

A STUDY ON THE STATUS OF WESTERN ANGAMI WOMEN

*Thesis Submitted to Nagaland University for the Fulfillment of the
Award for the Degree of*
DOCTOR OF PHILOSOPHY IN EDUCATION



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KOHIMA CAMPUS
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(A Central University Estd. by the Act of Parliament No. 35 of 1989)

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CERTIFICATE

This is to certify that **Mrs. Keneiseno Chase, NU Regd. No. 736/2017**, a Research Scholar of the Department of Education, School of Humanities and Education, Nagaland University, Kohima Campus, Meriema has completed her thesis entitled “**A Study on the Status of Western Angami Women**” under my supervision and to the best of my knowledge, the facts reported in this study have been collected first hand by the investigator and that other sources whatever used have been acknowledged.

The thesis is ready and fit for submission for the award of the degree of **Doctor of Philosophy in Education**.

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DECLARATION

I, Keneiseno Chase, do hereby declare that the thesis entitled “**A STUDY ON THE STATUS OF WESTERN ANGAMI WOMEN**”, is the result of my original work carried out under the supervision of **Prof. Buno Zetsuvi**, Department of Education, School of Humanities and Education, Nagaland University. The contents of the thesis did not form the basis of the award of any previous degree in any other University or institute to the best of my knowledge.

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

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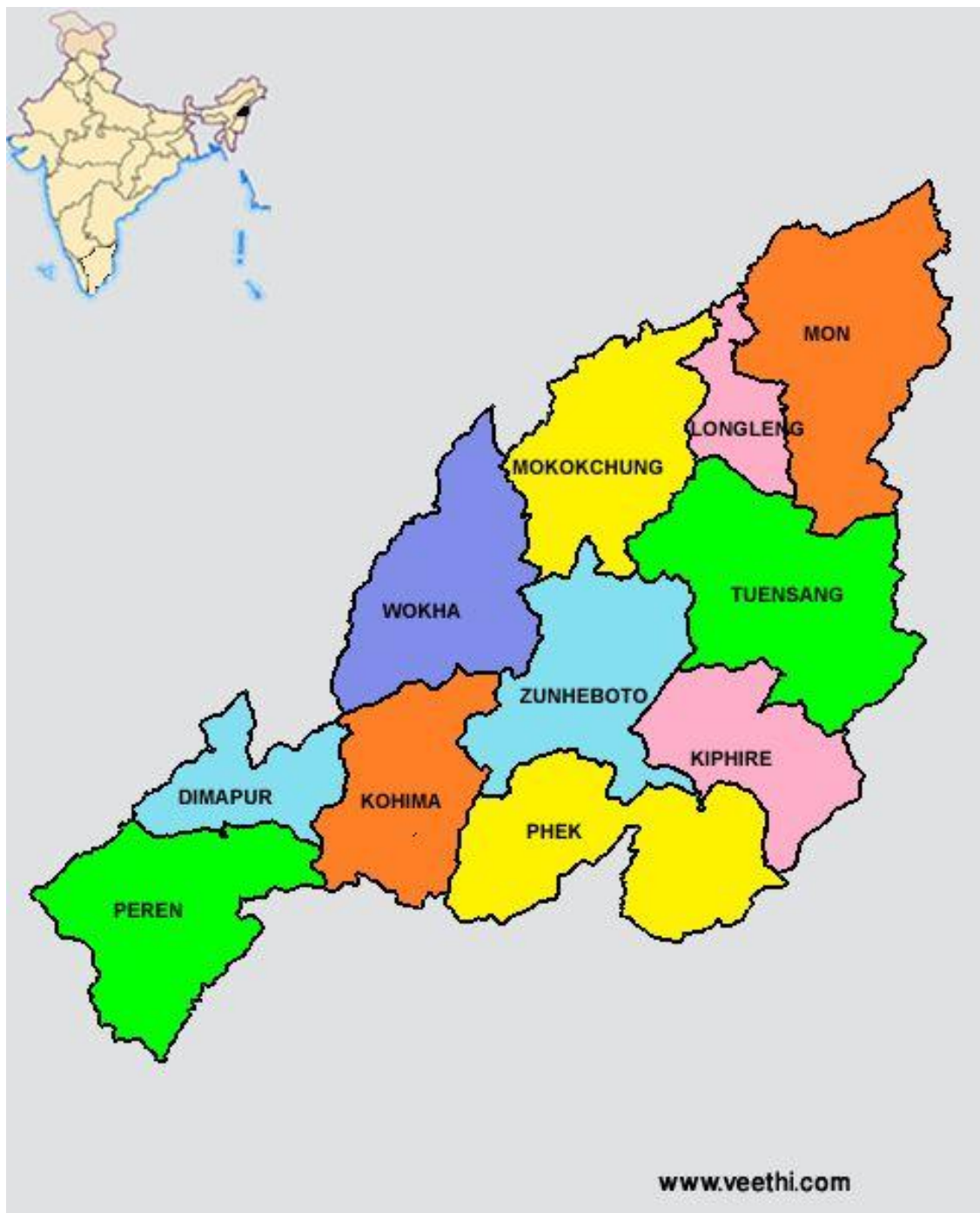
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Map of India



Map of Nagaland



Abbreviations:

WAC	-	Western Angami Constituency
WAWO	-	Western Angami Women Organization
NREGA	-	National Rural Employment Guarantee Act
SHG	-	Self Help Group
UNFPA	-	United Nations Fund for Population Activities
NEPED	-	Nagaland Empowerment of People through Economic Development
NRLM	-	National Rural Livelihood Mission
EATACOL	-	Nagaland State Entrepreneurs Associates Thrift and Credit Cooperatives Federation Limited
JLG	-	Joint Liability Group
PMEGP	-	Prime Minister Employment Guarantee programme
IWPR	-	Institute for Women's Policy Research
PMRY	-	Pradhan Mantri Rozgar Yojana

CHAPTER – I

INTRODUCTION

CHAPTER – I

INTRODUCTION

1.1 NAGALAND:

Nagas are basically tribal people and each tribe have its own effective system of self-government since time immemorial. The state became a full-fledged one on 1st December 1963 which was granted by the state of Nagaland Act 1962. Nagaland is situated in the extreme North–Eastern region part of the country. Nagaland is bounded by Myanmar in the east, Assam in the west, Arunachal Pradesh and part of Assam in the North and Manipur in the south. Kohima is the capital of Nagaland and is situated at 1,444 meters above the sea level. It is the 16th state of the Indian Union and covers an area of 16,579 sq. Km. Its total population as per 2011 census was 19,80,602.

Nagaland at present has 15 (Fifteen) districts namely Kohima, Phek, Mokokchung, Wokha, Zunheboto, Tuensang, Mon, Dimapur, Kiphire, Longleng, Peren, Rengma, Chümukedima, Niuland and Noklak. The state today comprises of 16 major recognised tribes who are well known for their own district and fascinating cultures. Even today a vast majority of the Nagas live in rural areas.

FLORA & FAUNA:

Nagaland, the land with enchanting beauty and charming features is endorsed with rich natural flora & fauna, green hills and valleys, rivers & resounding echoes of music. Nagaland is richly gifted with various natural resources like forest, minerals, fertile soil and land, abundant and adequate rainfall, moderate and pleasant climate etc. The state is botanically considered as one of the richest spots in the entire world. It has rich vegetation ranging from Alpine types to moist tropical types. Nagaland, despite of its small geographical areas, with a very pleasant climate is home to various types of animals which are all connected with the social and economic life of the people in different ways. Nagaland is also known as the Flacon Capital of the world for being a home to large diversity of different and beautiful species of birds.

LANGUAGE:

Nagaland has a rich linguistic tradition, with as many languages as there are tribes which are exclusive and distinctive to itself. Each tribe has a unique language spoken in a variety of

Dialects. Each tribe is also unique in character from the others with regard to customs, languages, attires etc.

CULTURE:

The Nagas pride themselves with colourful hand-woven attires, similar eating habits & traditional laws. Naga people are known for their hospitality, hence referred to be the kindest people in the world by many tourists. The different dances of the Nagas are evidences for the proof of the vibrant & dynamic cultural traditions of the state. The folk dances accompanied with excellent folk songs and native musical instruments represents the rich cultural heritage of the people of Nagaland.

RELIGION:

The Nagas were known to be animist prior to the advent of Christianity in the 19th Century. Rituals and festivals practiced were unique for every tribe, with its own dates in the different months of the year. The unique feature is that no two (2) tribes have festivals at the very same date. But today, Nagas are mostly Christians. The state is regarded as the most Baptist member state in the world as 75% of it is dominated by them. It is one of the three states with a Christian - Majority in India; followed by Mizoram and Meghalaya. More than 90 % of Naga population are Christians.

POLITICAL:

The autonomy and freedom of each Naga village in having its own Law and Order defines the purest form of democracy, since time immemorial. Each village is governed by its own Laws, where the collective judgement of the people is final. In the modern day, each village of the state forms an important unit which is identified as political, social, religious and economic unit. The village council formed by every village in each tribe is a unique distinction of the state. The decision of the village council rules supreme and is abided by everyone.

ECONOMY:

Agriculture is the main occupation for the people of Nagaland since many still rely on it. Over 70% of its economy is accounted by agriculture. Some of the varied crops cultivated and produced in the state are Corn, pulses, oilseeds, fibres, sugarcane, garlic, potatoes, millets, rice and so on. Its economy is enhanced by its huge forest area with 33%. Naga

people practise both shifting and terrace cultivation. The various products from which the forests are sold all over the world brings in revenue for the economy of Nagaland.

EDUCATION:

There was no formal system of education as per the early history of the Nagas. Education was imparted to them through traditional ways. Morung which was in existence in all the villages served that purpose. However, with the coming of the Christian missionaries to Nagaland, the history in the field of education has changed. Numerous attempts were made by the missionaries to impart education to the Nagas along the lines of Christianity. Subsequently, after independence, several educational institutions were set up and expanded all over Nagaland. The literacy rate of the state stands at 79.55% which put its stand at the 15th place in India. The literacy rate among the male population is 82.75% while 76.11% of the female population is literate. Literacy rate for the rural areas is 79.35% & 89.62% for Urban Areas.

1.2 – CONCEPTUAL FRAMEWORK:

Status is the position of a person, a member of a group entitled to certain rights (New Encyclopaedia Britannica Volume -1X, 15th edition). It is the legal standing of a person legally enjoying certain rights or subject to certain conditions or limitations. Social status refers to one's position of respect, prestige and influence in social structure and relative rights enjoyed in the society. Economic status is generally determined by one's income, property and wealth.

Socio economic status refers to ranking of an individual by the society he lives in, in terms of his material belongings and cultural possessions along with the degree of respect, power and influence he or she wields (R.L. Bhardway 1980) Status is considered as a complex concept and because of this reason, the term does not have a consensus definition of it. Renuka Singh (2008) states that the complexity is related to division of labour, oppression, discrimination, gender distinction, the invisibility or exclusion of women, their dumbness etc.

Henrietta Moore quoted as dependent not on their (women's) role as mothers nor on their confinement to a domestic sphere, but on whether or not they control access to resources, the condition of their work, and distribution of the products of their labour.

Soumen Sen in Women in Meghalaya (1992) toned that 'Status' is to be defined in broad terms such as control of the household, occupational status, political participation, economic

freedom and decision-making. A status is therefore functionally conceptualized by the role attached to it.

1.2.1 - STATUS OF WOMEN IN INDIA:

The Govt of India has declared 2001 as the year of Women's Empowerment. National Commission for Women was set up by the Act of Parliament in 1990 to safeguard the right and legal entitlements of women. The Indian Education Commission (1882) took a serious note on the status and Education of women and rated it to be extremely backward and recommended measures for improvement. After independence, the University Education Commission (1948-49) and other commissions laid special emphasis on the education of women. Indian is a land where women are worshipped as Goddesses. Year after year, the number of women per thousand men, which is commonly known as Sex Ratio reflects what and how the nation totally thinks about women. The state of world Population report 2020 (UNFPA), states that there are 924 women per 1000 men in India. In a country where the literacy rate stands at 74.37%, female literacy rate continues to lag behind significantly at 53.7% with a gap of 21.6% at the national level.

There was once a time when the position of women in the society was very high especially in Vedic period wherein the educational status of women was almost equal to men. But in due course of time, women became the prisoners of the four walls in the home among the family members. The main reason was ignorance & lack of education. Having being observed in an Indian Family, the son's education was always prioritized over the daughter's schooling. Girls are more likely to be engaged in family activities to provide economic support which was more pronounced in low income households and rural families. Expenditure on girl's education was lower than boys within the family. As per the International Labour organization data, the female labour participation rate in 2017 was 27% which was a 7% decrease from 34% in 2010. It was also found that more than 50 million women in India neither go for study nor do they work. Though women enrolment in engineering and medical colleges were high, women entering post graduate, research and elite institutions were low.

Domestic violence towards women happens to be the most pervasive and commonest manifestation of violence in Indian marital life. This perception has been perpetuated in our value system, also perhaps governed by right patriarchal structure that accords a secondary

status to the women. Women have been deprived of economic resources from the very beginning.

Within the framework of democratic polity, laws, development policies, plans and programmes have aimed at women's advancement in different spheres. Recently, the empowerment of women has been recognised as the Central issue in determining the status of women. The National Commission for Women which was set up in 1990 safeguarded the rights and legal entitlements of women. The 73rd & 74th Amendments of the constitution of India have provided for reservation of seats in the local bodies of Panchayat and Municipalities for women which tries to lay a strong foundation for their participation in decision making at the local ends. However, there still exists a wide gap between the goals enunciated in the constitution, legislation policies, plans, programmes on one hand and the situational reality of the status of women on the other hand in India.

1.2.2 - STATUS OF WOMEN IN NORTH – EAST:

North East Region includes a multiplicity of communities having their own customs and cultural traditions in diverse ecological settings. North-East women have experienced heavier involvements in family cultivation than that of men. Majority of North East women undertake different types of activities in addition to their daily preoccupations like cooking, cleaning, child-care etc. Women in North – East Communities cannot own or inherit property, particularly immovable property such as land, houses etc. The case of Meghalaya is a different one. Women from non- tribal sections, particularly Hindus and Muslims who together constitutes majorities in Assam and Tripura are generally denied their right to inheritance and maintenance. Within the general patriarchal framework, North-East women enjoy considerable autonomy with respect to day –to – day management of the household. But almost all the important financial decisions generally rest with men. A good number of North-East Women have been expanding their economic autonomy through successfully pursuing various activities such as handloom, rearing pig or poultry etc. These have improved their economic status and thereby overall status seems to be through pursuing an independent occupation.

1.2.3 - STATUS OF NAGA WOMEN:

Naga traditional society was patriarchal from the head-hunting days till now. The duties and roles assigned to women are mostly to look after the daily domestic household works, to

assist their husband and families in cultivation of the fields and to look after their children. Women's effort in carrying out their role from the domestic four walls to the outside fields have proved to be a major contributing factor in the economic sustenance of the society. Anyhow, Naga women are found to be having less voice in decision making and tends to suffer from other disadvantages.

Many Naga women nowadays have proved their stand and strength in the making of a strong foundation for the society. The social life of the Nagas is centred on the family, clan and village. In such a society, daughters are regarded as subordinate members. The daughters do not become co-owners with the son's and do not inherit the family property especially the ancestral property. But now in modern times acquired properties are given to the daughters by some parents.

After independence, with the adoption of Right to Franchise, women have started in the participation and sharing of power both as voters and contestants. However, there have been no women member in the state Legislative Assembly for several decades in the state. Political parties in Nagaland appears to be male dominated. The number of women candidates sponsored by political parties is also low. In spite of all these, the Naga women today have successfully pushed for increased participation in many fields of activities. Out of the total women workforce in Nagaland, 75.32% of them are found engaged in agricultural activities. Besides these, many women are also involved in selling agricultural products, handicrafts, handloom products etc. Women are found even getting better chance of acquiring education. This was reflected by the female literacy rate of 61.92% which is higher than the national average of 54.26%.

With the advent of Christianity, Naga women have risen up to the level where dignity and achievements are acknowledged and make noticeable in social, immoral, educational economic fields etc. However, the same cannot be encountered in some particular fields or aspects. In the year 2008, the reservation of seats for women in the Municipal council was opposed by men in Mokokchung. The issue of 33% reservation for women still remains a debatable issue. Despite gender differences, it had been seen that women are also regarded and respected well in the family and in the community in Naga society.

Women in Naga society have been struggling and will still struggle to be identified and accepted as mother, wives, daughters, sisters, as co-partners in the family community society and nation. This is due to degradation of women to a large extent by our confirmed culture

and tradition. As stated by Asola Jamir (2008) that if Naga women's voice is given a chance to be heard, there is certainty that women's potentiality and capability will be recognised.

The Status and contribution of Naga women is much visible nowadays than earlier. Despite much progress and enhancement on women affairs and careers, they cannot and are not considered as equal partners to men.

In the modern world context, the role of women goes beyond the home. It cannot be limited to the management of domestic affairs only. The status of Naga women has improved a lot in the 21st century as compared to the past decades. In the past, there were many restrictions imposed upon women's involvement in the social, economic, political and religious realms. Women's education was not seriously dealt with in the past. With the advent of Christianity and advancements in education, numerous practices, ritual and taboos that were considered mandatory for women in the past have been eliminated. Women today are holding significant position of distinct character in every sphere of life. Nevertheless, women still struggle to establish their own identity as independent individuals in the society. There is still a need to break free from the traditional rootedness and their active participation in the society which will enhance the status of Naga women.

1.2.4 - STATUS OF ANGAMI WOMEN:

J.H Hutton in the Angami Nagas writes, they are chaste, faithful, merry and unlike their brothers, never to be seen idle. Their duty is to fetch the wood, draw the water, cook the food and brew the liquor, besides working in the fields and wearing cloth at home (Hutton 173).

The position of women among the Angamis is found to be slightly lower than men. Women were debarred from inheriting land. While the Eastern Angami Women can inherit but is subjected to the reversion of the property to the male line on the death of her sons. However low the legal status of the Angami women may seem, her position in the household makes it true that in the Naga Hills "women are a very strong folk." (ibidem 167).

With the explosion and dissemination of knowledge, educated women are seen in large numbers working in various professions which are almost customarily reserved for the menfolk in the past. Many Angami women have reached high positions in many departments. Angami Women also involves in various organizations, spearheading and serving the society. There are women entrepreneurs who independently run their own establishment. They have

become almost independent in many aspects of life. Women are respected and regarded and they are placed in a much better place than before.

However, besides all efforts towards modernization, an obligation for Angami Women today could be the customary laws of the society. Angami Women still suffer from conditioned patriarchal mindset and discriminatory customary practices. They have no rights for land, no inheritance or property, no maintenance rights even. They are still found excluded from traditional decision-making bodies in many villages. The strength of a family is still measured by the number of sons and there still exist the tendency to look down on families without boys or sons.

1.2.5 – STATUS OF WESTERN ANGAMI WOMEN:

Western Angami Nagas are located in the western part of Kohima district. Western Angami comprise of Jotsoma, Khonoma, Mezoma, Sechüma, Sechü -Zubza, Thekreju, Dzüleke, Kiruphe, Peducha, Mengujuma and some newly established villages.

J.H. Hutton stated in his book ‘The Angami Nagas’ that Western Angami Women appeared ‘mere household drudge’ and their position seemingly low. But in closer observation he noted that they are hardworking.

A vast majority of the Western Angami Women are cultivators, not many are employed as Government Servants. There are a few entrepreneurs and mostly house wives. Women still follow the old culture of cultivation with tiny changes in their way of life except for the villages which are located close to Kohima City.

Western Angami Women are found to be having more liberty to share their views in the church situation as compared to other platforms where both men and women are put together. Unlike some other women in other regions of Angami, Western Angami Women involved in petty matters in decision-making process. They do not consider their un-involvement as a deprivation but rather accept it as perfectly normal in keeping with expected behaviour of women in a very strong patriarchal society. Though patriarchy is strong enough in Western Angami region, discrimination of women in relation to land issues is comparatively lesser to other Angami regions. For instance, in Khonoma Village, aged women especially widows without male heirs or sisters without male siblings enjoy blissful lives as they were allowed to enjoy their husband’s or father’s land as long as they remain or stay unmarried.

Western Angami Women especially at the village level were not very privileged as far as decision making process is concerned. Illiterate women hardly involved in decision-making and many a times their consents were not listened to or valued. Some few literates were the ones who were involved in such matters at least at the village level. Some women are often included in bigger councils to represent the women folks but mostly as mere listeners, though sometimes educated women's voices are heard and advices are sought from them too. They are more conscious of the unspoken stereo-typed roles set for women with no rights to express what lies in their hearts because of the tradition.

