

EDUCATION AND EMPOWERMENT OF ANGAMI WOMEN

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Declaration

I, Visakhonü Hibo, do hereby; declare that the thesis in the present form is originally done by me. That it is not a part of any award of previous degree to me or to any other person, to the best of my knowledge.

This thesis is being submitted to Nagaland University for the degree of **Doctorate of Philosophy** in Education.

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Certified that the thesis entitled *Education and Empowerment of Angami Women* has been submitted by Visakhonü Hibo for the degree of Doctor of Philosophy of this University. This her original work and has not been submitted so far, in part or in full, for any degree or diploma of this University or any other University.

She has successfully completed her research work within the stipulated time. The thesis is ready and fit for submission. I recommend that this thesis may be placed before the examiners for evaluation.

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I do, hereby, declare that I have fully incorporated into the thesis, the suggestions made by the experts during the Pre-submission Seminar.

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(Visakhonü Hibo)

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Chapter I

Introduction

1.1. Nagaland and Education

Nagaland is a land shrouded in oral histories, traditions, myths, taboos and legends. The Nagas had their own period of enjoying little democracies in their respective villages, which was precious to them that they went to the extent of hunting each others' head to protect and usher in prosperity. The heads of women and children were regarded more prestigious as it indicated the bravery of the hunter warrior and speaks of the lackadaisical attitude of the hunted village. These may have implications as to why women were pushed more towards domestic works and men to the stance of being feted, glorified and freed of menial works, excepting works that demands muscle power as tree felling, butchering and others. Women occupied status lesser than men in all Naga tribes, particularly, prior to the introduction of formal education in Nagaland. Christianity and quality education are improving the status of Naga women but it is confined only to a few privileged women to enjoy an empowered status, the majority of Naga women are still caught at the cross road of modernity and traditionalism which has implications in their lives.

Map No. 1.1



As given in Map No. 1.1, Nagaland is a small State located in the North Eastern part of India Bounded by Assam in the North, Myanmar in the West, Arunachal Pradesh in the East and Manipur in the South. The State has a population of 1980602 out of which 1025707 are males and 954895 are females as according to 2011 Census.

Table No. 1.1.Nagaland's Literacy Rate

	Persons	Male	Female	Literacy	Male	Female
Total	1357579	731796	625783	80.11%	83.29%	76.69%
Mon	119496	67170	52326	56.60%	60.38%	52.39%
Mokokchung	160453	84166	76287	92.68%	93.55%	91.74%
Zunheboto	104294	54105	50189	86.26%	88.86%	83.61%
Wokha	128394	67396	60998	87.60%	90.53%	84.58%
Dimapur	282088	152327	129761	85.44%	88.07%	82.54%
Phek	107427	58587	48840	79.13%	84.53%	73.50%
Tuensang	119293	64426	54867	73.70%	76.76%	70.40%
Longleng	30518	16548	13970	73.10%	75.60%	70.35%
Kiphire	42445	23290	19155	71.10%	76.54%	65.44%
Kohima	200180	108781	91399	85.58%	89.28%	81.56%
Peren	62991	35000	27991	79.00%	83.96%	73.57%

<http://updateox.com/india/district-wise-population-india-as-of-2011-census/>

As revealed in Table No. 1.1, the literacy rate of the State is 80.11 % where the literacy rate for males is 83.29% and 76.69% for females. Formal education came along with Christianity. The first school in Nagaland was established by Mrs. E.W. Clark in 1878 A.D, Molungyimsen under Mokokchung District. Surprisingly it was a school set for girls. Schools in Kohima District were also in existence prior to World War II like John High School Viswema and some Christian mission schools too. The literacy rate for Kohima district is 85.58% with 89.28% for males

and 81.56% for females, the fourth highest district literacy rate in Nagaland as according to 2011 Census.

There is no doubt that Formal Education was ushered amongst the Nagas from the early 19th Century but the education that might have been imparted could be relevant only for clerical or for reading the Bible as well as Hymn singing in spiritual pursuits. As the women folks were more diligent on matters of religion, education in the early days could have been given importance to them. It can also be that the men folks were busy strolling round the villages for protection or hunting heads for prestige, honour and intimidation to neighbouring villages for protection of its own. These might be the reasons why Mrs. E.W. Clark started the First school as a Girl School. However; in the present day situation amongst the Nagas, male education is given priority as compared to female education. The lagging behind of female education is one obvious factor, acting as an obstruction, to progressive change.

No nation, no society can progress towards desirable social change when half of its population is disabled. A march towards prosperity remains only an ideal, till the womenfolk actively participate in all the developmental activities. Education is seen as the one effective tool to empower women. It is now widely held that modern education can mould people into enlightened, emphatic, risk-taking, thick skinned, industrious and mobile personalities. That education will be of immense help in bringing about democratization, secularism, national integration as well as economic prosperity and proper political socialization in the given country. It is generally believed by the people that axe of education can cut down the thick roots of traditions, superstitions, ignorance, backwardness, parochialism etc.¹ Realising the significance of Education, the Indian Government has continuously stressed the importance of education and adopted measures to increase literacy amongst women. In fact, education has been considered a vehicle to bring about a basic change in society and the status of women.² Education as an agency of desirable social change can empower women without visibly upsetting the age-old traditional ethos and sentiments, especially in a strong patriarchal

society. "In other words, if empowerment means merely providing access, participation and skills within the existing gender differentiating system, it will remain a farce."³ Empowerment should mean an all round development, and in this, education can play a crucial role in empowering women. Indira Gandhi stated, "Education is a liberating force, and in our age it is also a democratizing force, cutting across the barriers of caste and class, smoothing out inequalities imposed by birth and other circumstances."⁴ Also, like in the past, there is a strong connection between society and education. "This conviction about the interconnection between knowledge of causes and effective action creates among new educators an intense, though often dilettante, desire to investigate the quality of mental growth and having to apply the findings systematically to practical education."⁵

Formal education is identified, not as an empowering tool but more as a source that helps make money. Money is seen as a thing that helps keep one comfortable and brings a sense of pride to the owner. Education is not taken at par with other statuses acquired in terms of attaining degree qualifications unless the monetary aspect also follows. This consideration of treating Formal education as a mere means of earning one's livelihood acts as a blockade for attaining and striving for quality education that liberates and empowers man. The National Policy on Education (1986) recognizes "Education" as a vehicle that will help liberate the country from backwardness and lead it onwards to progressive developed Nation. In this aspect, education is seen as a massive, powerful tool that will empower the citizens, thus making the Government to attempt the "Free and Compulsory Education for All" though the implementation aspect of the policy is yet to be made convincingly effective.

The *composition* of the Naga society is complex and varied in culture. Previously, Nagas were not known much to outsiders, except as a wild tribe. They were dreaded and feared due to their head-hunting practices. However, with the coming of a new religion in the form of Christianity, head-hunting could be controlled but it ushered in a quest for their ethnic identity. "Nagas are now widely

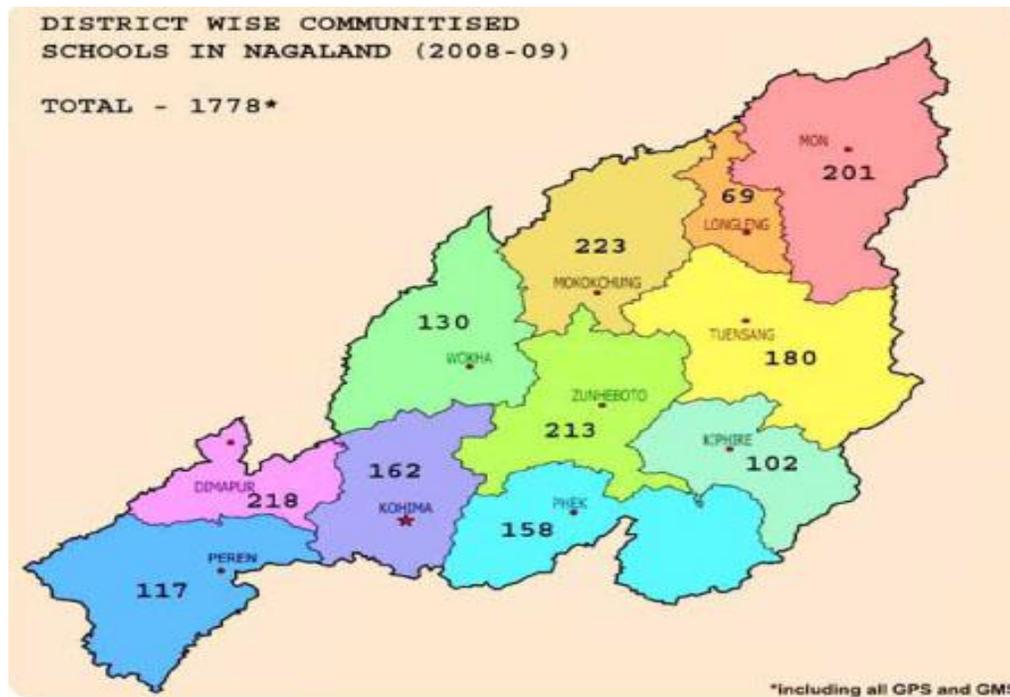
known in India and even to some extent outside because of their political movements and insurgency since 1950. Nagaland State is predominantly rural with 82.26% of the people living in the villages, out of which approximately 50% comprise of womenfolk, and life is an uphill struggle particularly for the rural women in Nagaland.⁷

1.2. Angamis and Education

The Angamis are one of the major tribes of Nagaland. The specific name 'Angami' has also been credited with the same source as that of 'Naga' which means 'naked'. The origin of the Angamis is shrouded in mystery because there is no written history or archaeological monuments to speak of the past. The only source which throws light to the past are tales told from one generation to another which at times are not very reliable.

Education came to the Angami area through the Christian missionaries who promoted literacy so that the newly converted Christians could read the Bible and sing the hymns and songs. The Government also did not lag behind but also established its own schools and even supported the missionary schools. As a result, almost all Angami villages have at least one Government school, and one or more private schools run by the Christian churches. But higher education was not available till the 1940s when some high schools were established. College education came to the Angami area only when the Kohima Science College was established in 1961 and the Kohima College in 1967. However, in recent years there has been an extraordinary growth in the number of schools and colleges, the latter receiving a boost after the establishment of Nagaland University on 6th September, 1994. Thus in the Angami area education at all levels is accessible to almost all. Yet, patriarchy is so strong that the status of women has not made too many changes in spite of modern education, even in literate urban areas too. This is the very essence on why a study on education and empowerment of Angami women had become pertinent.

Map No. 1.2

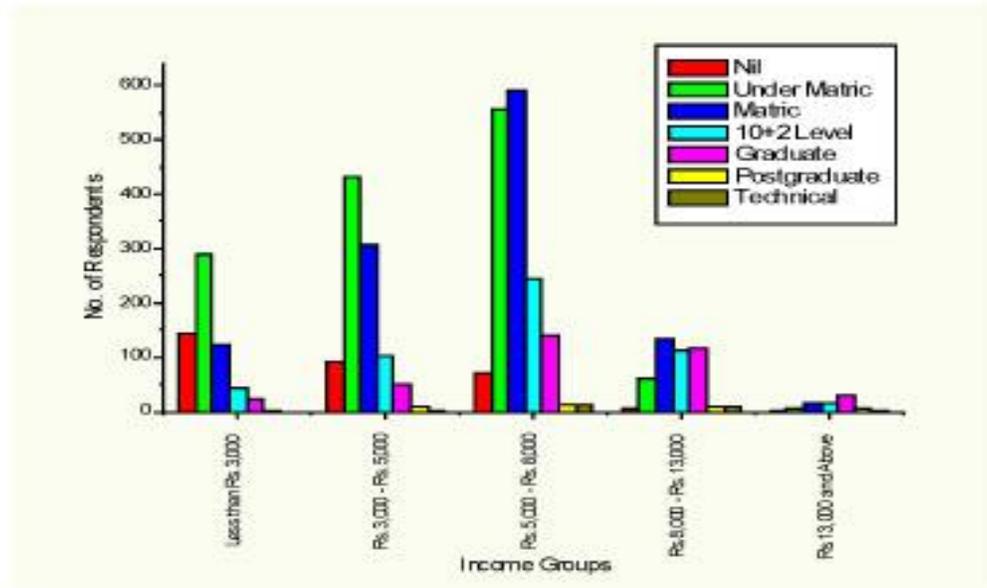


Source: Directorate of School Education, Government of Nagaland

Indication of Communitised schools of Map No. 1.2, discloses that Nagaland has a total of 1778 schools which are communitised. Communitisation of education had been introduced in Kohima like the rests of Nagaland's districts. Kohima has 162 communitised Government Primary Schools and Government Middle Schools which are all located in rural villages of Angami land, apart from the many private schools. On top of it, Angami people had seen the dividends that Formal Education can generate even in terms of income which are evident from statistical reports brought out often by various agencies.

However, the fact remains that many of the Government owned schools remains lacking in adequate admitted numbers of students. In comparing to the Private schools, the student vis-a-vis teacher ratio is quite high that even special attention can be given to each student individually. But due to the poor work culture, the teachers are often found lacking in dedicating themselves to their noble job.

Chart No. 1.1.

Levels of Education Compared to Income Levels

Source: *Urbanization and Living Conditions in Nagaland, 2003*

Chart No. 1.1., shows that the level of education or qualification not only reflects the overall development of a person but has implications in the economic status which is also one of the key status indicators. In urban geographical zones, the lower income groups are mostly occupied by lower levels of formal educational qualification which poses as an impediment to the people affected as to their offsprings too. High income groups are basically on the lower side.

1.3. Education and Women Empowerment

Education and Empowerment of Women is seen, as part of Women Studies, the key factor amongst the many solutions for improving the status of women from all angles. Women's studies is a new emerging discipline in social science that seeks to discover, acquire and accumulate knowledge about women, with the specific focus on women as an analytical category. It is a shift to recognition that, that women are frequently a specially oppressed group within each unit of social economic structural pattern, whether it is caste, class or race.⁸ The International Women's Year, 1975, has created a great awareness to problems of women all over the world, including India. In the early stages

of women's studies in the 19th Century, in India it focused more on issues like sati, child marriage, polygamy, family, kinship etc., but it was more of descriptive macro studies attempted by Indologist, Anthropologists and Social Historians. In the early 20th Century, the attention of social researchers was mostly on issues like women's participation in national development through participation in the economic, social and political aspects. Later on, the focus was more on problems like, women and work, women's unequal access to education, problem of employed women, health, poverty, decision making, domestic violence, dowry deaths, rape and sexual abuse, sex role stereo typing in literature etc., which were analyzed. The focus then shifted from macro to micro and from general to particular using more sophisticated tools and techniques such as questionnaires, in depth interviews, case studies and participant observation (Pillai, 1995, p.86 ó 87). According to Jaya Kothai Pillai, under women studies, inter disciplinary and cross disciplinary approaches, integrating quantitative methods with qualitative interpretations are now being attempted as also action research methodologies are being used essentially for analyzing and solving some specific problems related to women.

National Policy for the Empowerment of Women (2001) emphasized on the wholesome empowerment of women in order to attain gender equality as enshrined in the constitution of India. The policy on empowerment of women is to bring about advancement, development and more power to women folks for all round development, protection and gender equality. One of the goals, among many, of the National Policy for the Empowerment of Women is provide equal access to quality education at all levels. Further, the Constitution empowers the State to adopt its own measures of positive discrimination in favour of women.

The word education has its origin in the Latin word *œducatumö* composed of two terms *œduco* and *œducereö*. *œduco* implies a progress from inward to outward while *œducereö* means developing or progressing. The dual terms, thus, would mean the process of developing the inner abilities and powers of an individual. The term is also related to the Latin word *œducereö*, meaning *œto lead outö* or *œto draw outö*

implying propulsion from the internal to the external. This term, *educere*, means to educate through a change brought about by practice or usage and implies some kind of change for the better in a person (Chandra, Soti shivendra and Sharma, Rajendra K., 1996, p. 1). The term 'education' can be sociologically understood in two ways. 'In its broader sense education can mean any activity designed to impart knowledge and skills to enable a person to play an active role in society. In this sense education is nothing but socialization. Education in the stricter sense, also called formal education, is a conscious training to impart knowledge, values, skills and information in an institutionalized form over a stipulated period as a means to personality development as well as livelihood.'⁹

'Empowerment is an active, multi dimensional process which enables women to realize their full identity and powers in all sphere of life. Power is not a commodity to be transacted; nor can it be given away as alms. Power has to be sustained and preserved. Women have to empower themselves.'¹⁰ Discrimination of women from 'womb to tomb' is a well known fact, as such; empowerment through education can be a reliable tool to change the status of women without visibly upsetting traditional strictures.

The constitution of India, under Article 15 contains that 'Prohibition of discrimination on grounds of religion, race, caste, sex or place of birth. It goes on to state further in Article 15(3), that nothing in this article shall prevent the state from making any special provision for women and children', and also Article 15(4) says that 'Nothing in this article or in clause (2) of article 29 shall prevent the State for making any special provision for the advancement of any socially and educationally backward classes of citizens or for the scheduled castes and the scheduled tribes. Also, Article 41 gives the provision to 'Right to work, to education and to public assistance in certain cases', Article 45 gives 'Provision for free and compulsory education for children (up to 14 years)', Article 46 provides for the 'Promotion of educational and economic institute of scheduled castes, scheduled tribes and other weaker sections', The State shall promote with special

care the educational and economic interests of the weaker sections of the people, and in particular, of the scheduled castes and the scheduled tribes, and shall protect them from social injustice and all forms of exploitation. Education, when backed in this manner by the constitution of India, can and will become an effective tool for empowerment of women.

The education commission (1964-66), realizing that change in knowledge, skills, interests and values of the people as a whole is necessary towards progressive change, has observed: "If this change on a grand scale is to be achieved without violent revolution (and then it would still be necessary) there is one instrument, and one instrument only that can be used, Education. Other agencies may help, and can indeed sometimes have a more apparent impact. But the national system of education is the only instrument that can reach all the people. It is not, however, a magic wand to wave wishes into existence. It is a difficult instrument where effective use requires strength of will, "dedicated" work and sacrifice. But it is a sure and tried instrument, which has served other countries well in their struggle for development. It can, given the will and the skill, do so for India" (Agrawal, S. P. and Agrawal, J. C., 1991, p. 109 ó 110). The national policy in Education, 1986 has observed "The new policy will lay special emphasis on the removal of disparities and to equalize educational opportunity by attending to the specific needs of those who have been denied equality so far" (12). Equality of opportunity when curbed cannot promote desirable social change.

Education and Empowerment of Women is a ground that has solid complimentary space for men and women to harmoniously co-exist with each other. The aims and goals of education compliment that of the policies striving towards achieving the goals and objectives of women empowerment as per the National Policy for Women Empowerment. Education as a tool for developing the individual on an all round aspect is a viable road-map for women empowerment. Women in India, particularly tribal women, are lacking access to quality education. Thus, they lack empowerment in almost all aspects of their lives. Quality

education, that empowers, must be explored, researched upon and be tapped for women empowerment.

1.4. Angami Nagas

The Angami Nagas are one of the major tribes of Nagaland. The specific name 'Angami' has also been credited with the same source as that of 'Naga' which means 'naked'. The tribal name of the Angami Nagas is referred to as TENGIMA (Tenyimia) by British administrators. They are, commonly, known as Angami to outsiders but to themselves they are known as TENYIMIA. The origin of the nomenclature Angami is speculated as it has no written history or archeological monuments to speak of the past. The only source which throws light to the past is tales told from one generation to another which says that they have emerged from a cave in Khezhakenoma in Phek District, near Mao area of Manipur State, in the South-East of Nagaland.

The Angami Nagas are found settled, mostly, in Kohima district of Nagaland, except for the Chakhro Group which is in Dimapur District. Kohima is also the capital of Nagaland. Kohima district is situated in the south-western corner of Nagaland. It is bounded in the south with the State of Manipur, west by Assam, north by Wokha district of Nagaland as well as east by Zunheboto and Phek district of the State. According to 2011 Census, Kohima has 3114 Area in sq. km, 270,063, Population of 213 Density per.sq.km. Dimapur has 927 Area in sq. km., with 379,769 Population at 410 Density per.sq.km. The Sex-Ratio for Kohima is 927 females per 1000 males and Dimapur is 916 females per 1000 males. It may be noted that Kohima District hosting the Capital State and Dimapur District being described as the hub of business centre in Nagaland are supposedly the areas that modernization has maximum influence as compared to other districts of Nagaland. Against this backdrop, one imagines that Angami tribe, being the indigeneous inhabitant tribe of these two important districts of Nagaland, would have under drastic social change in all aspects of life. The traditional social aspects of the Angami Nagas are described so as to arrive at a plausible, comparative analysis of the present with that of the past.

1.4.1. Traditional Social Aspects of the Angami Nagas

The Angami Nagas have no written record of the ancient past. Their ways of living can be glimpsed through the stories handed down from one generation to another. The records of the British Officials, as seen by them when they first set on this tribal land, give much information of the tribe. Angami villages were said to liken little republics were the, according to J.H. Hutton, the purest form of democracy existed. Customary laws which suited the head-hunting as well as the socio-economic fabric requirements of the past were the norms practiced and revered.

1.4.2. The people

The Angamis when on friendly terms are on agreeable people to deal with. They have Mongoloid looks and are polite, courteous and hospitable. "The average Angami is a fine, handy, athletic fellow, brave and war like and among themselves, most truthful and honest. On the other hand he is blood-thirsty, treacherous and revengeful to an almost incredible degree."¹³

The women of this tribe do not lack behind in their activities and duties towards their community. "They are chaste, faithful, merry and unlike their brothers never to be seen idle."¹⁴ The people in the villages stick to clanship among themselves. These sub-divisions based on "clan" are also known as "Khels". There was no labour system among the Angamis. In cases of construction of new houses, fields or any other works which required more than one hand, they help each other. Most of all, the Angami consider revenge as the noblest and the most honorable act and thus they are blood-people. The status of women was considered lower to men. Women were expected to facilitate men and raised them to a pedestal higher than them because of the patrilineal and patriarchal system that existed in Angami society.

