groups.

Table 3.19: Electoral participation of Three Neo-literate Tribes on the basis of Daily labourer (Polled data analysis (Q. 89-99))

**Item 89-99:** The significant electoral participation for all the three tribal daily labourer groups were “not actively involved in politics, men have more freedom in politics, novices in politics, involve in politics as Decision-makers, involved in politics only for voting, have positive attitude towards politics, less enthusiasm to attend public meetings and motive to influence decisions of other voters”. However much desired improvement in the areas of involved in politics only as party worker for the Maram daily labourer groups whereas improvement is required in the areas of novices in politics for Lyngngam business groups. Over the entire Garo daily labourer perform better in their electoral participation than the Maram and the Lyngngam daily labourer groups.

Table 3.20: Electoral participation of Three Neo-literate Tribes on the basis of Other occupational groups (Polled data analysis (Q. 89-99))

**Item 89-99:** The significant electoral participation for all the three tribal other groups were “Men have more freedom in politics, novices in politics, involve in politics as decision-makers, as party worker, for voting, women do not have inclination to discuss political issues and motive to influence decisions of other voters”. However, much desired improvement in the areas of involved in politics only for voting is required by the Maram other occupational groups and improvement required for Garo’s is not taking initiative to
contest elections. Over all the Garo other occupational groups perform better in their electoral participation than the Maram and the Lyngngam other occupational groups.

**Objective 4: (To study the institutionalised and non-institutionalised forms of political participation of Illiterate and Neo-Literate women)**

**Individual Based Political participation from (Q. 100-120)**

It is seen from the data that, the tribal women (Maram, Lyngngam and Garo) belonging to different educational groups (Illiterate and Neo-literate) and different age groups towards their individual Political participation with respect to their Institutional forms bearing ‘F’ value is significant for the community (Maram, Lyngngam and Garo), interactional effect of (AXB) i.e. education and community groups, (BxC) community and age groups and (AXBxC) education, community and age groups. In education, age groups and AxC interaction cases ‘F’ ratio shows insignificant. The significant findings are cover the attributes of Individual participation i.e. wearing a campaign batch, putting sticker in house, writing letters to public officials and newspapers, rising party members and fund, encourage members towards party work, distributing voters slips and involve in election for party and always be with the leaders during election. These significant findings are further exposed in following ways:

For the type of community groups (Maram, Lyngngam and Garo) on Individual Political Participation the results indicates that the Community (Maram, Lyngngam and Garo) groups of Meghalaya differ significantly in between them on their views on Individual Political participation scores. That the Women from Maram community groups have higher Individual Political participation than the remaining Women groups belongs to Lyngngam and Garo community and subsequently women from Lyngngam community have higher individual political participation than the women from Garo community in Meghalaya. Subsequently the same trend has happen to the Women from Lyngngam community is superseding to the Women belonging to Garo community.

For the overall interactional effect among types of education groups, types of community groups and different age groups among women on Individual based Political
participation indicates that there exists significant overall interactional effect among them. The data shows that the Illiterate women belonging to Maram and Lyngngam community having higher age groups shows higher political participation than the lower age groups. However from the Garo community belonging to Neo-literatand illiterate has been shown the opposite trend in Individual based political participation i.e. from the age group of 18 to 37 have shown higher trend in Individual based political participation in different forms. Further in the Individual based political participation Illiterate women shows higher participation than the Neo-literate women belongs to all the groups.

**Social Based Political participation from (Q. 121-139)**

It is seen that the tribal women (Maram, Lyngngam and Garo) belonging to different educational groups (Illiterate and Neo-literate) and age groups towards their social based Political participation with respect to their Institutional forms bearing ‘F’ value is significant for the education (literate and Neo-literate), Community (Maram, Lyngngam and Garo), age group (18-27, 28-37,38-47, 48-57 and 58 & above), interactional effect of (AxC) education and age groups, (BxC) community and age groups and (AXBxC) education, community and age groups. In (AXB) Education and community cases ‘F’ ratio shows insignificant. These significant findings are further exposed in following ways:

For the type of education groups (Illiterate and Neo-literate) on Social based Political Participation the result indicates that the Illiterate and Neo-literate educated Women groups of Meghalaya differ significantly in between them on their views on Social based Political participation scores. From the mean value it is indicated that the Illiterate Women groups have higher Political participation than the Neo-literate Women groups in Meghalaya. This result shows that the Illiterate Women from Meghalaya actively participated in social based politics which involves different types of social activities and self involvement i.e. influencing people to vote for a political party and its candidate, taking part in election campaign for a party in Village headman, MDC, MLA and MP involvement in political party campaign and meetings.
For the type of community groups (Maram, Lyngngam and Garo) on social based Political Participation the result indicates that the Women from Maram community of Meghalaya participated highly in political activities in the form of Social based than the Women belonging to Lyngngam and Garo community. Further there is no such trend has happen to the Women belongs to Lyngngam and Garo community.

For the different age groups (18-27, 28-37, 38-47, 48, 57 and 58 & above) on social based Political Participation the result indicates that among the different age women groups in Meghalaya differ significantly in between them on their views on social based Political participation scores except in the case of 18-27 Vs 58 above, 28-37 Vs 38-47, 28-37 Vs 48-57 and 38-47 Vs 48-57 women age groups. From the mean value it is indicated that the Women from higher age groups have higher social based Political participation comparative than their lower age groups except the 58-above group in Meghalaya.

For the overall interactional effect among types of education groups, types of community groups and different age groups of women on social based Political participation indicates that there exists significant overall interactional effect among them. The mean score clearly shows that the Illiterate women belonging to Maram community having higher age groups shows higher political participation than the lower age groups. However from Maram from Neo-literate, Lyngngam and Garo both from illiterate and Neo-literate groups have been shown the same trend in social based political participation. Further, it shows women from the age groups of 28 to 47 belonging to all the communities and from both the illiterate and Neo-literate groups are more active in participation in social based political activities in the state of Meghalaya.

**Non-institutional forms of Political participation from (Q. 140-155)**

It is seen that the tribal women (Maram, Lyngngam and Garo) belonging to different age groups towards their non-institutional forms of Political participation bearing ‘F’ value is significant for the Community, (Maram, Lyngngam and Garo), age group (18-27, 28-37, 38-47, 48-57 and 58 & above), interactional effect of (AxC) education and age groups, (BxC) community and age groups and (AXBxC) education, community and age

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groups. In Education (Illiterate and Neo-literate) and AxB interactional effect cases ‘F’ ratios shows insignificant. These significant findings are further shown as:

For the type of community groups (Maram, Lyngngam and Garo) on Political Participation which covers non-institutional forms of Political participation the result indicates that the Community (Maram, Lyngngam and Garo) groups of Meghalaya differ significantly in between them on their views on non-institutional forms of Political participation scores respectively. From the mean value it is indicated that the Women from Maram community groups have higher non-institutional forms of Political participation than the remaining Women belongs to Lyngngam and Garo community groups in Meghalaya which involves different types of activities and self involvement i.e. taking part in party meeting, demonstration, agitation, strikes, public rally, economic blockade, and any policy against them. Subsequently the same trend has happen to the Women from Lyngngam community is superseding to the Women belonging to Garo community.

For the different age groups (18-27, 28-37, 38-47, 48, 57 and 58-above) on non-institutional forms of political participation the result indicates that among the different age of women groups in Meghalaya differ significantly in between them on their views on non-institutional forms of Political participation scores except in the case of 18-27 Vs 48-57, 28-37 Vs 58 & above, 38-47 Vs. 48-57 women age groups. From the mean value it is indicated that the Women from higher age groups have higher non-institutional forms of Political participation comparative than their lower age groups in Meghalaya which involves different types of activities and self engagement.

The overall interactional effect among types of education groups, types of community groups and different age groups among women on Political participation in non-institutional forms indicates that there exists significant overall interactional effect among them. Further, the mean score clearly shows that both the Illiterate and Neo-literate women belonging to Maram community having higher age groups shows higher political participation in the form of non-institutional forms than the lower age groups. However
from all other age groups both from illiterate and Neo-literate belonging to Lyngngam and Garo community have been shown a mixed result.

**Political Participation as whole**

**(Individual based, Social based and non-institutional forms)**

It is seen that the tribal women (Maram, Lyngngam and Garo) belonging to different educational groups (Illiterate and Neo-literate) and age groups towards their Political participation with respect to their Institutional and non institutional forms bearing ‘F’ value is significant for the education (literate and neo-literate), age group (18-27, 28-37, 38-47, 48-57 and 58 & above), interactional effect of (AxB) i.e. education and community groups, (AxC) education and age groups, (BxC) community and age groups and (AxBxC) education, community and age groups. In community (Maram, Lyngngam and Garo) cases ‘F’ ratio shows insignificant. These significant findings are shown as:

For the type of education groups (Illiterate and Neo-literate) on Political Participation which covers Individual based, Social based and non-institutional forms of Political participation the result indicates that the Illiterate and Neo-literate education Women groups of Meghalaya differ significantly in between them on their views on Political participation scores. From the mean value it is indicated that the Illiterate Women groups have higher Political participation than the Neo-literate Women groups in Meghalaya which involves different types of activities and self involvement.

