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Socio-Legal Profile of Women empowerment in Tripura

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ABSTRACT

Women's position in a society establishes the enrichment and level of development in a community. A civilization's development is demonstrated by each and every one of a woman's rights and dignity. In North-East India, several tribal clans have their own biases against their own women. Both Bengalee and tribal women make up the female population in Tripura. Though the society is a combination of matrilineal and patriarchal culture but women do not have very open access to socio-political rights. The main objective of this research is to find out the evolution and contemporary status of women in Tripura's rural and urban areas.

Keywords: *Matrilineal, contemporary status, tribal clans, enrichment*

I. INTRODUCTION

Tripura means 'tui' (water) + 'pra' (near) 'near water' is the third smallest state in India after Goa and Sikkim and is an unspoiled natural gem nestled in the northeastern region. Tripura was known as KiratDesh during the ancient period. Traces of Tripura's history can be found in the Rajmala stories that document the accounts of Muslim historians and the king of Tripura. According to them, the rulers of Tripura were known by the surname 'Fa,' meaning 'Father'.² The state is also mentioned in Mahabharata and many religious Puranas and inscriptions from the time of the Ashoka Emperor.

The book of Rajmala, written by the Tripuri kings in the 15th century, provides complete documentation of the history of Tripura. During the time of British rule, Tripura was one of the independent states in India. Before that, the state was under the dominion of the Manikya Empire. The Manikya Dynasty rulers governed Tripura for a long period. In the year 1972, Tripura was recognized as one of the Indian states.³

Tripura is a delightful North-Eastern express whose culture is weaved both by the local clans as well as the Bengalis living there through ages. On the plains dotted with paddy fields, lakes,

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² Anushka.S.Rawat. (n.d.). TRIPURA - Google Docs. Scribd. <https://www.scribd.com/document/840485300/TRIPURA-Google-Docs>

³ Tripura: History, Culture & heritage | Hotel Polo Towers. (n.d.). <https://www.hotelpolotowers.com/blogs/tripura-history-culture-heritage.html>

rivers and green-capped habitations the sombre notes of 'Rabindra Sangeet' (Musical compositions of RabindraNath Tagore), 'NazrulGeeti' (Songs composed and tined by poet KaziNazrul Islam) and lilting melodies of maestro Sachin Debbarman add to the colour of life and society. The non-tribal Bengalis have appropriated the annual weeklong worship in the temple of 'ChaturdashDebta', a traditional festival of the indigenous tribals.

II. CULTURAL DIVERSITY OF TRIPURA

Tripura has different ethno-semantic gatherings, which has led to a composite culture. The predominant societies are Bengali, Manipuri, Tripuris, Jamatia, Reang, Noatia, Koloï, Murasing, Chakma, Halam, Garo, Hajong, Kuki, Mizo, Mogh, Munda/kaur, Orang, Santhal, Bhill, Lushai, Uchoi, Lushai, Bhutia, lepcha, khasia, Mog, chaimal, and other Generic tribes etc.⁴

Indigenous group, referred to in India as scheduled tribes, structure around 31% of Tripura's populace and 69% people are non-tribals. The Kokborok-speaking Tripuri individuals are the significant gathering among other clans and numerous subtribes.

Each community group has its own remarkable culture including their own dance structures which are well known in the country.

Tripuri ladies wear a dress called Rignai, which arrives at down underneath the knee. They weave in their loom a little piece of fabric, which they call 'Risha', and they wear this piece of material on upper part of their body. The Tripuris live on the slants of slopes in a gathering of five to fifty families. Their homes here are worked of bamboo and raised five to six feet level to save themselves from the risks of the wild creatures. These days an extensive part of this local area is residing in the plains, developing houses like the fields' kin, taking on their strategies for development and following them in different parts of everyday life.