1.4.3. Economic

The main sources of income and the primary occupation of the Angami Nagas was agriculture. They follow the method of terraced cultivation. Rice was the principle crop in these fields. They were self-sufficient in matters of food. The most striking

difference between the Angamis and their neighbours in their cultivation of wet rice.¹⁵

Domestic animals were reared for providing meat. The men hunt and weave baskets while the women folk weave clothes and brew liquor. She also looks after the domestic chores of the house-hold. However, both the men and women along with the children work jointly in the fields but it was always the women that labored in and throughout the year. Their input in the economy was not acknowledged but it was much more varied when compared to men.

1.4.4. Political

No form of monarchical or dictatorship government can be traced in the political scene of the Angami Nagas. They do keep a head-man who was known as -PHICHÜ-Uø which means the -Eldestø They choose the oldest person in the village because they consider him as the wisest among them. In the case of incapability or insanity of the oldest man, then they choose from the elderly crowds to replace him. The chief or the head-man has no real powers and does not enjoy any special privilege. He is consulted in matters relating to warfare and religious rites. He also insists in the making of decision in feuds and problems of his village. There are no set rules or laws. øEvery man follows the dictates of his own will, a form of the purest democracy which is very difficult indeed to conceive as existing even for a single day ; and yet that it does exist here, is a factö¹⁶

Women have no place in polity or any decision ó making of the village apart from the decisions within the four walls of her home. In fact, in many instances, men held their important and confidential discussions in the jungles, away from the ears of women. Women took those as perfectly normal as men is engaged in warfare.

1.4.5. Religion

The Angami Nagas believed in spirits and the concept of a creator. They can thus be said of having the religion of -Indigenous religionøif it can be considered as one among the religious. -TERHUOPFÜø which means -She Spiritø and

KEPENUOPFÜ meaning Creator are recognized by them. They also believe in the existence of evil spirits which reside in rocks, trees and pools of water.

They are very superstitious and their lives practically revolve round it. For instance a tiger calling out in the jungle in front is a very lucky sign, whilst if heard in rear, it is just the contrary.¹⁸ If any ill-locks or misfortunes falls on them, the victims tries to escape the wrath of the evil spirits by offering fowl, eggs, dresses and so on to the spirits. Women occupy a second place to men in relation to religion. All rituals and religious functions were performed by men, except for domestic work related religious functions. Women had to perform domestic rituals before, for instance, they start taking out the first basket of rice from the granaries called Okhiö for consumption so as to get the blessings of long lasting rice.

1.4.6. Education

The existence of formal education was totally absent. The type of oral and traditional education imparted in the past was different from the present one. The traditional pattern laid stress in on practical and an all-round training in which men were acquainted with warfare, sports, hunting, singing etc,. Whereas the women were trained to weave clothes, sing-songs, brew the liquor, cook the rice and curries.

Theoretical lessons were confined to folk-tales and stories of people and things in and around them. Practical things rather than wisdom were given more importance in educational fields. The Angamis were also taught to work in the fields protect their community and their own self-respect from early childhood. They have a manly independent bearing, and are bred up to war from their earliest childhood.¹⁹ Thus war techniques were given priority in education for men in the Morungs, otherwise called boys dormitories, wherein girls are forbidden to be a part.

1.4.7. Head-Hunting

Revenge was considered as an honourable act by the Angami Nagas. The most common way of slaying the enemy was cutting-off his or her head. They show no mercy to anyone who was considered to be their enemy. To kill a baby in arms, or

a woman, was accounted a greater feat than killing a man, as it implied having penetrated to the inner most recesses of an enemy's country, whereas a man might be killed anywhere by a successful ambush.²⁰ No man can be considered as brave and honourable in the village unless he has some heads to back him up. The qualification of a man is therefore seen through the number of heads that he has taken of his enemies.

When an enemy is killed, he who has cut off the head keeps it under his bed for five days. During that period warriors eat no food cooked by woman and does not communicate with them either. When the five days are over, the heads or skulls are buried and a great feast given in memory of it. The warriors then bath and return to their normal lives.

1.4.8. Marriage

Marriage among the Angamis was simple. There was no bride price to be reckoned with, except that the bridegroom provides the means for a feast to friends and relatives who in turn help the new couple to construct houses and fields. Marriages were conducted at night time minimum ceremonies. The bride grows her hair after her marriage only as it was customary for girls to shave their heads before marriage as a sign of purity.

Divorce was common to the Angami Nagas. Incompatibility of temper was quite enough to demand a divorce, and to take it. Both sexes can marry and re-marry as often as they please. The divorced children are left with the father while the very young ones go to live with the mother. Bigamy was totally absent and forbidden whereas polygamy is observed in some cases even though it was looked down by their society. Widow re-married was accepted by them on both the sexes. In fact, men may not only marry their deceased wives' sisters but they may likewise marry their brother's widow. On the other hand, it is altogether forbidden for a cousin to inter-marry.²¹

1.4.9. Inheritance

The law status of women was clearly shown in the law of inheritance of the Angami Nagas. Females do not inherit their father's property. The meager property

of their mother is shared among the female children consisting of ornaments and, at times, fields. On the death of the father all property, excepting the house, is divided equally among all the sons alone, the youngest always receiving the house in addition to his share of the whole. Neither the widow nor daughters have any claim to ought except their clothes and ornaments, but they are generally supported by the sons until death or marriage.²²

Should a man die, leaving no male heirs, his property is, as a rule, divided among his nearest male relations. If he has daughters, these daughters would ordinarily be entitled to receive no portion of his property. The inheritance of property among the Angamis generally consists of houses, lands, fields, ornaments etc. Property can also be inherited by them not only in cases of death but during marriages too.

1.4.10. Taboos

As the Angamis were very spirit-minded, taboos or Kenyü affects all walks of life in their society. For reasons unknown, all the front side of their houses was built facing east-ward. It was forbidden to go to the fields for one day when a domestic animal dies of accident or was devoured by a bigger animal, four to five days was observed in times of human deaths. The number of days to be observed was determined by the degree of closeness with the dead person.

It was also forbidden to bury small children out of the house while a woman who died in childbirth was forbidden to be carried out through the main door of the house. Very young children are usually buried inside the house. The bodies of woman dying in childbirth are taken out through the back of the house, and buried without any ceremony whatever.²³ Particular sites of land, trees, pools of water etc., were often placed as Kenyü to go, see or use. They observe these taboos and more in a very religious manner. Many taboos were defined differently for men and women. It was taboo for women to enter the wrestling arena for men or even to leave open their hair on such days. Likewise, taboos were frequently used differently for men and women, in addition to some general taboos.

1.4.11. Food and drink

Rice is the staple food of the Angami Nagas. In addition to it, maize, millets and vegetables grown or gathered in the jungles are taken by them. Rice is cooked separately while meat and vegetables along with considerable number of chilies are cooked together and eaten as curry. Elephants, dogs, birds, deer, cows, pigs, chickens, fishes, frogs, grass-hoppers, dragon-flies etc., are often considered as delicacies. Creatures like house-flies, house-rats, earthworms etc., are not taken by them. Small snakes are not eaten by the Angami, but the python found in the foot-hills is regarded as edible.²⁴

They drink liquor which is fermented out of rice. This rice-beer is known as -ZUø It is a mild drink. This liquor is the Angami Nagas greatest solace, for strange to say never indulging in either opium or tobacco he may be seen sipping this -DZUø (ZU)ö.²⁵ Coffee, tea, rum, or any other drink was not known to them. Good fresh milk is entirely repugnant to them.²⁶

Many of the food and drinks were not proper for women to consume but was considered appropriate for men. It was taboo for women to eat monkeys, tigers, foxes and others while it was not taboo for men to eat. It was shameful for women to get drunk on -Zuø but the society raised no eye-brows when men get drunk during festivals.

1.4.12. Dress

The dress of men and women were different from each other. Men were found to have more decorated dressed attires than women. They put on ivory arm-lets or else wooden ones, brass earrings, a black kilt, coloured cane leggings, shawls and a colourful head-dress made of feathers of rare birds.

The women on the other hand put on black or white cloths weaved by themselves. They wrap around themselves with these cloths one from the waist, two tied from each side of their shoulder and a large one was used as a shawl. The black shawl is known as -LOHEø and the white shawl is commonly known as -MHOUSHÜø They put on earrings and bangles made of silver, bronze, copper etc. Gold earrings were used but bangles were not found frequently used. The

dress of the women, though neat, decent and picturesque in its way, is not nearly so showy as that of the men, and forms another noticeable instance of the female withdrawing from the contest wherever she finds the male a rival in the same fields of indulgence in, and love of, personal decoration.²⁷

1.4.13. Festival

The Angami Nagas were fond of festivities, there are many festivals celebrated by them but the most two important ones are the TERHÜNYI and SEKRENYI. TERHÜNYI is celebrated shortly after the harvest, it welcomes the Harvest Home and thus marks the end of the year too. They celebrate it with special ZU brewed especially for the occasion which is drunk along with meat, beef, chicken and pork preparations.

As the terengi (terhünyi) marks the end of the year's work for the Angami, so the sekrenyi (Sekrenyi) marks its commencement, being held shortly before the new year's work in the field is begun.²⁸ Sekrenyi is celebrated with great pomp and lasts for days. The men purify themselves and try to appease the spirits for the New Year during this festival. They cook cocks separately in new earthen pots, new wooden plates, and new wooden spoons in a new hearth of fire. Women also enjoy themselves with meat and drinks. The evenings were spent together in singing folk songs, sharing folk tales, joking and sipping ZU. The highest accolade of social gatherings among the Angami Nagas is seen during Sekrenyi festival.

Women join in all the merry-making that Sekrenyi entails but families without male children are often aggrieved during the period. On the first day of Sekrenyi, all males of a village celebrating the festival, go to a water source and sprinkle themselves, their spears and other masculine items, with water and fetches the same for use in the make-shift unpolluted kitchen without women. Sekrenyi is a festival of purification and that calls the family to be split temporarily into men and women for three days or more. Girl children are, at times, allowed to eat in the purified kitchen of men but women are not allowed.

1.4.14. Traditional Angami Women

Women lived alongside with men but too often there was segregation of men into men and women into women. The status of women prior to the introduction of formal education was lower to that of men. From inheritance to festivals, there were immense differences in the status of women as compared to men. The Angami men in the past were looked upon and treated upon as the protectors, not as providers, in relevance to the head-hunting practice which has implications in the low status of women. Women were considered weak and impure in relevance to their monthly menstrual cycle which delves them deeper into the hole of nothingness. Women were considered as servers not as complimentary partners to men. The status of Angami women in the past was not held in high esteem.

Morung system of imparting informal education was very popular for boys, especially in villages like Khonoma village, but for the girls it was not so. The girls, known as Thalumi in Viswema language, once out of puberty had to force and adapt to the assigned women's works. Sexual purity was symbolized by a clean shaven head of the girl-child while long hair was allowed only after marriage. Frequent divorces were common because the first marriage was often taken lightly and treated as way to earn long hair. The young divorcees were known as Kithami in Viswema language.

Chapter II

Review of Related literature

It is essential to review related literature as it will help paved the way for greater clarity and understanding towards one's study. Duplication in research works may also occur consciously or unconsciously if related literature is not explored. Further, updating of knowledge can come only when one dwells intently with previous research done by other scholars. The present chapter deals with studies done within Angami society, India and Abroad.

2.1 Studies conducted in Angami Society

Aphuno Chase Roy (2004) entitled "Women in Transition", researched on the status of Angami Naga Women, covering a period of more than a hundred years of the history of Angami Nagas. It assessed and studied the impact of Christianity on the status of Angami women within the perspectives of the new roles that Christianity, through the Church, endowed them with a sense of new identity, confidence and independence that motivates towards upward mobility and equality of women. She concluded that Christianity and modernization were, are and will be the main agents of change particularly linking it to the educational factor for status improvement of women.

Visakhonü Hibo (2009) researched on "Changing Gender Equity and Status Achievement" with "Formal Education" as the key examining factor for status achievement vis-à-vis traditional means. Her main objective was to examine the present system of formal education imparted in educational institutions as an empowering tool for women on issues of gender equity. The findings revealed that quality education that empowers was lacking because all-round developmental aspect of education was not imparted wholesomely to the students. She advocated that quality education when imparted to students, particularly to the girl child, will lead to empowering of women in general. Patriarchy in some instances has been

demystified wherever quality education had gained strong foot-hold leading to upward mobility of women in relation to her status.

Christina Kekhrieseno (2009) conducted a study on land and land relations in Angami area with special reference to Jakhama village. Her objective was to examine land and land relations particularly amongst women. Amongst her other findings; she found out that women own not much land. Some women own land gifted by parents and others from acquired properties, others from ancestral land that is passed on through the female

line. However, the lands that women own were not residential land. Majority of women held no land holdings. Her findings, however, shows that there is some miniscule changes for land holdings amongst the Angami women as a result of modern education which has created salaried mode of livelihood.

Alphonsus D' Souza (2009) conducted a study on Traditional Learning systems and modern Education amongst the Angami society. Dø Souza observed and experienced the tribal learning styles and traditional processes among the tribals. It also deals with the traditional the traditional institutions of learning such as the Morung. Angamis have no script of their own till the advent of modern education; therefore, oral explanations of two types were used. In the first type, the elder took the initiative and taught what he or she thought was important. Folklores, folk songs and others belonged to this category. The second type consisted of the elder answering the questions posed by the learner because the Angami youngster is as curious as any youngster and would ask questions to satisfy his or her curiosity. Knowledge was also imparted through activities, learning by example of the taught more than by words. Peer groups play an important role in the processes of socialization. It was in the group that individuals learnt to work together.

Buno Liegise (2009) studied The Angami Villages Experiment with Communitisation of Elementary Education. The research focused on making a general assessment of Government Schools in the Angami villages, changes observed after introduction of Communitisation of education, problems faced and feasible suggestions that can be derived thereof. She examined the retention rate,

mid-day meals, textbooks and free school bags distributions while also listing out some major activities and problems of the Village Education Committees. The researcher concluded that Communitisation is a very good concept and some villages have taken full advantage of the Communitisation process, thereby, benefiting the rural students much but also lamented that many Village Education Committees are in need of improvement. The Government on its part should also provide trainings to its teachers as well support, encourage and play a proactive role for all stakeholders as Angami villages are at a crucial juncture as far as Communitisation process is concerned.

Walter Fernandes (2009) in *Understanding Angami Today in the Context of Modernisation and Globalisation* examines the main features of globalization and of the Angami society and understand their interaction. Amongst the Naga tribes, the Angami has the most opportunity to be interacted with globalization as well as modernization. Modernity has some positive and negative values with social processes that impact each society. The Angami have benefited from some modern inputs but have also felt the negative impacts of modernization. The author viewed globalization through such lens as mass communication that ensures that culture is homogenized, strengthens individuals and selfishness in the middle class which ushers in social inequalities. The Angami society, therefore, needs to study globalization and modernization processes and direct it towards an identity based on gender and class equality.

Visakhonü Hibo and Viraho Hibo (2011) *Status achievement of Angami women* deals with how status can be achieved in the past and of the present day too. The case study dealt with a woman of Viswema village by the name Mevuhole who threw two feasts of merits after her husband's death as she desired a higher status for herself and her two daughters. The study analyzed as to how the feisty widow with only two daughters, in a big patriarchal village, managed to gain a high status as well acquired many movable and immovable assets in the past situation. Mevuhole's stone monoliths still stand at John Government High School, Viswema. Contrary to the past, the present woman can earn a higher status for

herself through sheer hard work through modern education. Quality education which liberates and empowers are emphasized for status achievement in the present day scenario.

Christina Kekhrieseno and Alphonsus D'Souza (2011) researched on Education for Social Equality. The study examined the role played by modern education on basis of data analysis. The intricate interface between modern education and growing social inequalities was researched with the intention to moderate the negative role of education in Naga society and to promote a system of education for social equality. Jakhama village, located in Southern Angami range, was chosen as their universe of study as it is considered to be one of the village where majority are literate for factors easy accessibility to reputed educational institutions. The emergence and factors leading to inequalities and transformations were also dimensions included. The authors stated that it was no doubt Christian missionaries who brought in modern education but it was after the achievement of Statehood that rapid development took place.

Niu Whiso Kuotsu (2011) in his study entitled *Liberal Education: The Best Hope for Quality Education* emphasizes that quality education is of paramount importance. Quality education is defined as the kind of education which is characterized by three qualities in the possessor- the power of comprehension in reading, the power of expression in speaking and the power of expression in writing. To attain quality education, absolute essentials are cited as dedicated and competent teachers, motivated students, adequate and up-to-date library/laboratory, manageable and up-to-date syllabi, reasonable student-teacher ratio and a sound system of education. The sound system of education necessarily requires Liberal education which is an education suitable for a freeman with components like lecture, tutorial and public organization. Kuotsu advocated that the system of education in the Naga society are offered Lecture and Public Examination but the Tutorial system is lacking which is why modern education is failing to equip one effectively.

2.2 Studies conducted in India

Kunja Kusum Kakati (1990) researched on the socio-economic status enjoyed by educated women in Kamrup District, Assam. The study resulted that income generated from employment as an outcome of formal education was appreciated but house-hold chores did not decrease for the educated employed women. However, in terms of decision-making, educated women had more influence as compared to non-working women. Empowerment of women through education is significantly felt when clubbed with employment.

Ambika Jain (1991) analyzed and evaluated the animators training camps for the education and empowerment of rural women conducted by IIE, Pune, 1988-89 in order to assess the achievements and draw backs of rural women so as to arrive at suggestions for rectification. The findings showed that rural women were ignorant but persuasive communication and informal sources affected their behavior and thought process. Training programmes not only generated awareness on women's health, nutrition, mother-child care, land regulations, legal rights but help develop self-confidence. The importance of women education, as an empowering element, was found pertinent for almost all women issues.

Vinoda T. Devi (1991) researched on education and employment status of women and their attitudes and practices in family welfare in Andhra Pradesh. The objectives of the study were to assess the educational and employment status, attitudes of employed women in population issues and family planning practices. The findings revealed that women professionals had better status as they have possession of physical amenities as compared to women engaged in lower jobs. Possession of physical amenities was linked to education and income of respondents. Educated women responded positively to population issues and use of family planning methods.

Zahira Pobani (1992) conducted a study on the status and role of women teachers of the University of Bombay to find the conditions present in the operative aspects of their profession and also qualities that are indicative of excellence in

higher education. The study highlights on the prevalence of role conflicts as family obligations did interfere with teaching duties. The women teachers engage in the teaching profession because they felt that house-hold responsibilities should not take away all their time. The respondents were disappointed in respect to their status.

J.K. Pillai (1999) researched on women and education and examined the historical perspective, analyzed progress of education since Independence and identified values such as joint home management, equal participation in the development of the Nation, equal decision making and no dependence syndrome. Women to be self reliant, self propelled and directed, no degrading of women in matrimony such as bride-price, dowry, Sati among others were also researched apart from advocating development of vocational skills and competitiveness for economic independence.

S. Lata (2001) studied women in civil services. It deals with women cadres who are engaged in Indian Administrative Services, Indian Police Services and others. The author stated that most of the women cadres' parents were educated and analyzed those children

of such parents tend to set higher goals for themselves even in status achievements. However, in spite of their status achievements, the women cadres are often chained in stereo-typed roles that are relegated to women in keeping with the culture and societal assumptions of roles and status assigned to women in India. The study emphasized on the importance of modern quality education for change, particularly, in decision making processes.

M. Rita (2004) studied the obstacles that were hampering the educational aspiration of women education in Manipur. The traditional stereo-typed roles set for women were examined. The study revealed that slow progress of women were attributed to poverty or lack of economic conditions, negligence of the girl child's foundation at the primary levels, early marriage, prejudices against girls' education among others.

P. Leela (2005) in her study on 'Globalization and Empowerment of women' viewed from the global perspective. Globalization trends, concept of empowerment

and impact of the policy of globalization were studied. The findings stressed that globalization has opened up frontiers of the Indian domestic economy to global opportunities and challenges and brought changes in the pattern of levels of employment for women. The author suggests that globalization with a humane face and a greater role for women in shaping policies is called for in order to make it gender sensitive, leading to women empowerment.

2.3 Studies Conducted Abroad

Myra Sadker and Karen M. Harbeck (1982) dealt with the history of education for women in the United States of America and a summary of current issues and research related to the attainment of sex equity in education. They emphasized that it was difficult to assess the future trends in women's education but history had provided an insight that women had made her entry into education and had made significant inroads and achievements. However, women were relegated to sex-segregated low paying jobs. Education attainment did not empower instantly but cultural attitudes about men's and women's roles, abilities, limitations and aspirations needed to be examined and actively altered. The 1980's appears to be a period of conservative perspectives and economic difficulties. Therefore, the gains made by women may face the historically predictable trend of increased restrictions on the opportunities for women in education and employment.

Julie Fisher (2003) examines attendance in schools and educational performance by girls and teacher recruitment. The study revealed that retention rates were adversely affected where there were inadequate water, sanitation facilities and hygiene behaviour for a variety of reasons. The problems identified were multi-dimensional in nature. Some problems were like the expected role of girls to fetch water carriage, burden of domestic duties. The aspects of over-worked girls not only hamper their retention but impacts negatively on their health issues as well as private issues for girls.