For the type of community groups (Maram, Lyngngam and Garo) on Political Participation as whole which covers Individual based, Social based and non-institutional forms of Political participation the values of ‘F’ ratio in table 4.4 and subsequently the value of ‘t’ ratio in table 4.4.2 indicates that the Community (Maram, Lyngngam and Garo) groups of Meghalaya do not differ significantly in between them except in the case of Maram and Garo community groups. From the mean value it is indicated that the Women from Maram community groups have higher Political participation than the remaining Women belongs to Lyngngam and Garo community groups in Meghalaya.
Subsequently the same trend has happen to the Women from Lyngngam community is superseding to the Women belonging to Garo community.

For the different age groups (18-27, 28-37, 38-47, 48, 57 and 58 & above) on Political Participation which covers Individual based, Social based and non-institutional forms of Political participation the result indicates that among the different age women groups in Meghalaya differ significantly in between them on their views on Political participation as whole scores except in the case of 18-27 Vs 58 above, 28-37 Vs 38-47, 28-37 Vs 48-57 and 38-47 Vs 58 & above women groups. From the mean value it is indicated that the Women from higher age groups have higher Political participation comparative than their lower age groups except the age group of 58 & above in Meghalaya. This result shows that the Women having higher age group have more participation and have shown increasing trend in political participation in different forms i.e. Individual based, Social base and non-institutional based which involves different types of activities and self engagement. Only the women belong to age group of 58 above do not show higher/increasing trend in political participation comparative than the other age groups.

For the interactional effect in between types of education groups and types of community groups on Political participation in different forms i.e. Individual based, Social based and non-institutional forms indicates that there exists significant interactional effect among them. Further, the mean score shows that the Illiterate and Neo-literate women from Maram and Lyngngam community shows higher political participation respectively than the both Illiterate and Neo-literate women belonging from Garo Community.

For the interactional effect in between types of education groups and different age groups among women on Political participation in different forms i.e. Individual based, Social based and non-institutional forms indicates that there exists significant interactional effect among them. Further, the mean score and the chart 4.11 clearly show that the Illiterate women belonging to higher age group shows higher participation comparative than the lower age groups. In the Neo-literate women groups the trend is just opposite i.e.
Neo-literate women belonging to lower age groups shows higher participation comparative than the higher age groups.

For the interactional effect in between types of community groups and different age groups among women on Political participation in different forms i.e. Individual based, Social based and non-institutional forms indicates that there exists significant interactional effect among them. Further, the mean score and the chart 4.12 clearly shows that the women belong to Maram community having higher age groups and women from Lyngngam and Garo community having lower age groups shows higher political participation comparative than the other opposite age groups. It shows that Women having higher age group from Maram community and women having lower age groups from remaining community shows increasing trend in political participation in different forms. However, from the same source it can be further analysed that women from all the community belonging to age groups of 28 to 47 have higher rate of political participation comparative to all other age groups.

For the overall interactional effect among types of education groups, types of community groups and different age groups among women on Political participation in different forms i.e. Individual based, Social based and non-institutional forms indicates that there exists significant overall interactional effect among them. Further, the mean score and the chart 4.13 clearly show that the Illiterate women belonging to Maram community having higher age groups shows higher political participation than the lower age groups. However from all other groups ( Neo-literate from Maram, both illiterate and Neo-literate women from Lyngngam and Garo community have been shown the same trend in political participation i.e. from the age group of 28 to 47 have shown higher trend in political participation in different forms comparative than the other groups. In whole and as per the data, it can be said that Illiterate women belong to different community and age groups have higher participation than the Neo-literate women in Meghalaya.
Objective 5: (To study the impact of media in political participation of the illiterates and Neo- Literates)

Table 5.0: Regression Coefficients on Educational Type and Political Participation of Neo-literate Women through the influence of Newspaper/ Print Media from (Q.156-171)

The pooled data Item No 1-16 shows the Multiple Regression Equation shows that the variables like ‘State and National Politics’, ‘Socio-Economic Welfare Programs’, ‘Agent of information’, and ‘Development of political thinking’ are the inhibiting factor contributing to low influence of Newspaper /Print media on political participation among Neo-literate tribal women among three communities due to in access of report contents at grass root level.

Table 5.1: Regression Coefficients on Educational Type and Political Participation of Neo-literate Women through the influence of Radio from (Q.172-178)

The pooled data Item No 17-23 shows the Multiple Regression Equation shows that the variables like ‘Learning about government policies and actions, Seeking information relating to active participation in politics, Enhancing political knowledge about day to day functioning of government, Facilitating a kind of one-to-one interaction among citizens and between citizens and government, Has changed the campaign method of political participation, Helped acquiring political knowledge beyond their experience, and Exchange of thoughts and ideas on public issues are the positive factors contributing to the influence of radio on political participation among Neo-literate tribal women among three communities due to accessible of report contents at grass root level.

Table 5.2: Regression Coefficients on Media and Political Participation of Neo-literate Women through the influence of Television from (Q.179-204)

The pooled data Item No 24-49 shows the Multiple Regression Equation shows that the variables like Pointing out at the defectors, Changing the political attitude of the viewers, Aware about current political issues, Motives and intention of the political leaders, Voter’s turnout during election, Political activism, Popularizing political manifestos of political parties during elections, Affecting policy issues, Developing
political behaviour and Development of political ideology are the inhibiting factors contributing to the influence of television on political participation among Neo-literate tribal women among three communities due to inaccessible at grass root level.

Table 5.3: Regression Coefficients on Media and Political Participation of Illiterate Women through the influence of Newspaper/ Print Media

The pooled data Item No 1-16 shows the Multiple Regression Equation shows that the variables like Changing Public Opinion, Have given the platform for people’s fundamental right of information, speech and expression and Sharing political involvement are the inhibiting factor contributing to low influence of Newspaper /Print media on political participation among Illiterate tribal women among three communities due to in access of report contents at grass root level.

Table 5.4: Regression Coefficients on Media and Political Participation of Illiterate Women through the influence of Radio

The pooled data Item No 17-23 shows the Multiple Regression Equation shows that the variables like ‘Learning about government policies and actions’, ‘Enhancing political knowledge about day to day functioning of government’, ‘Facilitating a kind of one-to-one interaction among citizens and between citizens and government’ and ‘Has changed the campaign method of political participation’ are the inhibiting factors contributing to the influence of radio on political participation among Illiterate tribal women among three communities due to accessible of report contents at grass root level.

Table 5.5: Regression Coefficients on Media and Political Participation of Illiterate Women through the influence of Television

The pooled data Item No 24-49 shows the Multiple Regression Equation shows that the variables like Changing the political attitude of the viewers, Promoting National Integration, Promoting Secularism, Promoting Tolerance among the communities, Promote good and honest Leaders, Aware about current political issues, Motives and intention of the political leaders, Voter’s turnout during election, Changing the belief of individuals on government issues, Acts as a strong predictor of political participation, Heightening
political knowledge and Developing political knowledge are the inhibiting factors contributing to the influence of television on political participation among Illiterate tribal women among three communities due to inaccessible at grass root level.

Table 5.6: Regression Coefficients on Media and Political Participation of Rural Women through the influence of Newspaper/ Print Media

The pooled data Item No 1-16 shows the Multiple Regression Equation shows that the variables like Changing Public Opinion, Have given the platform for people’s fundamental right of information, speech and expression and Sharing political involvement are the inhibiting factor contributing to low influence of Newspaper /Print media on political participation among tribal women among three communities due to geographical location of living in rural areas.

Table 5.7: Regression Coefficients on Media and Political Participation of Rural Women through the influence of Radio

The pooled data Item No 17-23 shows the Multiple Regression Equation shows that the variables like ‘Facilitating a kind of one-to-one interaction among citizens between citizens and government’ and ‘Helped acquiring political knowledge beyond their experience’ are the inhibiting factors contributing to the influence of radio on political participation among tribal women among three communities due to geographical location of living in rural areas.

Table 5.8: Regression Coefficients on Media and Political Participation of Rural Tribal Women through the influence of Television

The pooled data Item No 17-23 shows the Multiple Regression Equation shows that the variables like Identifying and electing candidates, Pointing out at the defectors, Promoting Secularism, Promoting Communal harmony, Promote good and honest Leaders, Socialization of the people in a democratic polity, Aware about current political issues, Political activism, Popularizing political manifestos of political parties during elections, Determining the basic characters of a political culture and Developing political knowledge are the inhibiting factors contributing to the influence of radio on political participation
among tribal women among three communities due to geographical location of living in rural areas.