The main folk dances are Hozagiri dance of Reang community, Garia, Jhum, Maimita, MasakSumani and LebangBoomani dances of Tripuri community, Bizu dance of Chakma community, Cheraw and Welcome dances of Lushai community, Hai- Hak dance of Malsum community, Wangla dance of Garo Community, Sangraiaka, Chimithang, Padisha and abhangma dances of Mog community, Garia dances of Kalai and Jamatia communities etc. Each community has its own traditional musical instruments. The important musical instruments are 'Khamb (Drum)', Bamboo flute, 'Lebang', 'Sarinda', 'Do- Tara', and 'Khengrong', etc.

⁴ Culture & Heritage | West District, Government of Tripura | India. (n.d.). <https://westtripura.nic.in/culture-heritage/>

The life and culture of Tripuris revolve around Jhum (shifting) cultivation. When the sowing of seeds at a plot of land selected for Jhum is over by middle of April, they pray to the God 'Garia' for a happy harvest. The celebrations attached to the Garia Puja continue for seven days when they seek to entertain their beloved deity with song and dance.

Mog is claimed to have originated from a Burmese word 'Mogh' which is generally used as an epithet before the name of a gentleman. Some others of course referred to the ancient Mogadha Empire for its origination. But it is said that when the domination of Hindu religion began to thrive in this ancient centre of Buddha religion, a branch of Mogadha dynasty left for Chittagong and subsequently settled down in Hill Chittagong. Bengalis of course refer to the inhabitants of Arakan as 'Mog'. The people of 'Mog' community claimed to have come from Arakan and settled down in Tripura in 957 A.D. Almost all the people belonging to the Mog community are the followers of Buddhism. Sangrai (last day of the month of Chaitra, which is the last month of the Bengali Calendar Year) is the occasion of special festival.

Tripura Bengalis are populating the state from many past decades. This Bengalis migrated to the state from Bangladesh or East Bengal during 1947 and 1971 wars, at large when they wanted a refugee from the Pakistan. The native inheritance accepted the Bengalis with broad hands and smiling faces. Thus the evolving of the current mixed culture of the state arose. The influence of the Bengali culture in the society of Tripura proves the dominance of the particular community in the state. Durga Puja is the biggest festival of Bengali community in Tripura.

III. DEMOGRAPHIC CHARECTERISTICS OF TRIPURA

Tripura was a princely state till the merger with the Indian union on 15th November, 1949. The last king Bir Bikram who was on the throne, immediately before India's independence, died on 17th May, 1947. After his demise, his minor son Kirit Bikram Mannikya took the throne of Tripura kingdom, but he could not rule as he was minor. So his widow queen KanchanPrabha took the charge of regency of Tripura and took over the administrative charges. She was instrumental for Merger of the Tripura kingdom in the Indian Union. In 1972, the political map of Northeast India underwent a major change. The two Union Territories of Manipur and Tripura and the Sub-State of Meghalaya got statehood.

The State of Tripura, with a geographical area of 10,491 sq. kms is predominantly a hilly region. It is surrounded on all sides by deltaic basin of Bangladesh except for a small part in North-East which adjoins Cachar district of Assam and Mizoram.

The state is situated between 22⁰' and 24⁰' North latitudes and 91⁰' and 92⁰' East longitudes with the Tropic of Cancer passing through it. The State has three distinct

physiographic zones- hill ranges, undulating plateau land and, low-lying alluvial land. Five major hill ranges traverse the State in roughly north-south direction and continue southward into Chittagong Hill Tract. Narrow valleys separate these ranges generally 20 km wide. The easternmost range is Jampui, being successively followed to the West by Unokoti-Sakhantlang, Longthorai, Atharamura-Kalajhari and Baramura-Deotamura. The highest peak lies at Bethliangchhip (Thaidawar, Shib-rangkhung), 975.36 m above the sea level.

The State of Tripura is well endowed with surface water resources. As many as 10 (ten) major rivers in the state is reported to generate an annual flow of 793 million cubic meter of water. All rivers are rain-fed and ephemeral in nature. All major rivers originate from hill ranges they are generally ephemeral in nature and their flow is directly related to the rainfall. The various rivers in Tripura are Gomati, Manu, Howrah, Longai, Muhuri, Khowai, Dhalai, Feni, Juri, Sumli, Titas.