Lucita Lazo (2003) in "Some reflections on the empowerment of women" focused the study on defining a conceptual framework for understanding women's empowerment and also to have a tentative list of indicators and processes or

mechanisms of empowerment. Empowerment denoted a process of acquiring, providing, bestowing the resources and the means or enabling the access to and control over such means and resources. Empowerment enables the person to gain insight about what is desirable and perceive a better situation, gain relative strength, involves a change in perception about the self, generate choices, acquire leverage and bargain power. The study was limited to a few South-East Asian Counties.

Barfu Akwasi Abayie Boateng (2003) researched on "The Problem of Female School drop-out: The Role of Traditional Authorities in Ghana" example. The study focuses primarily on the obstacles of the girl child's education and its consequences. The author claims that drop-outs usually acts "too learn" and extrovert or recoils into her shell and becomes an introvert. They failed to have wisdom of the illiterates gathered through indigeneous means. The introvert becomes an ignorant and superstitious woman. However, the extrovert often finds menial works too degrading for her and, therefore, resorts to social evils like prostitution and others. Drop-outs must be prevented and causes were located for rectification. The main causes were cost of education, truancy, poverty of parents, lack of parental care, academic weakness, broken homes, lack of motivation, negative peer pressure and unwanted pregnancies.

David E. Bloom (2004) researched on Universal Basic and Secondary Education and has identified the constraints and suggests open discussions on what people want in primary and secondary education to achieve, which, otherwise, is the goal of education. He also advocated on a commitment to improving the effectiveness and economic support to improve education. His research also emphasizes that there should also be a commitment to extending a complete, high quality secondary education to all children. In this manner, more money and higher priority for education, especially an increase in funding from rich countries for poor counties, can be pursued for quality education.

Gillian Roehring (2006) study focused on constraints related to the implementation of inquiry based instruction in both under graduate and secondary

classes-rooms. The research emphasizes on the constraints faced by beginning teachers as they implement inquiry based instruction in their class-rooms. The study includes how constraints related to inquiry based instruction can be mitigated through participation in a science focused inducted programme.

Chapter-III

Methodology

3.1. Significance of the study

Education has played a pivotal role in changing the status of both men and women in the Naga society in general and amongst the Angami in particular. However, in a strictly patriarchal and patrilineal Angami society, the impact of modern education needs to be sociologically examined, keeping in mind the transitional stage of social change which is affecting all tribal societies at large. There are many avenues opened for social mobility for Angami women with 'Education', seemingly, being the chief factor. However, there are also many emerging problems and situations related to education and empowerment of Angami women in spite of their fairly high status, as compared to their counterparts in different parts of the State and Nation. Article 371 (A) of the Indian constitution also ensures that Naga customary laws and age-old primordial traditions are safeguarded very securely. In such a situation, it has become imperative to conduct research so as to find out the probable ways and means for effectively empowering women through education.

There are so many societal values, patriarchal assumptions and the idea of fixed roles for Angami women, which need to be studied in a very neutral manner. Women need to undergo change to allow access and participation which can lead to empowerment. Many blame the low status and inactive participation of women to men, but it is often not the case. Therefore, a sociological analysis is urgently required to understand the plight of women and their requirements towards all round empowerment.

No comprehensive research covering both the rural and urban set-up has been conducted on the Angami women or any Naga tribe, in respect to education as an agent of women empowerment. The Angamis are divided into the southern Angami group, Northern Angami group, Western Angami group and Chakhroma group. Whatever little study has been conducted had at best touched on one or two groups only. As such, many variations and differentiations existing among Angami

women still remain to be researched upon. Besides the cited reasons, the Angami women, Kohima being the State capital, is also one of the most appropriate sample to see the relation and outcome of education and women empowerment in this transitional period of social change in the whole of the Naga patriarchal society.

3.2. Statement of the problem

The statement of the present study is stated as "Education and Empowerment of Angami Women".

3.3. Scope of the study

1. The proposed study will help increase literature on women studies.
2. It will help in understanding the status and problems of Angami Women, neutrally.
3. It will help in understanding the relation between education and women empowerment.
4. It will create awareness in the importance of education for equipping women in a patriarchal society and also meeting the challenges thereof, without hurting traditional sentiments.
5. It can also be used as source material for policy makers, administrators, NGOs, social workers, Academicians, students and others.

3.4. Objectives of the study

1. To examine the status of Angami women prior to the introduction of modern education.
2. To investigate the present status of Angami urban / rural women.
3. To identify the commonalities and diversities of Angami women in the four Angami regions.
4. To identify the problems of Angami women.
5. To explore and examine the role and contribution of the Church, Rural Institutions, NGOs and State on education and empowerment of Angami women.
6. To probe into the women's level of education and their empowerment.

7. To suggest priorities, strategies and remedial measures in education and women empowerment.

3.5. Definitions of the terms use

The term “*education*” in the present study will be referred to the formal type of education, formerly introduced by the Christian missionaries, and which has become synonymous with the term “modern education”.

Empowerment will be related to terms like authorize, license, certify, accredit, qualify, sanction; allow, enable and equip (The Oxford Essential Thesaurus, 2003, p.133). Empowerment would mean recognizing women’s unfavorable status and the need to increase their access to existing opportunities and also to combat those conditions which continue to restrict women’s opportunities to attain a favorable status. Women empowerment would, therefore, mean a holistic empowerment of women.

Angami women for the study will mean the indigenous women of Kohima District, who are over 25 years, residing in rural Angami land and Urban Kohima town.

3.6. Procedure of the study

Social survey method will be employed for the study and will be descriptive in nature. The survey method involves a clearly defined problem, definite objectives, imaginative planning, careful analysis and interpretation of the data gathered, logical and skillful reporting of the findings (Best, John W, James V. Kahn, Research in Education, Seventh edition, Prentice Hall of India, New Delhi, 1999). The present study will involve both primary and secondary data. The data will be collected following simple sampling technique, where the respondents will be carefully selected to be the representative whole.

Simple random sampling will be used for the purpose of this study. Angami women above 25 years of age will be chosen as respondents both in the rural and urban sector. A woman becomes an adult and approved for marriage by the country’s standard by the age of 18 but general observation in the Angami contemporary society had shown that many in that age shares a relationship of

dependency to parents as students and daughters only. Therefore, for the purpose of this study, as settled woman are sought, 25 years and above will be taken as the respondents. For rural areas, 45 each women respondents from every Angami range, from 12 villages will be chosen following simple random sampling for the study. The ranges will be represented equally. Three villages each, from the four Angami regions, choosing a major village, a medium village and a smaller village will be selected to be a representative of the whole. To cover up urban population, 100 urban women graduates and above will be studied in Kohima town, irrespective of particular village or town. Kohima town has been chosen because it is a cosmopolitan town, besides being the capital and the oldest town in Nagaland (Sinha, A. C, P. M. Chacko, I. L. Aier [ed.], 1993). In addition to all these reasons, due to its cosmopolitan nature, it is felt that a good number of Angami literate women, from different villages and ranges, will be found here

Primary sources of data collection will consist of questionnaire, interview and observation. Questionnaire will be used among the literate respondents whereas; interview schedule will be mostly used in the villages. Observation will be employed both in the rural and urban areas.

The researcher went to field, that is, the villages of the Angamis for interview and observation of women. Women organizations, self help groups, individuals etc., were sought for interview. The *interview schedule*, both structured and unstructured, were used for rural women having key dimensions like their personal information, economic, educational, political, legal, religion and other relevant matters. However, from the four Angami regions, namely, Southern Angami, Northern Angami, Western Angami in Kohima District and Chakhro Angami located in Dimapur district, only traditional villages from each region were chosen for the purpose of the study. A variation, however occurred in the Chakhroma region in the course of the study as many villages were established in the 60s and early 70s.

Periodization will follow the periods as introduced by F. S. Downs. The pre-modern or pre-Christian period refers to the time before the annexation of the

Angami area by the British rulers in 1881. The modern period refers broadly to the time between 1881 and the present (Downs, F. S., *The Christian Impact on the status of women in North East India*, 1996, p. 1). Also, the post- modern i.e., the period after 1970, introduced by Aphuno Chase Roy will be used. According to her, it was at this time, after the state was established in Nagaland, that Christianity ceased to be the dominant influence affecting the status of women (Roy, Aphuno Chase., *Women in Transition: Angami Naga Women from 1878 to the present*, 2004, p. 4).

Questionnaires, both open and closed types, will be administered to 100 literate (Graduate and above) Angami women living in Kohima town, irrespective of village or region. The questionnaires will have cues like personal bio- data, economic, educational, political, legal, decision making, areas of empowerment or disempowerment and so on.

Observation of the sample villages and town will also be one of the tool for collection of data. Non ó Participant type of observation will be used for this purpose. The key areas for observation will be their housings, hygiene, environment and other sensitive areas, which when asked verbally may hurt their sentiments.

Besides the womenfolk, opinions of not less than 10 respondents will be conducted among Angami men folks, various leaders from the villages and churches of the sample villages. Besides these, various NGOs and other knowledgeable personsø opinion will be sought. Informal talks and casual observations will also be carried out in those Angami villages and towns which are excluded in the sample of the study. The larger picture of the Naga women will also be reflected in its Patriarchal set- up as and when required.

Secondary data will rely mostly on relevant published books, newspaper reports, magazines, articles and journals, Academicianø researches, statistics from Angami Public Organization office, Government sources, Census Reports etc.

Simple Statistical techniques will be employed for analyses of quantitative data as and when necessary. Analysis will be made from the responses of respondents, office documents and other relevant materials.

3.7. Delimitation of the study

In spite of the attempt to make the study a comprehensive one, it will still have certain delimitations. The study will be limited only to 12 Angami villages; three each from the four Angami ranges will be taken only while Kohima town will be taken to represent the urban women. A few men randomly selected from villages will be interviewed to get the view of Angami men in relation to women empowerment. Data collection to inquire into the role and contribution of churches, rural institutions, NGOs and State will be limited to few functionaries only.

3.8. Reporting

Reporting will be made according to the standard format required by the Central University.

Chapter – IV

Analysis and interpretation

4.1. The present profile of Angami rural/ urban women

There are four broad Angami ranges, namely, Northern Angami, Southern Angami, Western Angami and Chakhro Angami. In order to have equal representation three villages each from every Angami range was picked for data collection. Care was taken to ensure that respondents were picked from a big village, medium village and a smaller village from every Angami range. Thus, altogether 12 villages, with 45 women respondents each from every Angami range, were chosen as the universe of study to represent the whole rural Angami women. Kohima town as the State capital was chosen as the universe for collection of data to represent urban Angami women. A total of 100 women respondents were studied.

4.1.1 Respondents' villages and town

Table No. 4.1. Respondents' villages and town

Northern Angami:Rural	Southern Angami:Rural	Western Angami:Rural	Chakhro Angami:Rural	Urban
Chedema Village	Viswema Village	Mezoma Village	Piphema Village	Kohima Town
Rüsoma Village	Mitelephe Village	Khonoma Village	Model Village,5 th Mile, Dimapr	
Kohima Village	Kigwema Village	Jotsoma Village	Khanakharu Village	
45 Respondents	45 Respondents	45 Respondents	45 Respondents	100 Respondents

Total Rural Respondents = 180, Total Urban Respondents = 100.

Grand Total = 280

As indicated in Table No. 4.1, a total of 280 women from the four Angami range and Kohima town were taken as respondents. The villages from Northern

Angami were Chedema village, Rüsoma Village and Kohima village which is also the biggest village in Asia. In Southern Angami range, Viswema village, the second biggest village in Asia, Mitelephe village and Kigwema village were studied. In Western Angami, Mezoma village, Khonoma village where the famous historical resistance was meted out against British colonialism, Jotsoma village were taken. In Chakhro Angami range, Piphema village, Model village and Khanakharu village were the villages where respondents were drawn for data collection. 100 women respondents were drawn from Kohima town to represent the urban population of Angami women.

4.1.2. Respondents' Age

Table No. 4. 2. Respondents' Age: Rural

Age	Northern Angami	Southern Angami	Western Angami	Chakhro Angami	Urban(Kohima)
25-35	17.76 %	11.2 %	4.44 %	19.98 %	34%
36-45	26.64 %	24.42 %	26.64 %	17.76 %	30%
46-55	31.08 %	13.32 %	22.3 %	19.98 %	18%
56-65	6.66 %	31.08 %	17.76 %	31.08 %	18%
66 and Above	17.86 %	19.98 %	28.86 %	11.2 %	-

Table No. 4.2 reveals that, the bar set for respondents' age was 25 years and above only. It was felt that by 25 years and above, Angami women are either settled or occupy one or the other socio-economic status. In Northern Angami the respondents' age varies; 17.76% were from 25-35 age groups, 26.64% from 36-45 age group, 31.08% from 46-55 age group, 6.66% from 56-65 age group and 17.86% were from 66 and above age group. In southern Angami range, 11.2% were from 25-35 age group, 24.42% from 36-45 age group, 13.32% from 46-55 age group, 31.08% from 56-65 age group and 19.98% from the age group of 66 and above. In Western Angami range; the age of respondents were, 4.44%

belonged to the age group 25-35, 26.64% to age group 36 -45, 22.3% to 46-55 age group, 17.76% to 56-65 age group and 28.86% to 66 and above age group. In Chakhro Angami range, 19.98% were from 25-35 age group, 17.76% from 36-45 age group, 19.98% were from 46-55 age group, 31.08% were from 56-65 age group and 11.2% belonged to 66 and above age group. Thus, we can arrive at a statement that amongst the rural Angami studied; the age group falling in and between 56-65 years was studied the most as respondents. In urban Kohima town respondents studied the most in terms of age was in or between 25-25 years.

Chart No 4.1. Respondents' Age: Urban

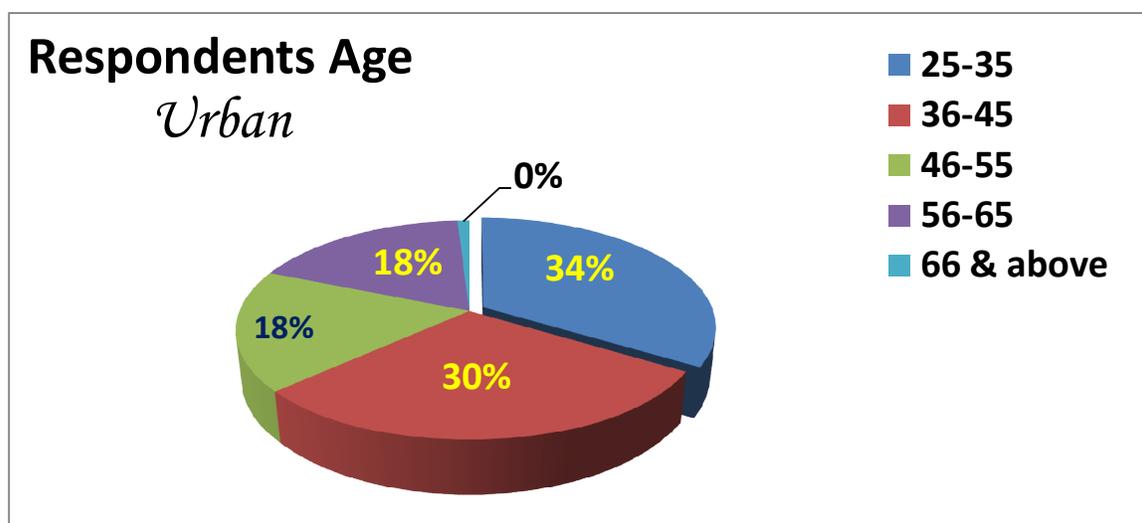


Chart No. 4.1., shows that in the urban study of Kohima, 34% belonged to the 25-35 age group, 30% from 36-45 age group, 18% from 46-55 age group and another 18% from 56-65 age group. There were no respondents from 66 and above age group for the simple reason that most of the elderly are confined to their own villages without venturing out into the towns. Many of the women respondents migrated from their parent village in quest of jobs, education of their children or following their husbands' job postings.

4.1.3. Respondents Marital Status

Table No. 4.3. Respondents Marital Status

	Northern Angami	Southern Angami	Western Angami	Chakhro Angami	Urban(Kohima)
Married	80%	77.8%	91.12%	78.9%	68%
Widow	20%	8.88%	4.44%	10%	2%
Divorcee	-	8.88%	-	2.22%	-
Unmarried	-	4.44%	4.44%	8.88%	30%

As revealed by Table No. 4.3, the respondents' marital status shows that majority of them were married. In Northern Angami range, 80% respondents were married and 20% were widowed. 77.8% respondents were married in Southern Angami range, 8.88% were widows, 8.88% were divorced and 4.44 were unmarried. In Western Angami range, 91.12% were married, 4.44% were widows and 4.44% were unmarried. At Chakhro Angami range, 78.9% respondents were married, 10% were widows, 2.22% were divorced and 8.88% were unmarried.

In urban Kohima town, 68% of respondents were married, 2% were widows and 30% were unmarried. The numbers of unmarried women were more in urban Angami women as compared to rural Angami women due to pursuance of higher education and Career oriented issues. It was also observed that highly educated women often remain comfortable, single and economically stable.

4.1.4. Respondents Educational Qualification

Table No. 4.4. Respondents Educational Qualification

Qualification	Northern Angami	Southern Angami	Western Angami	Chakhro Angami	Urban(Kohima)
Nil	43.87%	66.7%	59.94%	36%	-
Class IV and below	14.6%	13.32%	19.98%	18%	-
Class V - X	26.93%	19.98%	15.54%	36%	-
Secondary Level	-	-	-	4%	-
Graduates	14.6%	-		6%	60%
Post Graduates	-	-	4.54%	-	40%

As seen in Table No. 4.4., formal education has made a great impact all over the world, however, in spite of being the district that hosts the capital of Nagaland, the educational scenario portrays a dismal picture in the villages of Angami tribe, in Kohima District, in spite of the high Literacy rate of 85.58% with Female literacy rate at 81.56% against Male Literacy rate of 89.28%. It was observed that, particularly, in the rural areas the literate classifieds are often literally semi-literate and not educated on an all-round development process as according to the description of education and its goals.

In Northern Angami range, 43.87% women respondents have never being to school, 14.6% belonged to Class IV and below group, 26.93% were Class V ó X qualification group, none of the respondents were taken from Secondary level group, 14.6% were from Under Graduate and Graduate group and none from Post Graduate and above group. In Southern Angami range, 66.7% respondents were without any formal educational qualification, 13.32% were Class IV and below, 19.98% were Class V till Class X. There were no respondents from other educational group categories. The respondents from Western Angami range had 59.94% without formal educational qualification, 19.98% in Class IV and below group, 15.54% in Class V ó X group and 4.54% at Post Graduate level. In Chakhro Angami range, 36% respondents had no formal education, 18% were Class IV and below, 36% were Class V ó X, 4% at Secondary Level and 6% as Graduates.

In Urban situation, the educated Angami women respondents were chosen from Graduation and above only. 60% of the respondents from Kohima town were Graduates and 40% of respondents were Post Graduates.

4.1.5. Respondents Occupation

Table No. 4.5. Respondents Occupation

Occupation	Northern Angami	Southern Angami	Western Angami	Chakhro Angami	Urban(Kohima)
Govt. Sector	29%	2%	13%	23%	76%
Private Sector	4%			2%	2%
Entrepreneur	7%	2%	4%	2%	12%
House wife	18%	3%	3%	24%	8%
Cultivator	42%	93%	80%	31%	-
Vegetable Vendor				18%	-
NGO					2%

As Table No. 4.5 indicates, the respondents' occupation varied. Respondents were found to be employed in Government Sector, in Private Sectors, Entrepreneurs, House-wives, Cultivators, Vegetable vendors and working even as Non Government Organizations (NGO) worker. Angamis were self-sufficient in the past, except for salt which is often required for villages that have no Brine well within the periphery of the villages, which may be the reason why Angami women are not adventurous in their occupational choice. The Urban Angami women often relied on white collared jobs as it brings stable monthly income as well as generates popularity and demand in the marriage market. Another factor is the poor work culture in the Government offices which enables them to devote maximum time to children and spouses at their homes.

Chart No.4.2.

Respondents' Occupation

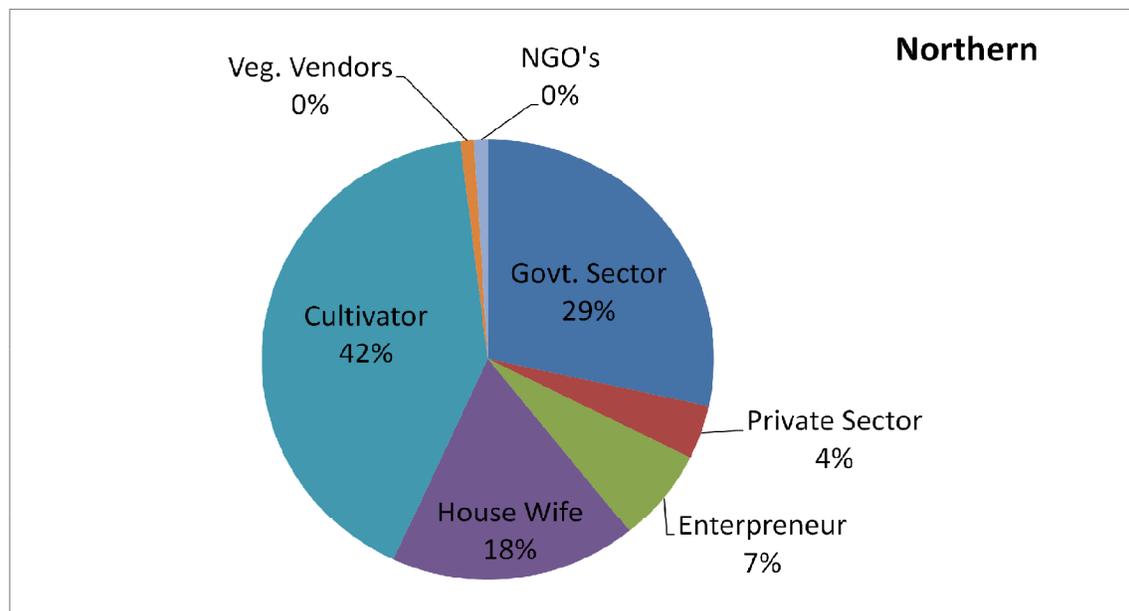


Chart No. 4.2., reveals that in Northern Angami range, 29% of the respondents were employed as Government servants, 4% were employed in the Private Sector, 7% as Entrepreneurs, 18% as House-wives, 42% as Cultivators. Northern Angami may have more women in the Government Sector as the State capital, Kohima town, is located in its immediate vicinity. The study revealed that many of them were House-wives because their husbands are working in Government Sectors and others. Therefore, house-keeping and caring for the children and school related roles of a mother has increased with the changing times. There were less Cultivators in Northern Angami, as compared to other Angami ranges, particularly very less in Kohima village, with just 42% overall in the whole range. The so called Cultivators also cultivated in style as most of their fields were connected with Agri-link roads which enables them to use vehicles to transport their products till their home. However, Rüsoma women were struggling manually fetching water from pond source at sizeable long distance as there is water scarcity in the village. The ponds are located, often, in rocky ridges with no road connectivity. Rüsoma village women were economically conscious of the

monetary value of their organic Agro-products and often sell it in Kohima town which is close by the vicinity of their village.