**Table 5.9: Regression Coefficients on Media and Political Participation of Urban Tribal Women through the influence of Newspaper/Print Media**

The pooled data Item No 1-16 shows the Multiple Regression Equation shows that the variables like State and National Politics, Governor's/Chief Minister’s Programme, Socio-Economic Welfare Programs, Religious Programs, Agent of information, Changing Public Opinion, Facilitates local discussion and interest in local politics, Have given the platform for people’s fundamental right of information, speech and expression, Make people understand the importance of vote, Collection and distribution of information concerning political events, Sharing public opinion, Development of political thinking, Contributed towards political cynicism, Sharing political involvement, Influences on decision-making and Conduct of political activity are the positive factors contributing to the influence of radio on political participation among tribal women among three communities due to geographical location of living in urban areas.

**Table 5.10: Regression Coefficients on Media and Political Participation of Urban Tribal Women through the influence of Radio**

The pooled data Item No 17-23 shows the Multiple Regression Equation shows that the variables like Learning about government policies and actions, Seeking information relating to active participation in politics, Enhancing political knowledge about day to day functioning of government, Facilitating a kind of one-to-one interaction among citizens and between citizens and government, Has changed the campaign method of political participation, Helped acquiring political knowledge beyond their experience, and Exchange of thoughts and ideas on public issues are the inhibiting factors contributing to the influence of radio on political participation among tribal women among three communities due to geographical location of living in urban areas.
Table 5.11: Regression Coefficients on Media and Political Participation of Urban Tribal Women through the influence of Television

The pooled data Item No 17-23 shows the Multiple Regression Equation shows that the variables like ‘Identifying and electing candidates, Pointing out at the defectors, Promoting National Integration, Promoting Communal harmony, Socialization of the people in a democratic polity, Motives and intention of the political leaders, Political activism, Changing the belief of individuals on government issues, Acts as a strong predictor of political participation, Heightening political knowledge, Developing political knowledge, Developing political behaviour and Development of political ideology are the inhibiting factors contributing to the influence of television on political participation among tribal women among three communities due to geographical location of living in urban areas.

Objective 6: (To assess the impact of adult education programmes on the illiterates and Neo-Literate tribal women towards political participation)

Cognitive Orientation from (Q.205-219)

Item-205: In relation to Cognitive Orientation towards both Illiterate and Neo-literate Tribal Women it is ascertained that Neo-literate Tribal Women were having more or less a high level of cognitive orientation as to the name of the respective MLA of their constituency. The above table also indicates that among the three tribal groups the Maram communities are having more cognitive orientation than the Lyngngam and the Garo community.

Item-206: In relation to knowledge about the name of the party both Illiterate and Neo-literate Tribal Women belong to. It is ascertained that the Neo-literate Tribal Women were having a high percentage of knowledge about the party they belong to. The above table also indicates that among the three tribal groups the Maram communities are having more knowledge about the party that they belong to than the Lyngngam and the Garo community.
**Item 207:** In relation to knowledge about the Number of seats in the Meghalaya Legislative Assembly both Illiterate and Neo-literate Tribal Women it is ascertained that the Neo-literate Tribal Women were having a high percentage of knowledge about the Number of seats in the Meghalaya Legislative Assembly. The above table also indicates that among the three tribal groups the Garo communities are having more knowledge about the number of seats in the Meghalaya Legislative Assembly more than the Lyngngam and the Maram community.

**Item 208:** It was found that from the three tribal communities that Neo-literate woman are more knowledgeable about the name of the ruling party in Meghalaya than the Illiterate tribal women.

**Item 209:** It was found out that among the three tribal communities from the illiterate tribal women the Garo women are having a high percentage than the Lyngngam and Marams. It was also ascertained that among the Neo-literates from the three tribal communities the Maram are more knowledgeable than the Lyngngam and Garo tribal women.

**Item 210:** It was found out that among the three tribal communities from the illiterate tribal women the Maram women are having a high percentage than the Lyngngam and Marams. It was also ascertained that among the neo-literates from the three tribal communities the Maram are more knowledgeable than the Lyngngam and Garo tribal women in relation to knowledge about the opposition party in Meghalaya.

**Item 211:** It was found out that among the three tribal communities from the illiterate tribal women the Maram women are having a high percentage than the Lyngngam and Garo. It was also ascertained that among the neo-literates from the three tribal communities the Maram are more knowledgeable than the Lyngngam and Garo tribal women in relation to knowledge about the last parliamentary election held.

**Item 212:** It was found out that among the three tribal communities from the illiterate tribal women the Garo women are having a high percentage than the Marams and
Lyngngams. It was also ascertained that among the neo-literates from the three tribal communities the Garo are more knowledgeable than the Lyngngam and Maram tribal women in relation to knowledge about the number of MPs in Lok Sabha.

**Item 213:** It was found out that among the three tribal communities from the illiterate tribal women the Maram women are having a high percentage than the Lyngngam and Garo. It was also ascertained that among the Neo-Literates from the three tribal communities the Maram are more knowledgeable than the Lyngngam and Garo tribal women in relation to knowledge about the Name of the Ruling Party in India.

**Item 214:** It was found out that among the three tribal communities from the illiterate tribal women the Maram women are having a high percentage than the Lyngngam and Garo. It was also ascertained that among the neo-literates from the three tribal communities the Maram are more knowledgeable than the Lyngngam and Garo tribal women in relation to knowledge about the Name of the Prime Minister of India.

**Item 215:** It was found out that among the three tribal communities from the illiterate tribal women the Maram women are having a high percentage than the Lyngngam and Garo. It was also ascertained that among the neo-literates from the three tribal communities the Maram are more knowledgeable than the Lyngngam and Garo tribal women in relation to knowledge about the Name of the Opposition Party in the Centre.

**Item 216:** It was found out that among the three tribal communities from the illiterate tribal women the Garo women are having a high percentage than the Maram and Lyngngam. It was also ascertained that among the neo-literates from the three tribal communities the Garo are more knowledgeable than the Maram and Lyngngam tribal women in relation to knowledge about the Name of the Two Houses of the Indian parliament.

**Item 217:** It was found out that among the three tribal communities from the illiterate tribal women the Maram women are having a high percentage followed by the Maram and Lyngngam. It was also ascertained that among the Neo-literates from the three tribal...
communities the Maram are more knowledgeable than the Lyngngam and Garo tribal women in relation to knowledge about the Name the Chief Election Commissioner of India.

**Item 218:** It was found out that among the three tribal communities from the illiterate tribal women the Maram women are having a high percentage followed by the Lyngngam and Garo. It was also ascertained that among the neo-literates from the three tribal communities the Maram are more knowledgeable than the Lyngngam and Garo tribal women in relation to knowledge about the Name of the Governor of State.

**Item 219:** It was found out that among the three tribal communities from the illiterate tribal women the Maram women are having a high percentage followed by the Lyngngam and Garo. It was also ascertained that among the Neo-literates from the three tribal communities the Maram are more knowledgeable than the Lyngngam and Garo tribal women think that India is a Sovereign Democratic Republic state.

**B. Affective Orientation from (Q.220-229)**

**Item 220:** In relation to affective orientation of both Illiterate Tribal Women it is ascertained that 52.33 percent say that husband’s advice is the main factor that influences voting behaviour during election and 3 percent only influences by any other factors. It was also ascertained that among the Neo-literates from the three tribal communities, 54 percent of voting influenced by husband’s advice, and 2.33 percent by other factors. It was found that the tribal illiterate women were highly influenced by their husband’s in relation to their voting behaviour.

**Item 221:** In relation to reasons of voting of Illiterate Tribal Women, 48.66 percent to vote for the right candidate, 7.66 percent understanding that their vote matters. It was also ascertained that among the Neo-literates from the three tribal communities, 52.66 percent vote for the right candidate and 9.33 percent do not give any response.

**Item 222:** In relation to reasons of voting of Illiterate Tribal Women, 32.66 percent says that voted for Party affiliation and 7.33 percent other reasons. It was also ascertained that
among the Neo-literates from the three tribal communities, 15.33 percent of voting influenced to vote for the right candidate and 7.66 percent Candidate known personally. It was found that the tribal illiterate women were more concerned with party affiliation than the Neo-literates who are looking at the merit of the candidate.

Item 223: In relation to discuss about politics very often Illiterate Tribal Women, 30.33 percent with close Friends and 7.66 percent with Party leaders. It was also ascertained that among the Neo-literates from the three tribal communities, 27 percent with close Friends and 7.33 percent with Party leaders. It was found that both the Tribal illiterate and Neo-literate women discuss more with friends about politics.

Item 224: In relation to Party affiliation of Illiterate Tribal Women, 57 percent are with HSPDP and 0.66 percent with others. It was also ascertained that among the Neo-literates from the three tribal communities, 57 percent are with HSPDP and 0.66 percent with others. It was found that both illiterate and Neo-literate are having a high orientation towards party affiliation.

Item 225: It was found that about 55 percent of the illiterate tribal women are casting their vote because they go according to the liking and wish of the husband. In relation to this the Lyngngam tribal women are having the highest percentage more than the Maram and the Garo tribal women. In the case of Neo-literate tribal women about 47 percent tribal women from the three communities expresses their voting behaviour according to the husband’s wish. It was also found that the illiterate tribal women were more in number who is motivated by their husband in terms of voting behaviour.