IV. SOCIAL STATUS OF WOMEN IN TRIPURA

Women play a central role in the pastoral way of life, providing labour for the livestock, land and household. They sometimes lack ownership rights, control over resources and may or may not have control over the animals. However, in some societies, women are responsible only for processing livestock products. In many societies, women are responsible for managing and processing small stock and other animals kept at the homestead. They are the backbone of the pastoral economic structure in Tripura's, a state in India, as the production system is much dependent on them. In spite of substantial participation and contribution to pastoral economy, the role of women in Tripura livestock production has not been paid enough attention. The status of the pastoral tribal women of Tripura has not remained static over time and is undergoing rapid changes at present. Their status is looked at from various angles, both in the past and at present, in the book entitled "Status of Tribal Women in Tripura".

The Status of tribal women in the customary laws of Tripura has been empowered from its deplorable state, after the Hindu Succession Act, 1956. This act was presented as a stage in the practical recognition and acknowledgment of balance of the genders, intended to raise ladies from a docile situation to a more significant level where they could exercise full powers of enjoyment and disposal of property. According to the provisions of this act, presently a woman has equivalent freedoms for inheritance of property as her brother.

Practice of sati among the tribal societies of Tripura -a custom of burning a widow at the funeral pyre of her husband. The tribal societies of India were never affected by this custom, as their marriage institutions were always relatively liberal, where widow remarriage had never been a

social offense.

There is a decline in the tribal women's traditional activities. A significant proportion of the female cultivators (agro-pastoralists) and cottage industry workers have joined the force of agricultural labourers. Their contribution in agriculture and allied sectors has increased considerably, and thus, the occupational pattern of tribal women has shifted from pastoralists to agricultural labourers. This economic participation does have a role in maintaining the status of tribal women in their society and their enjoyment of high esteem.

The institution of *bride price among the tribal groups of Tripura*, treating the prevalence of this custom as an indicator of the high status enjoyed by tribal women in the state. However, it is not merely the continuing economic and non-economic value of women of their upkeep which explains the prevalence of bride price among the tribal peoples of Tripura. Demographic and sociological factors are of equal importance in explaining this phenomenon. Thus, the status of women in tribal society is determined by causes related to the economic functions of women.

Self-Help Groups have emerged as a powerful tool in empowering women across Tripura. These groups provide a platform for women to come together, share knowledge, and support each other. By pooling their resources, SHGs enable women to engage in income-generating activities, such as handicrafts, agriculture, and small-scale entrepreneurship. The state government has offered financial assistance, training, and market linkages to strengthen the functioning of these SHGs.

Recognizing the importance of women's participation in decision-making, Tripura has focused on promoting women's representation in leadership roles. Women are encouraged to contest local body elections and occupy positions of power and responsibility. The state has witnessed a rise in women sarpanches and members of local governing bodies, giving them a voice in shaping policies that affect their communities.

Health and well-being are integral to women's empowerment. Tripura has implemented various health programs targeting women, including maternal and child healthcare services, immunization drives, and awareness campaigns on reproductive health. Access to quality healthcare facilities has improved, leading to a decline in maternal mortality rates and better overall health outcomes for women. However, low dietary intake eventually affects the stature of both males and females, but when females are affected, they are justifiably classified as 'at risk women'. Malnourishment in the girl's childhood leads to stunted growth among women in their adulthood, particularly deformity of the pelvic girdle, which may be responsible for the mal-development of the foetus and has been scientifically established through experiments on

X-ray pelvimetry. Such results are found from tribal women of Tripura. However, this is found with non-tribal counterparts as well and must not be related with the status of tribal women.

To combat gender-based violence and ensure a safe environment for women, Tripura has strengthened its legal framework and support systems. Dedicated helplines and counseling centers have been set up to provide assistance to women facing violence or abuse. The state has also been proactive in creating awareness about gender rights and instilling a sense of responsibility among men to uphold women's dignity and respect.