Chart No.4. 3.

Respondents' Occupation

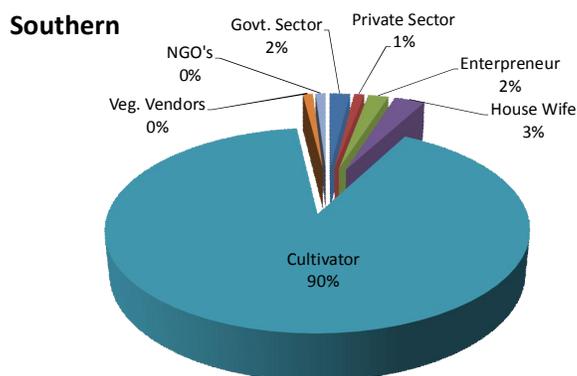


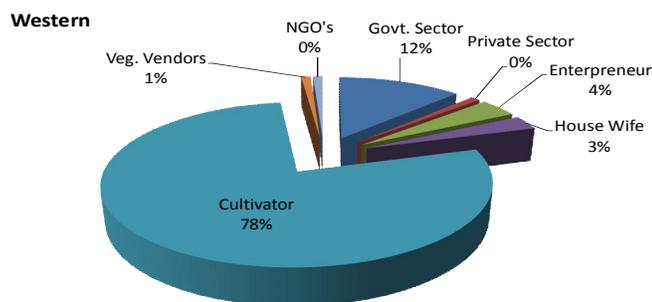
Chart No. 4.3., shows that Southern Angami range respondents' occupation had 2% employed in the Government Sector, 2% as Entrepreneurs, 3% as House-wives and a whopping 93% as Cultivators. In Southern Angami range, very few women were found employed in the Government Sector or as Entrepreneurs or as House-wives but majority of them were engaged as Cultivators, the highest amongst all the Angami ranges with 93% women cultivators. The reason may be that there are not many Government offices set-up within the range. The traditional form of Cultivation is practiced widely in Southern Angami range which also has consequences in their life-styles as also their children's education. Women folks still, except for some fortunate few, carry fire-wood manually in their over-head carry baskets. The only thing which has improved in their every-day load carrying duty is water, which is now found in abundance within the village, as it is tapped from the forests source till the villages with the help of the Government.

Southern Angami women, especially of the older generation, were less employed in the Government sector as establishment of Government offices or allied institutions are confined mostly to Northern Angami side. The area is landslide prone and also apart from Mr. Vizol Angami, who was one of the major political figure head in Nagaland, the winds of change which often comes with

political power has been eluding the area people because developments and progress in Nagaland are not balanced in such a way that benefits all equally. The repercussions are hard hit for women, particularly women at the grass-root level

Chart No. 4.4.

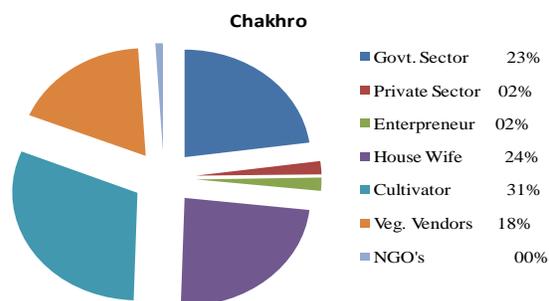
Respondents' Occupation



As revealed in Chart No. 4.4., in Western Angami, 13% were employed as Government Servants, 4% as Entrepreneurs, 3% as house-wives and 80% as Cultivators. The aura of the old culture still remains intact at Khonoma and Mezoma village. The women folks follow the old culture of cultivation with miniscule changes in their way of life, except for Jotsoma village which is located close-by Kohima town. It was observed that, in spite of the strong patriarchal system in Khonoma, widows being snatched of their husband's property by the clan members are uncommon. In fact, Some old widows without actually cultivating are share-cropping their dead husband's fields and living comfortably even without male heir, expressing that their husbands are no more physically present but are providing them food, fire-wood and other necessities through their fields and forests lands. Villages located closer Kohima town does not necessarily strictly follow the traditional occupational pattern but rather ventures into new avenues.

Chart No.4.5.

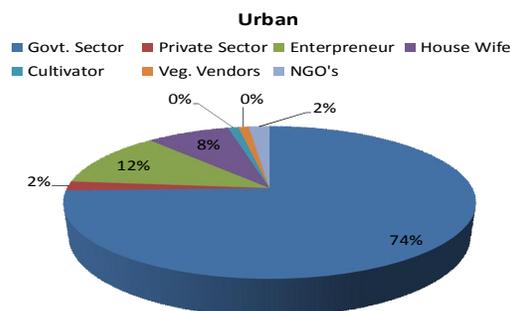
Respondents' Occupation



As shown in Chart No. 4.5., in Chakhro Angami range, 23% of respondents were employed in the Government Sector, 2% in Private Sector, 2% as Entrepreneurs, 24% as House-wives, 31% as Cultivators and 18% as vegetable vendors. Chakhro rural women, amongst all the other ranges had the most varied number of occupations. This may be attributed to villages attached to the National Highway (NH) 29 or villages like Model village, 5th mile, Dimapur, are almost becoming sub-urban towns of Dimapur town which is connected with an Airport and a Railway Station. Piphema town had many women selling organic local fruits and vegetables to travellers on NH 29 as a source of livelihood throughout the year, not seasonal. Chakhro women who are house-wives, generally, had husbands who are employed as Government Servants, Entrepreneurs or working in some Private Sector organisations. In spite of having 31% as Cultivators, most of the women were not actually literally cultivating. They claim 'Cultivator' as their occupation but for majority of them it is the migrant Adivasi or Miyas (Muslim) workers who work in their fields and share-crops. Chakhro women were found to be more living at ease as far as livelihood is concerned. This may be the reason why they have the least number of actual cultivators as compared to the rest of the rural Angami ranges.

Chart No. 4.6.

Respondents' Occupation



In the Urban situation, as according to Chart 4.6, the Angami women were found employed mostly in the Government Sector with 76%. However, they were engaged in jobs that are easy-going in nature. Many of them were employed in the teaching profession, health services, women related departments and others even while employed as Government Sector. Women employed in male defined jobs are uncommon amongst the Angami women, as is with the rest of the other Naga Women. Women as Politicians, Army Officers, Para-military Officers, Contractors and Municipal Members were rare. 2% of the respondents were employed in the Private Sector, 12% as Entrepreneurs, 8% as House-wives and 2% were found working for Non Government Organizations. Women looked to jobs in the Government Sector as a source of Security in spite of the poor work culture. Some respondents commented that it even raises the level of better marriage prospects.

4.1.6. Respondents number of Children

Table No. 4.6. Respondents number of Children

No. of Children	Northern Angami	Southern Angami	Western Angami	Chakhro Angami	Urban(Kohima)
Nil	-	7%	4%	18%	32%
1-3	27%	29%	18%	44%	56%
4-6	51%	49%	40%	33%	12%
7-9	22%	15%	38%	5%	-

As presented in Table No. 4.6., the family size, observed from the respondents' number of children, is still very large as compared to States like Kerala which has the highest Literacy rate in the country. Majority of the respondents were having 4-6 numbers of children, excepting the educated urban Angami women who had 1-3 as the average number of children.

The family size of respondents from Northern Angami range varied, 27% respondents have 1-3 children, 51% have 4-6 children and 22 % have 7-9 children. In Southern Angami range, 7% have no children even though they were over 25 years of age, 29% have 1-3 children, 49 % have 4-6 children and 15% have 7-9 children. Respondents from Western Angami had the highest number of children. 4% respondents have no children, 18% have 1-3 children, 40% have 4-6 children and 38% have 7-9 children. Amongst Chakhro Angami range, 18% respondents have no children because many of the respondents, though over 25, were unmarried, 44% have 1-3 children, 33% had 4-6 children and 5% have 7-9 children. Amongst the four Angami rural ranges, Chakhro range has the lesser number of children. This may be attributed to the changing cosmopolitan nature fast absorbed due to the nearness of Dimapur which is the business hub of Nagaland state.

In Kohima town, 32% of respondents were without children, 56% have 1-3 children and 12 % have 4-6 children. The respondents from Kohima were 25 and above years educated women who were all Graduates and Post-Graduates. The reason behind 32% respondents without children indicates the late marriageable age imposed while pursuing higher education or career oriented studies. Even for the educated married women, 56% of them have only 1-3 children while only 12% respondents have 4-6 children. None of the respondents have 7-9 children group unlike the Angami rural women who, generally, advocates for big family size with a lineup of male heirs. The reproductive health of urban women was observed in good stead as compared to rural women. There were evidences of spacing of children between each child's births. This is evident from the age-gaps of the respondents' children. Higher education, consciousness of reproductive health

issues and pursuance of modern Careers are the reasons behind the small family size in Angami urban women. The concept of preferring and giving extra-importance to male children has not totally vanished but is diminishing in the urban scene. Educated women did not exhibit 7-9 children syndrome.

4.1.7. Respondents Denomination

Table No.4.7. Respondents Denomination

Denomination	Northern Angami	Southern Angami	Western Angami	Chakho Angami	Urban(Kohima)
Roman Catholic	14.9%	13.32%	48.94%	-	10%
Baptist	70.40%	55.6%	46.62%	79.92%	60%
Christian Revival	12.3%	17.76%	2.22%	17.86%	30%
Pentecost	-	-	-	2.22%	-
Indigenous Religion	-	13.32%	2.22%	-	-
Assembly of God (A.G)	2.4%	-	-	-	-

Except for a meager few in rural areas who are clinging on to Indigenous religion, as evident in Table No. 4.7., Christianity was imbibed, heart and soul, by the Angami people just like other Nagas. However, over the years, different Christian Denominations were ushered into Angami land. The Indigenous religion or the Traditional Religion also persisted, though in smaller number, amongst Angamis. The women respondents drawn from the villages were mostly Christians but from different denominations. In Northern Angami range, 14.9% belonged to the Roman Catholic Church, 70.40% to Baptist Church, 12.3% to Christian Revival Church and 2.4% to Assembly of God (AG) denomination. The respondents from Southern Angami range also varied in their denominations. Amongst Southern Angami women respondents, 13.32% belonged to Roman Catholic Church, 55.6% from Baptist Church, 17.76% from Christian Revival Church and 13.32% belonging to Indigenous Religion. In Western Angami range, 48.94% belonged to Roman Catholic Church, 46.62% to Baptist Church, 2.22% to

Christian Revival Church and 2.22% following Indigenous Religion. The respondents from Chakhro Angami range had 79.92% in Baptist Church, 17.86% from Christian Revival Church and 2.22% from Pentecost Church.

Amongst the respondents from urban Angami women, 10% belonged to the Roman Catholic Church, 60% in Baptist Church and 30% belonging to Christian revival Church. One striking aspect amongst the Angami educated urban women is that 'Indigenous religion' is totally absent. Even amongst Christianity, the educated urban Angami women, mostly, confined themselves to the earlier denominations that came into Angami land.

4.2. An analysis of the existing institutions and women organizations in relation to education and empowerment of Angami women

Institutions and organizations are the backbones of any given society. The attitudes, strictures and established patterns of institutions and organizations determine the foundation for behavior in various areas of social life. Social institutions like religion, economic, political, law of inheritance among others can boost or act as obstacle to women empowerment through education. In relation to education and empowerment of women, religion and the decision-making involvement within it, economy in relation to sources of income, inheritance in relation to landed property are analyzed as it directly or indirectly has implications on women's education.

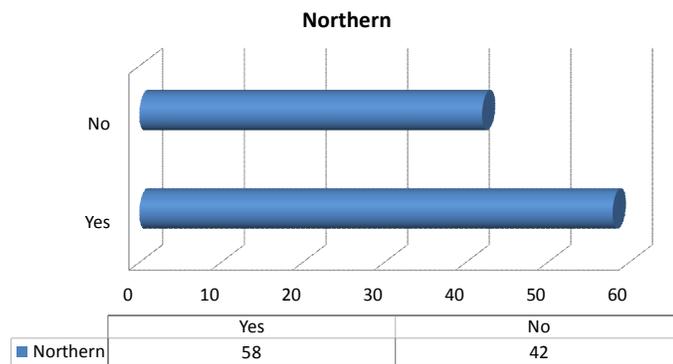
4.2.1. Religion as an institution

It is a known fact that Christianity has help raised the status of women in many areas of the Angami women's life. However, one cannot have a blanket conclusion on the statement because there are regional differences even in regard to matters like involvement in decision-making processes at the Church. In spite of variations in the four ranges of Angami area, the respondents gave a uniform response that Church situation has given them a common platform as that of men even if there were unspoken imaginary walls that still blocks the women folks in airing out their views freely as tradition of patriarchy lingers on heavily. Women's involvement in the decision making process in the Church will indicate the status of women within

it. The four Angami ranges and Angami urban women are analyzed to study this indicator.

Chart No. 4.7

Are you involved in the decision making process in the Church?

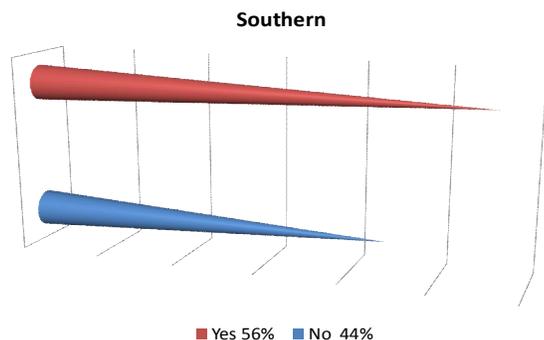


As shown in Chart No. 4.7., in Northern Angami range, which includes Kohima village that hosts the capital town of Nagaland, 58% of the respondents responded that they are involved in the decision-making processes and 42% responded negatively. However, decisions that are consulted are more to do with mundane matters and not crucial, important matters, was what the respondents replied. The respondents admitted, though, that educated women's opinions are given more as compared to women without formal education. Amongst all the ranges, Northern Angami has the highest percentage of involvement with 58% of its women responding positively, however, one cannot help but notice that women are still bonded by traditional strictures even in a new modern institutional set-up such as the Church. If Angami women who are almost living neck to neck with Kohima town dwellers are still not empowered enough to have total we-feeling in a sensitive, personal area such as religion, then we can visualize that women empowerment at the rural level is very low. However, there is no denial that Kohima village has close proximity with the capital town and, thus, has better status as compared to other villages in Northern Angami range with modernization

at its highest influence. Therefore, there exist tremendous variations of the status of women and level of decision making even within a range too.

Chart No. 4.8

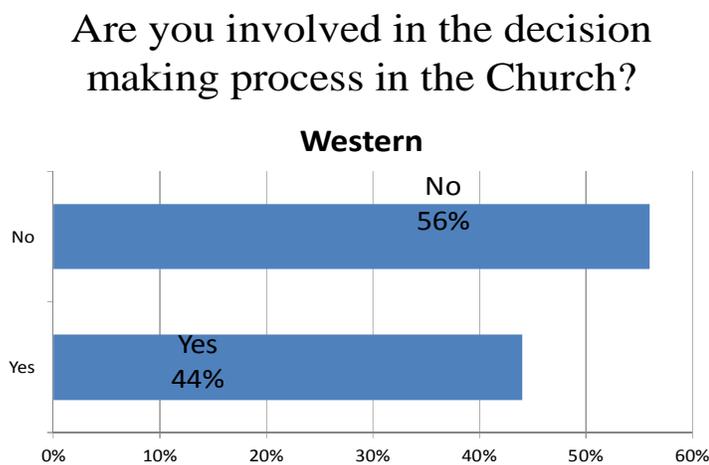
Are you involved in the decision making process in the Church?



Amongst the Southern Angami women, as exhibited in Chart No. 4.8., 56% felt that they are involved in the decision making process in the Church whereas 44% said that they are not involved at all. Every Church has a women's department wherein they discuss issues related to them. The select women leaders then voice out their wants and wishes in the bigger bodies, like Church Board in the case of the Baptist Denomination, comprising mostly of men, except a few deaconess. The bigger Church bodies and other important functionaries are headed by male heads which instinctively brings in the accepted norm of past society which makes it improper, for women, to speak hastily before men. Many times, women are included in order to make them feel included but are excluded in reality. The respondents do not deny the fact that whenever educated women, fellow villagers visits, their voice is sought and advice given are accepted gratefully by the men folks of the village. Many Southern Angami women residing in the villages have good grasps of Basic English language communicational skills which also make them confident and outspoken in noticeable manner. Perhaps, the reason can be attributed to the 4-5 Jesuit run schools spread across the Southern Angami villages. There are two colleges which have been assessed by the National Assessment and Accreditation Council (NAAC), an autonomous body of the University Grants

Commission, with B grade each. Thus, quality education, in rural situation, can make a difference in women's life.

Chart No.4.9



As revealed in Chart No. 4.9., the western Angami women expresses that they have more liberty to share their views in the Church situation as compared to other platforms where both men and women are put together. But there are many traditional norms and folkways which compels them to restrain themselves even in the seemingly improved status. Patriarchy is the strongest in western Angami range as compared to the other Angami ranges like Northern Angami range, Southern Angami range and Chakhro Angami range. Therefore, it comes as no surprise when only 44% responded that they are involved, somehow in petty matters, in the decision making processes in the Church while 56% said they have never participated in the decision making process of their religious bigger bodies. Many of the women respondents don't take their un-involvement as a deprivation but rather accept it as perfectly normal in keeping with the expected behavior of women in a patriarchal society. There are educational institutions, no doubt, but stand-out schools and colleges, excepting Kohima Science College, Jotsoma, were not found. Another observation noticed amongst Western Angami women, in both rural and urban areas, were that leadership when given to them, even in Church platforms, were taken and exercised much more seriously than their counter-parts from other Angami ranges. This may be attributed to realizing the preciousness of

garnering one's leadership qualities and putting it to practice, emulating patriarchal strong leadership patterns, and generating out-puts to benefit others in and around them.

Chart No. 4.10

Are you involved in the decision making process in the Church?

Chakhro

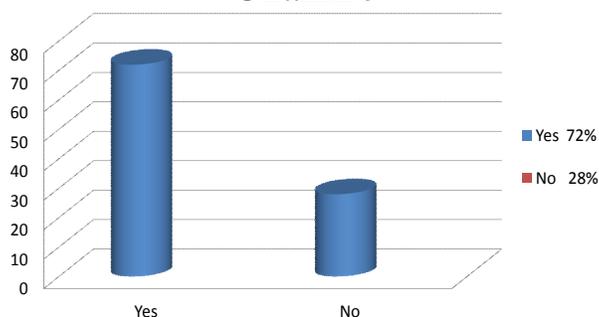


Chart No. 4.10 shows that Chakhro women enjoy a higher status and involvement in the decision making processes, particularly, in Church environment as compared to their counter-parts in other Angami ranges. A whopping 72% respondent said that they were involved actively in the decision making processes of the Church and not serving refreshments alone in Church Board meetings and other important discussions, while, 28% of the respondents responded negatively to the query. It has also been observed that population wise, Chakhro Angami range is the least but comprises of a unique social structure and function that is different from the rest of the Angami villages. Many of the villages under Chakhro range are located on the National Highway 29 and also heavily mixed with other Naga tribes and people from mainland India. Influence of tradition and customs in the contemporary Chakhro women are much lesser as compared to their counter-parts in other Angami ranges.

It was heartening to notice that Chakhro Angami women participate actively in both village as well as religious decision-making processes, not as passive participants but as active participants. The confidence and authority inherent was evidently present.

Chart No. 4.11

Are you involved in the decision making process in the Church?



Chart No. 4.11 reveals that in the urban situation, 72% of educated Angami women respondents said that they actively involve, literally, in the decision making processes within the Church. Many of them were found to be holding responsible positions in the Church structure, though not as the Pastor/Priest, but of Committees that are crucial for Church's smooth functioning of its activities and growth. A meagre 28% responded that they are in no way involved with the decision making process in their Churches. It may be proper to cite that urban women are at better position to avail choice life chances where education is one of the key components. Quality education liberates and empowers one to be more confident of one-self. The educational factor, as an empowering tool, is evident in the lives of the Angami urban women.

4.2.2. Economy as an institution

Economy is an important variable that indicates a general idea on the status of women. An overall view, comprising of both rural and urban respondents of the Angami women is portrayed for data analysis.