Table 1 - Literacy and illiteracy of selected villages in Western Angami Region (2011):

Village	Literate			Illiterate		
	Total	Male	Female	Total	Male	Female
Mengujuma	363	182	181	174	72	102
Peducha	701	383	318	386	179	207
Kiruphema	175	88	87	62	31	31
Sechú Zubza	3,266	2,386	880	1,194	641	553
Thekrejuma	234	125	109	82	35	47
Sechúma	203	130	73	216	123	93
Mezoma	1,664	894	770	513	206	307
Jotsoma	1,672	908	764	786	351	435
Khonoma	1,463	776	687	480	143	337
Dzüleke	109	63	46	47	19	28

1.3 - NEED AND SIGNIFICANCE OF THE STUDY:

Patriarchy was a dominant feature of the Naga Society as a whole and Western Angami Nagas in particular. In such a traditional society, women were confined to the four walls of the house. Men exercise control over women; to certain extent restrict women's thought, freedom of choice, behaviours and actions. In the past, more preferences were given to boys' education and in many cases girls' education were sacrificed for boys' sake. All the domestic chores and majority of the field works were done by women. Most of the girls were confined to the home and were made to do household works and fulfilling other social obligations. But, with the passage of time, things have changed. One of the positive notes is that parents today are much aware of imparting equal education to their children.

Women's participation in political life is not a pleasant matter. This is the area where women are victimized the most. Women have no political power in the traditional set up. Various organizations and institutions are headed by men. The traditional system of division of labour still continues based on sex and age among the family members. Economic authority was

mostly exercised by men and women are often neglected despite their hard work. Daily wages are bound to be different for men and women for the same work. Kelhouletuonuo in *Women in Naga Society* (1998) stated that *A woman's bigger share of work within the traditional family circle can be illustrated with the picture of a woman coming back from the field with the loaded basket on her back and her baby in the front accompanied by the man smartly lagging along scot free.*

Matters related to warfare and in relation to the business of the village, women were relegated to secondary status. (Roy Aphuno Chase 32) Physical beauty was not totally neglected for women in the past, but priorities were given to males in the use of ornaments and in dressing particularly during festivals or public appearances (ibidem 40)

Cases of divorce and inheritance were always settled according to the customary law which was almost always to the disadvantage of women. Women's role in decision making is effectively blocked by customs that give power to men. This results in little or no experience on matters regarding the administration of the society. their views are often overlooked, their social standing does not provide them the means to voice their concerns and their daily household burdens are too heavy for them to get organized. Women are considered only temporary members of their natal family and establishes their permanent status only after they got married. The birth of a girl is always welcomed in the family to help the parents but not as upholder of the family's tradition. Women were made to go through greater discipline and was under more pressure to fulfil her obligations than men. To men, it was considered normal to be lustful but women were to be passive recipients only. There was an unfair treatment towards women with regard to inheritance of ancestral property and enjoy the least privilege in property rights.

Therefore, keeping all these conditions and views in mind, the need has been felt to investigate and understand the Status of Western Angami Women in their educational, economic, political, social and moral aspects, so as to provide knowledge of their present status and make provisions for further study thereof.

1.4 - STATEMENT OF THE PROBLEM:

The problem selected is stated as "*A study on the status of Western Angami women*".

1.5 - OBJECTIVES OF THE STUDY:

1. To find out the educational status of western Angami women.

2. To study and find out the economic status of Western Angami Women.
3. To examine the political status of Western Angami Women.
4. To find out the social and moral status of Western Angami Women.
5. To identify some of the problems faced by western Angami Women.
6. To study the role and activities of women-based organizations in Western Angami.
7. To suggest measures for women's development (educational, economic, political, social and moral) among the western Angami women.

1.6 - RESEARCH QUESTIONS:

1. What are the educational status of Western Angami Women?
2. What are the economic and political status of Western Angami Women?
3. What are the social and moral status of Western Angami Women?
4. What are the problems faced by Western Angami Women?
5. What are the roles and activities of women-based organizations in Western Angami?
6. What are the measures for women's development in Western Angami?

1.7 - DEFINITIONS OF THE TERMS USED:

Keeping in view a clear understanding of the concept, the key terms used in the study are briefly explained as:

1. Status - Status is to be defined as control of the household, occupational status, political participation, economic freedom and decision making.
2. Women - The term women refer to the adult women of Western Angami. Women who are 18 years and above were taken for the study.
3. Educated Women – This refers to women who are literate. Women who can read and write. Women who were above Class 4 are considered as Educated women for the study.
4. Uneducated Women -This refers to women who are illiterate. Women who cannot read nor write. Women who were below class 4 are considered as Uneducated women for the study.

1.8 - DELIMITATION OF THE STUDY:

The study was limited to Western Angami Region only. Respondents from 10 existing villages out of 13 was taken. Randomly selected 80 prominent men were included in the study to have a better idea of the status of women. Western Angamis residing outside the villages were also taken.

CHAPTER - II
REVIEW OF RELATED
LITERATURE

CHAPTER - II

2.1 - REVIEW OF RELATED LITERATURE:

The term 'Review' means to organize the knowledge of the specific area of research in order to evolve an edifice of knowledge to show that the study would be an addition to the existing knowledge in the field. Review of related literature is a major step in any social science research. It helps the investigator to get acquainted with the related literature on the subject of research and the gaps there of. Further, social science research always demands a review of past theories, concepts and studies; whereby, the review of past research helps the investigator to understand the present problem more accurately which subsequently may lead to further research in the area.

2.2 - REVIEWS DONE IN INDIA:

1. Kakkar Ved (1983) *A study of Job satisfaction in relation to attitudes, job values and vocational interests of women.*

The study investigated the impact of vocational attitudes, interests and work values on the job satisfaction of women employees who had entered the world of work after initial vocational training. It tries to determine the inter-relationship between work attitudes, vocational interests, work-values, age, socio-economic status and marital status (treated as independent variables) & job satisfaction (treated as dependent variables). A subsidiary objective was to find out the inter-relationship and factor structure of job satisfaction and occupational aspirations of women employees and compare them with vocational girl students.

The study found that, women employees differed significantly in their job satisfaction. Job satisfaction and the occupational level of the employees were positively related and also women employees were found to have different patterns of vocational interest and their attitudes towards work.

2. Kapoor M. (1984) carried out *A study of Extension Education programs for women with special reference to Family Life Education.*

The objectives of the study were to identify the programs which had among their objectives the provision of family life education and factors which influenced participation of beneficiaries so that useful and relevant programs could be planned. It was found that 49 percent of the beneficiaries belonged to the age group 15-25. Also, the activities most popular

with the younger age group were directly related to educational craft, literacy, demonstrations, exhibitions etc. The unschooled group as well as those from the lowest income group showed greater participation in literacy activities with an element of entertainment like exhibition shows and cultural activities.

3. Bokil B.G. (1987) in *Education of Rural Women* attempted to study the factors that adversely affected the completion of primary education of girls, the economic and social factors affecting girls' enrolment and retention in primary schools and the factors which motivate adult women to learn. The study revealed that girls from lower economic strata of the society remained outside the schools and their educational level remained low. They were found helping their parents in work or earning their own livelihood. Though generally, girls left school at the age of 8/9, they worked either at home or in farms. However, education of their brothers continued. Girls from families having a better socio-economic status were better enrolled and better retained in schools. There were practically no girls who had not participated either in formal or in non-formal education but, their number was quite small. The factors that affected girls in not getting any education were:

- a. Distance to be travelled to the school.
- b. Physical handicaps.
- c. Constant domestic difficulties.
- d. Continuous physical work during the day.

4. Devi T. Vinoda (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 of women, the physical amenities and the attitudes of employed women on population issues. The findings revealed that the possession of physical amenities was higher among the professional women than those engaged as casual laborers. Possession of physical amenities was positively related to the education and income of the respondents. Educated women showed more positive attitudes towards population issues.

5. Banda, Sarojana (1992) in *The Status of Women* as depicted in the textbooks offered at school level in Andhra Pradesh, attempted to find the status enjoyed by women in relation to men in Socio-economic, cultural, religious, political and educational areas; to find whether there is discrimination on the basis of gender and to suggest measures to improve the social and educational status of women through production of textbook materials which depicts

positive aspects of women's contribution to society. It examined that the traditional roles of women have changed considerably but the constitutional guarantee of equality between genders and changed roles do not find adequate reflection in the textbooks. Inclusion of some positive aspects of the status of women in respect of self-reliance, mutual co-operation, understanding and women as a source of inspiration and as a symbol of love and sacrifice were found. The study strongly endorsed the inclusion of equality of gender as one of the ten (10) core values in the National Curricular Framework (NCF) and making education a vehicle of women's equality and empowerment in the National policy of Education 1986.

6. Vitso Adino (2003) in *Customary Law and Women* stated that the attitude of both men and women towards women affects the status of women to a great extent. Women have played an important role in the society in almost all aspects of life but sometimes their roles were undermined by customs and traditions.

7. Roy Aphuno Chase (2004) in *Women in Transition-Angami Naga Women from 1878 to the present* analysed the impact of Christianity on the status of women among the Angami Naga Women of Nagaland. It investigates the nature of the changes that have taken place in the status of women over more than a hundred years and analysed the role of Christianity in those changes. Christianity had endowed women with new sense of identity, confidence and independence which uphold them towards upward mobility. The study reported that the Angami society had been male dominated but did not mean that women's secondary status was deplorable. She concluded that Christianity and modernization were and will be the main agents for status improvement of women.

8. B. N. Singh (2006) in *Rural Women and Education* remarked that women who participate directly in decision-making bodies press for different priorities than those emphasized by men. Women are often more active in supporting laws benefitting women, children and families. Evidence suggests that women's participation in political decision-making bodies improves the quality of governance. In general, women's opportunities to exercise power tend to be greater at the local than at the national level. The greater the number of local governing bodies, the more opportunities there may be for aspiring women leaders. Gender quotas and reservations have demonstrated their effectiveness at increasing women's representation in political bodies.

9. J. Meenakshi (2007) indicated in *Women Literacy in India: Issues in Women Literacy* that women's societal position is low because of their illiteracy and lack of exposure to the

outside world. Education was not considered essential for women since the socially determined role confirmed them to the four walls of the kitchen. The fact that women may not maximize the returns to investment on education due to child bearing and rearing and consequent irregular attachment to labour force, not opting for career etc. produces negative attitudes towards women's education.

10. Hibo Visakhonu and Hibo Viraho (2011) in *Status Achievement of Angami Women* conducted a comparative study of status in the past and in the present Angami women. The study highlighted that unlike the past, the present women can obtain a higher status through diligent hard work and education.

11. Nayar Usha (2011) researched on *Education of Muslim Women and Girls in India*. The study was a step towards the preparation of a National Plan of Action for Advancement of Muslim Women's Education in India. The study analysed the literary and educational status and situation of Muslim girls and women in India; the social, cultural and educational factors etc. and found that Muslim girls and women lag behind their male counterparts and women of all other communities. Women from different socio-economic strata have a great deal of disparity in their life situations. There is also significant difference in women's specific status across regions, caste, class, communities etc. Identification of factors that account for the differential impact of common constitutional and legal provisions, common policies, programs and schemes on women from different communities have to be emphasized.

12. Chaudhary Pratima (2012) in *Domestic violence in Bhopal: Consequences and Coping Mechanisms* gave the consequences of domestic violence on the concerned women of varied type. However, mental tension, loss of confidence, lack of monetary resource, fear of physical assault and loss of prestige were common in comparison with the other consequences like inferiority complex, health loss, fear of divorce and so on.

13. Jamir Toshimenla (2012) in *Women and Politics in Nagaland: Challenges and Imperatives*; stated that women are still underrepresented in politics virtually in all parts of the world, with the exception of a few countries. Women face more hindrances and resistance to enter politics in traditional and conservative societies that have a limited view of women's roles in public life. Hence, women's political participation has considered a central issue of the present time against the unfolding realities of oppression given by customary norms and values.

14. Hibo Visakhonu (2013) *A Study on Education and Empowerment of Angami Women* examined the status of women prior to the introduction of modern Education and investigated the present status of Angami urban and rural women. It suggested priorities, strategies and remedial measures in education and women empowerment. The findings showed that in the past, opportunities towards vertical status mobility were confined mostly to men, based on superiority of physical strength but the present social status is based on cranial usage and achievements. Status achievement and role shift have change with the introduction of quality formal education. Educated women today are respected and rewarded more in almost all social aspects of life without visibly upsetting the cultural settings. The study addressed the issues and challenges of the education in the light of its empowering factor, highlighting its flaws and gaps that obstruct women empowerment through modern education.

15. Keshap Chandra Mondal (2013) *Study on the Concept and Types of Women Empowerment. International Forum of Teaching and studies* stated that women are victims of social, political, religious and economic subordination and are deprived in Indian society. Also, they are treated unequally and cannot participate in democratic activities equally with men. Democracy becomes meaningless and paralyzed unless 50% of its population participate in the democratic decision-making processes and joint in the economic, social and political activities. Hence, to make democracy sustainable it is necessary that both women and men should take part in the development of activities. Without the active participation of 50% population i.e., women, the development of India is sure to be partial and incomplete.

16. E. Thangasamy (2015) in *An Empirical Study of the Role of Women in Household Decision Making* attempted to give better insight into the role of women in household purchase decision in Nagaland. It was found that women are found to be the final decision makers of the durable goods. Women are even found to be playing a more dominant role in household decision making process.

17. Nagaland State Commission for Women (2015) in *A Baseline Survey of the Social, Economic and Political Empowerment of Women in Nagaland* showed that around 51% of the respondents were decision makers and 60% were followers of decision. However, some were decision makers as well as followers and the nature of decision of the female may be restricted to family only. 62.92% had independence to decide on personal matters, children's education, and about 45% on financial matters. However, only few had independence to decide on social matters, property matters and matters related to marriage. It was also

revealed that only few women were found to be holding positions in the local community bodies in various capacities. Women in both rural and urban areas did not own immovable property and moveable assets. The findings also showed that there was no visible reservation for women at the village bodies and only 0.45% agreed with the existence of reservation for women in local and town areas. There was no elected female representative to the legislative assembly in Nagaland.

18. Rouf Mhmad Bhat (2015) in *Study on the role of education in the empowering of women in India* stated that women education in India plays a very significant role in the overall development of the country. It not only helps in the development of half of the human resources, but in improving the quality of life at home and outside. It highlighted that gender discrimination still persist in India and lot more needs to be done in the field of women education in India. The gap in the male-female literacy rate is just a simple indicator. While the male literacy rate is more than 82.14%, the female literacy rate is only 64.46%. Women Empowerment through education thus become an important aspect of any society to progress. Education as means of empowering women can bring about positive attitudinal change. It is therefore, crucial for the socio, economic and political progress of India. The constitution of India empowers the state to adopt affirmative measures for promoting ways and means to empower women. Education significantly makes differences in the lives of women.

19. T. Rama Devi (2017) in *Gender Equality: Women Empowerment* revealed that empowered women make invaluable contribution to the improvement of health conditions and educational status and productivity of whole families and communities, which in turn improve prospects for the next generation. The aim of the study was to understand the level of equality among girls at primary, secondary and higher education. Also, to know the gender equality and share of women in economic participation and opportunity and to identify the gender equality and women accessibility to resources and lastly to examine the gender equality and women empowerment in political field. The findings of the study show that education is the single most important factor to ensure gender equality and empowerment. Greater participation of women in social and political sphere is essential to make the social and political institution more representative. It serves as a tool for empowerment of women and contributes to gender sensitive decision making. Access to resources is important for economic freedom of women as freedom of movement is linked with their economic independence and also infuses with power and expands agency.

20. Chatterjee Rajib (2018) *Status of a women in Limbu Society: An Observation*. The paper was an attempt on examining and analysing the role and status of Limbu Women in Darjeeling and Sikkim Himalayas. The study states that women occupy different positions in the social structure of their society. Women are found to be involved in much income generating works, primary gatherers and managers of domestic economy and household chores. The study also shows that both men and women perform physically demanding labour but women with longer hours of work and less free time.

21. P. Abishek, Gayathri. J (2018) in *Study on a Critical Analysis of Status of Women in India* revealed that, the conventional roles of women have experienced a few changes because of financial needs and a few endeavours were made to convey perceivability and standard of women's commitment to the general development and improvement of society. The study highlights whether women in India are having some status and rights as we are asserting in regards to equality, education, health, labour, employment, marriage and family life, race and gender related, religion and culture and so on. The present examination is identified with status of women in Indian society from antiquated days till today. It gives significance on the situation of women in different fields like family life, social life and work circumstances. It features on female feticide, low education level of women, women low nourishing status, women's role in basic leadership, their situation according to Indian convention and so on. This study additionally gives accentuation on number of women in all out workforce, tormented by men in family life, social life and in different fields where they are members. The study concluded by emphasizing on the significance of women and their role in the society for the liberation of women and from male commanded society and their persecution and concealment.

22. Recent trend in education (2019) *The article, Educational Empowerment: Role of Naga Women in the Naga Society* revealed that all is not satisfactory as far as the status and position of women is concerned. Despite of all the strides achieved so far, there is no denying the fact that a lot remains to be changed. There are women who are actively involved in politics, but are yet to see any women politician of standing. Nagaland is yet to have an elected women representative in the State Legislative Assembly. Even in the Municipal councils and Town committees, we find that women are yet to play an active role. These form of a non-representation and non-participation may be due to the apathy of the women folk or due to lack of opportunity or support from the society. Some other challenges are the fact that some of the customary laws which binds the Naga society are discriminatory in nature.

Moreover, women are not allowed or invited to take part in the village council meetings. All the decisions are taken by the male members only. These kinds of discriminations invariably act as an obstacle to the contribution that women can make towards the progress of the society.

23. Ankita Chakrabarti (2020) in *Status of women: a comparative study of female and male household heads in India* highlighted the social reality of gender discrimination in India as stratified, multi-phasic and structurally complex. Studies suggest that there are obvious differences in the conditions of households headed by male and female and that female-headed households are more disadvantaged. The study explores how gender roles and norms impact family head's ability to exercise resources and agency differently by gender and how women's agency is often restricted compared to men. An innovative method to measure gender status called Gender Status Index is adopted from the quantitative part of the African Gender and Development Index that compares the status of female heads to the male heads in India. The index measures the gender gap in social, economic and political aspect of life among the family heads with the help of data obtained from the Indian Human Development Survey round two (2011-2012), which is a nationally representative, multi-topic survey. The nearer the score is towards 1, the better is the gender status along with a shrinking gender gap. The result of the study shows that the status of female heads is indeed poor, showing a value of 0.555 with a wide social and economic and even wider political gap. The study concluded that the status of women is poor irrespective of their head position in the family. The role played by the female head both as a provider and caregiver does not earn much of a higher status than male heads. Thus, the role of 'head' for female is not a powerful agency to improve women's access and control of resources.

24. Cŭrhah Razoukhrulu (2020) in *Women Empowerment among the Chakhesang Nagas* showed that the present status of Chakhesang Women is still far from satisfactory. Political and Legal Rights of Women in general are poorly represented at all levels and forums of formal decision-making particularly at the village level. Women involvement in the Political arena is also one issue which needs to change from the present practice and norms should be set up. The study indicated that for educational status one needs to address back to rural areas where many still neglects quality education.

25. Nitin Bhatnagar and Mamta Bhatnagar (2020) *The Upsurge of Indian Women: A Reality in Ambivalence*. This particular paper attempts to trace the dynamics of women's

shifting status in the Indian Society. The study has revealed that there exists the presence of ambivalence in the social status of Indian Women since the ancient era till the contemporary period. Also found that despite the occurrence of crime against women, they themselves took initiatives by working in the areas that were either forbidden or considered unsuitable for them. The study also highlighted campaigns like Bhanwari Devi's and "# Me Too" Campaign (October 2018) which have boosted the confidence of tormented women.

26. A G Khan (2021) in the *Study on the Changing Status of Women in Modern Period* revealed that the state and status of women in India from the ancient period till the modern age changes from period to period. The study incorporates both primary and secondary data for an in-depth research. The finding of the study shows the various analysis that the women respondents belonging to the general category that means forward caste women clearly believe that their societal status in a family as well as society atmosphere definitely changed in an improved direction in comparison to the belief of those women respondents who belong to either scheduled caste, scheduled tribe or for that matter belonging to the other backward castes. i.e., 91.6%, 89.5% and 85.1%, respectively. The findings show that, one cannot deny the fact that education is such a variable which has got the power to leave the positive and optimistic impact on any individual and at any society.