Item 226: In relation to your position in the party, Illiterate Tribal Women, it was found that 35.66 percent by husband’s wish. It was also ascertained that among the Neo-literates from the three tribal communities, 24.33 percent feels that the family or loyalty towards the party is a factor for their position in the party.

Item 227: In relation to donation of money to a political party, Illiterate Tribal Women, it was found that 61 percent do not donate anything to any party. It was also ascertained that
among the Neo-literates from the three tribal communities, 62.66 percent denied of paying any donations to any party.

**Item 228:** It was found out that in relation to the opinion towards the value of voting of the Illiterate Tribal Women, 60.33 percent felt that voting will voting is of great value. It was also ascertained that among the Neo-literates from the three tribal communities, 55.66 percent felt that voting will bring a victory to the party.

**Item 229:** It was found out that in relation to the opinion towards the importance of politics of the 35 percent of the Illiterate Tribal Women and 29 percent Neo-literate tribal women felt that livelihood than politics and. It was also ascertained that among the illiterates tribal women the Garo are having the highest number of orientation in relation to importance of politics than the Lyngngam and Maram. It was also found that among the Neo-literatesthe Maram are more ahead than the Lyngngam and Garo with respect to importance to politics.

**C. Evaluative Orientation: from (Q.230-256)**

**Item 230:** It is seen from the table given that the three tribal communities are having medium evaluative orientation with regards to important of literacy skills for political involvement. It is also ascertained that the Garo Illiterate Tribal Women were having more opportunity for Involvement of politics after acquiring literacy skill. It is seen from the table given that the three tribal communities are rarely having evaluative orientation with regards to important of literacy skills for political involvement. It is also ascertained that the Maram Neo-literate Tribal Women were having more opportunity for involvement of politics after acquiring literacy skills.

**Item 231:** It is seen from the table given that the three tribal communities are having low evaluative orientation with regards to being a member of political group. It is also ascertained that the Maram Illiterate Tribal Women were having more opportunity for being a member of political group. It is seen from the table given that the three tribal communities are having rarely evaluative orientation with regards to being a member of
political group. It is also ascertained that the Lyngngam Neo-literate Tribal Women were having more opportunity for being a member of political group.

**Item 232:** It is seen from the table given that the three tribal communities are having rarely evaluative orientation with regards to the view that politics affect women and men after exposure to TLC. It is also ascertained that the Maram and Lyngngam Illiterate Tribal Women were having more opportunity to the view that politics affect women and men after exposure to TLC. It is seen from the table given that the three tribal communities are having rarely evaluative orientation with regards to the view that politics affect women and men after exposure to TLC. It is also ascertained that the Lyngngam Neo-literate Tribal Women were having more opportunity to the view that politics affect women and men after exposure to TLC.

**Item 233:** It is seen from the table given that the three tribal communities are having low evaluative orientation with regards to the agenda of women and the men candidates differ in politics. It is also ascertained that the Garo Illiterate Tribal Women were having more opportunity that women and the men candidates differ in politics. It is seen from the table given that the three tribal communities are having rarely evaluative orientation with regards to the agenda of women and the men candidates differ in politics. It is also ascertained that the Lyngngam Neo-literate Tribal Women were having more opportunity that women and the men candidates differ in politics.

**Item 234:** It is seen from the table given that the three tribal communities are having rarely evaluative orientation with regards to Women and public office. It is also ascertained that the Lyngngam Illiterate Tribal Women were having more opportunity for Women and public office. It is seen from the table given that the three tribal communities are having low evaluative orientation with regards to Women and public office. It is also ascertained that the Garo Neo-literate Tribal Women were having more opportunity for women and public office.

**Item 235:** It is seen from the table given that the three tribal communities are having low evaluative orientation with regards to the impact of 1/3rd. reservation for women. It is
also ascertained that the Garo Illiterate Tribal Women were having more opportunity in the impact of 1/3rd. reservation for women. It is seen from the table given that the three tribal communities are having low evaluative orientation with regards to the impact of 1/3rd. reservation for women. It is also ascertained that the Maram and Garo Neo-literate Tribal Women were having more opportunity for the impact of 1/3rd. reservation for women.

**Item 236:** It is seen from the table given that the three tribal communities are having rarely evaluative orientation with regards to participation of women in politics in our area. It is also ascertained that the Maram and Garo Illiterate Tribal Women were having more opportunity for Women and politics in our area. It is seen from the table given that the three tribal communities are having low evaluative orientation with regards to Participation of women in politics in our area. It is also ascertained that the Garo Neo-literate Tribal Women were having more opportunity for Women and politics in our area.

**Item 237:** It is seen from the table given that the three tribal communities are having rarely evaluative orientation with regards to discussion about Politics. It is also ascertained that the Garo Illiterate Tribal Women were having more opportunity in discussion about Politics. It is seen from the table given that the three tribal communities are having rarely and medium evaluative orientation with regards to discussion about Politics. It is also ascertained that the Lyngngam Neo-literate Tribal Women were having more opportunity in discussion about Politics.

**Item 238:** It is seen from the table given that the three tribal communities are having rarely evaluative orientation with regards to women political activity in the family level. It is also ascertained that the Maram Illiterate Tribal Women were having more opportunity that Women political activity in the family level. It is seen from the table given that the three tribal communities are having rarely evaluative orientation with regards to Women political activity in the family level. It is also ascertained that the Maram Neo-literate Tribal Women were having more opportunity in political activity.

**Item 239:** It is seen from the table given that the three tribal communities are having rarely evaluative orientation with regards to women in the family to contest the election. It is
also ascertained that the Maram Neo-literate Tribal Women were having more opportunity that women in the family to contest the election.

**Item 240:** It is seen from the table given that the three tribal communities are having rarely evaluative orientation with regards to women is to vote a women candidate. It is also ascertained that the Lyngngam Illiterate Tribal Women were having more opportunity to choose that Women are to vote a women candidate. It is seen from the table given that the three tribal communities are having rarely evaluative orientation with regards to Women are to vote a women candidate. It is also ascertained that the Garo Neo-literate Tribal Women were having more opportunity to choose that Women are to vote a women candidate.

**Item 241:** It is seen from the table given that the three tribal communities are having medium evaluative orientation with regards to women in the family to exercise franchise according to their choice. It is also ascertained that the Lyngngam Illiterate Tribal Women were having more Women in the family to exercise franchise according to their choice. The table given that the three tribal communities are having Rarely Evaluative orientation with regards to Women in the family to exercise franchise according to their choice. It is also ascertained that the Lyngngam Neo-literate Tribal Women were having more chance to exercise franchise according to their choice.

**Item 242:** It is seen from the table given that the three tribal communities are having rarely evaluative orientation with regards to Interest in political affairs increase after literacy classes. It is also ascertained that the Maram Illiterate Tribal Women were having more Interest in political affairs. It is seen from the table given that the three tribal communities are having rarely evaluative orientation with regards to Interest in political affairs increase after literacy classes. It is also ascertained that the Maram Neo-literate Tribal Women were having more the Interest in political affairs increases after literacy classes.

**Item 243:** It is seen from the table given that the three tribal communities are having rarely evaluative orientation with regards to discuss political affairs in the community. It is also ascertained that the Lyngngam Illiterate Tribal Women were having more to discuss
political affairs in the community. It is seen from the table given that the three tribal communities are having rarely evaluative orientation with regards to discuss political affairs in the community. It is also ascertained that the Garo Neo-literate Tribal Women were having more to discuss political affairs in the community.

**Item 244:** It is seen from the table given that the three tribal communities are having rarely evaluative orientation with regards to more politically efficacious. It is also ascertained that the Lyngngam Illiterate Tribal Women were having more politically efficacious. It is seen from the table given that the three tribal communities are having medium evaluative orientation with regards to more politically efficacious. It is also ascertained that the Maram Neo-literate Tribal Women were having more politically efficacious.

**Item 245:** It is seen from the table given that the three tribal communities are having low evaluative orientation with regards to Interest in politics increased after TLC. It is also ascertained that the Garo Illiterate Tribal Women were having more interested in politics after TLC. It is seen from the table given that the three tribal communities are having Low Evaluative orientation with regards to Interest in politics increased after TLC. It is also ascertained that the Garo Neo-literate Tribal Women were having more interested in politics after TLC.

**Item 246:** It is seen from the table given that the three tribal communities are having low evaluative orientation with regards to talk politics with friends. It is also ascertained that the Garo Illiterate Tribal Women were having more in talking politics with friends. It is seen from the table given that the three tribal communities are having Low Evaluative orientation with regards to talk politics with friends. It is also ascertained that the Garo Neo-literate Tribal Women were having more in talking politics with friends.