Chart No. 4.12

Over All Respondentsø Sources of Income

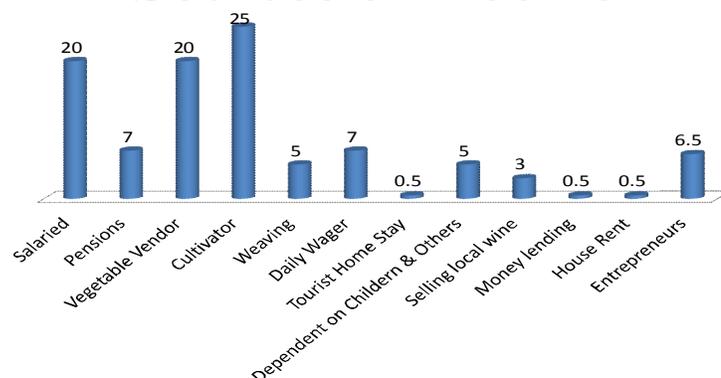


Chart 4.12 indicates, the overall respondentsø sources of income portrays that the Angami women are not very stable in their economy. Only 20% respondents are salaried women, 7% depends on pensions of their own and also of others, 20% are earning their livelihood by selling vegetables, 25% are getting meagre incomes through produce from cultivation, 5% earns through weaving, 7% as daily wagers, 0.5% through touristsø home stays, 5% are without income and so depends on children and others, 3% by selling local wine, 0.5% through money lending business, 0.5% by their house rents and 6.5% as entrepreneurs. Thus, one can arrive at a conclusion that the status of Angami women in terms of sources of income as an indicator is very low. The various agencies, including the Government of Nagaland through its allied departments, as well as non-governmental organizations have initiated concepts like Self Help Groups (SHGs) in a massive way to empower women but the ground reality shows that empowering women through economy alone may not prove to be the ultimate solution for women empowerment. It may also be noted that Angami women are still much dependent on low sources of income which are not strongly embedded in economically sound foundation. A strong market system ensuring the free flow of goods and services is yet to be established. The slow growth of contemporary sources of income may be attributed to many factors, one of which is the lack of concept, innovative ideas and self empowerment. A few entrepreneurs who are

successful in their chosen profession are educated Angami ladies beaming power, self confidence and knowing their trade.

4.2.3. Polity as an institution

Polity as an important institution of every society is not very connected into the lives of the Angami women both in rural and urban areas. The traditional village polity was heard but not participated by Angami women; therefore, a complacent approach to polity is adopted, consciously and unconsciously, with much ignorance into the actual meaning of polity. Respondents reacted quickly and responded that as far as polity goes they cast their votes, meaning that actual power, authority and influence are way beyond their understanding of what polity is all about for many women. Therefore, the only indicator available which brings us close to polity is State polity. The various groups' participation in State General Elections is presented for comparative analysis.

Chart No. 4.13

Do you involve in State Politics?

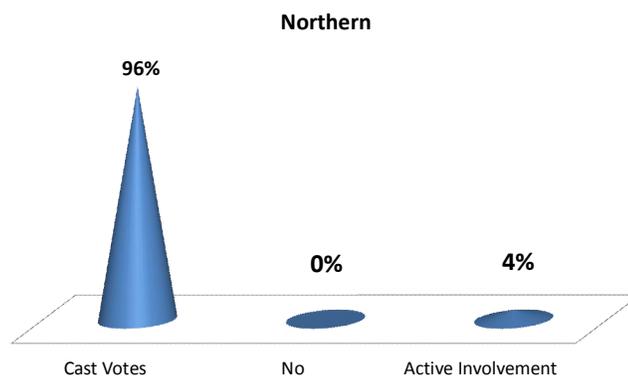


Chart No. 4.13 shows that in Northern Angami range, 96% responded that they cast their votes during State General Elections without much involvement whereas 4% respondents declared that they are actively involved in it as Party politics functionaries. The respondents who are in active category are educated and outspoken. A remark was made by one of the respondents that women are better in canvassing during election campaigns. Northern Angami range is one of the ranges

that have benefitted the most from modern education but the fact remains that polity in its true essence has not been enjoyed by women.

Chart No. 4.14

Do you involve in State Politics?

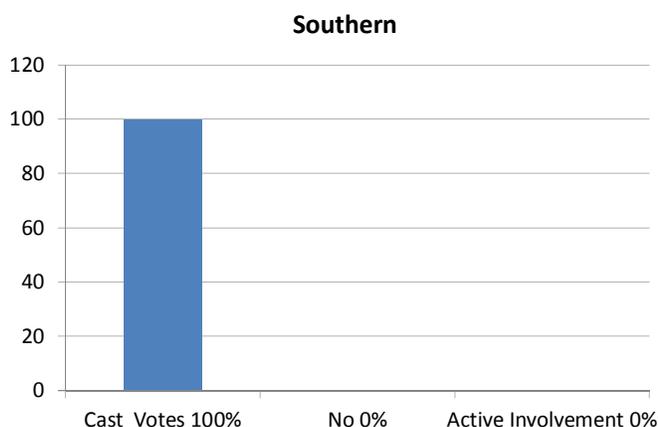


Chart No. 4.14 reveals that all respondents, 100%, from Southern Angami range said that they involve in State General elections. However, they involve in State politics only during election times. They involve, not actively, but to show their co-operation as well for clan and other filiations and not necessarily to elect a representative for future polity and developments. Southern Angami women were not as active as Northern Angami women even in matters such as involvement in elections. The reason may be due to lack of awareness and being non-informed in actual matters of the State and its governance. At best, the need to vote exists because of the candidates' personal filiations and not necessarily on the basis of an ideology, excepting a few families who will not move away from regional political parties in view of their attachments with the erstwhile Naga Nationalism.

Another disturbing interpretation was politics being understood synonymously with only casting of votes or exercising their franchise right and also equating with money, in many instances, which are doled out by candidates who are contesting in the general elections. Parties or election manifestos have no relevance in their choice of candidates while voting but is mostly based on other

non-political matters like money, clan, Khel, family or personal relations that maybe direct or indirect. Therefore, knowledge that election of the right candidates for progressive development is a far away cry for rural women in all Angami ranges but more severe in Southern Angami range.

Chart No. 4.15

Do you involve in State Politics?

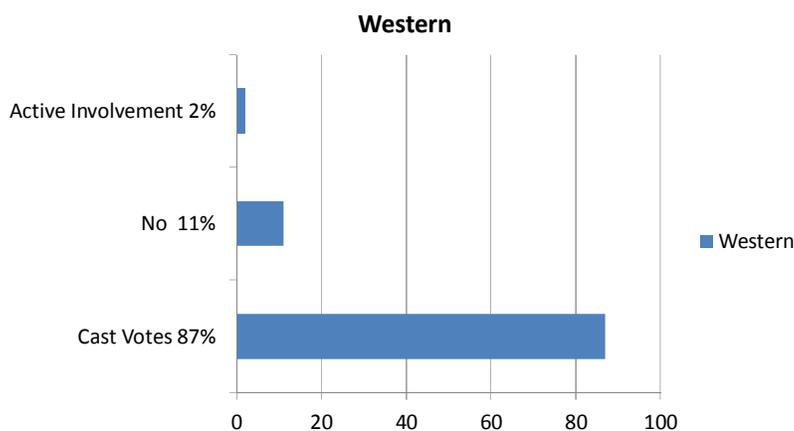


Chart No. 4.15 indicates that Western Angami region, 87% of the respondents involve in State politics by way of casting their votes, 11% do not even casts their votes and 2% were involved actively as party politics functionary. As evident in other data, Western Angami society has a very strong structure and function of Patriarchy and, thus, Patrilineal system is also strictly followed which regulates and influence upon the actions and thinking pattern of both the genders. For instance, even aged widows without male heirs are living without harassment, share-cropping their husbands' paddy fields and making full use of their husbands' forests lands in Khonoma village. Strong and proper usage of Patriarchy and Patrilineal system protects women in terms of livelihood but impedes upon the freedom of women in matters such as power, authority and influence. This may be the reason why participation in State politics, even for casting their votes, is not taken as important by the majority of women respondents. Another reason could be the attitude of the respondents that State Governance and other Government

initiatives are taken as non-Naga initiatives and, therefore, has not much relevance. The historical past may have an impact upon such attitudes too, Khonoma being the village that fought and resisted against British colonialism prior to World War II. The few 2% active women leaders in the arena of politics are from Jotsoma village which is located adjoining Kohima town and almost resembles an extended satellite town of the Capital town of the State of Nagaland.

Chart No. 4.16

Do you involve in State Politics?

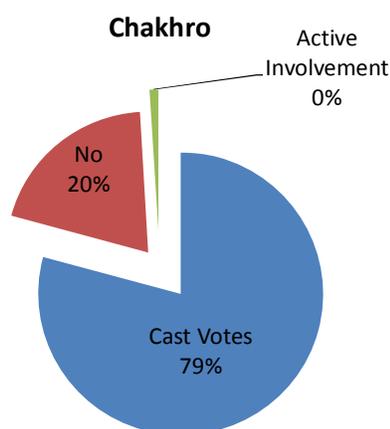


Chart No. 4.16 shows that amongst women respondents in Chakhro Angami range, 79% responded that they involve in State politics by casting their votes, 20% do not even exercise their voting rights and none of the respondents are involved actively in politics. Chakhro Angami range is a conglomeration of a mixed type of population where maximum interactions with non-Angamis occur as the villages are almost becoming satellite towns of Dimapur. It may be noted again that Chakhro rural women actively involved in Church decision making processes, proven by data analysis relating to it, but they do not have the same will and zeal in politics. Chakhro women may not face too much obstacles in active involvement in polity as much as their counter-parts in other Angami ranges but the fact remains

that a passive attitude is inherent in the general Angami women's perspective.

Chakhro Angami women were found to be less interested in politics even though they were involved actively in village and Church decision-making processes. They were more knowledgeable in terms of entrepreneurship and monetary transactions as well as petty businesses with intent to profit. At best, they cast their votes but no sense of duty, significance or urgency for electing leaders was attached. This may be attributed to candidates who often were from other tribes other than Angami.

Chart No. 4.17

Do you involve in State Politics?

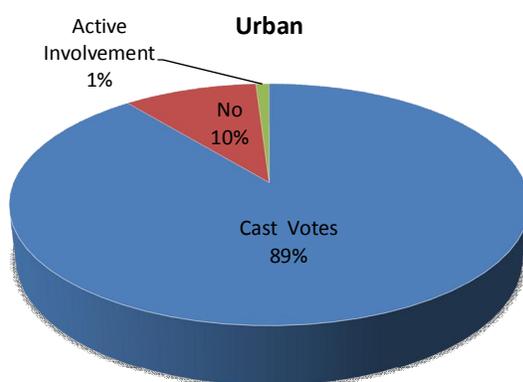


Chart No. 4.17 indicates that the educated Angami urban dwellers are well aware of their rights and responsibilities but majority of the urban respondents, like rural respondents, are not too eager for power, authority and influence. At the most when they say that they are involved in State politics, they are referring only to the General Elections or to Municipal elections and not bothered much about what actually goes into polity and governance. As indicated in the pie chart, 89 % respondents casts votes, 10% do not involve even in exercising their franchise vote and only 1% actively involved in State politics as party politics functionary. The complacent and un-interested attitude by women respondents might be the basis for women's exclusion apart from domestic bondage as well traditional strictures.

4.2.4. Inheritance as an institution

The law of inheritance in a given society determines the power of the possessor, particularly, immovable property such as land. Ownership of land in relation to prime land, forests, fields and others, confers status to its owner. Land and land relations form the basis for tribal identities. Land laws and management must be, therefore, carefully handled for keeping a group's identity intact; be it Matrilineal or Patrilineal society. For societies such as the Naga society which depends on oral history, land is an important component for claiming or defending one's very identity. Land is very important for realizing one's significance or social position in the Angami society. It is for this reason that, inheritance of land amongst the respondents from all four Angami ranges as well as educated Angami urban women will be analyzed.

Ownership of prime land, even in the past, exuded power. The more prime land a person owns for residential plots, forests lands, wet terraced fields, terrace fields nearing the village vicinity are reasons enough, at times, to respect and value a person with dignity. Prime land were owned mostly by men, except exceptional cases like Mevuhole Vitsu from Viswema village, a widow with two daughters, in exchange for her many cows got rich in prime land. Her story, as narrated by her daughter is produced in relation to land, power and dignity. **Mevuhole , wife of Vikhwel Vitsu,:** Mevuhole was the daughter of a very rich man in Viswema. She has a sister known by the name Neizehole. The sisters were without male siblings in a patrilineal Angami Naga society. When the sisters came of age, they were married to two influential men in their own village. Since their father was a man of high social standing there was no discrimination or ill-treatment to the two sisters. Their father, however, while on his way to Khonoma village to buy necklaces for his daughters tripped, fell and died of his injuries, later, at his own village. The two sisters grew up normally, got married and bore children. The younger sister gave birth to a girl and a boy and fitted comfortably into the society. The elder sister, Mevuhole's case was different. She married a handsome and respectable young man named Vikhwel Vitsu from her village. He was wealthy according to the

village standard of those days ie, before the World War II. He enjoyed honour and prestige in the village because of his philanthropic ways which were attributes of his wealth and his humane heart. He and his wife Mevuhole also gave feast of merit for five times to their villagers which were considered to be feat only the rich can afford. Feast of Merit involved the use of huge quantity of rice, fire-wood and many cows. The large demographic composition of Viswema village poses a greater challenge as it is the second largest village amongst the Angami tribe, the third largest village in Nagaland and also the third largest village in Asia. Apparently, a man has to be wealthy to perform such feats to earn special status in the society. Every feast of merit is followed by stone-pulling. Stone-pulling ceremony is a process where the whole village comes together in their traditional fineries, feasts together and pulls stone monoliths from far-off jungles to commemorate the 'Feast of Merit'. He and his wife owned the biggest log drum in Viswema village where Zutho (local rice beer) was brewed in large quantities and served during festivals and ceremonial feasts. They also had the privileged to live in a wooden-roofed house which only a few owned in their village. The tragedy was that he died young leaving his wife with two daughters in a society where family without male issues was considered to be an incomplete family.

As a widow, Mevuhole tried her best to bring up her two daughters like a normal family. She owned many plots of forests and terraced fields in prime locations. These landed properties were from her inheritance, her deceased husband's agnatic properties and the bulked of it from acquired landed property. She also bought water rights from people who live above her fields by slaughtering some of her cows and giving portions to them in exchange for the right to control the water that flows down from the village to her fields. This ensured adequate water for irrigating her fields. She cultivated fields equivalent to three-four average families put together. This was possible because of hiring seasonal labourers during transplanting and harvesting seasons of the life cycle of the paddy. Many families also borrow paddy from her in lean seasons and worked for her as repayment when she needs additional manpower. However; many vie to work in

her fields, especially in summer, because of her generosity and her reputation of providing fats of pork preserves from the previous winter. This was another status symbol basically because only a rich person can afford to have a huge Ovo Lahe. Ovo Lahe, in Viswema dialect, is referred to the long, big slices of fats acquired from prized pigs slaughtered during Sekrenyi (the chief festival of the Angamis) and preserved by hanging inside the house. It has a peculiar taste which is relished and, therefore, given to special people. The length and breadth of which is also a matter of envy and the centre of many a conversation in Angami homes.

Land can be easily acquired in those days if one has wealth because needs of varied nature arises like every other society which also ensures the transfer of properties from one person to the next. Among the animists, when a person dies, cows are slaughtered and distributed to all who attends the funeral house. This practice has religious implications as well as social implications. It has social relevance because people who cannot afford a cow in their deaths were looked down by the society. This need, as well as the need for consumption, made the cow a necessary animal and naturally those who own many numbers of cows are at an advantage to gain wealth. Again, a person has to have paddy because cowboys were paid in kind. As a widow, Mevuhole owned many cows and also acquired huge landed properties in this manner too. She was much richer than when she was with her husband. She was very industrious too. She and her daughters had lots of paddy and many cows which were important determinants of wealth in the traditional Angami society.

After her husband's death; Mevuhole desired higher status for herself and her daughters. This ambition stemmed from the fact that after her husband's death, she could not earn the prestigious thigh of cows which is given to persons who have performed feast of merit twice or more. She was entitled to a slice of meat only from every performer hosting the feast of merit as a widow. It was not necessarily the need for bigger shares of meat for consumption but the prestige and honour that followed when one is qualified to receive the prestigious thigh of cows from new entrants to earn positions of higher status in the village. This position is

earned purely by merit unlike ascribed status. Thus, Mevuhole decided to earn the feast of merit in order to be at par with her husband's contemporaries in spite of his early death which is followed by stone pulling. Her two stone monoliths still stand at John High School, Viswema, a School founded and named after her elder son-in-law who was illiterate but was a pioneer of modern education in the Angami society. A widow was rarely found to go to that extent in those days because it involved a lot of wealth. She enjoyed honour, prestige and high social standing because of her achievements and wealth.

However, her wealth turned out to be her greatest enemy when her daughters were approaching marriageable age, because she did not have a male heir. She had married off her elder daughter before the war and when her younger daughter was also approaching marriageable age, after World War II, one of her husband's nephews came early one morning with a cock and a spear to occupy their house forcibly. Customarily, it was considered to be unlawful to chase out a widow and her children in order to forcefully claim inheritance of the house and agnatic properties of her husband during their live time. Not all widows get treated like this because there is a belief and an unspoken fear that evil things befall upon those who treat the living as dead. Therefore, it was considered to be a taboo to behave in that manner. But this did not deter the errant nephew to forego his claims. When the clan members of Mevuhole's husband came to know about the incident, they gathered and collectively chased away the nephew, warning of dire consequences in case of repetition. Thereafter, she lived peacefully at her marital house, married off her younger daughter and went about her normal life. When she was getting too old, out of her own volition, she decided to vacate her house to her errant husband's nephew. Thus, Mevuhole bought her own plot of land, near her elder daughter's house, and built her own house. She gifted her house to one of her grandsons. She lived to a ripe old age and died.

The saga of Mevuhole did not end with her death because her younger daughter also had four daughters without male siblings. The younger daughter of Mevuhole had married a respectable man but he died before reaching his prime old

age, leaving his widow with four daughters and an adopted son. Adoption was allowed by performing certain ceremonies, proclamation and observation of a one day Genna by all clan members. Life was normal for Mevuhole's younger daughter even after her husband's death. She continued the formal education of her younger daughters and adopted son even after the death of her husband. She married off her daughters to educated men and got grandsons and grand-daughters from all her daughters. She also gave forests land and terraced-fields to each of her daughters. These were gifted from her share of property that she had inherited from her parents, mostly from her mother Mevuhole. Her daughters also all pursued higher education and are presently engaged as working mothers and are earning their own livelihood in their marital homes along with their husbands.

Mevuhole's younger daughter also invited one of her daughter's cousin to live with her, the son of one of her husband's estranged nephews, in order to be a brother to her daughters and her adopted son. She considered both the boys as her sons. When all her daughters were married and time was approaching for the two boys to get married, issues of her husband's inheritance became the root cause of many family related problems. This was fuelled further by one of her sister-in-law who was opposed to the adopted son of getting any of her brother's agnatic properties, particularly the ancestral home. According to the customary laws, Mevuhole's younger daughter wanted the younger son to inherit the ancestral home, as was the norm, and gave a prime plot of residential land to the elder son, with the intention to build a house for him by taking the help of her daughters. But with influences from the interfering sister-in-law, the elder son after marriage refused to move out of her husband's ancestral home, her home. So when the younger son got married, they divided the house into two parts and stayed together which resulted in many multiple domestic problems. The estranged nephew of Mevuhole's younger daughter's husband started frequenting her house and started pressurizing her and her adopted son to vacate the house. She was hurt deeply. She took the matter to her husband's clan members to decide upon the matter. The clan members consulted with Mevuhole's younger daughter and divided the property of

her husband into two equal portions, even though the younger son was entitled to get the ancestral home according to customary laws. She agreed to it in order to avoid further disputes. The clan members dismantled the ancestral house of her husband, divided all the materials and divided the residential plot into two parts for the two boys to build their houses. The clan members also told the two boys to follow their judgement or else they will be excommunicated as clan members. Following this, Mevuhole's younger daughter built a house for her adopted son with the help of her daughters and her husband's clan members, from half the plot of her husband's ancestral land. But the elder son still forcibly took all the terraced-fields and forests shares of the adopted son. The widow and her daughters gave a field and an acquired forest land to the adopted son. The attitude of the elder son was not approved by her husband's clan members and they wanted to implement their judgement by force. But she stopped them saying that the wrong doers will reap their own punishment since it was taboo to claim inheritances forcibly from the living and also because she knew that she will not be protected and wield as much power as her mother Mevuhole as she had earned lesser than her. She knows that times were changing and that the formal knowledge acquired by her daughters was the only security which also was enhancing the support she got from her clan members and others too. Her son-in-laws are well placed in the society but when it comes to disputes of their wives families, customary laws do not empower them in any way. It solely operates and depends on the husband's clan. She lives with her daughters and her adopted son's families, according to her choice of stay. She is happy and contented because all her daughters will not go through what she had gone through. Her daughters are educated and have sons too. They fit well into the patrilineal society. Apart from this narrative of Mevuhole by her daughter, Respondent Vilepile from Viswema village, the four Angami ranges in relation to ownership of land is presented for understanding status of Angami women.