2.3 - REVIEWS DONE ABROAD:

1. Grill and Mock (1977) In a survey of eight countries, it was found that the major factor in the ability of female to assume a wide range of formal social roles is the increased availability of educational opportunities. Greater access to education for women results in a broad spectrum of positive consequences, ranging from increased participation in political and financial matters resulting in higher and more continuous employment rates to becoming better role models and care takers for children. In some regions, access to school is limited to both sexes, but more so for girls. In the worse instances' girls are not admitted to schools, they received inferior instruction. Female in these regions often do not complete secondary schools and early in their live are confined to work at home or manual home related chores.

2. Rose Mary (1978) in her study concerning *the oppression of women in Great Britain* points out that the education of women is different from and inferior to the education of men. She further analysed that even among women, class differences still exist and while middle class women may encounter fewer difficulties in seeking careers and higher education,

working women still enter dead-end jobs and still consider home and family their primary occupation.

3. Gorimar D.H. (1980) in *Women's Education: its forms, methods and effects as reflected in the works of the major Women Novelist of nineteenth century*, examined the influence of the prevalent trends of thought, educational tradition as well as social norms on the theory and practice of women's education and to elucidate the different ways in which women could be educated intellectually, emotionally, morally, socially and spiritually to make their restricted existence meaningful or at least tolerable. It was found that the most influential schools of thought were the Christian tradition which viewed a good woman as a submissive and dutiful daughter, wife and mother. This meant that women should be a support to man in his struggle towards the advancement of the human race towards a better life. The real burden of female education was the coordination of Christian principles in order to teach a woman to lead a Christian life.

4. Karen Oppenheim Mason (1986) in *The Status of Women: Conceptual and Methodological issues in Demographic Studies* explores various conceptual problems in social demographic studies of the status of women, including failure to recognise the multidimensionality of women's status and its variation across social locations. Also discussed are some generic problems in the sensitivity of particular indicators to social context and the need to select consistent comparisons when judging the extent of gender inequality.

5. Wong Yin Lee (1995) in *Women's Education in Traditional and Modern China* conceived that China Women at present enjoy an education that is identical to that of men. Women in China have also entered into a new social life, they have stepped out of their homes in order to take part in an open society where they experience sexual equality and entails equal pay for equal work.

6. Winfield Bonnie M. (1996) studied on *Creating a place to call home: Administrators' and women homeowners' perspectives on an urban home ownership program*: This qualitative feminist case study examined the goals and perspective of administrators and female participants in an urban public/private housing partnership. The program studied includes scattered site, public housing and a community land. Trust model interviews with administrators suggest that their goals typically focus on rebuilding the neighbourhood in terms of housing stock. Having interviewed seven women, who own homes through the

program, revealed that they are concerned with both physical housing and also building a sense of community in their neighbourhoods. The study concludes with a more detailed examination of the philosophy and practice of Community land, provide trusts, and suggests that this model provides the basis for a feminist housing policy, built on attention to the participants in the case of women's needs and insights.

7. Ramos Tavor & Maria Elena (1999) in *Gender Power & decision –making in Northern Mexico* investigated the marital power relationships displayed among men & women in the Northern Mexican Cities. The study found that women's employment status influences the patterns of decision-making at home. Employed women were more likely to use manifest power to challenge their husband's power. There were generational differences in the patterns of the importance in people's perception of women's norms and values. Men's and Women's strategies varied across the different areas of decision-making. Finally, mother's support influences daughter's patterns of decision-making.

8. Lawrence Haddad (1999) *Women's Status: Levels, Determinants, consequences for malnutrition, interventions, and policy*. This study uses a conceptual framework of the determinants of child survival, growth and development to organize a review of the latest evidence on the strength of causal linkages between the child nutrition outcomes and the relative status of women in seven Asian countries. Using a variety of indicators, the researcher demonstrates the considerable variation in the status of women relative to men in the seven countries. Of the seven study countries, the status of women relative to men is lowest in Pakistan, India, and Bangladesh. The study also reaffirms that equality in women's status relative to men, controlling for a host of socioeconomic factors, has a positive impact on child growth and discourages the intergenerational perpetuation of gender-based discrimination. The study explores some of the economic and cultural explanation for the relatively poor status of women in the countries and draws out the implication for policy and project design. Efforts to modify policy and project design to counter gender discrimination will rely on the effectiveness of the enabling legal environment.

9. Luhmann Susanne E. (2001) in *An Enquiry into Social Differences as Knowledge and Pedagogy in women's studies* studied questions of subject formation in women's studies and attended to the role and function of social differences (race and sexuality) in conflicts of the field. It studied discourses of differences, particularly race and sexuality and traced how these

circulate within the field of women's studies and argued that race and sexuality are signifiers of difference in discourses of knowledge that exceed social identities.

10. Oscar Ramos and Pilar Garces (2005) *Japanese Women's Role: Past and Present*. The paper aimed to analyse the social and economic changes the Japanese Society experienced and sociological aspects concerning Japanese Women and their role in the new emergent society of the 21st century. The study revealed that education for Japanese women is a general feeling of failure and have been regarded as a duty they try to avoid. With regard to social class, there exists a wide gap between women who decided to stay at home or work part time and those who are forced to work. Government statistics 2000 states that University education in Japan is actually higher for women than for men which do not imply that women earn higher but their rate return from university education is higher. Even though women still feel the pressure of society to perform the traditional role of devoted mother and wife, they look for a different kind of life and they are gradually achieving that the political institutions, the companies and the society accept the change.

11. Clinton (2014) in *The Hillary Clinton guide to being an Empowered Woman* by Alanna Vagianos argued that women are agents of change and not victims, they are drivers of progress, makers and promoters of peace and what all women need is a fighting chance. If women are healthy and educated, their families will flourish. If women are free from violence, their families will flourish. If women have a chance to work and earn as full and equal partners in society, their families and society will flourish. When families, community and society flourish, nations will flourish.

12. Carolina M. Franco-Orozco and Barbara Franco- Orozco (2018). *Women in Academia and Research: An overview of the challenges Toward Gender Equality in Colombia and How to Move Forward*. The study shows, how after arriving to adulthood the scenario of discrimination remains. Colombian women working both inside and outside of Colombia, suffer from a virgin dichotomy where women that choose to give importance to family life are seen as a failure at work and women that choose to focus on their work life are seen as selfish individual with lack of family commitment. Constantly, female appearance, sexuality, and motherhood are confused with value, career engagement, and moral integrity, leading to a climate that often discourages women to effectively pursue their professional dreams. With regard to academic career, clear distinction between the career's women pick based on gender beliefs. Women are taught to be less likely to enter science, technology,

engineering, and mathematics careers because their aspiration are affected by gender stereotypes that state that only men are capable of pursuing mathematics, science and engineering careers.

13. Charles Kurzman, et.al (2019) *Women's Assessments of Gender Equality* highlighted that women's assessment of gender equality do not consistently match global indices of gender inequality. In surveys covering 150 countries, women in societies rated gender-unequal according to global metrics such as education, health, labour-force participation and political representation did not consistently assess their lives as less in their control or less satisfying than men did. Women in these societies were as likely as women in index- equal societies to say they had equal rights with men. Their attitudes towards gender issues did not reflect the same latent construct as in index-equal societies, although attitudes may have begun to coverage in recent years. These findings reflect a long-standing tension between universal criteria of gender equality and emphasized on subjective understandings of women's priorities.

14. Elyse Shaw: The Institute for Women's Policy Research (IWPR) (2019) in *Status of Women in the States'* depicted that women's status in the United States consistently lags behind men. Despite some considerable progress in recent decades, women tend to earn less than men, experience higher poverty rates than their male counterparts, face specific adverse health conditions and remain underrepresented in political offices across the nation. Besides general impact in all women through these disparities, particular population groups who were having low-income, women living in rural and inner-city areas are disproportionately affected. It also undermines United States Women rights, economic security, personal safety and health. The study also challenged the essentiality to elevate women's status and promoting the overall well-being of women, families and society.

15. Rifka Fachrunnisa (2020) *Education of Indonesian Girls: The outlook of Discrimination, Rights* investigated the education of girls in terms of discrimination, awareness of their rights to education and the wider impact on society. The study finds out that Indonesian girls in rural areas faced the parental vision that they are ideally suited only to become a housewife.

16. Taun T. Nguyen, et.al (2020) In their study *Social, Economic and Political events affect gender equity in China, Nepal and Nicaragua: a matched, interrupted time-series study* aimed to analyse recent trends in gender equity and identity, historical and contextual factors

that contributed to changes in gender equity in three countries: China, Nepal and Nicaragua. It was revealed that the key social, economic and political events helped explain trends in countries gender equity. Their society suggested that supportive social and political environment would play important roles in empowering women, which would advance human rights and promote health and wellbeing of individuals, households, communities, and countries.

17. The World Bank: Girls Education (2022) Better educated women tend to be more well informed about nutrition and healthcare, have fewer children, marry at a later age and their children are usually healthier. They are found to be more likely to participate in the formal labour market and earn higher incomes. The study brings out a negative impact of covid-19 on girls' health and well-being. Prevalence of violence against women has increased during the pandemic. Women experienced and faced an increase sexual violence and exploitation during the Ebola Outbreak 2014-2016.

18. Asia Society (2022) Women in Modern Mongolia: The study voiced one encouraging trend in the recognition of the serious problems faced by Mongol Women. It was found that women have banded together to form non-governmental organizations to criminalize domestic abuse, to improve conditions for women in the labour force, to conduct research on employment, prostitution, child labour and inequalities in wages for women. It concluded that there is a clear need for government policies and schemes to improve the position of women in the labour force.

2.4 - SUMMARY OF REVIEW OF RELATED LITERATURE:

The summary of review literature indicated here includes the works and studies which are done in connection to women with regard to their status, education, employment, decision making, political involvement, social restrictions, rights etc.

Lawrence Haddad (1999) in the study "Women's Status" levels, determinants, consequences for malnutrition, interventions and policy organized a review of the latest evidence on the strength of causal linkages between the child nutrition outcomes and the relative status of women. It explores some of the economic and cultural explanation for the relatively poor status of women in the countries and reaffirms that equality in women's status has a positive impact on child growth and discourages gender-based discrimination.

Carolina M. Franco – Orozco and Barbara Franco – Orozco (2018) in their study “Academia and Research: An overview of the challenges toward Gender Equality in Colombia” shows that Colombian Women suffers from the dichotomy where women that choose to give importance to family life are seen as a failure at work and those focused on their work are seen as selfish with lack of family commitment.

Recent trends in education (2019) in the study “Role of Naga Women in the Naga Society” stated that women are not very active in politics.

Some of the studies done on women in India have been done to assess the educational employment and family planning practices of women. Socio-economic, cultural, religious, political & educational status of women has also been studied. Evidences were found that small family norm has been accepted late and the number of children depends on the economic factor of the family. Girls tend to leave school earlier than boys and engage themselves in other works whereas education of their brothers continued.

The objectives of research studies done abroad elucidated the different ways in which women could be educated intellectually, emotionally, morally, socially and spiritually to make their (women) restricted existence meaningful or at least tolerable. Studies have revealed that women should be a support to man in his struggle towards the advancement of the human race towards a better life. The real burden of female education was the coordination of Christian principles in order to teach a woman to lead a Christian life. Study in Great Britain points out that the education of women is inferior to the education of men. Studies also found that race and sexuality are signifiers of difference in discourses of knowledge that exceed social identities.

Reviews signifies that women employees differed in their job satisfaction, their vocational interest, their attitude towards work etc. It was revealed that the education levels remained low for those who possess lower economic strata. Educated women showed more positive attitudes towards certain trends and issues. It was worth noted that some traditional roles of women have changed considerably with the inclusion of some positive aspects of the status of women in respect of self-reliance, mutual co-operation, understanding and a source of inspiration. Study on the Concept and Types of Women Empowerment stated that women are victims of social, political, religious and economic subordination and are deprived in the society. Surprisingly, women who were unschooled and who were from the lowest income group showed greater participation in literacy activities. Practically, there were no girls who

had not participated neither in formal nor in Non-formal education but, their numbers were quite small. Also, noted that unlike the past, the present women can obtain a higher status through diligent hard work and education.

Gender discrimination still exists in the country and lot more need to be done in the field of women education. Studies proved that patriarchy was reinforced even with the advent of Christianity and used as a vehicle to discriminate women. Patriarchy set up remains almost the same as proved by studies. Also, women were found ignored from participating in many decision-making bodies.

In Nagaland, women are found to be playing more dominant role in household decision making process. Women who participated directly in decision making bodies press for different priorities. Women are often more active in supporting laws benefiting women, children and families. Studies reaffirms that equality in women's status has a positive impact on child growth and discourages gender-based discrimination. Women suffers from the dichotomy where women that choose to give importance to family life are seen as a failure at work and those focused on their work are seen as selfish with lack of family commitment. Evidences suggest that women's participation in political decision-making bodies improves the quality of governance.

In many parts of the world, women are still found unrepresented in politics. All is not satisfactory as far as the status and position of women is concerned. There are women who are actively involved in politics, but are yet to see any women politician of standing and more of active participation. Non-representation and non-participation in politics may be due to apathy of the women folk or due to lack of opportunity or support from the society.

CHAPTER - III

METHODOLOGY AND

PROCEDURE

CHAPTER- III

METHODOLOGY AND PROCEDURE

3.1 – METHODS:

Descriptive method and survey as a technique has been adopted by the investigator for the intended study which provides qualitative data for relevant and accurate information.

3.2 – POPULATION:

The population of the study comprise of women both educated and uneducated from ten (10) Western Angami Villages.

Table 2 - Population 2011 Census:

	Total Population	Male	Female
Nagaland	19,78,502	10,24,649	9,53,853
Kohima	2,67,988	1,38,966	1,29,022

Table 3 - Population of selected villages of Western Angami Region according to 2011 Census:

Village	Total Population	Male	Female
Mengujuma	537	254	283
Peducha	1,087	562	525
Kiruphema	237	119	118
Sechú Zubza	4,460	3,027	1,433
Thekrejuma	316	160	156
Sechúma	419	253	166
Mezoma	2,177	1,100	1,077
Jotsoma	2,458	1,259	1,199
Khonoma	1,943	919	1,024
Dzüleke	156	82	74

3.3 – SAMPLE:

The sample of the study comprise of 750 Western Angami women; out of which 70% are from Educated Women and 30% from uneducated women. 80 samples are taken from Prominent Western Angami Men.

Table 4 – Number of Women and Prominent Men selected from villages:

Sl. No.	Name of Village	Population WAWO (2016 census)	40% of the Total Population	No. of Questionnaires		No. of Interviews		
				Educated	Uneducated	Educated	Uneducated	Prominent Men
1	Khonoma	390	156	63	63	12	12	10
2	Mezoma	190	76	30	30	5	5	7
3	Jotsoma	620	248	100	100	20	20	10
4	Dzúleke	26	10	5	5	1	1	1
5	Sechúma	54	22	9	9	1	1	1
6	Kiruphema	108	43	16	16	3	3	2
7	Mengujuma	70	28	10	10	2	2	1
8	Thekreju	46	18	7	7	1	1	1
9	Peducha	112	45	18	18	3	3	2
10	Sechú zubza	260	104	42	42	8	8	3
	Total	1880	750(40%)	300 (40%)	300 (40%)	56 (7.5%)	56 (7.5%)	38 (5%)

3.4 - TOOLS USED:

The tools used by the investigator for the intended study were Questionnaire and Interview Schedule. The same Questionnaire was used for both the Educated Women and Uneducated Women. 70% of the respondents were from Educated Western Angami Women and 30% respondents from Uneducated Western Angami Women. 80 Men from Western Angami region were interviewed by the investigator in order to gather their views on the status of Western Angami Women. Male respondents comprise of people possessing varied professions; viz Employees both government and private sector, Senior citizens, entrepreneurs, farmers, politicians, church leaders, social workers, psychologist, students and doctors.

3.4.1 - Construction of Questionnaire and Interview Schedule:

The Questionnaires and Interview schedule were constructed by the investigator and validated under the supervision of three (3) Professors at Nagaland University, Department of Education.

3.5 - ADMINISTRATION OF TOOLS AND COLLECTION OF DATA:

The Questionnaires were administered by the Investigator to the targeted sample population; which covers up women who are residing within the purview of Western Angami Region and even those residing in towns and cities. Interview on Questionnaires were done by the Investigator for the Uneducated Women. Interview for males was done taking different groups of people.

Primary data were collected through Questionnaires and Interview Schedule. The sources of secondary data were through books, journals, articles, documented printed materials, websites, internet etc.

3.6 - TECHNIQUES USED:

The Investigator used Simple Percentage Calculation and tabulation for analyzing and interpretation of data. Purposive and Convenience Sampling was used by the Investigator.

CHAPTER - IV
ANALYSIS AND
INTERPRETATION

CHAPTER - IV

ANALYSIS AND INTERPRETATION:

4.1 - ANALYSIS OF DATA:

This chapter deals with the deliberative analysis of the data collected. The results of the data collected were organized and analysed in relation to the objectives of the study.

Respondents' Profile:

A total of 750 women, 525 educated women which comprises 70% and 225 uneducated women comprising 30% were selected. 80 prominent men were also interviewed.

Respondents' Residence:

Out of the total 750 respondents 350 respondents; which is 46.67% resides in urban area whereas the remaining 400 comprising 53.33 % resides in rural areas.

Table 5 - Respondents' Age Group:

	Educated	Uneducated
18 years to 27 years	30.09 %	14.22 %
28 years to 37 years	34.29 %	26.67 %
38 years to 47 years	19.05 %	15.11 %
48 years to 57 years	11.43 %	22.22 %
58 years and above	5.14 %	21.78 %

Table 6 --Respondents' Marital Status:

	Educated	Uneducated
Single	46.67 %	35.56 %
Married	53.33 %	64.44 %

Table 7 - Respondents' Educational Qualification:

	Educated	Uneducated
Non-Matriculate	15.81 %	
Matriculate	27.62 %	
Graduate	34.29 %	
Post-Graduate	22.28 %	
Others		100 %

Respondents' occupation:

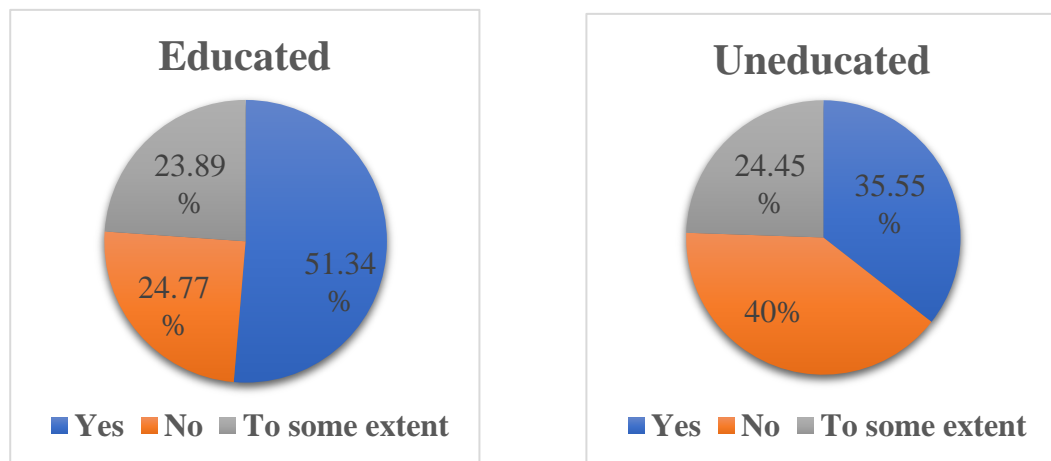
Occupation of the respondents comprise of farmers, teachers, government servants, theologians, administrators, psychologists, nurses, students, house wives, entrepreneurs, musicians etc.

4.2 - INTERPRETATION OF DATA:

After the analysis is done, efforts were given by the investigator in interpreting the data in its most accurate form.

Educational Status of Women

Diagram 1 - Equal opportunity with men in acquiring education:



The diagrams show that 51.34% educated and 35.55% uneducated women agree that they got equal opportunity in acquiring education, 24.77% educated and 40% uneducated women said 'No' and 23.89% educated and 24.45% uneducated women to some extent.