Financial inclusion plays a crucial role in women's empowerment. Tripura has expanded the reach of banking services to remote areas, making it easier for women to access credit and financial products. Initiatives like Pradhan Mantri Jan Dhan Yojana have enabled women to open bank accounts, avail insurance benefits, and participate in various government welfare schemes.

Conventional concepts among social scientists, especially economists, have always led to under-assessment of the useful work done by women. It is known that the very exclusion of domestic work from the purview of national income has created a great gap in the estimation of the contribution of women to an economy. Furthermore, it is aptly underlined that the status of women in tribal societies is much better than that of women in non-tribal societies so far as the gender equation is concerned.

The women's status has improved in making business transactions with traders, in selling their own products etc. The women are becoming more and more involved in the decision-making process. They show better appreciation of the need for conservation of forests and water resources, since they are more directly concerned with the collection of firewood and other minor forest products, as well as fetching water for meeting daily needs. The women are pragmatic, hardworking and even forward-looking. It is a fact that no village development plan can be prepared and implemented without the active involvement of the women.

However, with the spread of development, the tribal groups have come under the influence of cultural and socioeconomic patterns of high-caste Hindu groups, thus losing their own tribal identity and thereby contributing to tribal women's loss of status. The large-scale exodus of tribal men to urban areas in search of a living has imposed a double burden on women left behind, forcing them to fend for themselves and their families and even work in the fields, thus further deteriorating women's condition.

Tripura's journey towards women's empowerment is a testament to its commitment to gender equality and inclusive development. Through a combination of educational opportunities, skill

development, economic empowerment, and legal protection, the state has taken significant strides in uplifting women and providing them with equal opportunities to thrive. With continued efforts and collective support from the government, civil society, and the community at large, Tripura will continue to pave the way for a more empowered and gender-equal society. The progress made so far serves as an inspiration for other regions to emulate and create a more equitable and just society for all.

Social status of women in Tripuri tribe:

Tripuri women are not subjected to the Purdah system but Tripuris are originally belonging to a patriarchal society⁵. It is extremely typical in this type of society for women to not have the same status as men. In general, a boy is always spoiled in rural places, but girls are expected to undertake all the household chores and outside labour, including fetching water, cleaning dishes, and working in the Jhum fields to support their families.⁶ Though this scenario is unlike rural areas in urban areas but the difference in upbringing always persists. Before, the life of women in Tripuri society used to start at home and also end at home. But this phenomenon is partially disintegrating now that society and people's mindsets have advanced, while it still has an impact in some rural places. Regarding marriage, Tripuri society is liberal and they permit the free mixing of males and females. Yet free mixing of grown-up males and females is not still so acceptable in rural places.⁷ The bride price and marriage by service both these customs are less common in this society now-a-days. Dowry has become part and parcel of marriage in many cases as the groom wanted to match his educational and economic status.

V. PROMOTING EDUCATION AND SKILL DEVELOPMENT

Tripura, nestled in the northeastern part of India, has witnessed significant progress in women's empowerment initiatives over the years. The state government, in collaboration with various organizations, has undertaken a range of transformative projects to uplift women, foster gender equality, and provide them with equal opportunities for growth. One of the primary pillars of women empowerment in Tripura is education. The government has implemented several programs to ensure that girls have access to quality education. Initiatives such as free education for girls, scholarships, and incentives to encourage their enrollment in schools and colleges have yielded promising results. Additionally, vocational training programs have been introduced to

⁵ Bhowmik, Krishna Nath. Status and Empowerment of Tribal Women in Tripura. Kalpaz Publications, 2005, pp.- 84-85.

⁶ Chakravarti, Tapati. Economic Participation of Rural Tribal Women of Tripura: A Case Study. Tripura State Tribal Cultural Research Institute & Museum, Govt. of Tripura, 1998, pp.- 48-49.

⁷ Debbarman, Suren. A Short Account of Tripuri Society. JnanBichitraPrakashani, (2006), pp.-21-22.

equip women with practical skills that boost their employability and financial independence. Education in Tripura is compulsory and free for children between the ages of 6 and 14 through thousands of public primary and secondary schools as a constitutional mandate.