**Item 247:** It is seen from the table given that the three tribal communities are having low evaluative orientation with regards for belonging to any political party. It is also ascertained that the Garo Illiterate Tribal Women were having more for belonging to any political party. It is seen from the table given that the three tribal communities are having low evaluative orientation with regards to belonging to any political party. It is also
ascertained that the Maram and Garo Neo-literate Tribal Women were having more for belonging to any political party.

**Item 248:** It is seen from the table given that the three tribal communities are having low evaluative orientation with regards for belong to a community betterment group. It is also ascertained that the Garo Illiterate Tribal Women were having more for belonging to a community betterment group. It is seen from the table given that the three tribal communities are having rarely evaluative orientation with regards to belong to a community betterment group. It is also ascertained that the Maram and Garo Neo-literate Tribal Women were having more opportunity for belonging to a community betterment group.

**Item 249:** It is seen from the table given that the three tribal communities are having rarely evaluative orientation with regards for belong to a youth oriented group. It is also ascertained that the Lyngngam Illiterate Tribal Women were having more opportunity for belonging to a youth oriented group. It is seen from the table given that the three tribal communities are having rarely evaluative orientation with regards to belong to a youth oriented group. It is also ascertained that the Lyngngam Neo-literate Tribal Women were having more opportunity for belonging to a youth oriented group.

**Item 250:** It is seen from the table given that the three tribal communities are having medium evaluative orientation with regards to Social connectedness has increased after TLC. It is also ascertained that the Maram and Garo Illiterate Tribal Women were having more opportunity on Social connectedness increases after TLC. It is seen from the table given that the three tribal communities are having medium evaluative orientation with regards to social connectedness has increased after TLC. It is also ascertained that the Lyngngam Neo-literate Tribal Women were having more opportunity on social connectedness increases after TLC.

**Item 251:** It is seen from the table given that the three tribal communities are having rarely evaluative orientation with regards to position to take decision in the meeting. It is also ascertained that the Maram, Lyngngam and Garo Illiterate Tribal Women were having
equal position to take decision in the meeting. It is seen from the table given that the three tribal communities are having rarely evaluative orientation with regards to position to take decision in the meeting. It is also ascertained that the Maram and Lyngngam Neo-literate Tribal Women were having more in position to take decision in the meeting.

**Item 252:** It is seen from the table given that the three tribal communities are having medium evaluative orientation with regards to speak for a political candidate. It is also ascertained that the Lyngngam Illiterate Tribal Women were having more opportunity in speaking for a political candidate. It is seen from the table given that the three tribal communities are having medium evaluative orientation with regards to speak for a political candidate. It is also ascertained that the Maram and Garo Neo-literate Tribal Women were having more opportunity in speaking for a political candidate.

**Item 253:** It is seen from the table given that the three tribal communities are having rarely evaluative orientation with regards to Newspaper on political issues. It is also ascertained that the Lyngngam Illiterate Tribal Women were reading more opportunity for Newspaper on political issues. It is seen from the table given that the three tribal communities are having rarely evaluative orientation with regards to Newspaper on political issues. It is also ascertained that the Garo Neo-literate Tribal Women were having more opportunity for Newspaper on political issues.

**Item 254:** It is seen from the table given that the three tribal communities are having rarely evaluative orientation with regards to Political talks with friends. It is also ascertained that the Garo Illiterate Tribal Women were having more opportunity for Political talks with friends. It is seen from the table given that the three tribal communities are having high orientation with regards to Political talks with friends. It is also ascertained that the Maram Neo-literate Tribal Women were having more opportunity for Political talks with friends.

**Item 255:** It is seen from the table given that the three tribal communities are having high evaluative orientation with regards to with regard to discuss political matters. It is also ascertained that the Lyngngam tribal Illiterate Tribal Women were having more opportunity for discussing political matters. It is seen from the table given that the three...
tribal communities are having high evaluative orientation with regards to discuss political matters. It is also ascertained that the Maram tribal Neo-literate Women were having more opportunity for discussing political matters.

**Item 256:** It is seen from the table given that the three tribal communities are having high evaluative orientation with regards to chairing of meetings. It is also ascertained that the Lyngngam tribal Illiterate Tribal Women were having more opportunity for chairing of meetings. It is seen from the table given that the three tribal communities are having high evaluative orientation with regards to chairing of meetings. It is also ascertained that the Lyngngam tribal Neo-literate Women were having more opportunity for chairing of meetings.

**5.2: Discussion of Results**

After analysis of the main findings in item wise in a framed objectives, the investigator discusses the results on the basis of main findings in objective wise.

**5.2.1: Discussion of Results on Objective-One**

Socio-demographic characteristics such as age, gender and socio-economical status (SES) have been regarded as differentiating people in participatory behaviors (Nagler, 1991; Roseston and Hansen, 1993; Verba et al., 1995). Saeed (1976) who studied on the political participation of women in Legislative assembly in Uttar Pradesh and told that low age women’s participation was less and high age women’s participation was more in legislative assembly. Usha Mehta (1978) highlighted the political participation of women in Indian Politics and resulted that from first Parliamentary election to 1974 parliamentary election, on the basis bio data of women members of Parliament belonged to medium age group. She told the reason of it that the medium age group women were free from house work responsibilities. Prabhawati (1991) also studied the Legislative Assembly and Legislative Council of Andhra Pradesh from 1956 to 1983 and told that the women of high age were more comparatively lower age group women in council. Jafer (1985) Jha (1937) and Saeed (1971) also gave the same result. From the above analysis it shows that there is a deep rooted relation between age and political participation of tribal women at the grass
root level. Generally it is accepted that old age person having a great experience are more interested to participate in the political affairs of the state. From the field study, it shows that the maximum of 37 percent number of Neo-literate and Illiterate women are in the age group of 58 years or the above preferred to participate in the political affairs than the younger age groups which is supported by the other studies. Further, the life-cycle theory (Butler and Stokes, 1969; Highton and Wolfinger, 2001; Kimberlee, 1998) justified that as people grow older, their interest in politics and their willingness to take an active role would increase.

5.2.1: Discussion of Results in Objective-2

Discussion of the results in this section is based upon the hypothesis i.e. There exist significant differences in the level of awareness of Tribal illiterate and Neo-literate women on political issues. For the purpose of the study, the researcher has chosen issues such as NGT Ban, KHADC, Militancy and Political affairs.

5.2.1.1: Issues relating to NGT Ban

From the above findings, the researcher found that both Neo-literate and illiterate women are in confusion in relating to NGT ban on rat hole mining in Meghalaya. They have different perception in regard to other issues like uranium mining, bandh culture by different NGO’s, granting labour license to non-tribal laborer by KHADC, ineffective CEM’s leadership due to frequent change. Further there was no significance difference in perception and opinion between all three tribal women groups due to NGT ban on rat hole mining, uranium mining, bandh culture by different NGO’s, granting labour license to non-tribal labourer by KHADC, ineffective CEM’s leadership due to frequent change of political parties. Further, there was no significance difference in perception between all three tribal women groups on the issue of maladministration of KHADC on building laws and dual post. They have an opinion that the person holding the post of both MLA and MDC violates the rule of ‘Office of Profit’. Again, the mean score reveals that both Neo-literate and illiterate women are in dilemma to agree /disagree on the issue of militant’s bandh calls that affect voters' turnout during election, insurgency had gone beyond the
control of the State police force, peace negotiating decision with the North East militant
groups, army operation in Garo Hills to flush out militants to restore peace in the region,
on the issue of the State police and its capacity to tackle militants, CBI probe into alleged
politico-militant nexus, on the issue of ending militancy in Garo Hills, on the issue of
high-level probe to the charges that ANVC (B) is having link with Pakistan’s ISI, on
signing of memorandum of understating with ANVC prevail peace in Garo Hills, on the
issue of the role of State Government to engage talks for peace with the HNLC through
interlocutor, on signing of the peace pact with the factions of ANVC in Garo Hills, on
launching a full-fledged army operation in Garo Hills, on preparation of a policy for
surrendered militants, on appointing a former militant leader as the Nokma of Tura town,
to provide government jobs to surrendered militants, to accept the offer from surrender
militants to play the role of a negotiator with militants, on the issue of the Unlawful
Activities (Prevention) Tribunal’s decision to ban HNLC for 5 years and the army
operation against North-East militants in India-Myanmar border.