Diagram 2 - Reasons for having Equal Opportunity with men in acquiring education:

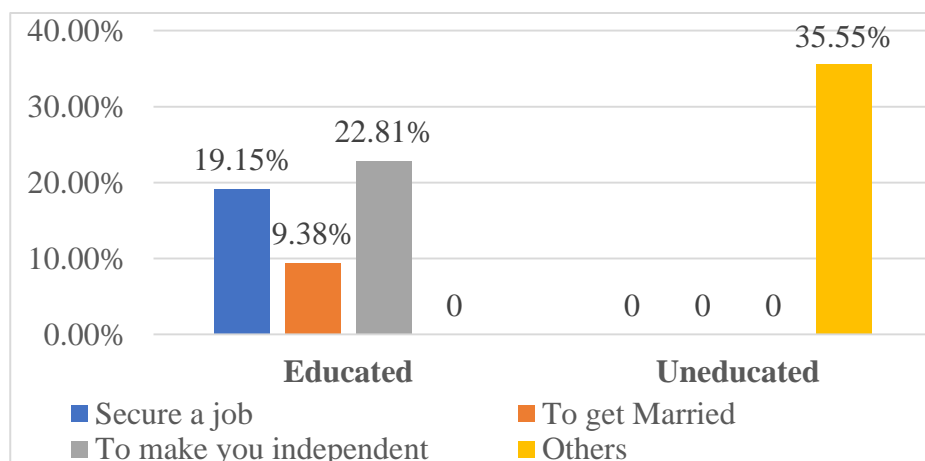
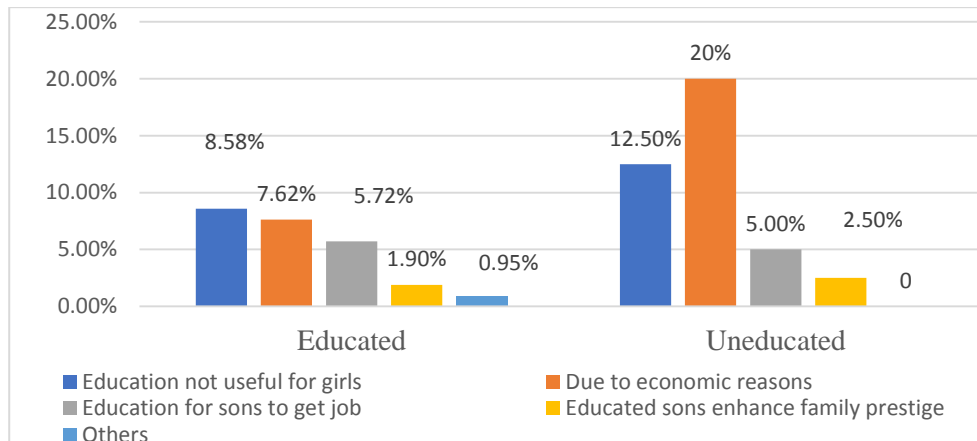


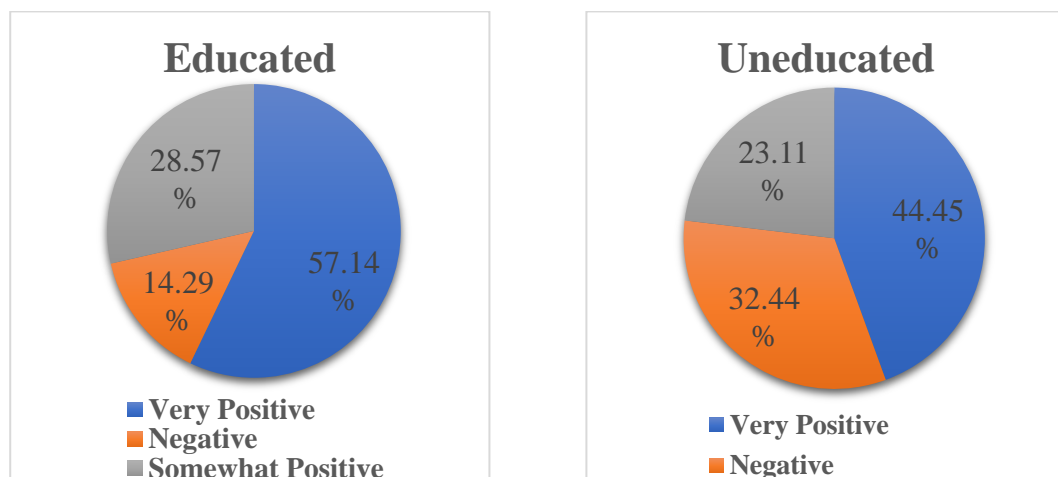
Diagram 2 shows reasons for those who got opportunity: 19.15% educated women reasoned to secure a job, 9.38% to get married, 22.81% to make themselves independent while 35.55% uneducated women reasoned others.

Diagram 3 - Reasons for not having Equal Opportunity with men in acquiring education:



As seen in the above diagram, 8.58% educated and 12.5% uneducated women who responded 'No' reasoned that education is not useful for girls, 7.62% educated and 20% uneducated women due to economic reasons, 5.72% educated and 5% uneducated women stated that education is for sons to get job, 1.9% educated and 2.5% uneducated women reasoned that educated sons enhance family prestige and 0.95% of educated women had other reasons.

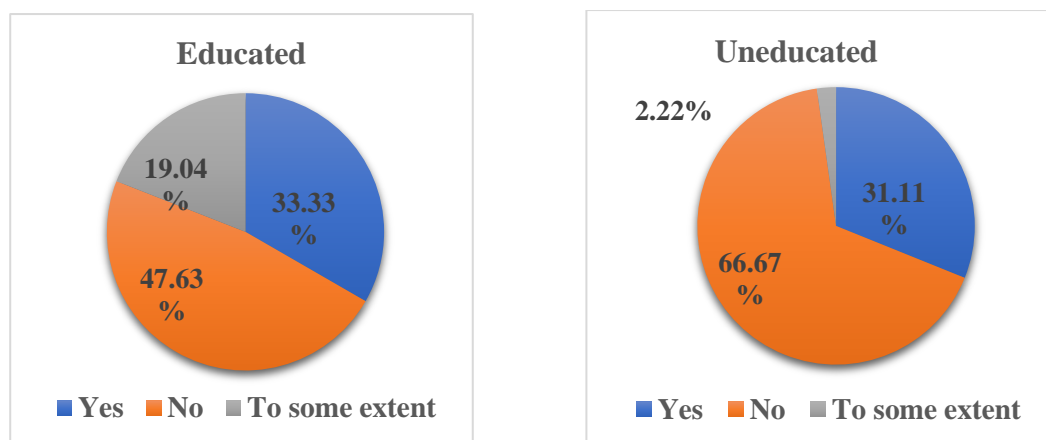
Diagram 4 - Parents attitude towards education:



The above diagrams show that 57.14 % educated and 44.45 % uneducated women responded parents having very positive attitude towards education. 28.57 % educated and 23.11% uneducated women responded that parents were somewhat positive. Whereas 14.29 %

educated and 32.44% uneducated women said parents have negative attitude towards education.

Diagram 5 - Existence of discrimination in the education of boys and girls:



As seen and observed in the pie diagrams, existence of discrimination in the education of boys and girls was agreed by 33.33% educated and 31.11% uneducated women. For 47.63% educated women and 66.67% uneducated women, discrimination does not exist. While less than 20 % in each category agreed that there is discrimination to some extent in the education of boys and girls.

Table 8 - Affected by the customary ideology of preferring boys:

	Yes	No
Educated	19.50 %	80.50 %
Uneducated	48.88 %	51.12 %

It is seen in the above table that more than 80% of educated women were not affected by the ideology of customary law of preferring more on boys' education, only 19.50% were found to be affected. 51.12% of uneducated women were not affected by the same but 48.88% were found to be affected.

Diagram 6 - Reasons of being Affected by the customary ideology of preferring boys:

Of the 19.50% educated and 48.88% uneducated women who responded that they were affected by the customary ideology of preferring boys gave their reasons in the above diagram in which, 9.75% educated and 17.77% uneducated women agreed that more preference was given to boys for education. 1.95% educated women and 8.89% uneducated women said more study time was given to boys. For 3.9% educated women and 10.66% uneducated women, it was due to parents' attitude and 3.9% educated and 11.56% uneducated women were of the view that they were given different schooling.

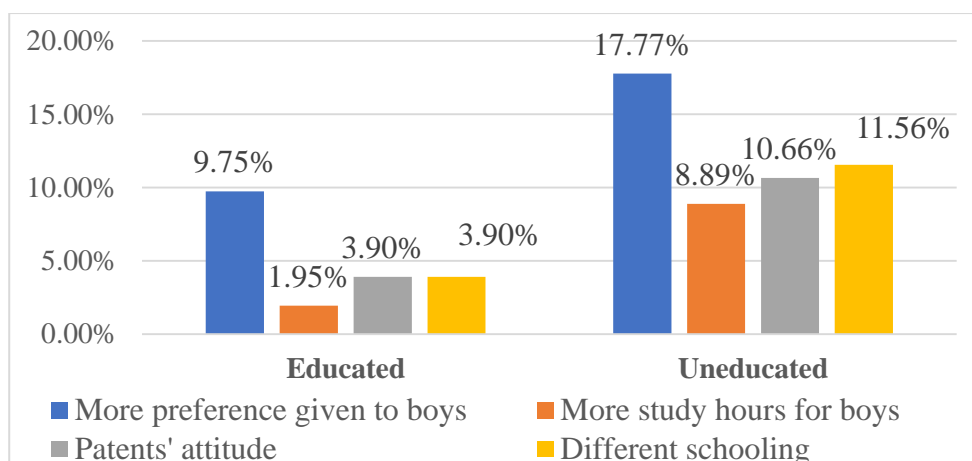


Diagram 7 - Type of profession preferred for daughters:

The diagrams below reveal that 27.62% educated women prefer their daughters' profession to be General, 34.29% Professional, 28.57% Civil Services /Administration and 9.52% others. 53.33% uneducated women prefer their daughters' profession to be General, 26.67% Professionals, 13.33% Civil Services/Administration and 6.67% others.

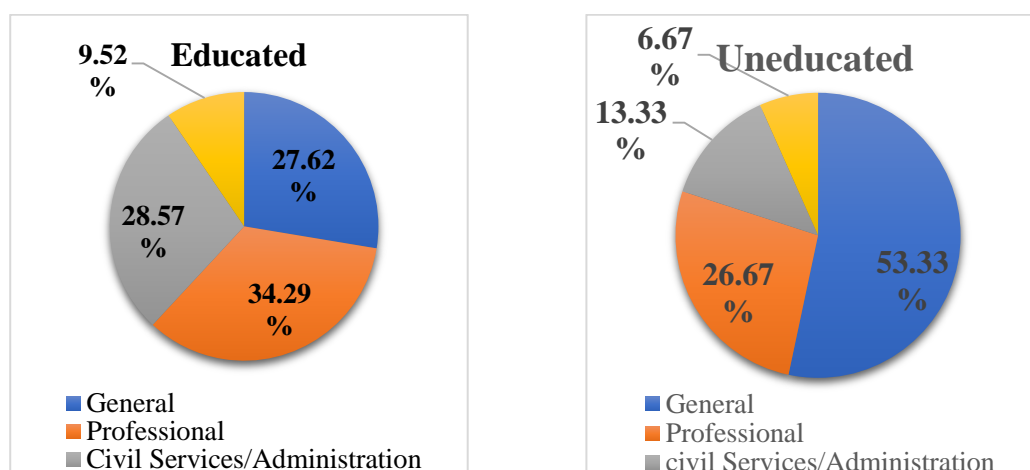
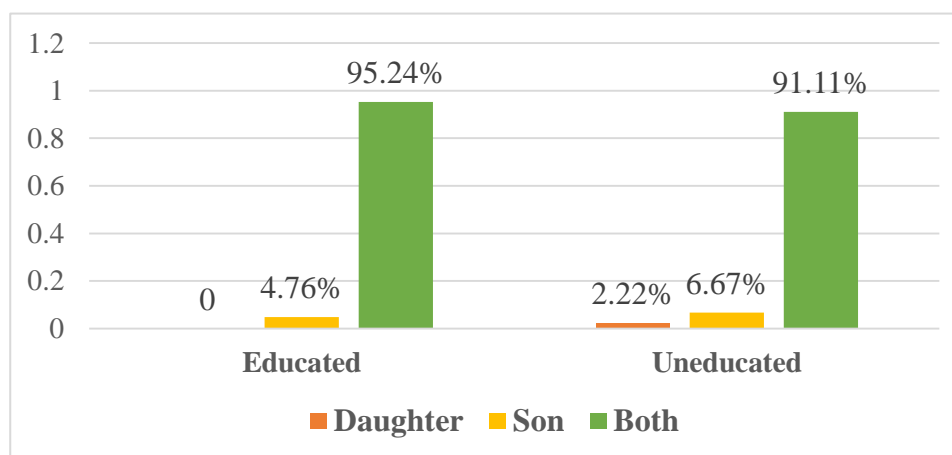


Diagram 8 - Preference in Better Education:



More than 90% educated as well as uneducated women prefer good education for both sons and daughters. 4.76% educated and 6.67% uneducated prefer better education for their sons, whereas, only 2.22% of uneducated women wants their daughters to be better educated.

Table 9 - Same literacy of men and women:

	Yes	No
Educated	76.19 %	23.81 %
Uneducated	66.67 %	33.33 %

The above table indicates that 76.19% educated and 66.67% uneducated women responded that the literacy of men and women is same; while for 23.81% educated and 33.33% uneducated women responded 'No'.

Diagram 9 - Reasons for not having same literacy:

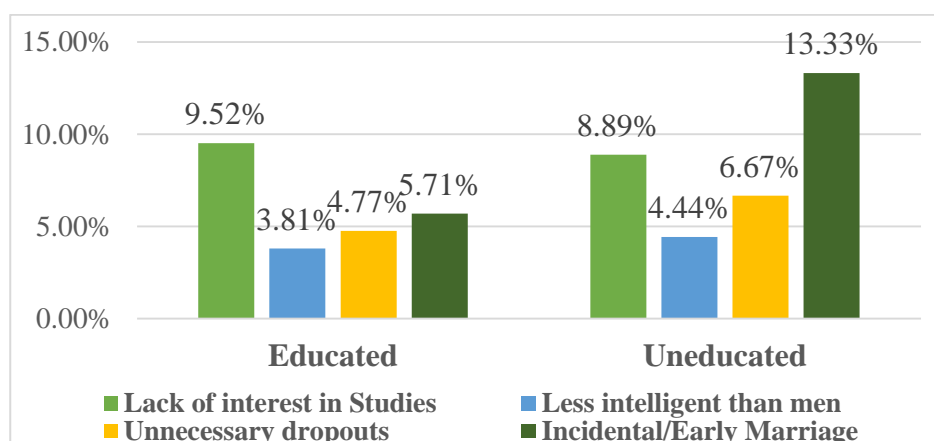
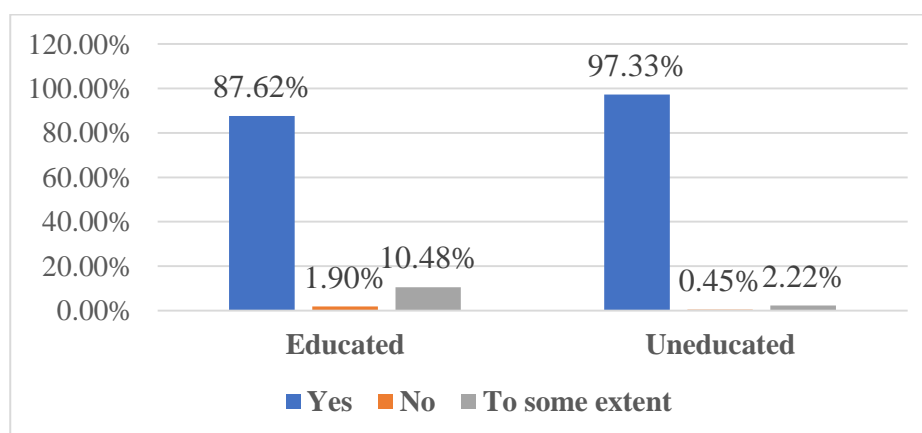


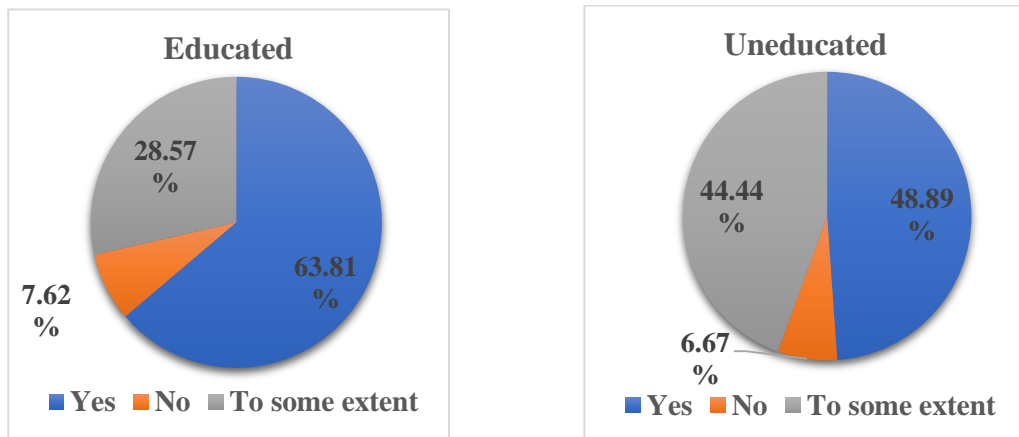
Diagram 9 shows that 9.52% educated and 8.89% uneducated women who responded 'No' lacked interest in studies. 3.81% educated and 4.44% uneducated women thought they were less intelligent than men; 4.77% educated and 6.67% uneducated were dropouts and 5.71% educated and 13.33% uneducated women had incidental or early marriage.

Diagram 10 - More importance on women's education than before:



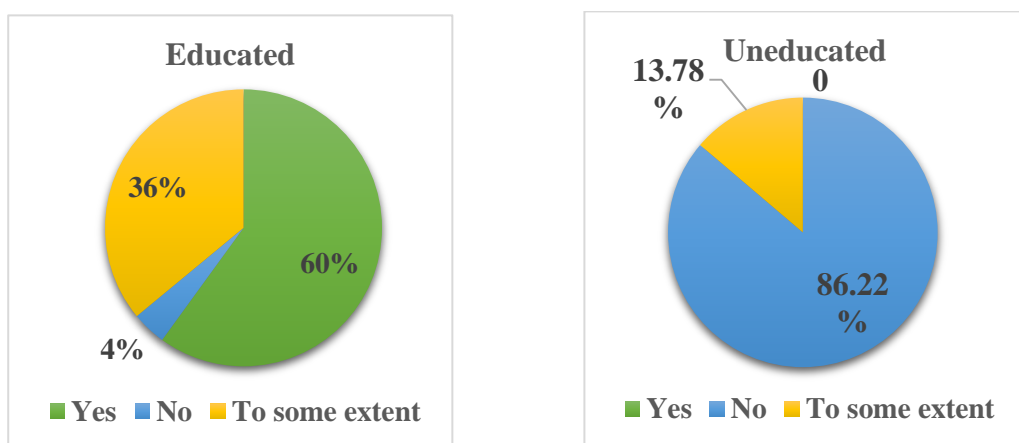
In the above chart, 87.62% educated and 97.33% uneducated women agreed that more importance is given to women's education than before. 1.9 % educated and 0.45% uneducated respondents stated No. while 10.48% educated and 2.22% uneducated respondents stated that women's education is given more importance to some extent.

Diagram 11 - Education is liberation for women from ignorance:



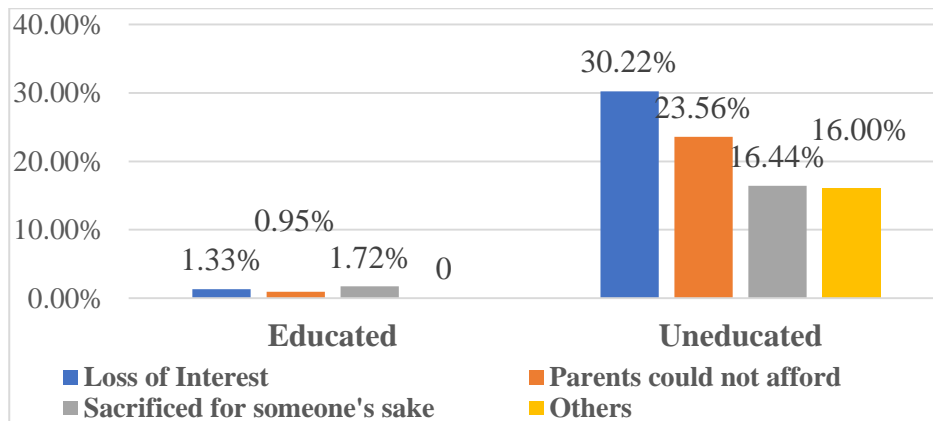
As observed from the pie diagrams, 63.81 % educated and 48.89 % uneducated women agreed that education has liberated women from ignorance. 7.62% educated and 6.67 % uneducated women disagreed while 28.57% educated and 44.44 % uneducated women are of the opinion that education liberated women to some extent.