VI. MAJOR CRIME HEADS OF WOMEN OF TRIPURA

The registered cases encompass a wide range of criminal activities, including murders, unnatural deaths, gang-rape, rape, violence against housewives, domestic violence, kidnapping, robbery, banditry, arson, looting, and smuggling of narcotic substances.

To understand the nature of violence against women in Tripura, three cases from separate moments in history have been studied – the Raiabari, Gandachara, and Omanjoy Para incidents. History has left behind social tension, masculinisation lumpenisation of society and crimes against vulnerable groups. Among the last, women are primary victims and crimes against them are on the rise. Even the gender-neutral left government in Tripura has consistently enforced draconian measures. These forgotten and lost stories of violence need to be brought to wider attention.

Crimes against women in the state in the last three years between 2020 and 2023 has been on the rise. As many as 23 dowry related deaths of housewives had been reported in 2020 followed by 22 in 2021 and 25 in 2022.

In the last three years, altogether 2432 incidents of various crimes against women had been reported in the state including 457 incidents of rape.

In 2020, altogether 165 rape cases had been registered with various police stations, followed by 152 rape cases in 2021 and 140 in 2022, Saha stated.

In the meanwhile, at least 169 women were subjected to molestation in 2020 followed by 126 in 2021 and 123 in 2022. Besides, as many as 110 women and girls were abducted in 2020, 115 in 2021 and 93 in 2022.

The registered cases encompass a wide range of criminal activities, including murders, unnatural deaths, gang-rape, rape, violence against housewives, domestic violence, kidnapping, robbery, banditry, arson, looting, and smuggling of narcotic substances.

Agartala, January 8, 2024: The Home (Police) department in a statement on Monday revealed that a total of 1,374 individuals involved in various criminal activities have been apprehended during the period from March 09, 2023, to November 30, 2023, in the state of Tripura. Additionally, 1,795 criminal cases were registered within the same timeframe.

Domestic violence is a wide spread problem, its actual extent is difficult to measure. According

to available statistics throughout the world, about 33 percent women have experienced violence at some point of their life (WHO, 1997). In India, women form about half of the population and enjoy various freedom and rights but simultaneously, like other developing countries, violence against women is overwhelming and is a matter of concern. Domestic violence leads to violence of human rights and prevents them from enjoying their fundamental rights. Though the types of violence differs from society to society, nations to nations, religion to religion, but it prevails in underdeveloped, developing and developed countries, too. Domestic violence refers to “assaultive and coercive behaviors that adults use against their intimate partners” (Holden, 2003). In India, there are a set of well-equipped legislations which protect women against violence. And Protection of Women against Domestic Violence Act, 2005 is the milestone in the history of legal control and judicial response in domestic violence affairs. But the rate of violence against women increased 44 percent during 1993 to 2011. The findings of the paper are expected to enlighten individuals and the community on the causes and consequences of violence against women. The paper comes out with policy prescription for government and non-government organizations towards addressing the problem.

VII. SOCEITAL STRUCTURE OF TRIPURA

Population Composition:

Half of the state’s population belongs officially to Scheduled Castes and Scheduled Tribes. The Tripuri constitute more than half the tribal community. Other prominent tribal groups include the Reang, the Chakma, the Halam (a subgroup of the Kuki), the Garo, the Lusai (Mizo), and the Marma (Mog); most originally moved to Tripura from various hill regions in neighbouring states. Bengali (Bangla), an Indo-Aryan language, is spoken by more than half the population and Kokborok (Tripuri), a Tibeto-Burman language, are the state’s official languages, Manipuri, another Tibeto-Burman language, also is widely spoken.

Hinduism is the religion of the great majority of Tripura’s people. Muslims constitute the largest minority but account for less than one-tenth of the population. There also are small minorities of Christians, particularly among the tribal peoples. Most of the Chakma and Mog are Buddhist.

Settlement Patterns

Tripura is overwhelming provincial the most noteworthy densities of provincial populations are found in the states most fruitful agricultural lands, located in the western plain and the Gumti, Dharmanagar, and Khowai valleys. Towns are concentrated on the western plain. The state capital of Agartala is the largest city; major towns include Badharghat, Jogendranagar, and Dharmanagar.