Chart No. 4.18

Ownership of Landed Property Northern Angami

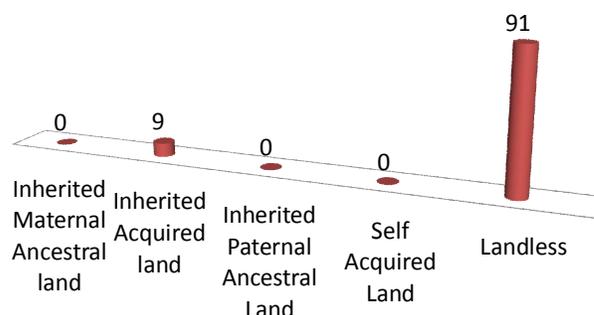


Chart No. 4.18 shows that Northern Angami women do not inherit land traditionally. 91% of the respondents are landless, 9% of the respondents have inherited Acquired land. Acquired land is not Ancestral but is land that has been bought or acquired in recent times. The Northern Angami respondents own no self acquired land nor inherited paternal ancestral land or maternal ancestral land. The status of Northern Angami women in relation to land ownership is extremely low.

Northern Angamis, particularly Kohima Village, hosts the State capital Nagaland. Therefore, land in demand and high land value makes it more difficult for women to own land. It was observed that villages which are adjacent or located close-by Kohima town were apt at selling their organically grown vegetables. Many women from Kohima village sets-up open stalls on designated markets or even on foot-paths to sell their products to the town dwellers. Villages like Chedema village and Rüsoma village lag behind their counter-parts from Kohima village even if located close-by the Capital town.

Chart No. 4.19

Ownership of Landed Property Southern Angami

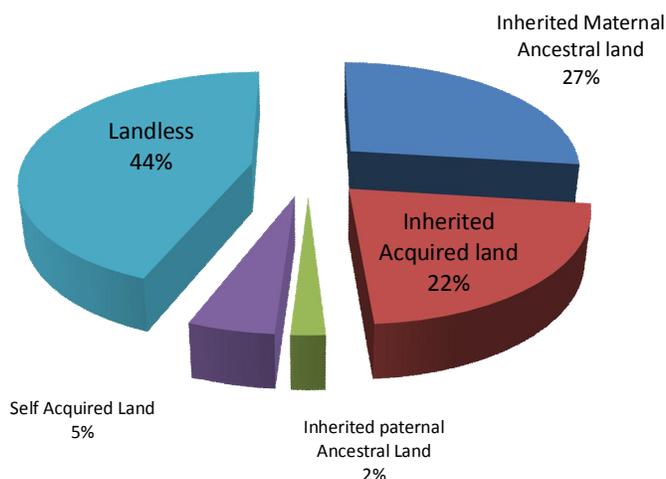


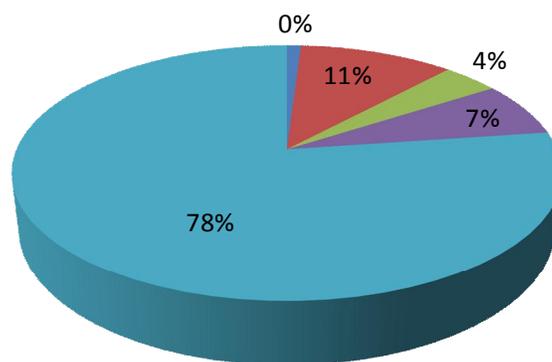
Chart No. 4.19., reveals that compared to their counter-parts in other Angami ranges, the land ownership status amongst Southern Angami women is higher but cases of land related discriminations often occurs within themselves due to the absence of strict and clear cut boundaries for land and land relations. 44% of the respondents are landless but 27% inherited maternal ancestral land which is passed on from mother to daughter, 22% respondents have inherited acquired land, 2% inherited paternal ancestral land and 5% have self acquired land. Land inherited by women are rarely of prime land like residential plots or huge forests lands but are often fields that are handed over to them from their mothers' land, fields bought by their parents, fields or some small forests lands gifted to them from paternal ancestral land or self acquired land comprising of fields and gardens.

However, owning land, as manifested by Southern Angami women, does not necessarily improve the status of women because land given were often less significant as well as not considered prime land. The inheritance from maternal ancestral land is not commonly found in all villages but is found in villages like Viswema, Jakhama, khuzama among others.

Chart No. 4.20

Ownership of Landed Property Western Angami

■ Inherited Maternal Ancestral land
 ■ Inherited Acquired land
■ Inherited Paternal Aecestral Land
 ■ Self Acquired Land
■ Landless



As seen in Chart No. 4.20, in Western Angami range, 78% of the respondents are landless, 7% have self-acquired land, 4% have inherited paternal ancestral land, 11% have inherited acquired land but inheritance of maternal ancestral land is unheard of. The respondents who had bought land for themselves, usually, are salaried women such as teachers in village Primary Schools, attendants in primary Health Centres and others who had had a bit of modern education and are holding jobs. A daughter does not inherit her father's ancestral land but in rare cases such as the absence of male heir at times gives a token gift to the daughters. For richer families, it is not uncommon to inherit acquired land from one's parents. Control over important resources does not definitely lie in the women's hand.

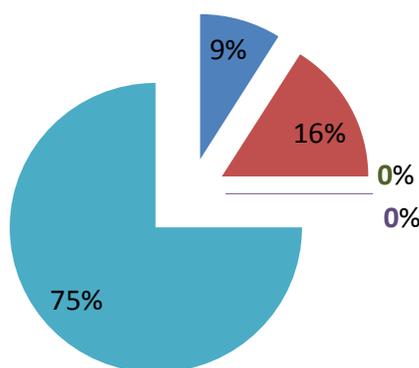
Patriarchy is very strong in Western Angami range, especially Khonoma village, but discrimination of women due to land related issues were lesser when compared with other Angami ranges. At Khonoma village it is not uncommon to see aged widows without male heir or sisters without male siblings to be enjoying

blissful lives as they can enjoy their husband's or father's land as long as they remain or stay unmarried. This unique feature may be attributed to good village governance or respecting patriarchy at a higher level as memory of the death husband or father is valued, which inadvertently or consciously protects widows and daughters socially and economically. Patriarchy when rationally administered benefits both the genders.

Chart No. 4.21

Ownership of Landed Property Chakhro Angami

■ Inherited Maternal Ancestral land ■ Inherited Acquired land
■ Inherited Paternal Acestor Land ■ Self Acquired Land
■ Landless



As Chart No. 4.21 shows, Chakhro Angami women respondents also do not own much land as one envisages, in spite of the nature of mixed population, many of them do not own land. Landless syndrome is seen more in traditional villages and less in recently settled villages. 75% of Chakhro women respondents were landless, 16% have inherited acquired land, and 9% had inherited their mothers' land, probably remnants of inheriting maternal land, carried over from Southern Angami women's influence. There were no traces of inheriting from paternal ancestral land or self-acquired land in the respondents of Chakhro Angami women.

However, in many non-ancestral villages, women were given their share of landed property. The lands that adjoin the National Highways, prime residential plots and higher yielding paddy fields were though given to the sons while meagre yielding paddy fields or smaller plots of land were gifted to daughters, even in non-traditional landed properties.

Chart No. 4.22

Ownership of Landed Property Urban Angami

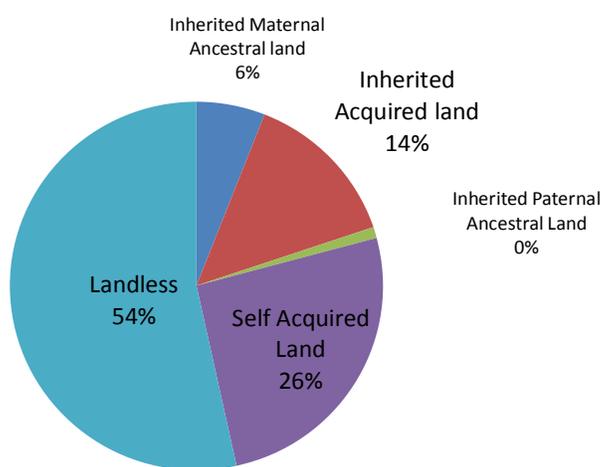


Chart No. 4.22 indicates that land ownership pattern of Angami urban women is unique. While 54% respondents are landless, 26% have acquired land for themselves, 14% have inherited acquired land and 6% had inherited maternal ancestral land. None of the respondents have inherited paternal ancestral land. The respondents who acquired land for themselves are modern quality educated and empowered Angami women who have decision making power in themselves as far as earnings, purchase and sale are concerned. The few women who had inherited maternal ancestral land are Southern Angami women settled in the State's capital, Kohima. The Ancestral lands inherited were located in their traditional villages. Some few affluent parents have acquired lands in Dimapur and Kohima towns and gifted it to their daughters. One striking feature that has been noticed in the study

of Angami urban women is the confidence, sense of freedom, informed, quality educated and empowered women who exude an almost total person but sensible enough to stay away from traditional gender controversies and issues.

If the status of women is to be measured in terms of ownership of landed property, then the status of Angami women is still very low. The women who owned landed properties also need critical analysis because the land owned were land with lesser value when compared with that of the males share.

Table No. 4.8. **Ownership of Landed Property**

	Northern	Southern	Western	Chakhro	Urban
Inherited Maternal Ancestral land		27%	0%	9%	6%
Inherited Acquired land	9%	22%	11%	16%	14%
Inherited Paternal Ancestral Land		2%	4%		-
Self Acquired Land		5%	7%		26%
Landless	91%	44%	78%	75%	54%

Table No. 4.8., is a comparative study of all the four ranges of the Angami tribe along with the urban representation. It reveals that Northern Angami range respondents with 91% has the lowest land holdings, followed by Western Angami with 78%, Chakhro Angami with 75%, Angami Urban women with 54% and Southern Angami with 44%. However, Southern Angami women cannot claim the upper in this issue even though landless women percentage is less as their lands do not have high market value as compared to urban women with 54%. One can also analyzed that self acquired land, where the possessor has absolute power, is much more in the urban situation with 26% of women respondents having power over it. Another obvious conclusion is that such women are modern quality educated. Therefore, quality education given to women will have much positive impacts even in issues like land ownership.

4.2.5. Secular Women Organizations

There is no lack of women organizations in Nagaland. The women organizations at the Village/Town level, Tribal level, District level, State Level, Regional Level, National Level and some even linking it to International Levels exists. However, irrespective of their area of interests and operation, none of the organizations, be it Government or Non-Government Organization was/is specifically involved in women's education. The importance and need of education of women are highlighted at times but dwelling seriously with set objectives and goals was absent. Awareness and usefulness of education is discussed by the educated women but concrete steps with a note of urgency are totally ignored, excepting educating their individual family members. Collective Consciousness of the need of women's education is yet to take place in Nagaland. A great potential lies dormant in the secular as well as Christian women bodies for generating immense force for effective policy formulation as well as implementation, particularly for promotion of quality education, which remains untapped as in the present day situation.

Some of the significant women organizations looking after the general welfare of the Angami women folks, directly and indirectly, are like the Angamimiapfü Mechü Krotho. The Angamimiapfü Mechü Krotho (AMK), formerly known as Angami Women Organization (AWO) is the apex body of the Angami women. It is actively involved in current issues like rapes, women's reservation in Municipal bodies and other social issues. It also plays the role of the Angami cultural watch-dog as far as Angami traditional attires and ornaments are concerned. It also helps develop new designs for attires and ornaments based on indigenous patterns in order to suit the needs/aesthetic taste of modern Angamis. The Angamimiapfü Mechü Krotho (AMK) also partners with Government Departments such as Women Development Department and other allied bodies, assisting mostly in implementation programmes. The AMK operates in all the four Angami regions under Angami women regional bodies like Southern Angami Women Organisation, Western Angami Women Organisation, Northern Angami

Women Organization and Chakhro Angami Women Organization. Further, these specific tribal regional bodies have linkages with the villages and towns women's units in their own respective areas. It is also pertinent to mention that AMK coordinates with other women tribal bodies and organizations at a higher level, thus, playing a very important role at the Angami tribe's level as well as the Naga society at large by connecting with bigger bodies like the Naga Women Hoho, Naga Mothers Association and others. A rough idea about Angami population strength, range wise, can be gathered from membership fees collected in each range. According to an audited, gathered from the treasurer, report of 2008 till 2010 membership fees collected were, Chakhro Women Organization amounted to Rs. 25,183.00, Southern Angami Women Organization amounted to 41,610.00, Western Angami Women Organization amounted to Rs. 20,542.00 and Northern Angami Women Organization amounted to Rs. 32,670.00. Therefore, Southern Angami has the highest number of women population as is evident from membership fees collected in all the Angami ranges, followed by northern Angami Women Organization, Western Angami Women Organization and Chakhro Women Organization consecutively.

4.2.6. Religious Women Associations

Christianity in Nagaland has been a boon for raising the status of women. Irrespective of denominations, the Angami Women Christians have separate women departments within bigger bodies where women activities and issues are tackled especially those that are connected to religion. Many women organizations under churches, however, have activities that relate to socio-economic empowerment but are not dwelling specifically into empowering their members through education. Angami Baptist Church Council (ABCC) has the women department called Angami Baptist Thenuko Krotho (ABTK). There are six women organizations under ABTK, namely, Kohima Angami Baptist Thenuko Krotho (KABTK), Dimapur Angami Baptist Thenuko krotho (DABTK), Chakhro Baptist Thenuko Krotho (CBTK), Western Angami Baptist Thenuko Krotho (WABTK), Pesocha Baptist Thenuko Krotho (PBTk) and Japfuphiki Baptist Thenuko Krotho

(JBTK). Likewise, even the Roman Catholics have the Angami Catholic Women Association (ACWA) for women, linking with the greater Nagaland Catholic Women Association (NCWA). The ACWA has four Angami regional associations, namely, Southern Angami Catholic Women Association (SACWA), Northern Angami Catholic Women Association (NACWA), Western Angami Catholic Women Association (WACWA) and Chakhro Angami Catholic Women Association (CACWA). The different associations have number of villages within their respective ranges. Thus, the structure of Church women's associations and organizations can be put to great use if given the choice. Another advantage is that, these mass based religious organizations are influential as well as committed from all fronts.

4.2.7. Allied Departments/Organizations

Government and Non-Governmental Organizations can also play a very crucial role in the education of women but except for some awareness programmes or seminars, almost all allied departments and organizations have not initiated specific projects or programmes for women's education. The allied departments and organizations that can actively intervene in women's education are Women Development Department which was formed in 2006 by the Government of Nagaland, Nagaland State Commission for Women in 2007 and also the establishment of Women's Studies Center, Nagaland University in 2007. No doubt, all the above bodies are actively involved in women empowerment programmes but it has been discovered that their focus is more towards issues on socio-economic empowerment, customary laws, reservations, social problems, trafficking of women, women in difficult circumstances, micro-credits, entrepreneurships, promotion of self-help groups, development of Naga cuisines, legal rights of women, monetary grants among others. Thus, the realization that quality education can be the vehicle to bring about a silent revolution is yet to be imbibed by the tribal society as a whole for lasting empowerment of women.

There is an inclusion of 'education' as a subject in the Nagaland Women Empowerment Policy, 2006 but 'literacy' rather than 'quality education' is

emphasized. The need of Naga women is not literacy promotion activities but quality education for all round development of the individual woman. As per the observations and interviews, Women Development Department felt that women is their prerogative but education of the Girl Child doesn't seem to fall under their purview. However, since the uneducated girl child will grow up to be a liability of the society, preventive measures can always be under-taken by the department. The obvious gap between the lack of education and the uneducated women is the key loop-hole that is hampering wholesome women's empowerment. Therefore, key departments and research centres must conduct meaningful researches and come up with policies that are targeted towards wholesome and permanent empowerment of women.

The general attitude for almost all organizations, departments and institutes is the laid-back approach of stake-holders who could make a difference in women's education but are not doing significantly enough. Literacy rate of women is never empowering but it is quality education that truly empowers. Quality education must be properly promoted, propagated and implanted urgently to meet present and future challenges of women strongly and successfully.

4.3. Issues, Problems and Aspirations of Angami Women in Education

There are many issues, problems and aspirations that are prevalent in Angami women's education. Traditions and customs had long played their role in relegating women into the second position of humanity. In the past society, women's role as it was may have been the most practical and logical need with practices like head-hunting where women and children were found to be vulnerable in view of their lesser physical strength. The trends have change and roles are to be re-regulated to suit present times. Quality education can bring about a silent but effective revolution in transforming the disempowered women into an empowered one. Complimentary, peaceful co-existence of men and women must be sought for an empowered society in order to walk towards wholesome, progressive development. However, there are many obstacles that block the walk of women towards empowerment for a better society. It is not the issue that deals with

reservation issues, legal rights, women's rights, economic empowerment through establishments of multiple number of Self Help Groups (SHGs) that are important alone. Permanent empowerment of women from within, for a lasting empowerment, not a transitory one, but a sensible, logical, non-aggressive empowerment can only come through quality education. Gender issues are not about war between the two but are of lapses that requires rectification processes through inner and outward empowerment of the effected. Some glaring issues that can be observed and analyzed are:

4.3.1. Decision Making Process in Villages

Chart No. 4.23

Are you involved in the decision making process in village issues?

Northern Angami

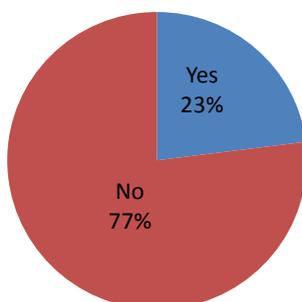
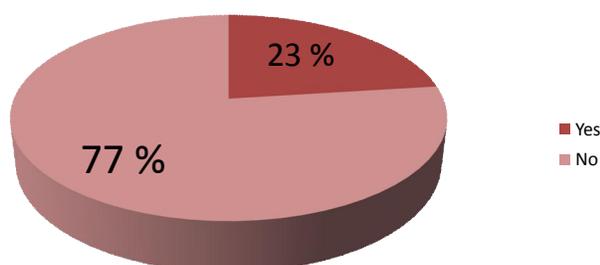


Chart No. 4.23., shows that Northern Angami women, in spite of being the closest to the Capital town Kohima, has no part to play in the decision making process in the village. 77% respondents said that they were in no way involved in village decisions and issues, whereas, 23% respondents responded that they are involved in the decision making process. It has been observed that women who involved in the decision making processes are, often times, the educated women in the village who are regarded because of their educational status.

Chart No. 4.24

Are you involved in the decision making process in village issues?

Southern Angami



The study of women empowerment as indicated in Chart No.4.24., that women are not empowered as long as they prove themselves not worthy to be included in the decision making processes or others excludes them from participating in it. Southern Angami women respondents said they are not involved in the decision making processes at the village level with 77% affirming it while 23% responded that they do involve in the decision making platform but remains mostly as mere listeners to the process. Many times, the so-called women representatives serve refreshments in such important meetings. Thus, as far as decision making process, as an empowerment indicator, is very low in Southern Angami range.

The women respondents voiced out their inability to freely share their opinions on matters that pertains to their needs or problems to village leaders as it was not appropriate to do so according to age-old traditions. Tradition demands that women keep quiet on matters that need decision taking as that was the domain of men-folks. Therefore, even in contemporary times, women respondents find it awkward to impose themselves into the arena of decision-making processes.

Chart No.4. 25

Are you involved in the decision making process in village issues?

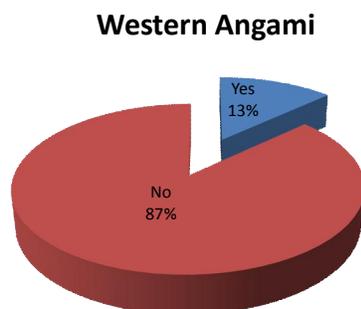


Chart No.4.25 reveals that Western Angami women respondents are not one of the privileged group as far as involvement in the decision making process is concerned, particularly, at the villages level. 87% of them said that they are not involved at all, just as that was expected and considered normal, as women in the past do not meddle in the affairs and decisions of the village, whereas, 13% of respondents felt they are involved in it. Some women are included in the bigger council to represent the women folks but they are often mere listeners but, at times, educated women's voices are heard and advices sought from them too. To speak freely without reservations is considered improper for women, according to tradition, which hampers many women and discourages them to actively involve in the decision making processes.

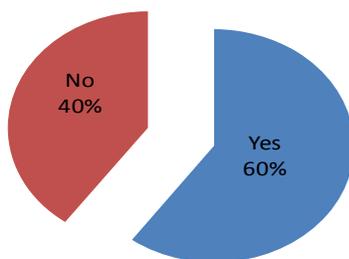
It was found that many of the women who involved in the decision-making processes were the literate women who were also the leaders at the exclusive women organisation at the village level. However, these women leaders were allowed to participate only at certain rare times. The few women leaders, who acts as women representatives, were not involved in the frequent decisions taken for village developments or to solve village problems within or without. Western Angami women are more conscious of the unspoken stereo-typed roles set for women as the docile, protected and with no rights or desire to express what lies in

their hearts because culture says so. The plight of women if viewed from the spectrum of involvement in the decision-making process was pathetic.

Chart No. 4.26

Are you involved in the decision making process in village issues?

Chakhro Angami



As seen in Chart No. 4.26, Chakhro Angami women are considered as more fortunate as compared to their other Angami counter-parts in the area of decision making process involvement. Just as they are freer to express their views in Church decisions, even in involvement in the decision making process in village, 60% of them responded that they can actively take part in the decision making processes within the village and only 40% of the respondents answered negatively but with the remark that it was due to their own volition, not restricted. Chakhro Angami women are not very orthodox in following traditions and customs. This may be attributed to their maximum contact with modernization and exposure to the varied Naga tribes and others as well.

Another reason could be that the men in Chakhro Angami range are not too trained to be a compulsive patriarchal figure as a result of the melting pot of culture that identifies Dimapur, the commercial hub of Nagaland. All Chakhro

Angami villages are strongly influenced by other Naga tribes and people from mainland India. People are more broad minded which has resulted to the age-old mellowing of strictures based on gender. Women can raise their voices in village council gatherings boldly in Chakhro range which is still a difficulty for women in other Angami ranges.

Chart No. 4.27

Are you involved in the decision making process in municipal issues?