Again in issues relating to political affairs, the mean score reveals that both Neo-
literate and illiterate women are in dilemma to agree/disagree on delaying the formation of
the Lokayukta, abolition of the ministerial panels in speeding up development works,
issuing of Unique Identity Cards (UID) in checking influx of illegal migrants, on Khasi
language to be included in the Eight Schedule of the Constitution, Separation of the
Judiciary from Executive helping the justice delivery system, political appointees’ burden
on the State’ coffers, on reservation policy based on economic condition, nexus of
ministers and bureaucrats for splitting of KSU, installation of CCTV cameras by police to
make Shillong city safe and secure, providing basic facilities for the mentally challenged
people, repealing of Meghalaya Preventive Detention Act (MPDA) and Meghalaya
Maintenance of Public Order (MMPO), media’s failure in exposing corruption, on the
issue of creation of the new Districts, opposition to the ordinance to amend Land
Acquisition, role of North Eastern Council (NEC) for development of the North east
region, implementation of Government Projects poses obstacles by the Dorbar Shnong,
rising crimes against women, setting up check gates for tourists will affect economy,
transferring bureaucrats under the pressure of NGO’s, implementing Food Security Scheme effectively, functioning of the Right to Information Act, 2005 effectively, corruption in government jobs and introducing the Inner line Permit to control the influx of migrants. Further there was no significance difference in perception between all three tribal women communities such as Maram, Lyngngam and Garo. Thus from the above findings are justified by many scholars such as Pakem (1986); Henry Lamin ((1995); Naik, et al. (2010); Hendryx, et al. (2011); Azad, et al. (2013); Dabhadker, et al. (2013) and Goswami (2013) also expressed similar views. In the end, it clearly reveals that the traditional institutions and their leadership have undergone different microscopic changes under the modern political institution like District Council. Under such a precarious situation, frontal leadership in the area or for that matter in the whole state of Meghalaya is slowly being passed into the hands of the emerging elite (Rymbai, 1987).

5.2.2: Discussion of Results in Objective-3

Discussion of the results in this section is based upon the hypothesis of the study i.e. there exist significant differences in electoral behaviour of the Tribal illiterate and Neo-literate women.

With regard to the electoral behaviour of three illiterate tribal women across three tribal groups on the basis of occupation, the Maram tribal women performed better as compare to other two tribal women group in the field of business, service and other occupational groups such as horticulture, floriculture and animal husbandry. But in the field of agriculture, the Garo tribal women preformed better than the Maram and Lyngngam tribal women groups. But in case of Neo-literate tribal women, there is a mixed result shown due to impact of literacy that the Maram tribal women performed better in the field of agriculture, business and daily wage labourer, the Lyngngam tribal women in Service Sector and the Garo tribal women in the field of other occupational groups such as horticulture, floriculture and animal husbandry. Thus the hypothesis shows that there exist significant differences in electoral behaviour of the Tribal illiterate and Neo-literate women. But the common inhibiting factors on agriculture are playing the role of political activists in any organization, getting a membership affiliation of any of political parties
and voting in elections which they feel important, Participation in the political process as a voter, Understanding ideology of different political parties, Knowing the election symbols of different political parties, Increased frequency of voting after attending literacy classes and Talking with others about the election matter which they feel important. Again it was noticed that the common inhibiting factors for all the three tribal business groups were Participation in the political process as a voter, Knowing the election symbols of different political parties, Increased frequency of voting after attending literacy classes, Voting for honest, sincere and devoted candidates irrespective of political affiliation, Getting a membership affiliation of any of political parties and Playing the role of political activists in any organization. The significant electoral behaviour for all the three tribal service groups were Development of a sense of autonomy in political action, Participation in the political process as a voter, Understanding ideology of different political parties, Enjoying equal opportunities like men in electoral decision making, Knowing the election symbols of different political parties, Voting for honest, sincere and devoted candidates irrespective of political affiliation, Casting your vote in all elections after TLC and Voting In all elections (MDC, State Legislature, & Parliament election). The significant electoral behaviour for all the three tribal daily labourer groups were Enjoying equal opportunities like men in electoral decision making, Increased frequency of voting after attending literacy classes, Voting for honest, sincere and devoted candidates irrespective of political affiliation, Casting your vote in all elections after TLC, Playing the role of political activists in any organization, Talking with others about the election matter and I vote in elections which I feel important which they feel important, Participation in the political process as a voter, enjoying equal opportunities like men in electoral decision making, Development of a sense of autonomy in political action and Playing the role of political activists in any organization. The significant electoral behaviour for all the three tribal other groups were Participation in the political process as a voter, Enjoying equal opportunities like men in electoral decision making and Casting your vote in all elections after TLC, Increased frequency of voting after attending literacy classes, Voting for honest, sincere and devoted candidates irrespective of political affiliation, Casting your
vote in all elections after TLC, Playing the role of political activists in any organization and I vote in elections which I feel important.

In regard to the electoral participation of three illiterate tribal women across three tribal groups on the basis of occupation, the Maram tribal women performed better as compare to other two tribal women group in the field of agriculture, service and other occupational groups such as horticulture, floriculture and animal farming. But in the field of agriculture, the Garo tribal women preformed better than the Maram and Lyngngam tribal women groups. Whereas the Lyngngam perform in business and Garo perform in service, daily labourer and other occupational groups such as horticulture, floriculture and animal husbandry. But in case of Neo-literate tribal women, there is a mixed result shown due to impact of literacy that the Lyngngam tribal women performed better in the field of agriculture, the Garo tribal women in Business, Service Sector, daily labourer and other occupational groups such as horticulture, floriculture and animal husbandry. Thus the hypothesis shows that there exist significant differences in electoral participation of the Tribal illiterate and Neo-literate women. But the common inhibiting factors on agriculture are not actively involved in politics, novices in politics, involve in politics as voting, party worker and decision-makers, positive attitude towards politics and less enthusiasm to attend public meetings, Men have more freedom in politics, and not taking initiative to contest elections which they feel important. The significant electoral participation for all the three tribal farmer groups were involved in politics only as party worker, have positive attitude towards politics, not taking initiative to contest elections and Motive to influence decisions of other voters, not actively involved in politics, novices in politics, involved in politics only for voting and have positive attitude towards politics. The significant electoral participation for all the three tribal service groups were not actively involved in politics, men have more freedom in politics and not taking initiative to contest elections, novices in politics, involve in politics as decision-makers, involved in politics only as party worker, have positive attitude towards politics, less inclination to discuss political issues and less enthusiasm to attend public meeting. The significant electoral participation for all the three tribal daily labourer groups were not actively involved in politics, novices in politics,
involve in politics as decision-makers, involved in politics only for voting and less enthusiasm to attend public meetings, men have more freedom in politics, have positive attitude towards politics, and motive to influence decisions of other voters. The significant electoral participation for all the three tribal other groups were not actively involved in politics, novices in politics, involve in politics as decision-makers, have positive attitude towards politics and motive to influence decisions of other voters, Men have more freedom in politics, involve in politics as voter and party worker and women do not have inclination to discuss political issues. Thus from the above discussion, it is proved that there is no significant differences exist in electoral behaviour and electoral participation of the Tribal illiterate and Neo-literate women across three tribal women communities.

Studies such as Ahuja and Chibbber (2007) find that poor people in India are just as likely to vote as more affluent individuals. They argue that poor people view elections as a fundamental right and are therefore as likely as others to exercise this right (Fornos et al. 2004). Against this background, in order to determine whether variables related to social mobilization have explanatory power in the non-democratic political systems of the Meghalaya State. This hypothesis applies to what might be called “conventional” political participation, or perhaps “pro-system” participation. Even if one supports opposition candidates, he or she is accepting the rules of the game and participating in the established political process. The dynamics might be different, however, when political participation involves protest or dissent, such as taking part in a protest demonstration or signing a petition. Verba, Schlozman, and Brady, 1996 and Putnam, 2001 argue that the behavioral and quasi-behavioral consideration such as organizational membership and other forms of civic engagement which resulting to the social capital as well as political knowledge, political interest, and inter-personal trust. Similarly, Tessler and Gao 2007 opined that the Civic involvement measured by the associational membership and interest in news about politics and society, would seem to contribute to both electoral and protest behavior. They argued that those who are involved in public life in general are more likely to extend their involvement to the political realm. And since civic involvement says nothing about attitudes toward the political status quo, this would seem to be the case for both electoral
and protest behavior. With respect to voting and attending campaign rallies stated that these values contribute to a sense of citizen duty and societal obligation (Inglehart, 1991).

5.2.3: Discussion of Results in Objective-4

The above findings are now being discussed with regard to the hypotheses four and the available literature related to variables. On the basis of the result obtained for the fourth hypothesis that there exist significant differences and interactional effects in institutionalized and non-institutionalized forms of Political Participation among Women belonging to different education groups, community groups and different age groups. The present findings supported by the studies conducted by the University Press Research which shows that those with significant involvement in religious groups are more likely to vote (Howe 2006; Van Egmond et al. 1998; Verba et al.1995). In Zambia, Bratton (1999) likewise finds that associational membership demonstrated a significant influence on various forms of political participation, including voting. In addition, some social movement scholars from the resource mobilization school have argued that those who are involved in various community and religious groups and who have greater access to an independent mass media are more likely to protest (McCarthy and Zald 1977; Klandermans 1997). Studies focusing on the role of political interest indicate that the motivation of young people to be informed and involved in politics has declined over the last decades, thereby confirming that political interest is a significant antecedent of participation at different levels (Bean, 1989; Crotty, 1991; Park, 1999; Plutzer, 2002).

5.2.4: Discussion of Results on Objective-5

Discussion of the results in this section is based upon the hypothesis of the study i.e there exist significant differences on the impact of media in political participation of the illiterates and Neo-Literates. On the basis of the result obtained for the fifth hypothesis that there exist significant differences on the impact of media in political participation of the illiterates and Neo-Literates.