Economy

The agriculture sector engages roughly two-thirds of Tripura's workforce and accounts for nearly half the state's gross product. Cottage and small-scale industries account for most of Tripura's manufacturing sector. Tripura has extensive resources of natural gas that in the early 21st century remained largely untapped. The bulk of the state's energy is provided by several gas- and diesel-powered thermal plants. There is also a small hydroelectric station on the Gumti River.

Legal Infrastructure:**Tripura Women Commission**

Tripura Commission for Women is a statutory body constituted in the year 1993 to deal with the issues relating to crime against women in the state of Tripura. The commission for welfare of women in the state was set up by Tripura Government as a quasi-judicial body.

High Court:

The **Tripura High Court** is the High Court of the state of Tripura.[1] It was established on 23 March 2013, after making suitable amendments in the Constitution of India and North-Eastern Areas (Re-organisation) Act, 1971. The seat of the High Court is at Agartala, the capital of Tripura. The first Chief Justice was Justice Deepak Gupta (23 March 2013 to 16 May 2016). Earlier, the state of Tripura along with the other six states of the North - East of India was under the Guwahati High Court, a permanent bench of the Guwahati High Court was established in Agartala in the year 1992 having territorial jurisdiction of the state of Tripura.

District Court

The court of district judges is the highest civil court in a district. It exercises both judicial and administrative functions. The District Judge combines the powers of trying both civil and criminal cases. Hence, they are designated the District and Sessions Judge.

Family Court:

Family courts have been set up to deal with problems that arise on the breakdown of a marriage, divorce, restitution of conjugal rights, claims for alimony and maintenance and custody of children. The setting up of family courts does not in any way alter the substantive law relating to marriage.

Mahila Women Police Station:

The police force is highly important. Every nation, every society prospers if there is no

discrimination and equal treatment. There is no doubt that biologically a woman is weak and different from man but mentally and spiritually she is not less than any man. In a country like India, the fact cannot be ruled out that despite several laws crime against women are increasing day by day and the nature of crimes are such that women are not comfortable to come forward to lodge any complaint. If we analysis the reason behind that, one of the genuine cause is the image of our police and our policing system. Despite many reforms our policing system is yet to free from the colonial rule. What to talk of woman even a male does not want to go to the police station. So in such circumstance it is highly essential to encourage women to join the police force. And in this regard the study in our hand will definitely be an important tool to understand the work, efficiency and effectiveness of woman police station to be a significant part of our justice delivery system.

Reservation in women police station

The office of Assistant Inspector General of Police (Headquarter) responded that 10% of the total posts for the rank of Constable is reserved for women and 5% of the total posts for the rank of Sub-Inspector (Armed and Unarmed) is reserved for women. Tripura Chief Minister Manik Saha on November 3, 2023 asserted that his government will ensure one-third reservation for women in all future recruitment drives in the police, including its specialised force Tripura State Rifles (TSR).

This time, 10 per cent women reservation was implemented in the recruitment in the new battalions as the 33 per cent mandatory rule was brought after this recruitment drive began. However, in future government recruitment drives, including in TSR, 33 per cent women reservation will be ensured.

Recruitment

There is a separate cadre for women in Tripura Police from the rank of Constable to Sub-Inspector as per the response of the office of Assistant Inspector General of Police (Ops). Direct recruitment of women takes place for the cadres of Sub-Inspectors (Armed and Unarmed) and Constable.

Special outreach steps or programmes taken by the department to recruit women

The following measures are being taken as special outreach steps for creation of new posts for women and increasing strength across all ranks:

- Home Department approved diversion of the posts of Men Police to Women Police at the ratio of 5% dated 04th October 2004.

- Home Department approved the conversion of 174 posts of Constable (Men) into posts of Constable (Women) dated 09th September 2013.
- Home Department approved transfer of 150 posts of Constable (Men) into posts of Constable (Women) dated 09th October 2014.
- Home Department approved creation of 55 new posts for SI (unarmed branch) Women on 'Checking incidence of Crime against Women (CAW) at Police Station level dated 21st September 2013.