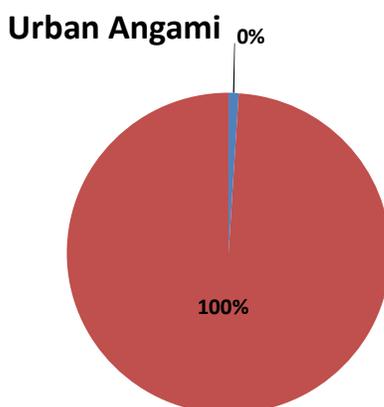


Chart No.4.27 shows that Angami urban women have no involvement with the administrative system or decision-making processes of Kohima municipal Council. The women respondents have no ties with the village administrations either as the data indicated that 100% of respondents have no linkage with the rural village or their parent village. If at all, women's voice was to be heard than it was their voice that will be heard because they were educated and emancipated to a certain extent, as they were not limited by traditional ideas about what women can do or cannot do. The tendency to judge a person, higher and lower in the status scale, by a person's educational qualification is almost taken as valid and undisputed in Angami rural situation. However, interests for inclusion at the decision-making bodies were almost negligible.

It may be pertinent to mention that the respondents of Angami at the urban Kohima town were Graduates and above who under normal circumstances are supposed to be educated as well as the empowered lot. The complacent nature in which the decision-making processes are looked at, indicates that cultural bearings still plays an important role in the lives of the urban educated women and at times acts as an impediment in the conscience of the educated Angami women which differentiates and considers decision-taking as men's territory.

4.3.2. Problems faced in Female education

There are multi-dimensional problems attached to female education. There is no equality in providing education to the girl child as compared to the boy child. Girls in the villages are sent to Government Primary Schools, who in spite of Communitisation of Education, are poorly managed whereas boys are sent to Private Schools which are better managed. Many girls take their study as a stand-by duty while domestic chores become the priority duty. The lack of population education and control gives additional burden to the girl child for she is engaged in looking after her siblings. There exist no motivation and awareness on education for girls to help aspire for a better future. Another problem observed was that girls studied only till the available grade in their village and drops out due to distance problem. The drop-out rates increased for girls as proper basic foundation was not imparted to them adequately. Early marriage and low self esteem are some reasons why female education cannot improve beyond what it has been for many years. Financial problems are, however, the most common obstacle which hampers female education amongst the Angami women.

4.3.3. Aspiration of Angami women through quality education

In spite of hurdles, the Angami women, particularly in the rural villages, aspires to educate their daughters so that they can teach their children when they become mothers, take responsibility in the families, church and village. According to the respondents, modern education helps one to acquire jobs, respect, better status, prestige and employment. Knowledge, wisdom, personality enhancement are some aspirations of Angami women which they expect to get through quality education.

Most of all, they seek empowerment, liberation, freedom of expression, awareness of rights, independence, security through the acquirement of quality education, which when analysed are actually the goals of quality education.

It was also observed that the level of self confidence, particularly amongst rural Angami women, was equivalent to the level of the standard attained in formal education irrespective of the quality of education received. An unspoken presence or absence of confidence was observed amongst respondents in relation to modern education. Phrases like ðA tepfhü, thevo mhie zoö meaning ðI am like a dog and pigö comparing their ignorance to domestic animals in view of their lack of formal education. The informal wisdom inherent in them was negated and neglected, thus shattering their confidence.

CHAPTER V

Summary, Findings, Conclusion and Suggestions

5.1. Summary

Angami women, in a patrilineal and patriarchal social setting, had always occupied the secondary status when compared to men. Discriminations of women are not overtly exhibited as cases like dowry and child marriage are absent. However, covert familial, social preferences and privileges accorded to the boy child are immense. The logical explanation for giving special treatment to men-folks in olden times makes sense as they had to guard the village as well as hunt heads for prosperity, fame and dignity of themselves and the village. The mother of the house or the matriarch ensures that the patriarchal system convenient for all is not disturbed in any form. Times have changed; head-hunting practice is a thing of the past. Christianity and education are absorbed into the social psyche, social systems and institutions but the role and status of Angami women are yet to improve to an envious level. The Angami women, in the guise of advanced tribe in Nagaland, are actually not advanced. It is only the Urban Angami women that are enjoying the benefits of education partially. Naga women, overall, are not empowered in spite of formal education. One is astonished to discover that Angami villages that are located very close to the State Capital Kohima are cocooned at their own village boundaries and living pathetic life-styles, ignorant and disempowered beyond redemption by themselves and society, unless timely intervention is rendered by all stake-holders.

The present research is stated as *Education and Empowerment of Angami Women*. The scope of the present study will increase literature on women studies and help in understanding the status and problems of Angami Women, neutrally. It will help in understanding the relation between education and women empowerment. It will create awareness in the importance of education for equipping women in a patriarchal society and also meeting the challenges thereof, without hurting traditional sentiments. The research results can also be used as source material for policy makers, administrators, NGOs, social workers,

Academicians, students and others. The primary objectives of the research were to examine the status of Angami women prior to the introduction of modern education and investigate the present status of Angami urban / rural women. There is an urgent need to identify the commonalities and diversities of Angami women in the four Angami regions as well as identify the problems of Angami women. The research will explore and examine the role and contribution of the Church, Rural Institutions, NGOs and State on education and empowerment of Angami women, to probe into the women's level of education and their empowerment in order to suggest priorities, strategies and remedial measures in education and women empowerment. The term *education* in the present study is referred to the formal type of education, formerly introduced by the Christian missionaries, and which has become synonymous with the term "modern education". *Empowerment* is related to terms like authorize, license, certify, accredit, qualify, sanction, allow, enable and equip. Empowerment would mean recognizing women's unfavorable status and the need to increase their access to existing opportunities and also to combat those conditions which continue to restrict women's opportunities to attain a favorable status. Women empowerment means, therefore, a holistic empowerment of women. *Angami women* for the study meant the indigenous women of Kohima District, 25 years and above, residing in rural Angami land and Urban Kohima town.

Social survey method, involving both primary and secondary data, using simple sampling technique, where the respondents are carefully selected to be the representative whole was employed. *Primary sources* of data collection consisted of questionnaire, interview and observation. Questionnaire was used among the literate respondents whereas; interview schedule was mostly used in the villages. Observation as a technique of research was also employed both in the rural and urban areas. In spite of the attempt to make the study a comprehensive one, it still has certain delimitations. The study was limited only to 12 Angami villages; three each from the four Angami ranges was taken only while Kohima town was taken to represent the urban women. A few men randomly selected from villages were

interviewed to get the view of Angami men in relation to women empowerment. Data collection to inquire into the role and contribution of churches, rural institutions, NGOs and State was limited to few functionaries only. *Reporting* is made according to the standard format required by the Central University.

5.2. Findings

1. The findings suggest that rural women have more number of children as compared to urban women.
2. Rural women consider children as their source of security, more so of the male child, influenced by age-old sense of security as in the past head-hunting period. Therefore, family sizes increases when there is lesser number of male children.
3. In rural areas, many older female children had to drop-out of studies in order to look after younger siblings as well as help in domestic and paddy fields.
4. Rural women tend to differentiate in the choice of schooling for their children based on gender under the influence of patriarchy as well as poverty. The male children are sent to Private schools for efficient schooling while the female child is often sent to Government run schools just so that they will learn how to write their names or count money.
5. There is no discrimination in educating children based on gender amongst the educated women. Both the male and female children are given equal treatment and special efforts are availed to the children while aspiring for quality education.
6. Formal education is seen by both rural and urban women as a process that leads to salaried jobs. The values and ethical sense of education is not recognized much, especially by the rural women.
7. Both rural and urban women actively involves in the decision-making process within the family even if the final decision is often given by or with the approval of the head of the family, the father.
8. It was found that the male head of the family leaves almost all decisions in regard to education, socialization and others as prerogatives of the mother

- which explains why the fathers are not involved much in the lives of their children. This syndrome was observed prominently in rural areas more.
9. Except for the aged, almost all the respondents in rural areas were members of one more Self Help Group(s) based on the theory that economic empowerment of women will lead to women empowerment.
 10. In rural areas, at times, money generated through Self Help Groups (SHGs) was often used by their husbands or grown-up sons for Alcohol consumption expenses though it also helps in aiding the families' economy.
 11. Rural women trusts and looked to the Church based organizations and activities with more open- mindedness and sense of freedom.
 12. Urban women were not part of any Self Help Groups but were involved in Church activities; especially through Church based women organizations.
 13. Church based women organizations were favoured and actively participated over other secular women organizations as the later was interpreted more towards opposing patriarchal values.
 14. Except for the Village Development Board's (VDB) representatives, who are also passive participants, most of the rural women were not involved in it nor have much knowledge about it.
 15. Urban educated women have no linkage with the Municipal Council's affair except that cleanliness, drainage and proper sanitation are expected from them.
 16. Complete high quality education is absent in majority of the rural Angami villages.
 17. Retention of girls in rural educational institutions poses massive problem due to families' domestic and economic reasons.
 18. Formal education is not connected to actual life situations which diminish the importance of education.
 19. Memorizing culture is a part and parcel of the educational system in Nagaland.

20. The head of the family, the father, has no involvement in the education of children in most homes. It is considered as a prerogative of the mother, thus, relegating it to a place of seemingly less important function of the family.

5.3. Conclusion

The State capital, Kohima, is the Angami homeland. The British colonialists made Kohima as their major posh colony of their times. The Nagaland Government classified Angami tribe as one of the advanced tribes. The study of Angami women, at the beginning of the 21st Century, proves that the general Angami women, particularly at the rural scenario, are backward and not advanced as envisaged. The status of being backward or advanced as per the Naga tribal classifications does not ensure the total well-being or otherwise of individual woman status and empowerment. In many cases, the sweeping tribal classifications has proven harmful for the needy women in the so-called Advanced tribes thus depriving and denying them of their rights, privileges and the much needed extra attention required of them. Even in the classified backward tribes the person deserving real special attention and reservation may not be availing the opportunity as urban settled persons from such a tribe maybe snatching all opportunities. The system, irrespective of the tribal classification, requires re-study in order that deserving women from any tribe be identified and boosted for empowerment using all feasible tactics and resources, especially in pursuance of quality education for lasting empowerment.

5.3.1. Lack of Quality Education

Quality education is miniscule; literacy rate is high amongst Angami women but is basically based on the theoretical level without relevance to actual real life situations. The need to connect/apply modern education to everyday life is absent in most rural educational institutions. This may also be responsible for lack of importance and urgency given to proper schooling. Kohima District has high literacy rate which that does not reflect the truth of rural Angami villages that are very backward but are in the garb of an advanced tribe. Angami women

are generally back-ward, not advanced as they are envisaged in the tribal division of Naga tribes. Clubbed in the category of an 'Advanced tribe' the rural women are being pushed to further backward-ness. High education qualifications do not empower Angami women totally due to cultural strictures. Educational qualifications do not empower instantly as quality education is scarcely imparted in educational institutions. Literate women in rural Angami villages have more self-confidence. Lack of quality schools and colleges at the door-steps of rural women is a major struggle in accessing quality education. Complete, high quality education is absent in majority of the rural villages. Retention of girls in educational institutions is frequent for domestic and economic reasons. However, both the girl child and parents feels the loss as formal education imparted is of no quality and has, therefore, no impact. Drop-out cases are massive in rural areas. Formal education is not considered as related to real life situations which diminishes the importance of education. Memorizing culture is a part and parcel of the existing educational system in Nagaland. Spoon-feeding is an accepted norm which contrasts inquiry based learning. Not much consciousness, support from older males in society, including father of the girl child, church leaders and traditional leaders for favour of female education. Many hurdles act as obstacles in women education even after Communitisation of Education as the girl child's education remain complacent.

5.3.2. Poverty as a hurdle for quality education of women in rural areas

Poverty is the basis of parents' explanation in not sending their daughters to schools and colleges once the girl child comes out of workable age. Education of the boy child is prioritized whereas the girl child's education depends on local and home situations. Educated women are more conscious about proper cultural preservation and transmission to future generations with unjust customary laws modified to suit present situations. The stake-holders looking after the welfare of women concentrates more on socio-economic programmes through Self Help Groups (SHGs). This is evident from the fact that an

individual rural woman has membership in multiple SHGs like the groups initiated by Departments of Rural Development, Women Development, Agriculture, Horticulture, Banking institutions, Non-Governmental Organizations, among others. Self Help Groups (SHGs) as an empowering tool through economic empowerment is not empowering women in reality in the present day context. There is no stable income source for Rural Angami women as majority of them are still dependent on traditional agrarian sources for livelihood.

5.3.3. Less involvement in decision-making process

Decision making process and involvement of women is comparatively better in Church as compared to village councils. In fact, one can conclude with any doubt that Christianity has help raised the status in Naga society. The status of Angami women, as has been for the rest of the Naga women, has been raised immensely within the Church and also extending even to the periphery of the Church. Women can voice out in their opinions without much difficulty. Religion in the form of Christianity, therefore, partially opened a big barrier between men and women. Chakhro women can actively participate in the decision making processes at the village level which is exceptional only. Involvement in polity is confined to casting votes during elections. On the whole, meaningful involvement of women in decision-making process is absent.

5.3.4. Less ownership in landed properties

Inheritance of landed property is very low for overall Angami women. Southern Angami women can inherit maternal ancestral land. Education is helping educated women to self acquired lands. However, land holdings are negligible and even when owned, it is usually not prime land but some gardens, small size forests plots or some cultivable lands only. Therefore, though, a small minority of women owns land it has no relation with empowerment or power as understood in the general concept.

5.3.5. Less priority accorded to quality education of women by women organizations

At the women organizational level, the secular as well as religious, are yet to fully realize, and therefore, imbibed the magnitude and power of quality education for long term social mobility and empowerment of women. As indicated, many of their activities are confined to prevalent social-economic issues and social problems. There exists a dangerous, disconnected gap between women and the girl child issues as Government's departments for women is different from that of the girl child.

5.3.6. Aspiration of Angami Women through Quality Education

Angami women aspire to acquire quality education for income, prestige and wholesome empowerment. A few educated women have proven that quality education can lead to women empowerment. However, due to lack of quality schools, especially in rural areas, formal education has not been fulfilling the aspiration of the rural women-folks. On the whole, quality education is helping women to realize their individual worth, capacities and capabilities, leading to empowerment of women internally and externally.

5.3.7. Education and Empowerment of Women

The status of Naga women, overall, can be glimpsed from the status of Angami women portrayed. If women in and around the Capital town Kohima are not empowered reasonably from all aspects of life, what can be the status of Naga women as a whole? The status of Naga women is low as status indicators like power in relation to economy, inheritance, polity, decision-making among others are fairly low as compared to their male counter-parts. The literacy rate of Naga women blind-folds state-holders that women are advancing towards progress and empowerment but actual field situations shows that the conclusion drawn is a false and a hasty conclusion. Quality education that empowers within and without is scarce in Nagaland which is the reason why Customary and traditional strictures, objective or subjective, still has the final say in matters of paramount importance. Bano Z. Jamir, the first, Angami, Naga lady IAS, now

married to an Ao, commented that she had faced no discrimination from her male colleagues on ground of her gender. Quality education can help usher in a silent revolution in men and women without upsetting traditional ethos forcibly. A quality educated person will have obvious consciousness of human rights, the multi-dimensional roles of women and its implications in social processes and developments. Empowerment of women through quality education can help solve many social problems as well as fasten the process of progressive development for the society and Nation at large. Angamis, in particular and the Nagas in general, follow the patriarchal, patrilineal society from time immemorial, with histories of head-hunting practices wherein women and children's heads brings more laurels as it signifies that the warrior hunter had bravely gone deep into enemy land, had cocooned women to the place of second citizenship. This aspect of culture, meaning well in the past, had become an obstacle for women in the present day that calls for gradual, sensitive change without visibly upsetting traditional strictures. Quality education based on individual efforts can help bring about a silent revolution to benefit both men and women to walk effectively towards progressive change.

5.4. Suggestions for improvements towards education and empowerment of women

1. Setting up of Village Women Empowerment Cell (VWEC), District Women Empowerment Cell (DWEP) and State Women Empowerment Cell (SWEC) will ensure proper co-ordination with all stake-holders, so as to empower women in the real sense of the word.
2. Women Studies Center, Nagaland University, must engage in University Grants Commission's major and minor researches with appropriate women empowerment issues and the findings, thereof, can be put up as suggestive measures to decision-makers for policy inclusion.
3. Autonomous Research Centres for Development Studies must be patronized by all stake-holders of the State/Nation for factual data collection, analysis

- and suggestive measures in order to incorporate State/Nation policies that relates to equity empowerment of its citizens.
4. Authentic village educational status classifications must be conducted in all Districts of Nagaland. Village variations, not tribe-wise, must be taken as indicators for immediate intervention of imputing quality education at the grass-root level. Identification of needy villages must be spear-headed by academicians to ensure objective location of needs and requirements. The research projects can be funded by appropriate funding bodies like UGC, ICSSR among others, without interference or pressures from anywhere. The major findings can be made known to the State stake-holders for policy inclusion.
 5. Religious organizations, particularly, the different Christian denominational Women's Wings must include quality education as their top priority for permanent empowerment of women as they will be the most appropriate bodies for awareness and dissemination of the advantageous multi-outputs of quality education.
 6. Rural-Urban linkages and mechanisms must be created amongst women, village-wise, for sharing of experiences relating to every aspect of life as well as for understanding difficult situations, leading to progressive development and empowerment of women.
 7. Civil societies, women organizations must penetrate into the everyday man's lives and create an impact through work-shops, seminars, documentaries, skits, radio-talks, self help booklets to de-construct the mind-sets of both men and women on their traditional clinging that are not compatible in the present day. The fact that formal education confers status and is a means for women mobility must be sought through actual practical means.
 8. Higher Education Department and School Education Department of the State can promote the advantages of quality education at village levels, particularly on the importance and requirement of the Girl Child's education

- and how, when, the educated mother helps progresses the family, village and society at large.
9. In addition to existing scholarships, Government must help sponsor the Girl Child's education realistically, referring to the socio-economic status census, by giving Annual Cash Grants to parents at the grass-root level. The higher educational qualification grades must receive higher Cash Incentives. The Government can effectively tie-up with Village Education Committees (VECs) and partner with Non-Governmental Organizations (NGOs) for implementation.
 10. Communitisation of Education in rural sectors must be strengthened by networking of Village Education Committees (VECs) with appropriate bodies for awareness, experience sharing, support and effectiveness of the programme which is a useful concept but is not actively practiced in reality.
 11. Students' bodies must be more focused and demand mechanisms and resources that enhance quality education at the individual student's level. The education of women must be deliberated at their respective forums and outcomes be made known to the policy-makers.
 12. Liberal education that gives emphasis to individual use of mental faculty through discussions, assignments, paper presentations are to be encouraged and memorizing culture, notes-giving culture must be discouraged, for which the educational systems at the State level and National level must go for drastic rectification drives to usher in quality education that liberates.
 13. State must recognize that quality education can usher in progressive change. Government must give due importance and recognition to Academics and Academicians from all fronts. Awards, Citations, Incentives, promotions and support to performing individuals, villages, Institutions/organizations, seriously, can boost quality education.
 14. Quality education assessments councils/organizations that are valid without doubt must assess schools, colleges and universities within the State. University Grants Commission's National Assessment and Accreditation

- Council (NAAC) must be promoted and be made mandatory in higher education in order to discourage unethical mushrooming of colleges and universities. Participated and graded educational institutions must be encouraged with more State Grants in order to encourage competition and insurance of quality education within the State.
15. Media persons, Writers and Academicians must highlight on the relevance and necessity of educating Future Mothers as mothers in every home are the first teachers of tomorrow's leaders. So also gender equity, without upsetting the structural social system, must be highlighted for complimentary growth of men and women.
 16. Civil societies, the pillars of Naga society, must help promote quality education for social stability and desirable social change. Proper selection of broad minded educated persons must occupy important chairs so that objective, neutral decisions are adopted that opposes extreme male chauvinism/feminism attitudes.
 17. The wide imaginary chasm created to differentiate between Girl Child's education and women's education must be de-mystified so that Government's fully fledged Women Development Department can take realistic and uncomplicated programmes to empower Naga women. Women and Child must be clubbed together in one department even in Nagaland, for such conveniences, just as Ministry of Women and Child Development at the Central Government's level exists. Age must not become the disconnection between the girl child and women issues. A sapling must be nurtured well to be a healthy plant, therefore, Women and Child must be in one department to avoid frequent gaps created between the two entities.
 18. There is an urgent need for a multi-dimensional research with an objective to investigate the causes of gender disparities by analyzing the cultural, structural, functional and attitudinal factors with suggestive road-maps for non-offensive strategies for women empowerment.

19. Complete high quality secondary education at the grass-root level with some vocational career guidance is of paramount importance in pursuance of quality education.
20. Educational institutions must prove they are worthy and must create positive impacts in the lives of its students. This way, seriousness can be created equally amongst parents, girl child and society at large which will reduce drop-out cases amongst girls.
21. Memorizing culture must be discouraged. The syllabus of the educational system, irrespective of categories, must be revised, updated and be made relevant to real life situations by appropriate authorities. Inquiry based instruction maybe the anti-dote to vanquish memorizing culture.
22. Awareness programmes for consciousness, support from older males in society, including father of the girl child, church leaders and traditional leaders must be regulated and activated diplomatically.
23. Cooperative learning processes based on physical activities by peer groups as well as the tutorial system must be incorporated in modern educational syllabus in order to give space for the learner to exercise his or her mental faculties. These will blend well with the traditional learning system inherited and inherent in the society.
24. The taught must be quality education for meeting the challenges of multiple intelligences required for the present generation learners. Theory based education devoid of learning through physical activities and participation of the learner must be urgently rectified. Multi-faceted learning which opposes mono-learning must be included in the educational system of the State and beyond by all stake-holders.
25. Most of all, accountability and insurance of quality control in educational institutions must be constituted at the Primary Level, Secondary Level, Higher Secondary Level and in Higher Education. For instance, Accreditation State level bodies constituted by appropriate agencies like National Assessment and Accreditation Council (NAAC), which is an

autonomous body of the University Grants Commission can be made mandatory and proper incentives be rewarded to qualified institutions to ensure and instill competition in imparting quality education as well as to check discrimination or grievances of the Girl Child and her education.