Diagram 12 - Satisfaction in Educational Qualification:



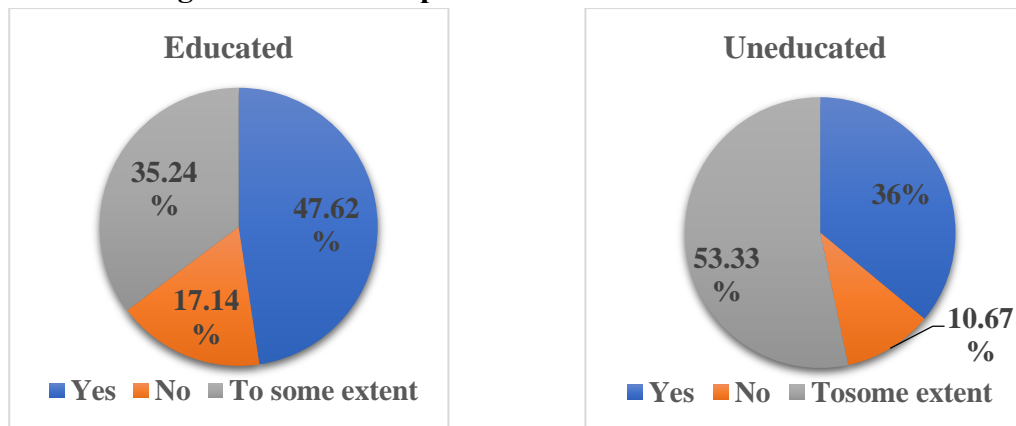
The diagrams above indicated that 60% educated women were satisfied with their educational qualification. Whereas, 4% educated and 86.22% uneducated women were unsatisfied and 36% educated and 13.78 % uneducated women were somehow satisfied.

Diagram 13 - Reasons for not being Satisfied with Educational Qualification:



For those that responded 'No', it was observed from the above chart that 1.33% educated and 30.22% uneducated women lost interest. Unaffordable parents were 0.95% educated women and 23.56% uneducated women. 1.72% educated and 16.44% uneducated women sacrificed their studies for someone else and 16% uneducated women had other reasons.

Diagram 14 - Change in women's responsibilities due to education.



47.62% educated and 36% uneducated women agreed that education has changed women's responsibilities. 17.14% educated and 10.67% uneducated women doesn't see change in responsibilities, while, 35.24% educated and 53.33% uneducated women see change to some extent.

Diagram 15-Reasons for change in women's responsibilities:

Of the respondents who responded 'Yes', 15.43% educated and 8.45% uneducated women stated that they make decisions for the family. 3.81% educated women and 5.33% uneducated women spearheads in family matters; 10.28% educated and 8% uneducated women stated that education has made them sensitive towards rights and duties and 18.10% educated and 14.22% uneducated women observed that through education women can manage family well.

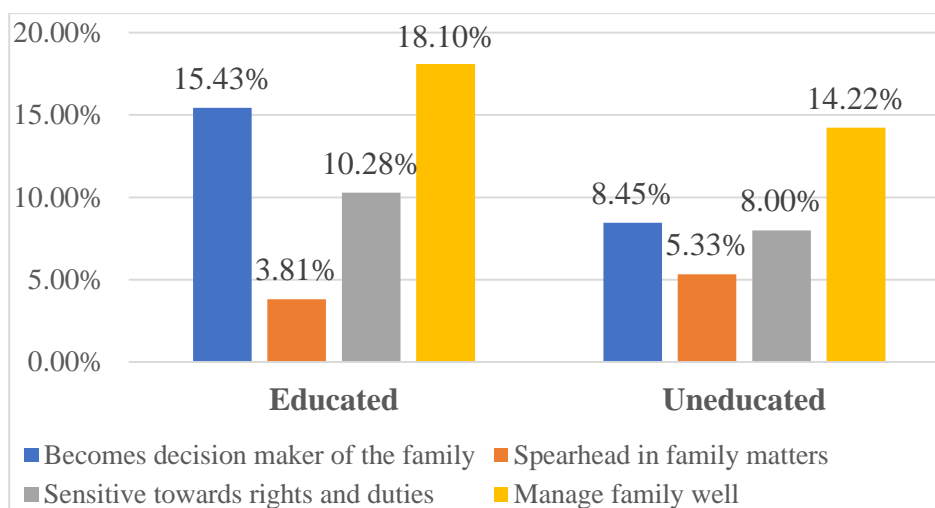
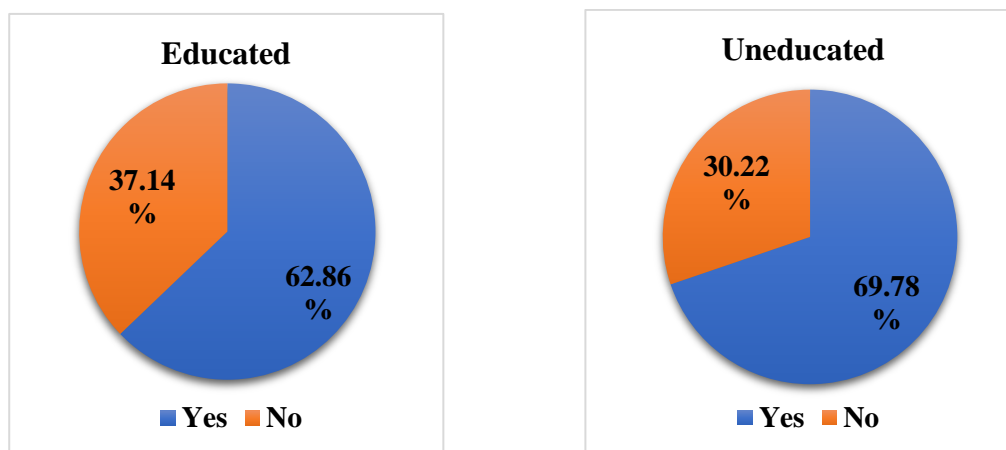


Diagram 16– Are Educated women better mothers?



It is observed from the above pie chart that, 62.86% educated and 69.78% uneducated women agree that educated women are better mothers. 37.14% educated and 30.22% uneducated women disagree.

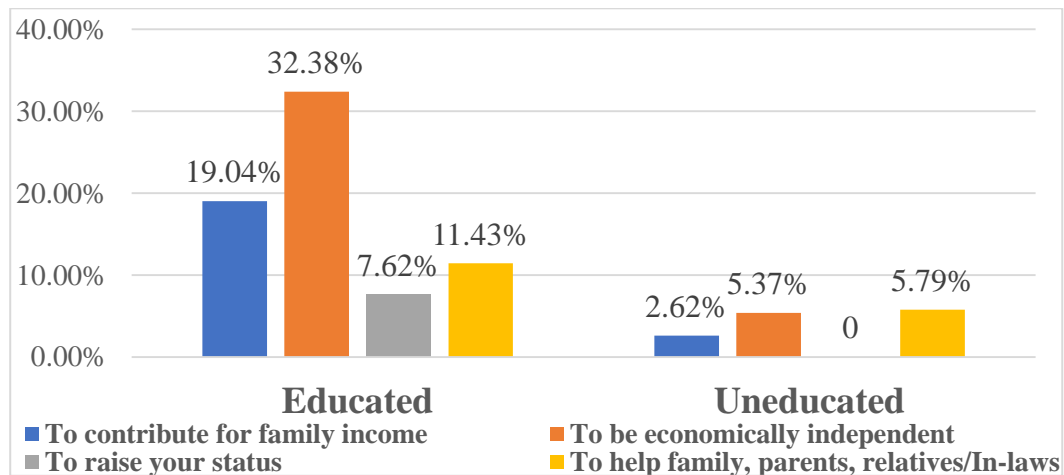
Economic Status of women

Table 10- Status of Employment

	Yes	No
Educated	70.47 %	29.53 %
Uneducated	13.78 %	86.22 %

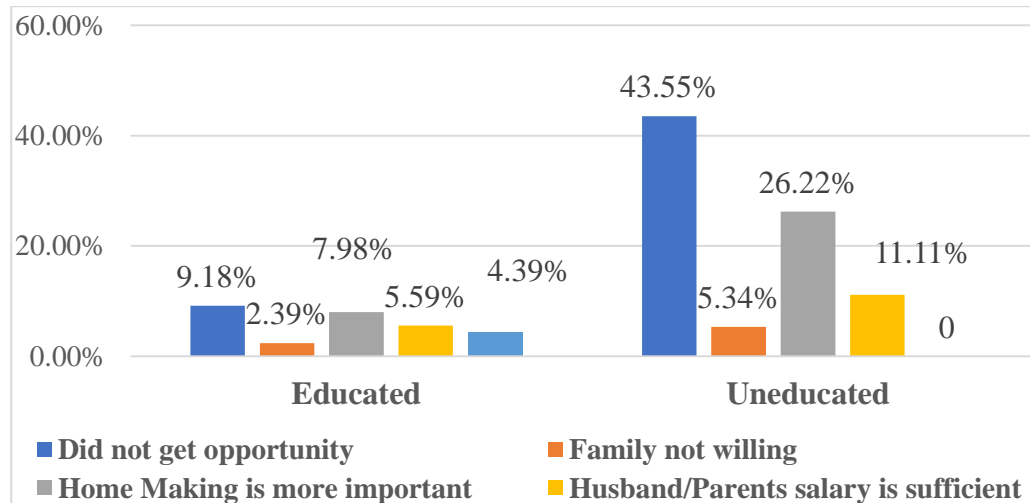
The above table shows that 70.47% educated women are employed and 29.53% are unemployed. 13.78% uneducated women are employed whereas 86.22% are unemployed.

Diagram 17-Reasons of employment:



The diagram shows the reasons of employment of educated as well as uneducated women. 19.04% educated and 2.62% uneducated women were employed to contribute to family income. 32.38% educated and 5.37% uneducated women to be economically independent; 7.62% educated women to raise their status and 11.43% educated women and 5.79% uneducated women to help their family, parents, relatives/In-laws.

Diagram 18-Reasons of being unemployed:



It was observed in the chart that, 9.18% educated and 43.55% uneducated women who responded 'No' were unemployed because they did not get the opportunity. Families of 2.39% educated and 5.34% uneducated women were not willing to let them get employed. For 7.98% educated and 26.22% uneducated women home making is more important. For 5.59% educated women and 11.11% uneducated women their husband/ parents' salary is sufficient. While 4.39% of educated women had other reasons like undergoing training, still pursuing, taking a break from studies etc.

Table 11-Justice to playing the role of a woman at home as well as at work place:

	Yes	No
Educated	95.24 %	4.76 %
Uneducated	100 %	0

Table 10 depicts that 95.24 % employed educated women give justice to playing the role of a woman at home as well as at their work place, only a minimal of 4.76 % could not. 100 % of uneducated employed women played the role of a woman at home as well as at their work.

Table 12-Income (If employed):

	Less than 10,000	10,000 to 20,000	20,000 to 30,000	30,000 to 50,000	50,000 and above
Educated	22.86 %	28.57 %	20 %	19.05 %	9.52 %
Uneducated	35.48 %	64.52 %	0	0	0

The table above figures out that educated employed women earning less than 10,000 per month were 22.86%, 10,000 to 20,000 were 28.57%, 20,000 to 30,000 were 20%, 30,000 to 50,000 were 19.05% and 9.52% earn above 50,000. 35.48% of uneducated employed women earn less than 10,000 while 64.52% of uneducated employed women earn from 10,000 to 20,000.

Table 13-Income in case of a daily wage earner

	0 to 200	201 to 300	301 to 400	401 to 500	501 and above
Educated	31.62 %	0	36.13 %	14.19 %	18.06 %
Uneducated	0	2.07 %	35.05 %	54.63 %	8.25 %

Table 12 depicts that 31.62% educated women earn less than 200, 36.13% earn from 301 to 400, 14.19% earn between 401 to 500 and 18.06% earn more than 500 per day. 2.07% uneducated women earn between 201 to 300, 35.05% earn between 301 to 400, 54.63% earn between 401 to 500 and 8.25% earn more than 500.

Diagram 19-Equal earning (Men and Women) in private sector:

As per the Pie diagrams below, 22.86% educated women earn equally as men in private sectors, 53.33% said 'No'. 23.81%. Sometimes. 22.22% of uneducated women earn the same as men, 43.11% said 'No', while 34.67% wages are same as men sometimes.

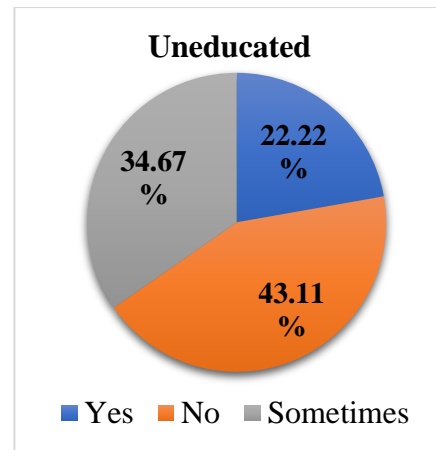
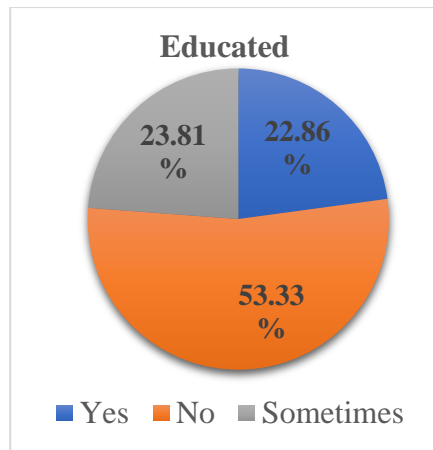


Table 14-Income apart from salary:

	Yes	No
Educated	42.86 %	57.14 %
Uneducated	86.77 %	13.23 %

Table 14 shows that 42.86% of the educated women earn apart from their salary. 57.14% do not have income apart from salary. 86.77% uneducated women have additional source of income apart from salary while 13.23% don't.

Some of the reasons as to how they earn apart from their salary are Business, Home Catering and Craft, Home-made and vegetables, weaving and Agriculture, House rents, Music Classes, Private Music Schools, Nursery (Florist), Floriculture, Gardening, Handicrafts, Tuition, Cooking, Online works from home, etc.

Table 15-Bread earner of the family.

	Yes	No
Educated	38.09 %	61.91 %
Uneducated	26.67 %	73.33 %

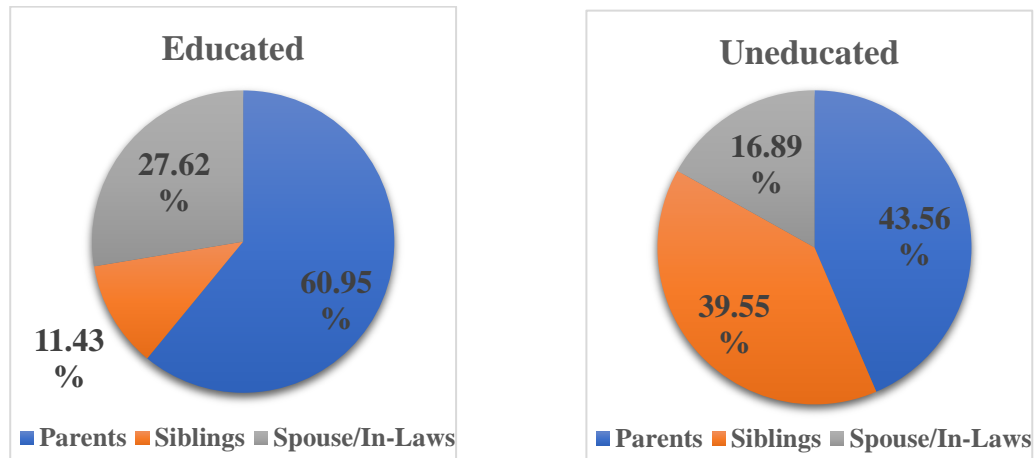
The above table indicated that 38.09% of educated women constitute themselves as the bread earner of the family while 61.91% are not. Also, 26.6 % uneducated women agreed that they are the bread earner of the family, while 73.33% are not.

Table 16-Seeking husband's opinion on money matters:

	Yes	No
Educated	83.81 %	18.19 %
Uneducated	84.44 %	15.56%

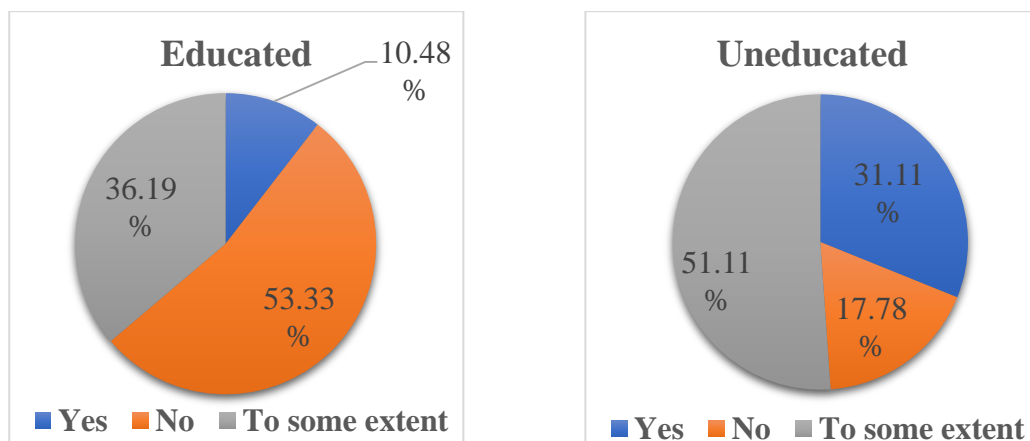
It is indicative from the table that 83.81% educated and 84.44% uneducated women seek their husband's opinion on money matters while 18.19% educated and 15.56% uneducated women don't.

Diagram 20-Management of personal expenses:



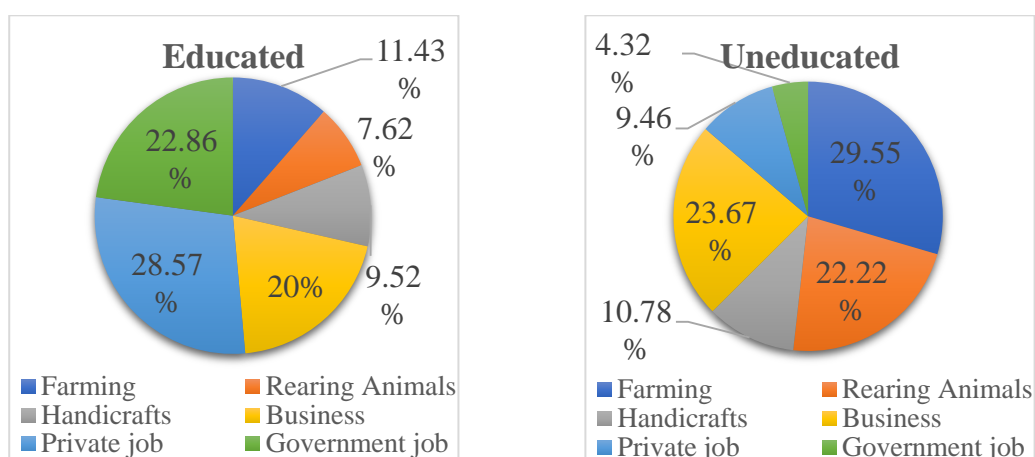
The given diagrams show that the expenses of 60.95% educated women without income are managed by their parents, 11.43% by their siblings and 27.62% by their spouse or In-laws. 43.56% uneducated women without income expenses are managed by their parents, 39.55% by their siblings and 16.89% by their spouse or In-laws.

Diagram 21-Less respected due to no income:



Out of the total respondents, only 10.48% educated and 31.11% uneducated women were less respected because they do not have income. 53.33% educated and 17.78% uneducated women are not less respected while 36.19% educated and 51.11% uneducated women are less respected to some extent.