The common variables on newspaper/print media which are inhibiting the political participation of these illiterate and Neo-literate women due to the effect of media on the
basis of educational type are learning about government policies and actions, enhancing political knowledge about day to day functioning of government, facilitating a kind of one-to-one interaction among citizens and between citizens and government, has changed the campaign method of political participation among three communities due to in access of radio at grass root level. Again, the common variables on television which are inhibiting the political participation of these illiterate and Neo-literate women are changing the political attitude of the viewers, aware about current political issues, motives and intention of the political leaders, voter’s turnout during election due to poor signal of television at grass root level.

The common variables on newspaper/media which are inhibiting the political participation of these illiterate and Neo-literate women due to the effect of media on the basis of rural and urban type are changing public opinion, have given the platform for people’s fundamental right of information, speech and expression and sharing political involvement among tribal women among three communities due to geographical location of living in rural areas. The common variables on radio which are inhibiting the political participation of these illiterate and Neo-literate women due to the effect of media on the basis of rural and urban type are facilitating a kind of one-to-one interaction among citizens between citizens and government and ‘helped acquiring political knowledge beyond their experience among tribal women among three communities due to geographical location of living. The common variables on television which are inhibiting the political participation of these illiterate and Neo-literate women due to the effect of media on the basis of rural and urban type are identifying and electing candidates, pointing out at the defectors, promoting Communal harmony, socialization of the people in a democratic polity, political activism, developing political knowledge. The study is supported by Mathews and Prothro (1966) in their study demonstrated that exposure to the media favorably affects political participation, interest, information, sense of civic competence (efficiency), and attitude towards change. Like media access, participation in civic associations, such as religious and community groups, can also generate information
sharing. More importantly, civic associations may foster trust and cooperation and thereby encourage citizens to become more engaged in their political communities (Putnam 1993).

5.2.5: Discussion of Results in Objective-6

Discussion of the results in this section is based upon the hypothesis i.e. There exist significant differences on the impact of adult education programmes of the illiterates and Neo-Literates towards political participation. For the purpose of the study, the researcher has divided into three parts of assessment on political knowledge i.e. Cognitive Orientation, Affective Orientation and Evaluative Orientation.

In relation to Cognitive Orientation towards both Illiterate and Neo-literate Tribal Women, it is ascertained that Neo-literate Tribal Women across different tribal communities were having high level of political knowledge as compare to the illiterate tribal women. Further it was noticed that 70% to 80% of the respondents across tribal communities able to answer the questions such as Name of the MLA in your Constituency, Name of the party belongs to, Name of the Opposition Party in Meghalaya, 60% to 70% are Number of seats in the Meghalaya Legislative Assembly and Name the Opposition Party in the Centre, 50% to 60% are Mention the Year of Last Parliamentary Election held, Name of the Ruling party in India and Name the Opposition Party in the Centre, 40% to 50% are Name of the Prime Minister of India, 20% to 30% are Name the Two Houses of the Indian parliament, Name the Governor of State and 10% to 20% are Name the Chief Election Commissioner of India, you think that India a Sovereign Democratic Republic State.

With regard to the source of influence to voting behaviour, it was found that the 52 percent illiterate tribal women from the three tribal communities expressed that they were influenced by the advice of family members as compare to the 54 percent were influenced by husband’s advice as compare to other factors such as one’s own reasoning, advice of family members, elder women advice, Peer group (ladies) and other factors which are negligible but in aggregate it cover 46 percent.
In order to understand the reasons of voting, it was found that the 49 percent illiterate tribal women from the three tribal communities expressed that voting for the right candidate as compared to 53 percent of the Neo-literate tribal women which is 4 percent higher than the illiterate. The result shows that the other factors such as democratic rights, selection of candidate, importance of voting right and value of vote etc contributed the remaining 49 percent in aggregate which is almost all negligible. Regarding the discussion about politics, it was found that 30 percent illiterate and 27 percent Neo-literate tribal women are always discuss about politics with their friends, 13 percent illiterate and 15 percent Neo-literate tribal women are with relatives, colleagues and party workers. The remaining percentage of illiterate and Neo-literate tribal women are not interested due to various reasons such as disliking all the candidates in the last election, politics is of no use, livelihood is more important than politics and candidates elected did not fulfill their promises. Further it was noticed that around 50 to 60 percent of illiterate and Neo-literate tribal women are affiliated with HSPDP political party. The majority tribal women motivate to vote for a party due to husband’s wish. The other factors such as party ideology, leadership, family loyalty, religion, clan or tribe contributed substantial influence to vote for HSPDP party. When we asked questions to the respondents, it was found that around 30 to 35 percent of both illiterate and Neo-literate tribal women answered that it depend upon either Husband or family wish to join in politics or not. With regard to the donation of money to a political party, it was found that 40 percent respondents opined that they are contributing some amount of financial donation either in the form of cash or kind. The majority of the tribal women expressed their opinion that their value of vote is matter most which can bring victory to their party.

After acquiring literacy skills through the adult education centers and to test their retention of knowledge, it was found that the tribal women across three tribal groups have a higher impact on involvement in campaigning for political candidate during election (45 percent), chair meetings (37 percent), regarding the source of information on political issues, it was found that 35 percent tribal women opined that the news paper is the best source due to availability of their own dialectic. While asking question relating to
discussion about politics and their involvement in political activity it was ascertained that around 33 percent of three tribal women groups are availing the opportunity, when asked question about their interest in politics and discussion on politics with their peer groups and leadership it was revealed that around 32 percent of the tribal women are involved so far. Further it is noticed that there is a substantial average growth ranging from 20 to 30 percent in regard to involvement of politics, member of political group effect on politics, differential opinion on gender politics, incumbency in public office, participation of women in politics in their societies, supporting to women candidate, community oriented group and social connectedness. Again it is a irony of the fact that due to cultural barrier, poverty and patriarchy, the tribal women are unable to overcome the desired results such as issues relating to exercise franchise according to their choice (19 percent), contest the election (18 percent) and impact of 1/3rd reservation in empowerment of women (16 percent).

Several studies conducted in the past shows a wealth of information about the extent to which civic education programmes have affected orientations related to information, civic competence, democratic values, and political engagement. It was found that individuals in the state of Kenya were exposed to civic education were significantly more active in local politics than were individuals in the control groups, sometimes by a very high margin (Finkel, 2002). The programmes also enhanced individuals’ feelings of political efficacy and empowerment, although the size of these effects was generally smaller than for political participation. Thus, civic education has had a positive influence not only on local-level participation but also on several important cognitive and attitudinal precursors of participation as well (Finkel and Smith, 2011). Vicente (2014) examines the impact of civic information campaigns on the extent to which individuals hold incumbents accountable, that is, on how information presented in the programmes affects the likelihood that individuals will cast votes on the basis of the performance of incumbents in office as opposed to ethnic grounds. The results indicate that these kinds of civic education interventions can lead voters to hold elites accountable to a greater extent for office-based
performance and can lead voters to withdraw support from incumbents who have engaged in significant amounts of corruption while in office.

5.3: Suggestions

1. Tribal women members suffer from extreme social, educational and economic backwardness, arising out of the age-old practice of social exclusion and geographical isolation. Despite various provisions made in the constitution to safeguards tribal women from exploitation, not much has changed. Despite their constitutional rights, these women are often denied attendance in village Council meetings because of different governance based power dynamics system. This has forced them to confine themselves in their traditional role as home maker and engaging them in child rearing practices. A large number of women engage themselves in political spaces, for the first time. There is thus an emerging and urgent need to enhance their political skills. Also efforts should be made on two aspects; one is knowledge and skill enhancement of these women so that they can perform their mandated role and another is strengthening their sense of identity so that they can strengthen the political system. Thus capacity building programmes are necessary for their effective political participation.

2. Health is an important issue for grassroots level initiatives. Home hygiene, educational campaigns, and preventive measures against diseases are key areas of grassroots family welfare activity. There is a need to integrate/ adopt modern medicine practices with traditional healing so that the tribal people can apply themselves and integrate into their daily lives. These efforts should strengthen a preventive approach to health care.

3. It is also true that gender discrimination continues unabated in the State of Meghalaya. Despite various constitutional provisions and legislative measures, subjugation of tribal women in political sphere continues, and it has been further intensified. It is therefore, suggested that. Social Justice Committee should be legislated and it should be made an integral part of Village Council.

4. Scheduled Tribe Commissions, at the Central and State levels, have not been activated to bring synergy to the efforts towards empowerment of tribal women leaders. In essence,
the affirmative action to empower the Tribal women leadership through the Village Council is merely a starting point; further interventions by both governments and civil society actors are essential to realize this potential more fully that has not been possible so far. These efforts by the villagers need to be promoted. Thus, there is a need to bestow greater financial and functional autonomy on Women Organisations located in each and every village to do more with politics than finances. What has hindered any real devolution of powers to the Village Council till now is not of much lacuna in the law, but a general lack of political will on the part of parties across the spectrum to adequately empower and enable these indigenous political institutions. Thus, it is obvious that there is need for genuine efforts by political leaders to implement the constitutional provisions so that it should be ensured to bring about radical social transformation over the long term.