5.5. Suggestions for Future Research

1. The present study can be replicated for Naga women with larger sample and expansion of universe, covering the whole of Nagaland.
2. Rural Urban continuum and its implications on the status of women in relation to Formal Education can be explored.
3. Quality education and empowerment indices on women can be extensively researched.
4. Traditionalism as an impediment for educated women towards freedom and empowerment can be researched upon.
5. Correlation between Education, Gender Equity and Decision-making power can be researched.
6. Educational institutions, students, teachers and their level of co-ordination towards quality education can be researched upon and road-maps be drawn.
7. Customary laws and empowerment of educated women can be researched towards status improvement without upsetting the social structure.
8. Quality family life in relation to quality education can be researched upon.
9. Status achievement through quality education can be researched.
10. The role of research institutes and organizations and their effectiveness towards women can be researched.

In conclusion, women over the years had been part and parcel of all types and systems of patriarchy, matriarchy and, of late, even of egalitarian societies. Wisdom that is inherent in all cultures which boosted the confidence of the bearer in the past is fast losing its relevance in respect to modern education,

which in a way is wrong but is leaning towards that end. In the past, opportunities towards vertical status mobility were confined mostly to men and were based on superiority of physical strength but the present social statuses are based on cranial usage and achievements. Therefore, status achievement and role shifts have change with the introduction of quality formal education. Formally and quality educated women are respected and rewarded more in almost all social aspects of life without visibly upsetting the cultural settings. Quality education, not literacy rate, helps bloom the inner potential of women, inspires them to move out of their domestic cocoons, into a realization of self-worth and capabilities, leading to women empowerment, inside out. Quality education, opposed to data feeding and data absorbing, but which encompasses the all-round development of the individual is the recommended recipe to a silent revolution leading to wholesome women empowerment.

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Appendix - 1
Interview Schedule and Observation Chart: Education and Empowerment of Angami women.

1. Name:
2. Age:
3. Educational qualification, if any:
4. Parents occupation:
5. Present occupation:
6. Religion:
7. Village/Town:
8. Range:
9. Sources of income:
10. Marital status:

11. If married, how many male & female children:

12. Information about education of children (types of schools for male & females):

13. What are the advantages of formal education?

14. Are you involved in family decision-making processes?
 - a). If yes, in what areas?
 - b). If no, why?

15. What are some of the organizations and activities you are involved with outside the home?

16. What is your knowledge and participation with the VDB/Municipal Council?

17. Do you think educating women is important? If yes, why? If no, why?

18. What are the problems faced in female education?

19. What can be done to improve female education?

20. Are you involved in the decision-making process in village/town issues?

21. Are you involved in the decision-making process in the Church?
22. Do you involve in State politics? If so, how?
23. What are the things wealthy men and women own in the past?
24. What is your concept of wealth in the present society?
25. Do you own land? If yes, describe the type and the source of acquisition?
26. What are some things that are taboo for you to eat?
27. Are there some activities or places where you are restricted to take part or visit?
28. Do the male folks of your village/town have meetings conducted without females? If yes, how and why?
29. Comments and Observation:

(Visakhonü Hibo)
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Nagaland University, Kohima Campus.

Appendix – 2

NAGALAND WOMEN EMPOWERMENT POLICY, 2006.

Nagaland Women Empowerment, 2006.

1. PREAMBLE

The principle of gender equality is enshrined in the Constitution in its Preamble, Fundamental Rights, Fundamental Duties and Directive Principles. The Constitution not only grants equality to women, but also empowers the State to adopt measures of positive discrimination in favour of women.

The year 2001 was declared as the year of Women Empowerment by the Government of India. Nagaland along with the rest of the country celebrated the year by organizing various activities including awareness generation, theme camps, seminars, orientations and consultation meetings throughout the State. As a result of these activities the State policy for empowerment of women was envisioned keeping the principles of the National Policy for Women Empowerment in mind, while, taking the local needs and relevance into consideration. The policy is an attempt to ensure women their rightful place in society as equal partners with men.

This Policy shall be called the Nagaland Women Empowerment Policy, 2006.

2. GOALS AND OBJECTIVES

- 2.1 The overall goal of this policy is to bring about the advancement, development and empowerment of women in the State. The active participation of all stakeholders will be sought for achieving the objectives of the policy. The objectives include:
- i. Creating an environment through positive economic and social policies for full development of women to enable them to realize their full potential;

- ii. The de-jure and de-facto enjoyment of all human rights and fundamental freedom by women on equal basis with men in all spheres- political, economic, social, cultural and civil;
- iii. Equal access to participation and decision making of women in social, political and economic life of the state;
- iv. Equal access to women in health care, quality education at all levels, career and vocational guidance, employment, equal remuneration, social security etc.;
- v. Strengthening legal systems aimed at elimination of all forms of discrimination against women;
- vi. Changing societal attitudes and community practices by active participation and involvement of both men and women;
- vii. Mainstreaming a gender perspective in the development process;
- viii. Elimination of discrimination and all forms of violence against women and the girl child; and
- ix. Building and strengthening partnerships with civil society, particularly women's organizations.

3. ECONOMIC EMPOWERMENT OF WOMEN

- 3.1 Women comprise the majority of population below poverty line and are often in situations of extreme poverty given the harsh realities of intra-household and social discrimination. One of the measures to lessen the problem of social inequality is increased economic development.
- 3.2 For taking up any poverty alleviation programmes which are women oriented and women specific, the following measures may be given consideration (i) women's perspective be included in designing the programmes (ii) review the existing women specific poverty alleviation schemes to identify gaps and initiate appropriate measures.

- 3.3 In order to enhance women access to micro-credit for consumption and production, new schemes to be initiated and micro credit mechanism and micro-finance institutions will be undertaken.
- 3.4 In recognition of the critical role of women in the agricultural and allied sectors as producers, concerted efforts be made to ensure that benefits of training, follow up incentives and various programmes reach them to enhance and facilitate their agricultural practices with infusion of modern approaches.
- 3.5 The provision of support services for women, like child care facilities, including crèches at workplaces and educational institutions, homes for the aged and the disabled to be expanded and improved to create an enabling environment and to ensure their full cooperation in social, political and economic life.

4. SUPPORT SERVICES

- 4.1 The Government recognizes the fact that many women are in need of help and shelter to tide over certain difficult periods in their life. The period when a woman is rendered destitute and she has to reconstruct her life is when she needs maximum support. This is normally the time when her financial, emotional and mental resources are at the lowest and her self-confidence has to be built-up. The Government shall adopt adequate measures to address this issues.
- 4.2 Government will progressively introduce schemes to encourage women groups to start overnight shelters for women who have been rendered destitute.
- 4.3 Government will train women in the state institutions in advance self-defense. NGOs will be encouraged to start training courses for self-defense at various parts of the city. These women will be encouraged to become trainers at these centres. The emphasis will be on developing physical and mental toughness in young girls.

- 4.4 All efforts will be made to rehabilitate commercial sex workers. The State/Local bodies will be responsible for ensuring minimum hygiene, sanitation requirements of the area as well as schools and night care centres to cater to specific requirement of the children of these women.

5. WOMEN FRIENDLY PERSONNEL POLICIES

- 5.1 One of the major or constraints for women working in the organizational sector is the rigid entrance and exit systems. There is a need to understand that women by their biological and social role have to work under different and more arduous constraints than men. The entire employment policy needs to be reviewed to encourage easier re-entry for women in the job market. This will ensure that if a woman has to take time off from work for childbearing or child rearing, she can, after a period of time re-enter the same job market. This would mean that the concept of "Permanent" jobs especially in Government needs to undergo a change. Wherever possible, especially where professionals like lawyers, doctors, technician's even teachers are involved, some percentage of jobs can be given to women on term contracts renewable from time to time. This would ensure that at least in Government and the judiciary, where paucity of doctors and judges is a constant source of anxiety, qualified personnel, preferably women, can be appointed on short term contracts. This would enable the women to utilize their

professional qualifications without having to fulfill the other routine requirements needed to hold the regular Government, semi-government posts. Conditions regarding age limits for recruitment and provision for retirement from service will be reviewed and provision for sabbaticals will be made in new recruitment conditions.

- 5.2 Incentives will be given for the most innovative measures in this regard in the organized sector including Government departments and undertakings.

- 5.3 Government will, through all the universities and other allied institutes, start short term training course for women desirous of re-entering the job market. This will update their skills and restore the confidence while seeking jobs.
- 5.4 The Women Development Corporation shall be set up to fulfill its role in promotion of self-employment and bringing about improvement in the economic status of women.

6. SOCIAL EMPOWERMENT OF WOMEN

6.1.1 Education

There is compelling evidence to demonstrate that completed primary education and increased female literacy have a positive effect in raising the age of marriage and reducing infant mortality rate, reducing crude birth rate and total fertility rate, on poverty alleviation and overall social economic development.

6.1.2 In order to accelerate the pace of female literacy, high priority shall be given to implement schemes formulated in the action plan for achievement of universal primary education for girls. Village Education Committees and women's groups shall be persuaded to actively involve themselves in promoting primary education and literacy as a means to increase awareness, develop confidence and improve their living conditions.

6.1.3 A scheme of incentives shall be introduced for Village Education Committees which increase retention among girl students.

6.1.4 Reduction in female drop-out rates will be included as a factor while evolving a formula for devolution of finances to Village Education Committees/VDBs.

6.1.5 The removal of women's illiteracy and obstacles inhibiting their access to and retention in elementary education will receive over-riding priority through

provision of special support services, setting up of targets, and effective monitoring.

6.1.6 One of the hindrances in girls' education is the girl's household tasks and these responsibilities are perceived as being greater than the benefits of education. Therefore, an economic approach to increase demand for girl's education is required to reduce direct or hidden opportunity costs by providing incentives like, provision of free uniforms, writing materials, provision of text books, provision of day-care centres to girls to pursue their study-providing of attendance allowance to girls below the poverty line. In the long run, when the families realize the importance of girls' education, the incentives will not be necessary.

6.1.7 Increasing the number of female teachers so that at least 50 per cent of teachers are Women.

6.1.8 To increase the awareness of women that literacy is a vehicle to improve their living conditions and to empower them both individually and collectively to change their living conditions, small modules on empowerment through literacy will be prepared and introduced, and circulated amongst women organizations, Village Education Committees, NGOs and other groups to enable them to participate in the overall literacy promotion activity.

6.1.9 Vocational education and gender sensitivity shall be incorporated in the school curriculum.

6.2 Technical Education

6.2.1 The importance of inculcating technical skills, especially in non-conventional areas is becoming increasingly evident.

The network of Polytechnics, Industrial Training Institutes (ITIs) and basic training centres shall be used for this purpose. The percentage of women faculty and women entering industry is very less. The main factors responsible for this situation are:

- a) lack of residential facilities in the Polytechnics,
- b) lack of parental knowledge and encouragement,
- c) lack of industry - institute coordination and
- d) high costs of education.

6.2.2 Government will, in a phased manner, increase residential facilities for girls at all technical education institutions.

6.2.3 A vocational guidance centre for girls will be set-up in each district to educate the parents of the girls entering secondary school about the advantages and options open to the girls in technical courses.

6.2.4 To evolve sustained programmes on science and technology and to facilitate lifelong learning as well as development of vocational and technical skills by women.

6.3 Health & Nutrition

6.3.1 Information/counseling services for women will be made available in all districts. These services will include counseling for women on various issues including psychological trauma, health and nutrition, family welfare etc. The transport system, especially in the rural areas will be reviewed to facilitate access of women to health facilities.

6.3.2 The Government will initiate and support all efforts to promote awareness among the public that the family welfare and population policies of the State can succeed only if women are empowered to decide on the issues relating to the health of their family. They should specifically be empowered to decide on issues regarding the size of the family, and the health interventions affecting the children.

6.3.3 Women should have access to comprehensive, affordable and quality health care. Measures shall be adopted that take into account the reproductive rights of women to enable them to exercise informed choices, keeping in mind their vulnerability to sexual and health problems.

- 6.3.4 In view of the high risk of malnutrition and diseases that women face at all the three critical stages viz., infancy and childhood, adolescent and reproductive phase, focused attention would be paid to meeting the nutritional needs of women at all stages of the life cycle. This is also important in view of the critical link between the health of adolescent girls/pregnant and lactating women and the health of infant and young children. Special efforts shall be made to tackle the problem of macro and micro nutrient deficiencies especially amongst pregnant and lactating women
- 6.3.5 The social, developmental and health consequences of HTV7 AIDs and other transmitted and communicable diseases will be tackled from a gender perspective.
- 6.3.6 Nagaland State Health Policy shall adopt a holistic approach to women's health which includes both nutrition and health services with special attention to the needs of women, infants and the girl child at all stages of the life cycle.

6.4 Drinking Water & Sanitation

- 6.4.1 Special attention will be given to the needs of women in provision of safe, hygienic drinking water, sewerage disposal, toilet facilities and sanitation within accessible reach of households, especially in public places and institutions.

6.5. Environment

- 6.5.1 Considering the impact of the environmental factors that revolve around women and her livelihood, women's participation will be ensured in conservation and control of environmental degradation, natural resource management, environmental protection, soil conservation, social forestry and other allied sectors.

6.6 Science & Technology.

6.6.1 Efforts to develop a scientific temper and awareness will be stepped up and appropriate technologies suited to women's needs as well as to reduce their drudgery will be given special focus.

6.7 Women in difficult circumstances

6.7.1 In recognition of the diversity of women's situation and in acknowledgement of the needs of specially disadvantaged groups, measures and programmes will be undertaken to provide them with special assistance. These groups include women in extreme poverty, destitute women, women in conflict situations, women affected by natural calamities, women in less developed regions, the disabled widows, elderly women, single women in difficult circumstances, women headed households, those displaced from employment, women who are victims of marital violence, deserted women and prostitutes.

6.7.2 Counseling services shall be provided for all the above categories.

6.7.3 Crisis intervention centres with hot-line facilities for women in difficult circumstances will be established.

7. Violence Against Women

7.1.1 All forms of violence against women including those arising from customs, traditions or accepted practices will be dealt with effectively with a view to eliminate its incidence. Institutions and mechanisms/schemes for assistance will be created and strengthened for prevention of such violence including sexual harassment at the work place; for the rehabilitation of the victims of violence for taking effective action against the perpetrators of such violence. Special emphasis will be laid on programmes and measures to deal with trafficking in women and girls.

7.2. Steps will be taken to orient the law enforcement and regulatory arms of the government towards ensuring justice and equity to women. Gender orientation courses will be introduced in the training calendar of all

Government departments. Systematic in-service training for policemen of all levels will be introduced.

7.3.3 The police station today has to deal with issues like marital violence, Juvenile delinquency, drug addicts and other such social problems. To deal with these social problems, necessary support in terms of training of personnel and other infrastructure shall be ensured.

7.4.4 Steps will be initiated for restructuring of police cadre and creating a single cadre women and men police in the State with identical recruitment and training for both men and women.

7.5.5 Induction more women in the police force.

7.6.6 Mainstreaming of women police and ensuring that they are given equal and inter-changeable responsibilities with their male colleagues.

7.7.7 Identifying areas where atrocities against women are high and setting up women headed police station in these pockets. The police personnel for these stations will be specially identified and trained. Recruitment and promotion policies will be geared to this end. Special recruitment drive over and above normal recruitment will be undertaken specifically for urban and semi-urban areas as well as rural areas in a phase manner.

8. Rights of the Girl Child

8.1 All forms of discrimination against the girl child and violation of her rights shall be eliminated by undertaking strong measures, both preventive and punitive, within and outside the family. Special emphasis on the needs of the areas relating to food and nutrition, health and education, and in vocational education shall be undertaken.

9. Media and Advocacy

9.1 The tremendous impact of the media on society has to be taken into account while planning social change and necessary measures have to be instituted for counter-balancing its negative impacts. Especially in relation to women's

role and standing in society, there is adequate evidence to indicate that both the audio-visual and printed media only serve to strengthen and reinforce existing stereotypes.

- 9.2 The invasion of Television and the Satellite networks into the average households has necessitated serious review of their effect on society especially young minds. The negative portrayal of women in films and serials has unfortunate effects on the social structure. In the absence of any role model in society, the younger generations tends to imitate these images which increase the social tensions.
- 9.3 The printed media which tend to highlight and emphasize the more sensational aspects of the atrocities against women, should highlight and promote more information regarding preventive measures, support groups for contact, success stories of women who have broken out of a traumatic existence and thereby emphasize positive developments in order to encourage women to take control of their lives.
- 9.4 The policy will specifically strive to remove demeaning, degrading and negative conventional stereotypical images of women and violence against women. Media networks will be involved at all levels to ensure equal access to women, particularly in the area of information and communication technologies.
- 9.5 As a part of its advocacy for changing the image of women, the State Government will institute various media awards both at District and State Level. Awards will be given not only for best story, best articles, most supportive newspaper etc. but also for best film, best advertisement in schools, best literacy effort in projecting positive images of women etc. These awards will be presented every year on International Women Day.
- 9.6 Information about women specific/ related schemes in all the departments need to be highly publicized in rural and urban areas through; local dialect papers, radio, TV, village councils and VDBs.

9.7 The Nagaland State Code of Conduct for Media shall be formulated.

10. STRATEGIES FOR EMPOWERMENT

10.1 Delivery Mechanisms

10.1.1 The State machinery will re-focus its strategies to ensure delivery of their schemes and programmes to reach women. Each department will be responsible to ensure results in their sector.

10.1.2 State Department of Women Development will act as a catalytic agent in this sector and will be responsible for facilitating the coordination of all concerned agencies.

10.1.3 The Directorate of SIRD & ATI will work out a comprehensive training programme to cover training requirements envisaged in this policy. They may co-opt other agencies from Government of India and the voluntary bodies to assist them in their task.

10.1.4 The State Commission for Women will be the watchdog monitor of the State Government to suggest new direction or policy changes or any other steps needed to make these goals a reality.

10.1.5 Realizing the importance of women's groups as part of delivery system, Government will make all efforts to help them in making this social movement a reality.

10.1.6 A special cell headed by a Joint/Add Secretary to Government will be created in the Planning Department to ensure Women Component Plan is reflected in all the sectoral plans and programmes.

10.2 Judicial Legal Systems

10.2.1 Legal-judicial system should be more responsive and gender sensitive to women's needs, especially in cases of domestic violence and personal assault.

10.2.2 The Government shall set-up a Legal Advice Cell at the State level with two specific tasks:

- a) To scrutinize existing legislations and the concomitant Government rules with a view to identify any gender bias in these and suggesting suitable modifications wherever necessary.
- b) To propose new legislations if any; to enable women to attain equality in society.

10.2.3 There has been a tremendous increase in the number of cases relating to family matters pending in courts. To ensure speedy disposal of such cases, the Government would request the judiciary to establish family courts in each Districts. If necessary, ad-hoc judges shall be posted in these courts, the Government will request the judiciary to reserve one day a week in each court to dispose of family cases.

10.3 Involvement of Non-Government Bodies.

10.3.1 Any form of social progress is possible only through the involvement of society itself. State intervention can at the most provide an institutional and financial framework within which to function. With this clear understanding the state views the role of non-government bodies as crucial to the development of women. The State shall involve NGOs in a partnership on its mission to improve the overall development of society without which the status of women cannot be enhanced. The State would encourage NGOs working in all fields of development, including women organizations, thrift groups and registered bodies to come forward to participate in this common endeavour.

10.3.2 The Government will come out with a comprehensive policy on NGOs. The Nagaland State Social Welfare Board will be charged with the responsibility of training, expansion and strengthening the network of non-governmental bodies in the State.

10.3.3 The local self governments will be actively involved in the implementation and execution of the State Policy for Women.

10.4 Gender Sensitization and Awareness Generation.

10.4.1 Gender sensitization of personnel of executive, legislative and judicial wings of the state with a special focus on policy framing and programme, implementation agencies, law enforcement machinery as well as NGOs. Other measures will include;

- Promoting societal awareness issues and women's human rights,
- Use of different forms of mass media to communicate social messages relating to women's equality and empowerment.
- Awareness generation on rights and issues relating to women.

11. Monitoring and Evaluation

11.1 A monitoring and evaluation system will be set-up to ensure periodic and consistent monitoring and evaluation at every level. It will be the endeavor to put the monitoring and evaluation mechanism in place at District and State level. This system will have at its apex, a Sub-Committee of the Cabinet headed by the Minister i/c of Women Development. A monitoring and evaluation committee under the chairpersonship of the Chief Secretary with Secretaries of the concerned departments as members will oversee the progress of the Policy. The Deputy Commissioner will be responsible for monitoring and evaluation at the district level

11.2 A project appraisal and review cell will be set-up in each department to ensure that all projects of the department address gender issues both at conceptualization stage and later during implementation stage as well.

12. Nodal Agency

12.1 The nodal agency for coordinating the implementation of all the above provisions of the policy shall be the Department of Women Development in the Government of Nagaland.

12.2 Recognizing the importance of group dynamics as a tool for women's development, Government shall encourage implementation of policies through women self-help groups. The nodal agency for implementation of

the concept will be Department of Women Development which shall stabilize its strategy of SHG formation in first three years, with effect from the date of promulgation of this policy after which all departments using SHGs, may refer to the nodal agency for more information and support services for their SHGs.

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