Diagram 22-Earning livelihood as a woman:



The diagrams show that 11.43% educated women earn their livelihood by farming, 7.62% by rearing animals, 9.52% handicrafts, 20 % through business, 28.57 % in private jobs and 22.86 % in government jobs. Also 29.55 % of uneducated women earn their livelihood by farming, 22.22 % by rearing animals, 10.78 % handicrafts, 23.67 % through business, 9.46 % in private jobs and 4.32 % in government jobs.

Table 17-Awareness of schemes/loans from the government and NGOs:

	Yes	No
Educated	41.71 %	58.29%
Uneducated	32.51 %	67.49 %

About 41.71% educated women are aware of the schemes or loans from the Government and NGOs, whereas 58.29% are not aware. 32.51% uneducated women are aware of the schemes and loans, whereas 67.49% of uneducated women are not aware.

Table 18-Acquirement of schemes or loans:

	Yes	No
Educated	46.21 %	53.79 %
Uneducated	34.29 %	65.71 %

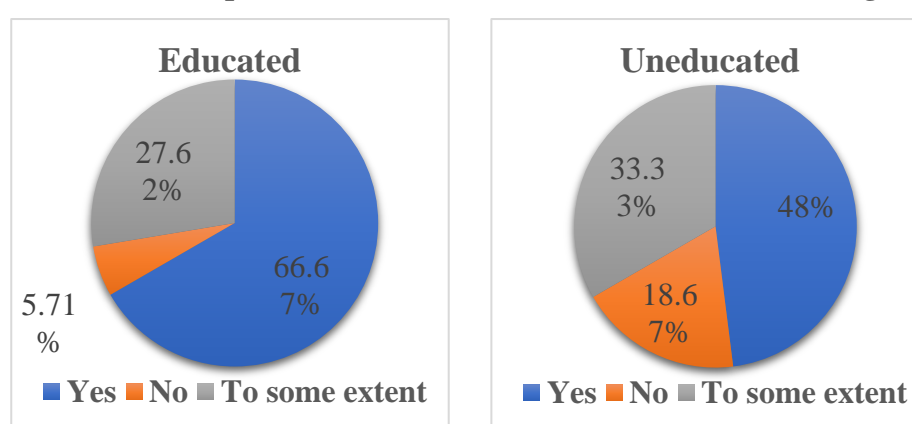
Table 18 shows that 46.21% educated women acquired loans but 53.79% did not. 34.29% uneducated women were beneficiaries of such loans but 65.71% did not receive any loan.

Acquired schemes/ loans mentioned by the respondents are;

- Interest free loan from Nagaland Women Resource Department.
- Self Help Groups (SHGs)
- Nagaland Empowerment of People through Economic Development (NEPED)

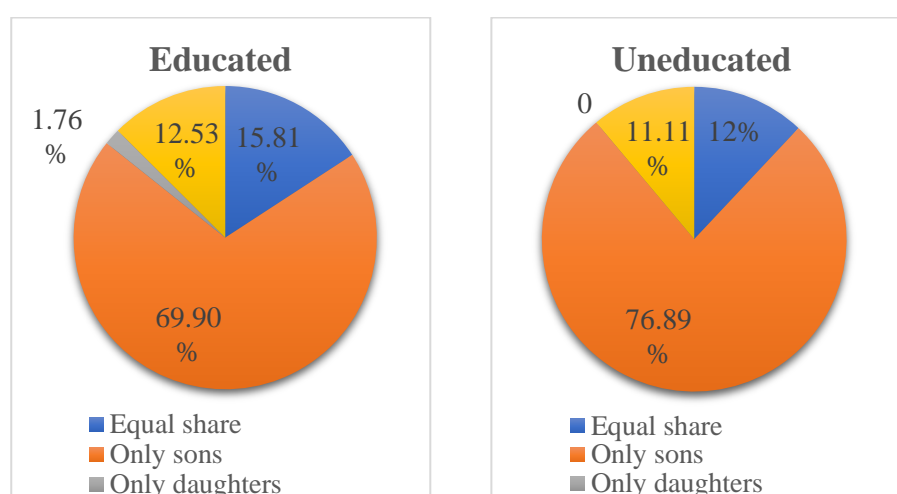
- Nation Rural Livelihood Mission (NRLM)
- North-East Commission
- Nagaland State Entrepreneurs Associates Thrift and Credit Cooperatives Federation Limited (EATACOL)
- Service Loan
- Joint Liability Group (JLG)
- Prime Minister's Employment Guarantee Program (PMEGP)
- Pradhan Mantri Rozgar Yojana (PMRY)

Diagram 23-Education improved the economic conditions of Western Angami Women:



As seen from the diagrams, 66.67% educated women agreed that education has improved the economic conditions of Western Angami women, 5.71% don't agree while 27.62% partially agree. Also 48% uneducated women agree, 18.67% disagree and 33.33% partially agree.

Diagram 24-Inheritance of ancestral property in the family:



From the diagrams, it is seen that 15.81% educated and 12% uneducated women got shares of ancestral property. 69.90% educated and 76.89% uneducated women responded that only

sons got inheritance of ancestral property. 1.76% educated women stated that only daughters got inheritance while 12.53% educated and 11.11% uneducated women stated to have shared property but not equally.

Diagram 25-Are women deprived from ownership rights?

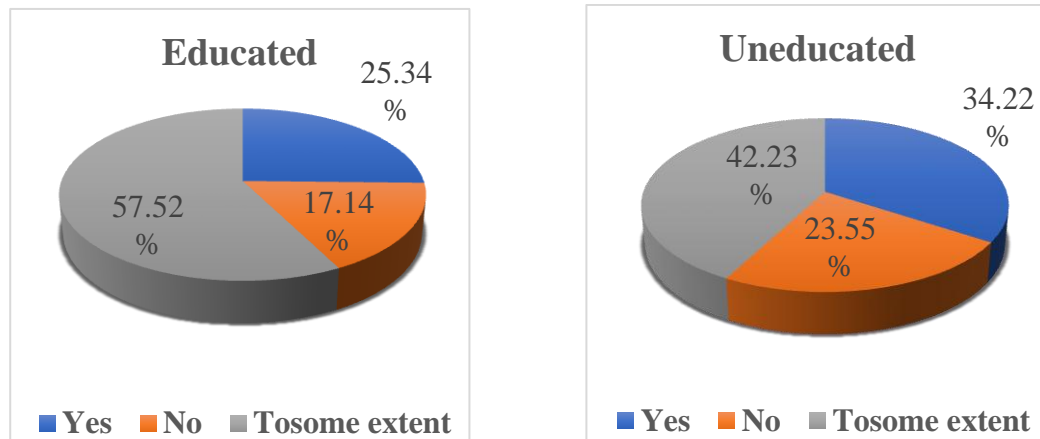
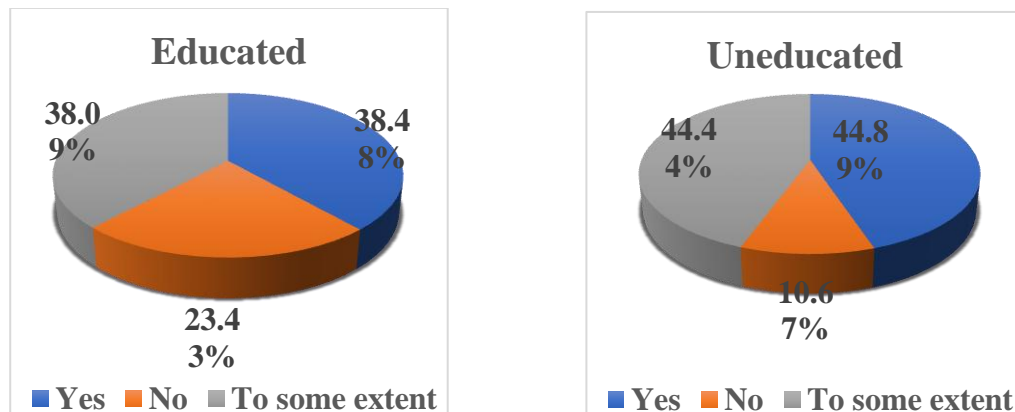


Diagram 25 depicts that 25.34% educated and 34.22% uneducated women stated that women are deprived of ownership rights. 17.14% educated and 23.55% uneducated women stated 'No' while 57.52% educated and 42.23% uneducated women stated that they are deprived to some extent.

Diagram 26-Should women get their share from ancestral property?



38.48% educated and 44.89% uneducated women are of the opinion that women should get ancestral property, while 23.43% educated and 10.67% uneducated women disagree and 38.09% educated and 44.44% uneducated women partially agree.

Diagram 27-Can women share their opinion in the purchase of property?

It is observed from the diagrams that 40% educated and 35.56% uneducated women can share their opinion in the purchase of property, 24.76% educated and 40.89% uneducated women don't, while 35.24% educated and 23.55% uneducated women stated sharing of opinion possible to some extent.

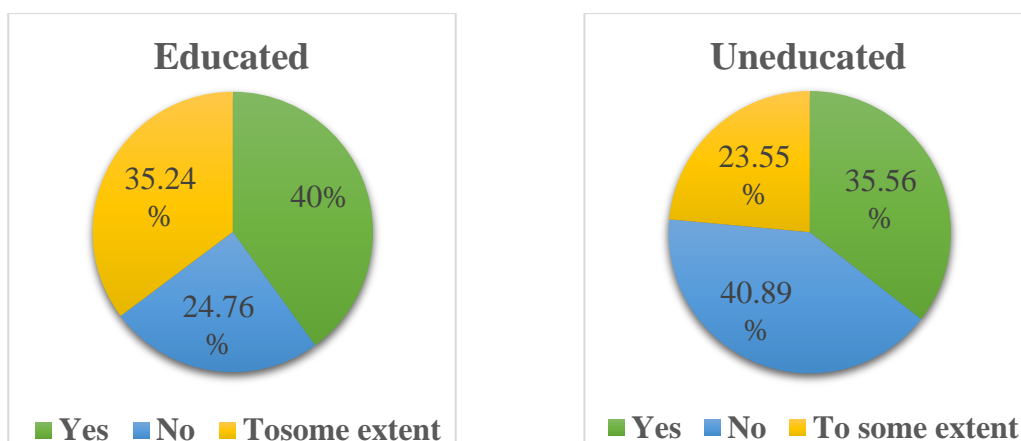
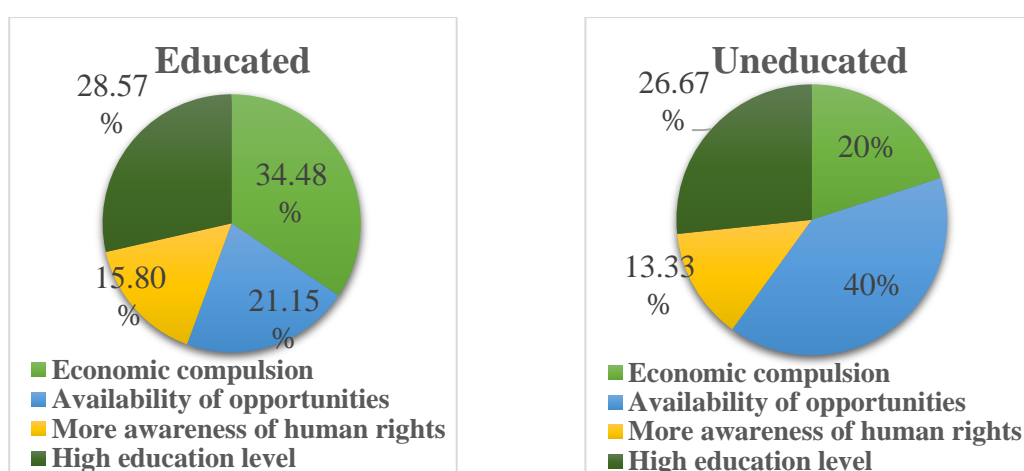


Diagram 28-Reasons for women's participation in economic endeavour:



According to Diagram 28, the views of educated women with regard to participation in economic endeavours due to economic compulsion were 34.48%, due to availability of more opportunities 21.15%, more awareness of human rights by 15.80% and 28.57% due to high education level. Uneducated women respondents for economic compulsion were 20%, 40% due to availability of more opportunities, 13.33% because of more awareness of human rights and 26.67% due to high education level.

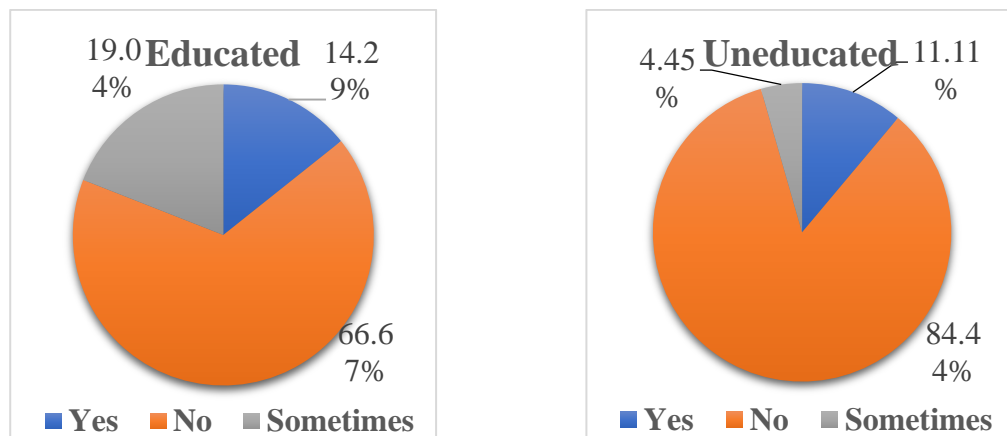
Table 19-New sources of Employment generated for educated women:

	Educated		Uneducated	
	Yes	No	Yes	No
a. Government jobs through competitive exams.	70 %	30 %	49.15 %	50.85 %
b. Private entrepreneurship, business.	81 %	19 %	72.36 %	27.64 %
c. Improved Small Scale Industries	52 %	48 %	35.58 %	64.42 %

Table 19 highlighted that new sources of employment generated for educated women through government jobs were responded by 70% educated women and 49.15% uneducated women. 30% educated and 50.85% uneducated said 'No'; 81% educated and 72.36% uneducated women stated that it is through Private Entrepreneurship and business but 19% educated and 27.64% uneducated women disagree; 52% educated and 35.58% uneducated women responded that it is through Improved small scale industries but 48% educated and 64.42% uneducated women said 'No'.

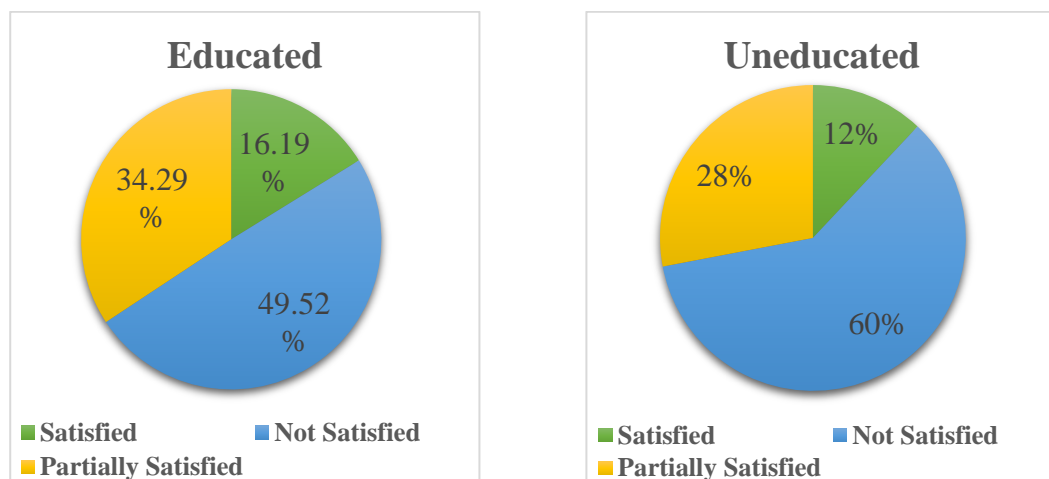
Political Status of Women

Diagram 29-Participation in politics:



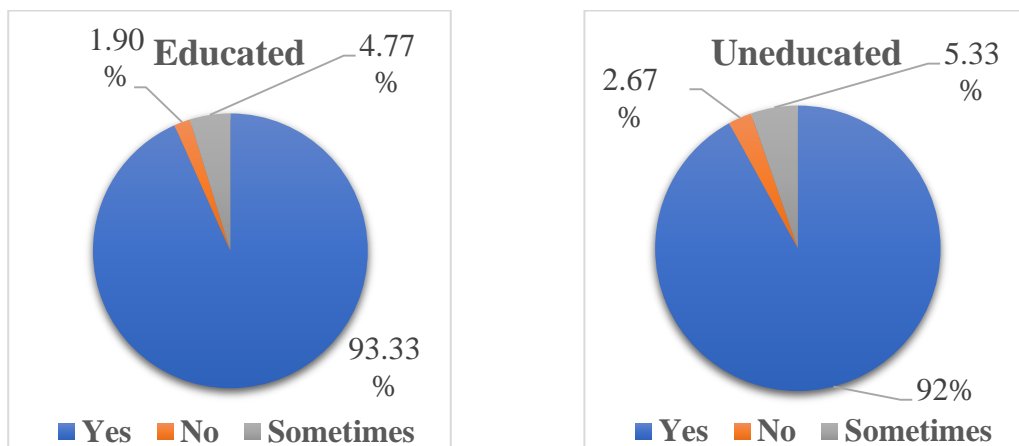
From the above diagrams, it is observed that 14.29% educated and 11.11% uneducated women participate in politics. 66.67% educated and 84.44% uneducated women do not participate while 19.04% educated and 4.45% uneducated women participated sometimes.

Diagram 30- Satisfactory level of Women's participation in politics:



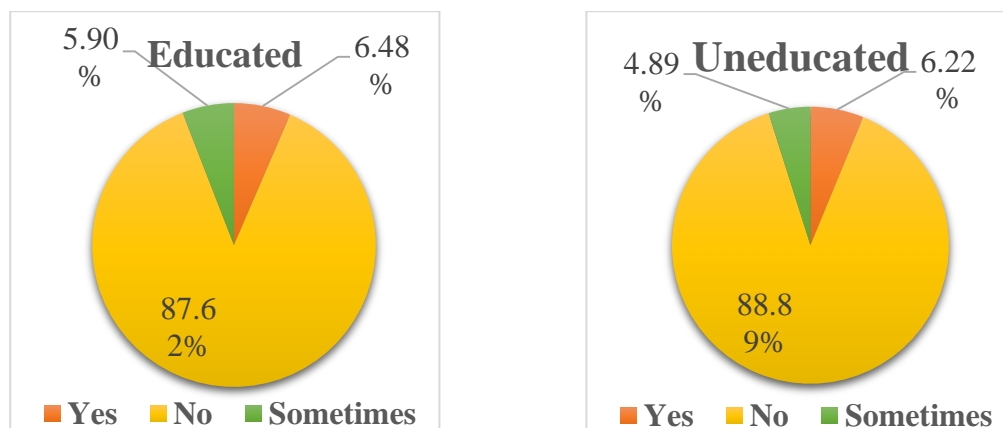
From the above Pie Diagrams, it is realized that 16.19% educated and 12% uneducated women find satisfaction of women's participation in politics. 49.52% educated and 60% uneducated women were not satisfied while 34.29% educated and 28% uneducated women were partially satisfied.

Diagram 31-Are you an example of one person one vote?



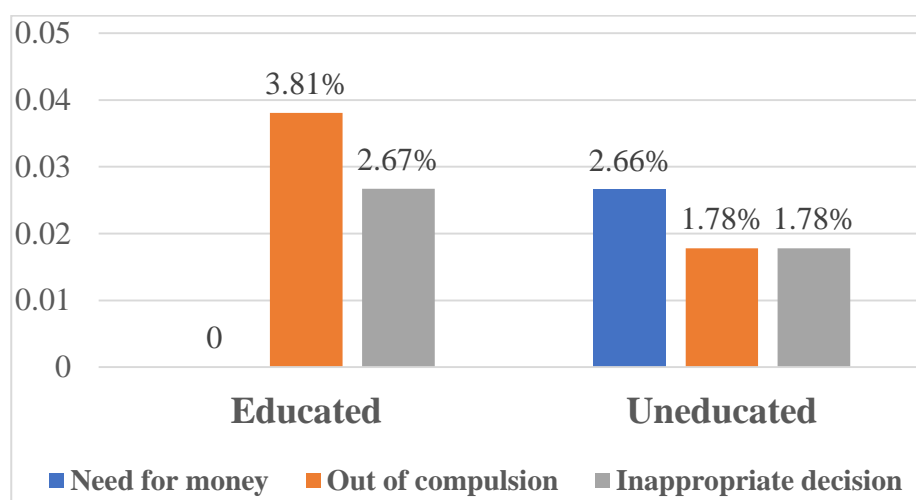
It is seen from the above Pie diagrams that 93.33% educated and 92% uneducated women were examples of one person one vote, 1.90% educated and 2.67% uneducated women were not so while 4.77% educated and 5.33% uneducated women sometimes were example of one person one vote.