5. There is a wrong notion prevails in our society that the way knowledge is generated, accessed, controlled, and used in our societies. A structural flaw in mainstream education and knowledge-building systems is that grassroots expertise and knowledge most often is lacking. Grassroots groups often are already practicing solutions, where others are debating theories. A major obstacle to incorporating grassroots perspectives and knowhow in public decision-making lie in the fact that grassroots wisdom which is highly dispersed, and hence enters the channels of public decision-making very rarely.

6. At the time of data collection it was found that the grassroots tribal women often explore the knowledge and expertise coming from community traditions. However, their knowledge is ignored while formulating plan and programmes at grassroots level.

7. Community building among the Women Organisation and the Self Help Groups need to be strengthened. As a result, the efforts of tribal women can create community space for the development of solidarity and joint problem solving. These efforts of tribal women need to be promoted and encouraged at the local governance level.

8. Institutional arrangements are often hostile to grassroots tribal women’s participation. There is a need to have proper institutional arrangement to make sure that grassroots tribal
woman’s views are heard and accounted. It is possible to integrate tribal women representatives into village development plan.

9. Social Media has rapidly grown in importance as a forum for political activism in its different forms. Social media platforms, such as Twitter, Facebook and YouTube provide new ways to stimulate citizen engagement in political life, where elections and electoral campaigns have a central role. Personal communication via social media brings politicians and parties closer to their potential voters. It allows politicians to communicate faster and reach citizens in a more targeted manner and vice versa, without the intermediate role of mass media. Reactions, feedback, conversations and debates are generated online as well as support and participation for offline events. Messages posted to personal networks are multiplied when shared, which allow new audiences to be reached. Thus the Social media has reshaped structures and methods of contemporary political communication by influencing the way politicians interact with citizens and each other.

10. The modes and intensity of political participation play significant roles in molding the quality of our Indian democracy. As a democracy, the tribal women must concern themselves with creating modes of political participation and ensure that their voice are heard by legislators, the powerful executives, and the traditional institutions. Building social capital among the neo-literates and illiterates is necessary for promoting political participation.

11. Civic education programs that make use of more active methodologies to instruct participations role playing, dramatizations, group decision-making and the like, will have a greater effect on eventual individual participation than institutional participation. Thus civic education serves to mobilize those with fewer resources (women) to some degree but greater effects are seen for those who resources can facilitate the translation of mobilization messages into actual behavior.

12. Women’s rights programme is associated with significantly higher levels of participation on each of the political participation variables. Thus, civic education can and does affect the political participation of resource-poor individuals, but the greater effects
seen among the resource-rich tends to exacerbate the existing “stratification of participation” in developing democracies.

13. Those highly interested who are trained in civic education through literacy and post literacy programmes are substantially more likely to participate in subsequent political activities.

14. In all of these cases, mobilization efforts for political education are more successful when individuals have higher levels of prior resources, reflecting greater ability to translate the messages of civic education training in action. The tribal women require sufficient political resources and sufficient opportunities to translate the mobilization appeals of political participation in to concrete political action.

15. Women who can speak or write well or who are comfortable organizing and taking part in meeting are likely to be more effective when they get involved in politics. Those who have an opportunity to do things in a non-political setting would, presumably, be more willing and able to do them in a political context. The reflecting fact is that most women spend more time working than engaging in organizational or church activities. The church leaders can play an active role in ensuring the political participation by these women.

16. However, literacy affects political participation in at least two separate ways: for some activities, especially voting, literacy instills political interest and participatory motivations, for other, especially those that require time, literacy leads to skills that facilitate activity.

5.4: Suggestions for Further Studies

Studies can be conducted to find out the relationship between the political system and political participation

The study can be conducted on political participation on applying the grounded theory. Models of political participation can also be developed for the purpose of upgrading research practice.
Studying the irregularity displayed in tribal women enthusiasm for political participation is of vital importance as it directly questions the well functioning of a democracy.

5.5: Implications of the Study

1. The research has implications for the political parties as almost 25 percent of voters are illiterates and 35 percent of voters Neo-literates in India.

2. The research has implications for intervention of NGO’s which are engaged in political participation of the masses.

3. The research has implications for the planners and policy makers in tribal societies who are engaged in initiating awareness on voting rights of people and its value on democracy.

4. The study has implications for role media and its nexus with political parties which are responsible for disseminating information on political matters affecting the development of the country.

5.6: Conclusion

Since the Meghalaya Statehood till date, there have been consistent efforts made to socially, economically and politically empower tribal women but as a result of the lack of synergy or coordination between these activities, the outcome could never be completely satisfactory. While increasing induction of tribal women representatives into the democratic political system should have meant automatic improvement in the lives of rural tribal women, but it has not happened in desired manner. It is because the tribal women elected to women organization or political parties were less educated or illiterate or even unaware of their rights. Also there are many groups of women who on account of tradition, culture, ethnic, social or economic background are more vulnerable compared to the women in the mainstream sector. These groups need to be specially focused. It is imperative that an integrated policy and strategy be formulated that should address economic, social, and political empowerment simultaneously and holistically along with the exiting flagship programmes and schemes of Government of India implemented in traditional tribal villages in West Khasi Hills District in Particular and Meghalaya State in...
general. The strategy for tribal women is confined to three areas - violence against women, economic empowerment and women and child development. There has been no attempt to understand that empowerment of women has to be visualized as a holistic integrated approach and not in a piece meal manner or as water tight compartments. Therefore, much more needs to be done to empower women in local self governments so that they can play a more proactive role in decision making and by their very presence encourage more and more tribal women to come forth and demand their rights. For this capacity building is required through knowledge and education and training in diverse areas pertaining to tribal women- such as laws and rights for women etc. There are institutional constraints on the effective participation of tribal women in the political system and also in the political parties. Foremost among these is the lack of adequate awareness, capacity building and devolution of requisite powers, which of course affects tribal women and men equally, but is often forgotten when tribal women’s performance is being appraised.

In addition, lack of adequate tribal women- centered training programmes need to be initiated. Given the myriad social constraints of tribal women on their effective participation, it is clear that in pockets where tribal women have been successful leaders, they have achieved their success against many odds. Patriarchy is not overturned, or even significantly eroded, overnight. Nevertheless, across the selected villages for study, there are many shining examples of the potential of tribal women’s leadership, and many more may join their ranks if at least the institutional conditions for their effective participation are safeguarded. The progressive provisions of the PESA Act under the 72nd &73rd Amendment Acts cannot be realized unless social prompting and social support is provided to disadvantaged sections of the society. Unfortunately, except for some tribal women’s organization initiatives, no institutional support mechanism exists to encourage and support the effective participation of tribal women in the village meetings. Wherever civil society organizations have undertaken village mobilization campaigns in the Block and District level, the participation levels of tribal women increased both in quantitative and qualitative terms.
It is found that the participation of tribal women in the affairs of the political administration is not up to the mark as compared to their male counterparts. The awareness, interest and involvement of tribal women in local election are still in the darkness of traditional culture. Mere inclusion of political reforms, constitutional provisions & rights are not enough; the issue is very critical, and, it requires introspection by tribal women and women organisation at first hand and of course by men. It is only through a new way of thinking, a broad perspective of analysis, an objective approach, a rational stream of thoughts irrespective of gender; we can think some degree of change. Political participation of tribal women demands the values of equality and justice in daily life, the support of citizens groups in protest against oppressions, and acceptance of the feminist perspective in the public sphere. Tribal Women have to recognize, collectively and critically, the forces that limit them and to work collectively and continuously to change the unequal power structure. The family, community and state should together create a situation wherein elected tribal women representatives act effectively in tribal regions particularly in the State of Meghalaya. They need to be endowed with capacities and incentives to tackle the emerging challenges after entering into political system. More favorable environment should be created which would enable the tribal women to play more effective role in the decentralized development. Above all, the tribal institutions should act more actively and vigorously for the development of women in order to realize them the benefits of rights, equality and justice as enshrined in the Preamble of the Indian Constitution.

Thus, Gender mainstreaming, the main strategy recommended by the Beijing Platform of Action that was endorsed by the UN member states in the 1995 Fourth World Conference on Women, has to be consistently linked to the goals of gender equality and equity embodied in the Convention on the Elimination of All Forms of Discrimination against Women. Gender mainstreaming has been encouraged in many countries for about two decades and yet the goal of gender equality is still far from being achieved and not even monitored adequately. It is also essential that other sectors in addition to governments should also be encouraged and assisted to undertake gender mainstreaming to widen the
commitment among all sectors to the achievement of these goals. Transforming politics and the whole society is a long and difficult process because we are changing power relations and we all have to take responsibility for ensuring that we bring it into our personal lives (UN Report, 1995).