As on 20th September 2016, 22 have been filled up out of the 55 vacancies.

Training:

Office of the Principal, KTDS Police Training Academy responded that the approval of the training policy for different ranks of Police is being taken from time to time from the appropriate authority. Common training is provided to men and women at the basic level, induction level, refresher courses, promotional courses and in-service courses. A Gender-Sensitisation workshop in collaboration with National Commission for Women was conducted at KTDS Police Academy.

Special facilities for women in training institutions- The KTD Singh Police Training Academy, Tripura has separate facilities including toilets, bathrooms and accommodation etc. for men and women.

Gender-wise breakup of faculty at training institutions- The Police Training Academy has 171 male trainers and 15 female officers (including faculty on deputation).

Maternity and child care leave

Tripura provides 180 days for all personnel of state cadre from the rank of deputy superintendent of police to constable. This is applicable only to a mother who does not have two surviving children already as per Tripura State (Civil) Services (Leave) Rules, 1986.

Tripura does not provide child care leave except where the woman officer adopts a child for a period of 60 days till the child turns a year old or where the newly born baby has been diagnosed with an illness subject to the production of medical certificate which warrants the mother's attention.

Budget: There is no allocation of separate budget for building facilities for women police. However, Rs. 9.73 lakh was utilized for construction of women help desk at Kamalpur PS and Raishayabari PS during 2014-2015.

In 2014, the Ministry of Home Affairs issued an advisory requesting the states to include proposals specifically on improving facilities for women police while submitting their annual state action plan under the MPF scheme. The proposals were to prioritize amenities such as separate toilet facilities, restrooms, and lockable shelf storage in all new police stations, outposts and barracks proposed under the Modernization of Police Force Scheme.

VIII. CONCLUSION

The history of women in Tripura is very versatile. From the very beginning, the indigenous women of Tripura played an important part in shaping society. The same applies to Tripuris too. Though the community is the largest in the state and they have advanced their lifestyle in different spheres but the behaviour towards women is not modernized in many aspects. The main root of this problem is that Tripuri women in rural areas are highly ignorant of the importance of education. They also don't have easy access to economic empowerment. They somewhat accepted their lives as it is which merely depended on the patriarchy.⁸ In urban areas also maybe women are more educated than in rural areas but have not reached remarkable statistics yet. A very ignorant number of Tripuri women are now empowering themselves to fight the problems. However Tripuri women have to come forward and be more cautious about their status in which their involvement is very important with the support of the opposite gender. Women have to play many roles in their lives, that a daughter, mother, sister, and daughter-in-law. With all these roles come responsibilities which they should maintain but in some dignified manner. Tripuri women have to educate and empower them for the sake of the community as they are the first teacher of the future generation. Ultimately, this case study shows that the lifestyle of urban Tripuri women is gradually improving, while it is still in a very minimal level. Additionally, the circumstances of Tripuri women in rural areas have not significantly improved for decades. Therefore, the gender portion of the Tripuri community has a lot to reach and do in order to maintain their standing.

In conclusion, improving female literacy rates demands a holistic and targeted approach that addresses multifaceted barriers to education. The State Government of Tripura has been dedicatedly working towards achieving 100% literacy in the state for the past few years. By focusing on strategies such as enhancing school accessibility, fostering an inclusive curriculum, sensitizing educators, engaging communities, and offering flexible learning options, we can create an environment where girls have equal opportunities to access quality education.

⁸ Interview of Purnalaxmi Debbarma, a Tripuri housewife and senior citizen from Bachaibari, Khowai District, Tripura on 22nd August 2022.

Implementing health support, empowerment programs, and leveraging technology further enhances their educational journey. By collecting and analyzing gender-disaggregated data, advocating for policy reforms, and fostering collaborations among stakeholders, we can collectively work towards a future where every girl in our society not only gains literacy but also unlocks her full potential, contributing significantly to the socio-economic growth and empowerment of the entire community.