Diagram 32-Utilizing vote for earning:



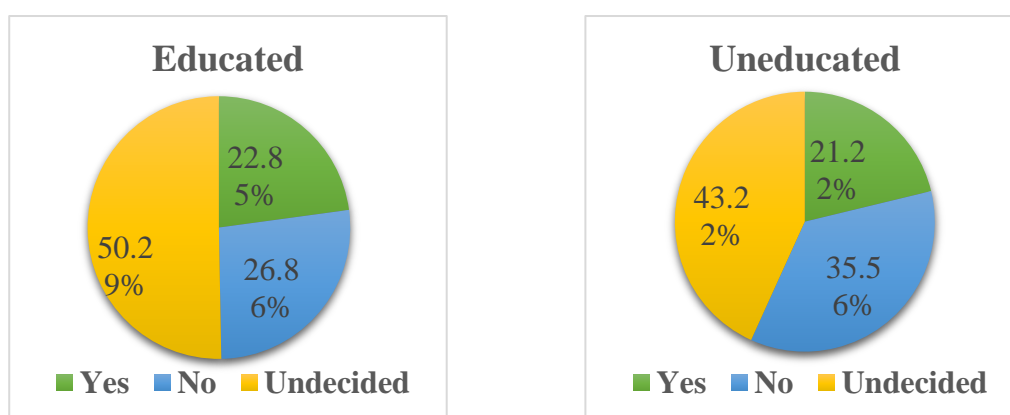
The diagrams pointed out that 6.48% educated and 6.22% uneducated women utilized their vote for earning, 87.62% educated and 88.89% uneducated women did not while 5.90% educated and 4.89% uneducated women utilized their vote for earning sometimes.

Diagram 33- Reasons for Utilization of vote:



The above diagram shows as to why women utilized their vote for earning: 2.66% uneducated women for need of money, 3.81% educated and 1.78% uneducated out of compulsion and 2.67% educated and 1.78% uneducated women were due to inappropriate decision.

Diagram 34-Availability of capable women to contest general election:



The above diagrams show that 22.85% educated and 21.22% uneducated women agree that there are capable women to contest general election, while 26.86% educated and 35.56% uneducated women disagree and 50.29% and 43.22% uneducated women are undecided.

Table 20- Initiating in clean election campaign:

	Yes	No
Educated	59.43 %	40.57 %
Uneducated	35.11 %	64.89 %

The above table indicated that 59.43% educated women and 35.11% uneducated women took initiative in clean election campaign, while 40.57% educated and 64.89% uneducated women did not.

Table 21-Equal voting in different occasions:

	Educated Yes	Educated No	Uneducated Yes	Uneducated No
Municipal/Town	80.95 %	19.05 %	62.67 %	37.33 %
General election	85.71 %	14.29 %	82.22 %	17.78 %
MP Election	60.95 %	39.05 %	68.44 %	31.56 %

The above table shows that 80.95% educated and 62.67% uneducated women agree to giving equal voting in Municipal/Town elections, whereas 19.05% educated and 37.33% uneducated women disagree. 85.71% educated and 82.22% uneducated women agree in giving equal voting in General Elections, while 14.29% educated and 17.78% uneducated women disagree. 60.95% educated and 68.44% uneducated women agree on equal voting in MP Elections but 39.05% educated and 31.56% uneducated women do not agree.

Table 22-Women's participation in politics related activities:

	Educated			Uneducated		
	Yes	No	Sometimes	Yes	No	Sometimes
a. Political meetings	7.62 %	57.14 %	35.24 %	8 %	68 %	24 %
b. Canvassing	11.81 %	78.10 %	10.09 %	7.56 %	72 %	20.44 %
c. Agitations	17.14 %	64.76 %	18.10 %	10.22 %	71.56 %	18.22 %
d. Hunger Strikes	7.52 %	68.57 %	23.91 %	11.56 %	80 %	8.44 %
e. Others	0	0	0	0	0	0

From the above table 22, it is found that 7.62%, 11.81%, 17.14% and 7.52% of educated women participate in political meetings, canvassing, agitations, and hunger strikes respectively, but, 57.14%, 78.10%, 64.76%, and 68.57% of educated women do not participate in political meetings, canvassing, agitations, and hunger strikes respectively and 35.24%, 10.09%, 18.10%, and 23.81% of educated women participate in political meetings, canvassing, agitations, and hunger strikes respectively sometimes. Also 8%, 7.56%, 10.22%, and 11.56% of uneducated women participate in political meetings, canvassing, agitations, and hunger strikes respectively, but, 68%, 72%, 71.56% and 80% of uneducated women do not participate in political meetings, canvassing, agitations, and hunger strikes respectively,

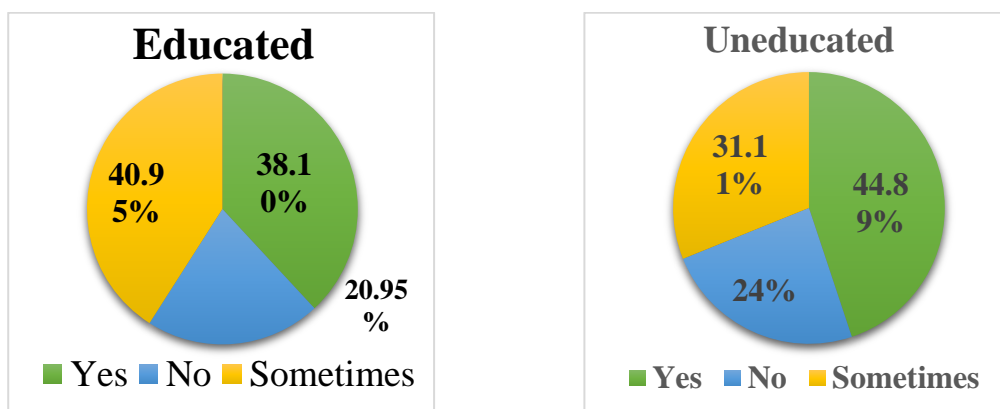
and 24%, 20.44%, 18.22% and 8.44% of uneducated women participate in political meetings, canvassing, agitations, and hunger strikes respectively sometimes.

Table 23-Criteria in choosing a candidate:

	Educated			Uneducated		
	Least important	Important	Most important	Least important	Important	Most important
a. Education	14.29 %	57.14 %	28.57 %	14.22 %	65.78 %	20 %
b. Political Experience	13.34 %	45.71 %	40.95 %	8.89 %	53.33 %	37.78 %
c. Integrity	1.90 %	35.24 %	62.86 %	4.44 %	40 %	55.56 %
d. Party Manifesto	22.86 %	41.90 %	35.24 %	24 %	44 %	32 %
e. Others	0	0	0	0	0	0

As seen in the above table; for 14.29% educated and 14.22% uneducated women considered education as the least important in choosing a candidate, for 57.14% educated and 65.78% uneducated women it is important while 28.57% educated and 20% uneducated women it is most important. For 13.33% educated and 8.89% uneducated women, ‘Political Experience’ is the least important in choosing a candidate, for 45.71% educated and 53.33% uneducated women it is important while 40.95% educated and 37.78% uneducated women it is most important. 1.90% educated and 4.44% uneducated women stated that ‘Integrity’ is the least important in choosing a candidate, 35.24% educated and 40% uneducated women said that it is important while for 62.86% educated and 55.56% uneducated women it is most important. 22.86% educated and 24% uneducated women; responded that ‘Party Manifesto’ is the least important in choosing a candidate, 41.90% educated and 44% uneducated women stated that it is important while 35.24% educated and 32% uneducated women said that it is most important.

Diagram 35-Discussion of politics with family, friends, relatives, etc.



As observed in the Pie diagrams, educated women who discuss politics with family, friends, relatives etc. are 38.10%, 20.95% don't discuss while 40.95% discuss sometimes. Uneducated women who discuss politics with family, friends, relatives etc. are 44.89%, 24% don't discuss while 31.11% discuss sometimes.

Diagram 36-Whether associated with NGOs, Political Wings, Church and Community Organizations:

The diagram below indicates that 4.76% educated and 4.89% uneducated women are associated with NGOs, 3.81% educated women are in political wings, 76.19% educated and 85.78% uneducated women are associated with the church and 15.24% educated and 9.33% uneducated women are associated with Community based Organizations.

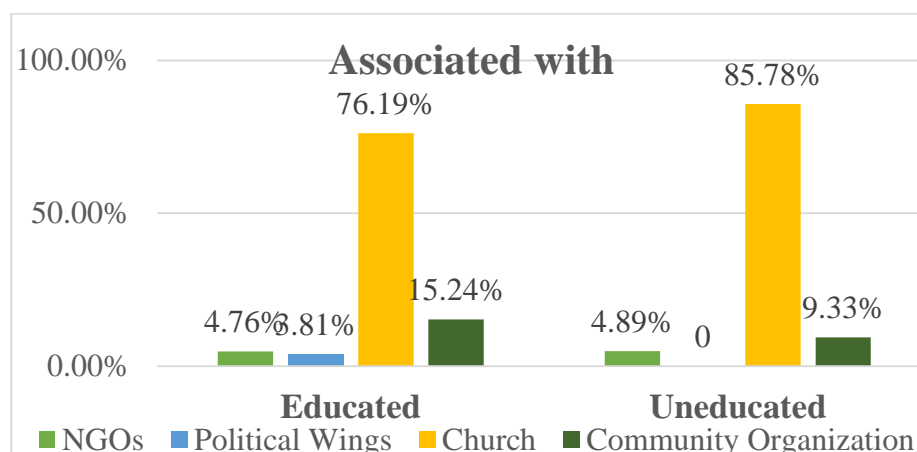


Table 24 - Foreseeing change of women participating actively in politics:

	Yes	No
Educated	69.52 %	30.48 %
Uneducated	66.22 %	33.78 %

From the above Table 24, it is observed that 69.52 % educated and 66.22 % uneducated women fore-see change if women actively participate in politics, but 30.48 % educated and 33.78 % uneducated women do not fore-see change.

Diagram 37-Reasons of foreseeing change:

For those who responded 'Yes' in fore-seeing change; it is given from the diagram below that 10.60% educated women and 9.71% uneducated women reasoned that corruption will decline; 6.62% educated and 8.54% uneducated women reasoned that people's faith in politics will increase; 39.72% educate and 33.55% uneducated women stated that it will

promote greater confidence in women and 12.58% educated women and 14.42% uneducated women reasoned that women will get freedom from traditional authority of men.

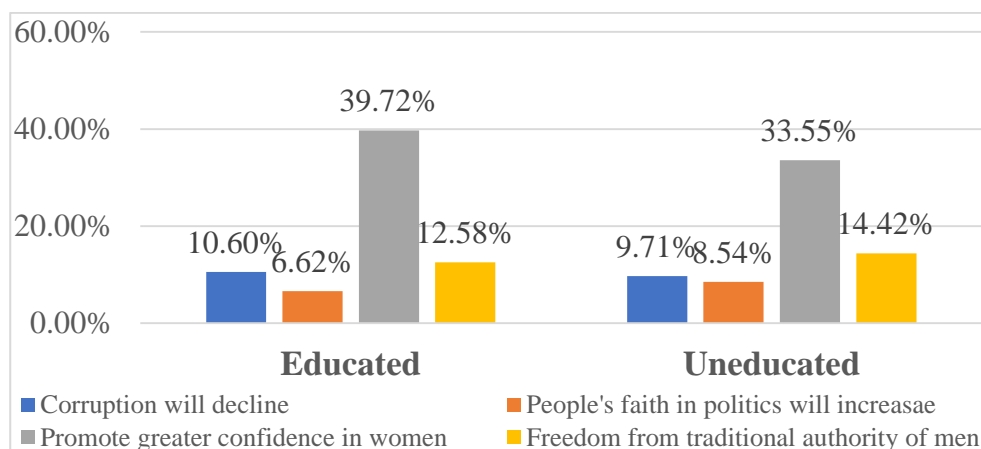
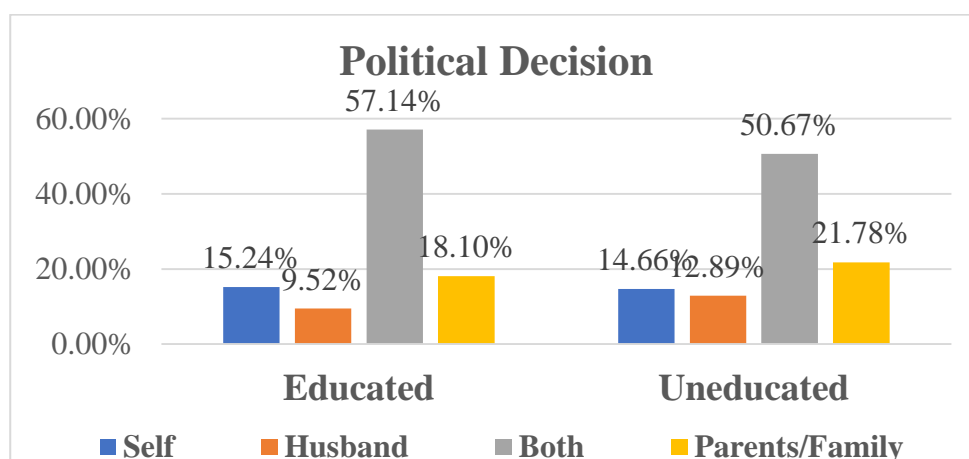


Diagram 38- Who makes Political decision at home:



As per diagram 38, 15.24% educated and 14.66% uneducated women make political decisions by themselves. The husband makes political decisions at home for 9.52% educated and 12.89% uneducated women. For 57.14% educated women and 50.67% uneducated women both the husband and wife make political decisions and for 18.10% educated and 21.78% uneducated women, parents and the family make political decisions.

Table 25 - Status of Western Angami Women in the governance of the village:

	Educated			Uneducated		
	Yes	No	To some extent	Yes	No	To some extent
Equal status as men	17.52%	36.19%	46.29%	26.22%	22.22%	51.56%
Women can be a member	47.62%	11.43%	40.95%	46.22%	36.45%	17.33%
Rights and privileges in governance	13.33%	19.05%	67.6 %	12.89%	45.78%	41.33%
Others	0	0	0	0	0	0

As seen from the above table, 17.52% educated and 26.22% uneducated women responded that women have equal status as men in the governance of the village, 36.19% educated and 22.22% uneducated women said no, while for 46.29% educated and 51.56% uneducated women, it is to some extent. 47.62% educated and 46.22% uneducated women responded that women can be a member in the governance of the village, 11.43% educated and 36.45% uneducated women said no, while for 40.95% educated and 17.33% uneducated women it is to some extent. 13.33% educated and 12.89% uneducated women responded that women have rights and privileges in the governance of the village, 19.05% educated and 45.78% uneducated women said no, while for 67.62% educated and 41.33% uneducated women it is to some extent.

Table 26-Inclusion of women in Village Councils, VDBs, Town Committees, Municipals:

		Yes	No
Educated		81.33 %	18.67 %
Uneducated		64.44 %	35.56 %
If 'Yes'	As a mere member	Should hold key post	
Educated	53.23 %	46.77 %	
Uneducated	63.79 %	36.21 %	
If 'No'	Women are not efficient enough to hold responsibilities	Organizations are meant for men only	
Educated	53.77 %	46.23 %	
Uneducated	58.65 %	41.35 %	

In the above table, 81.33% educated and 64.44% uneducated women responded that women should be included in village councils, VDBs, Town Committees and municipals, but, 18.67% educated and 35.56% uneducated women said 'No'.

Stating the reasons for those who responded 'Yes', 53.23% educated and 63.79% uneducated women stated that women should be included as a mere member, whereas, 46.77% educated and 36.21% uneducated women opined that women should hold key post as well.

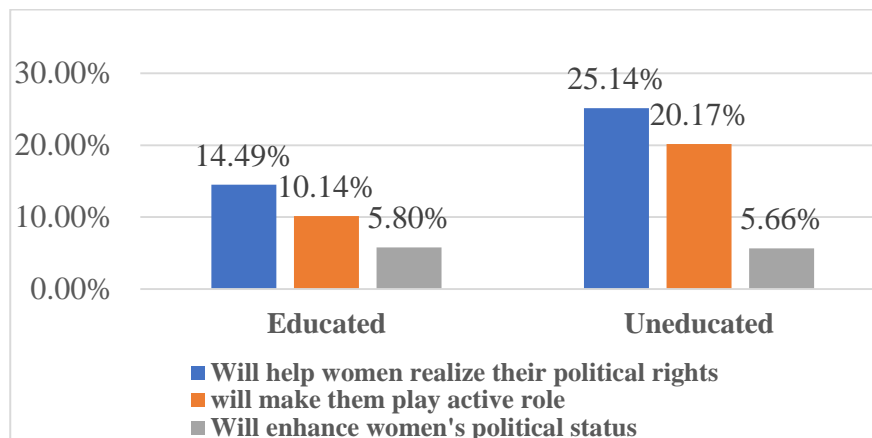
Again, stating reasons for not included in the village councils, VDBs, Town Committees, Municipals etc. 53.77% educated and 58.65% uneducated women responded that women are not efficient enough to hold responsibilities, whereas, 46.23% educated and 41.35% uneducated women opined that organizations are meant for men only.

Table 27-Supporter of 33 % reservation for women:

	Yes	No
Educated	30.43 %	69.57 %
Uneducated	50.97 %	49.03 %

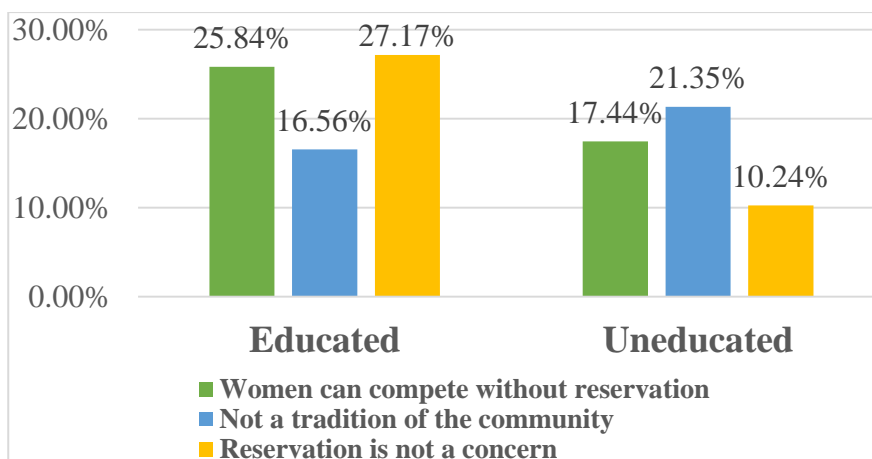
The above table shows that, 30.43% educated and 50.97% uneducated women supports 33% reservation for women, whereas 69.57% educated and 49.03% uneducated women are opposed to it.

Diagram 39-Reasons of support for 33% reservation for women:



Stating reasons for support; we see in the diagram that, 14.49% educated and 25.14% uneducated women responded that it will help women realize their political rights. 10.14% educated and 20.17% uneducated women stated that it will make them play active role in politics and 5.80% educated and 5.66% uneducated women are of the opinion that it will enhance women's political status.

Diagram 40-Reasons for disagreeing with 33 % reservation for women:



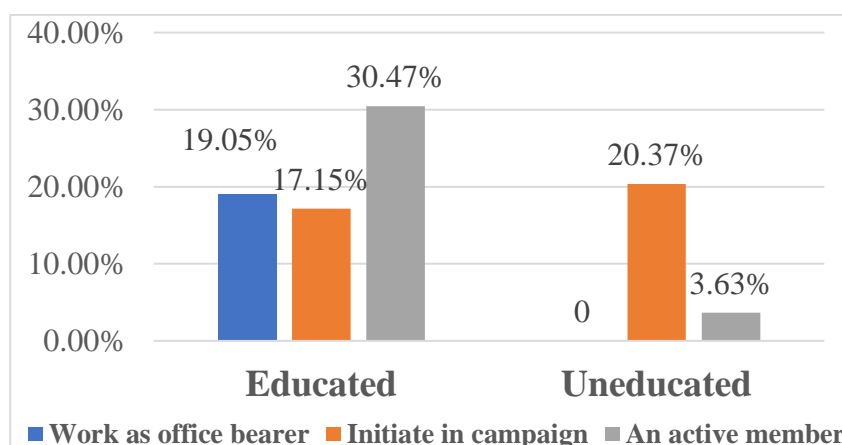
In Diagram 40, reasoning for not agreeing to the 33 % reservation; 25.84% educated and 17.44% uneducated women argued that women can compete without reservation. 16.56% educated and 21.35% uneducated women stated that it is not a tradition of the community but for 27.17% educated and 10.24% uneducated women reservation is not a concern.

Table 28-Experience in political parties:

	Yes	No
Educated	66.67 %	33.33 %
Uneducated	24 %	76 %

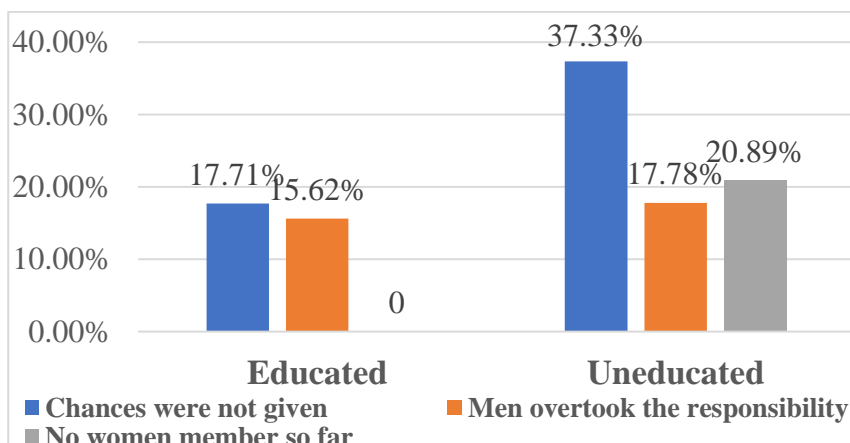
From the above table, it is observed that 66.67% educated and 24% uneducated women have experiences in politics, whereas, 33.33% educated and 76% uneducated women do not.

Diagram 41 - Experiences in political parties:



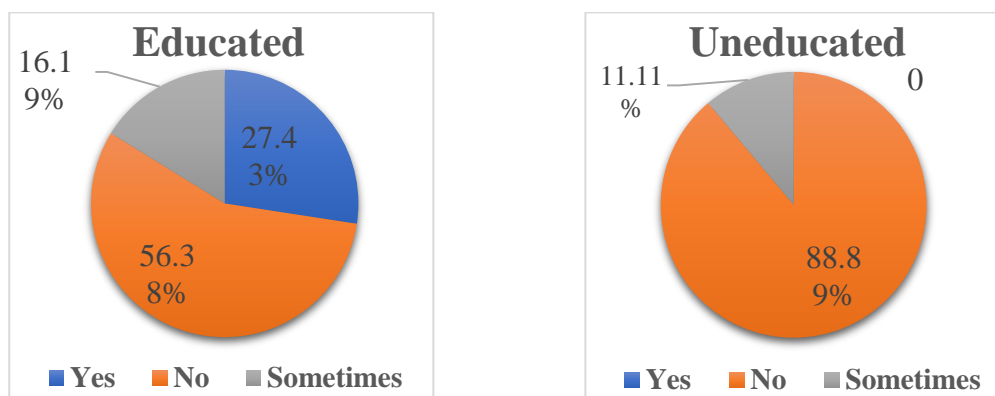
Reasons for those with political experience as shown in the diagram above indicates that 19.05% educated women worked as office bearers, 17.15% educated and 20.37% uneducated women took initiatives in campaigns and 30.47% educated and 3.63% uneducated women were active members.

Diagram 42 - Reasons of non-experience in politics:



Reasons for not experiencing politics is shown in the diagram 42, in which 17.71% educated and 37.33% uneducated women were not given chances, for 15.62% educated and 17.78% uneducated women, men overtook the responsibility and for 20.89% uneducated women there are no women members so far.

Diagram 43-Encouragement to join politics and make decisions:



The above diagrams show that, 27.43% educated women were encouraged to join politics and make decisions, 56.38% educated and 88.89% uneducated women were not, while 16.19% educated and 11.11% uneducated women were encouraged sometimes.

Table 29 – Reasons for lack of women candidate in general election in Western Angami Constituency:

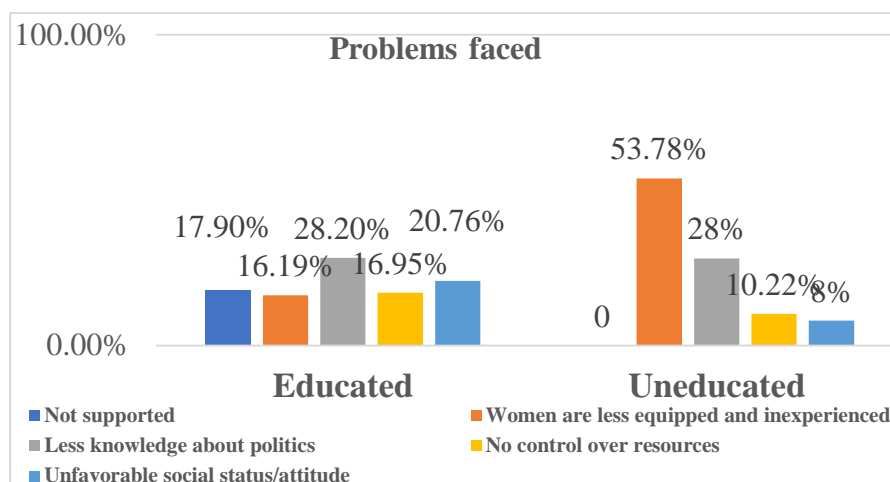
	Educated	Uneducated
a. No capable women	57.14 %	31.55 %
b. Tradition is a hindrance	28.57 %	35.56 %
c. Lack of Interest	14.29 %	32.89 %

According to Table 29, 57.14% educated and 31.55% uneducated women stated that there is no capable women to contest for general elections, 28.57% educated and 35.56% uneducated women stated that tradition is a hindrance and 14.29% educated and 32.89% uneducated women stated that lack of interest can be reason for lack of women candidate in general election in western Angami Constituency.

Diagram 44 - Problems faced by women while participating in Politics:

Diagram 44 shows reasons for problems faced by women while participating in politics; where 17.90% of educated women were not supported by family and friends, 16.19% educated and 53.78% uneducated women stated that women are less equipped and inexperienced, 28.20% educated and 28% uneducated women reasoned that women have less knowledge about politics, 16.95% educated and 10.22% uneducated women have no control

over resources and 20.76% educated and 8% uneducated women had unfavourable social status or attitude.



Moral and Social Status of women

Diagram 45 - Morality of the people is controlled through Women:

Morality of the people is controlled through women was agreed by 34.29% educated women, 20% disagreed and partially agreed by 45.71%. 29.33% uneducated women agree to it, 28.45% disagree and 42.22% partially agree.

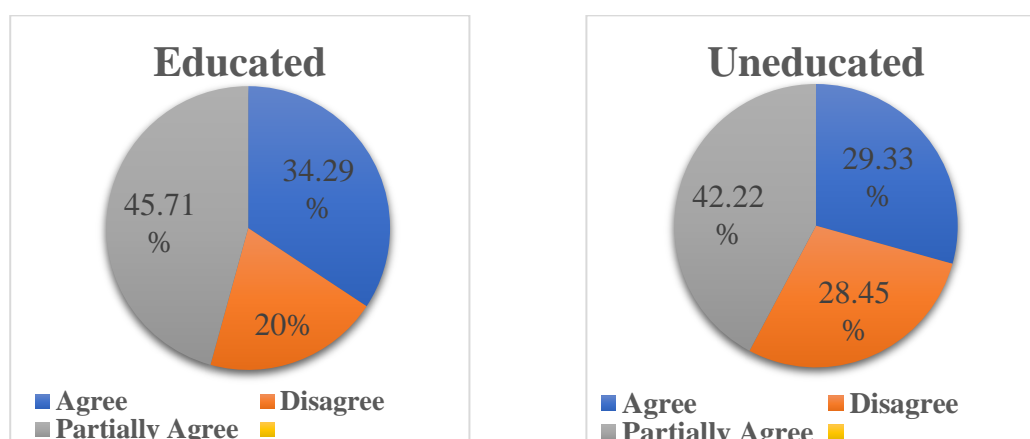
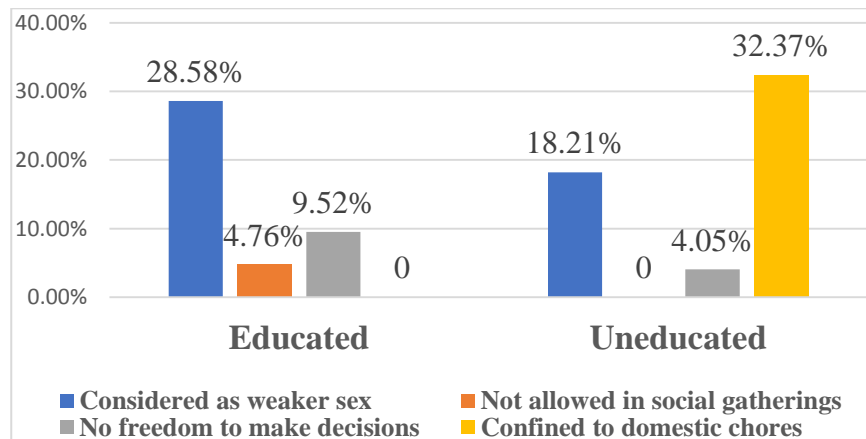


Table 30 - Women possessing secondary position:

	Yes	No
Educated	42.86 %	57.14 %
Uneducated	54.63 %	45.37 %

As per Table 30, 42.86% educated and 54.63% uneducated agree that they possess secondary position but 57.14% educated and 45.37% uneducated don't.

Diagram 46 - Reasons for Women possessing secondary position:



Out of the 42.86% educated women who agreed possessing secondary position, 28.58% agreed that women are considered as weaker sex, 4.76% agreed that women are not allowed in social gatherings and 9.52% responded no freedom to make decisions. Out of the 54.63% uneducated women who responded that women possess secondary position, 18.21% gave the reason that women are considered as weaker sex, 4.05% gave the reason no freedom to make decisions and 32.37% agreed that women are confined to domestic chores.

Diagram 47 - A Woman's role:

The diagrams below indicated that a woman's role in giving advice on family matters was agreed by 60% educated women and 26.67% uneducated women. 26.67% educated women and 17.78% uneducated women responded on a woman's role as deciding on family matters. 'To follow people on family matters' was responded by 13.33% educated women and 55.56% uneducated women.

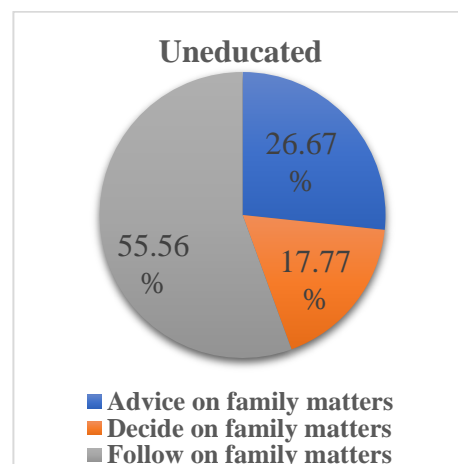
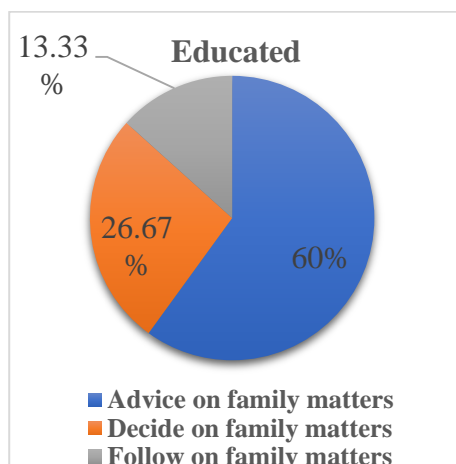


Diagram 48 - A Woman's Identity comes with Motherhood:

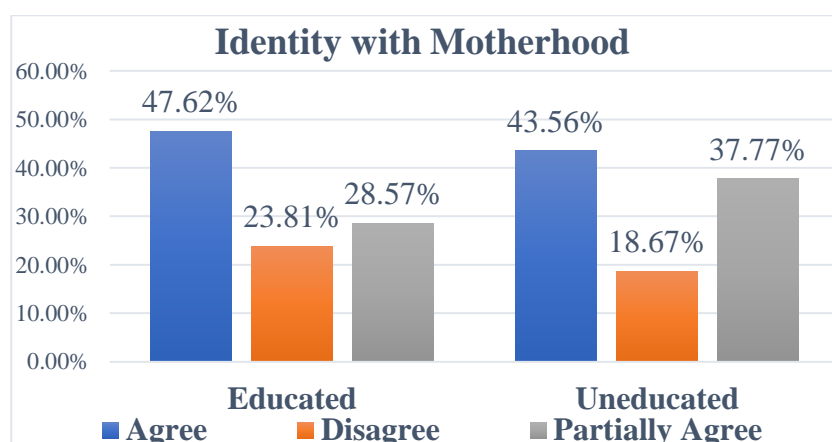


Diagram 48 indicated that Women's identity comes with motherhood was agreed by 47.62% educated women, disagreed by 23.81%, partially agreed by 28.57%. Also, agreed by 43.56% uneducated women, disagreed by 18.67% and partially agreed by 37.77%.

Diagram 49 - Type of family:

The diagram below indicates that 48.58% educated women have small type of family, 38.09% have big family, 6.09% have joint family and 7.24% have extended family. 62.22% uneducated women responded having small family, 26.22% big family, 8.89% joint family and 2.67% extended family.

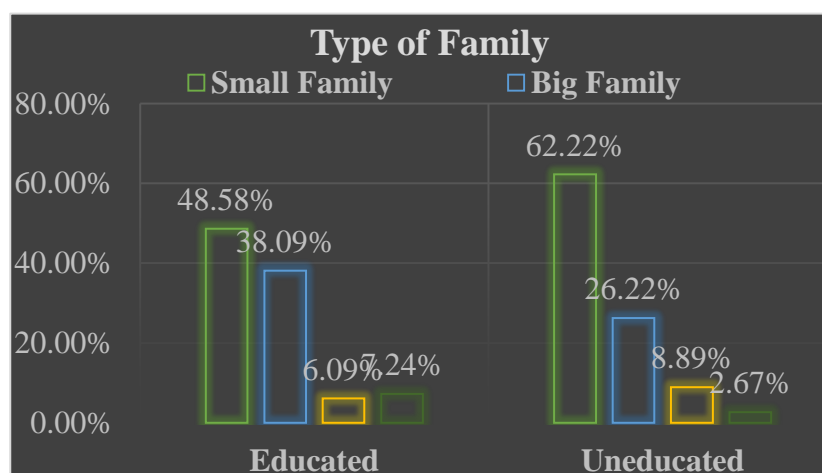


Table 31 - Head of the family:

	Educated	Uneducated
a. Self/Husband	17.14% / 25.90%	15.11% / 31.55%
b. Father/Mother	38.09% / 11.43%	40% / 8.89%
c. Brother/Sister	2.67% / 2.29%	1.78%
d. Son/Daughter	2.48%	2.67%

The given table reveals who is the head of the family. Among the educated women, 17.14% responded self as head of the family, 25.90% stated husband as the head. Father as head - 38.09%, mother as head - 11.43%. Brother as head - 2.67%, sister as head - 2.29% and Son as head 2.48%.

Among the uneducated women, self as head was 15.11%, Husband as head 31.55% Father as head - 40%, mother as head - 8.89%, brother as head 1.78% and son as head - 2.67%. Neither Sister nor daughter were found as head of the family.

Table 32 - Nurturing your children, the way your parents nurtured you:

	Yes	No
Educated	64.76 %	35.24 %
Uneducated	68.89 %	31.11 %

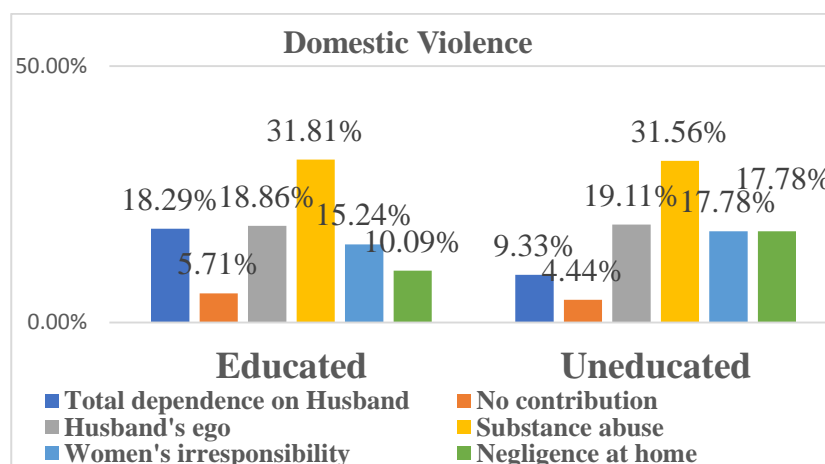
The above table highlighted that 64.76% educated women wants to bring up their children the way their parents brought them up while 35.24% had the other opinion. 68.89% uneducated women wants to bring up their children the way their parents brought them up but 31.11% did not agree to that.

Table 33 - More Social restrictions on women than men:

	Yes	No
Educated	76.19 %	23.81 %
Uneducated	61.78 %	38.22 %

As seen from the Table 33, 76.19 % educated and 61.78 % uneducated women responded on more social restrictions on women than men, while, 23.81 % educated and 38.22 % uneducated women felt that there were no such restrictions imposed more on women.

Diagram 50 - Domestic Violence:



The given diagram shows that the reasons for domestic violence in the society were due to “Total dependence on husband” –18.29% educated and 9.33% uneducated women. “No Contribution” – 5.71% educated and 4.44% uneducated women. “Husband’s ego problem” - 18.86% educated and 19.11% uneducated women. “Substance abuse” - 31.81% educated and 31.56% uneducated women. “Women’s irresponsibility” - 15.24% educated and 17.78% uneducated women. “Negligence at home” - 10.09% Educated and 17.78% uneducated women.

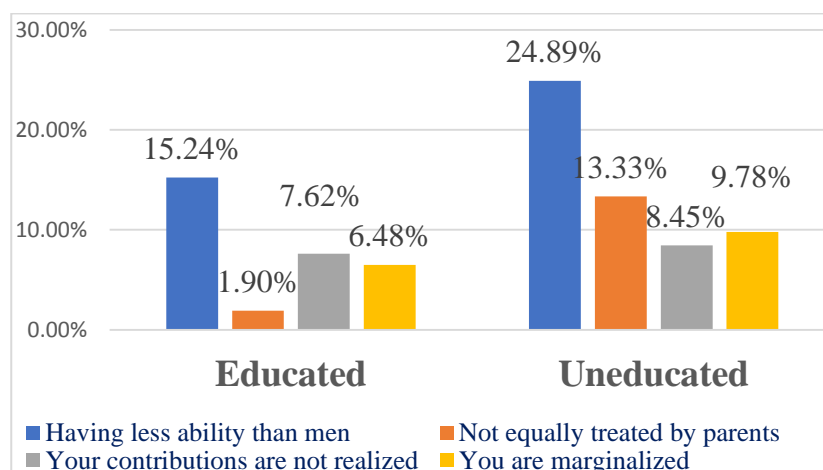
Table 34 - Inferiority complex in oneself:

	Yes	No
Educated	31.24 %	68.76 %
Uneducated	56.45 %	43.55 %

Table 34 shows that 31.24% educated and 56.45% uneducated women have inferiority complex, whereas, 68.76% educated and 43.55% uneducated do not have inferiority complex.

Diagram 51-Reasons for having inferiority complex:

Diagram 51 indicates that educated women having inferiority complex in oneself were 31.24%. Stating the reasons for inferiority complex, 15.24% stated ‘Due to having less ability than men’. ‘Not equally treated by parents’ responded by 1.9%. 7.62% gave the reason that their contributions were not realized. ‘Marginalized in many areas’ were responded by 6.48%. 56.45% Uneducated women stated their reasons that 24.89% were because of having less ability than men. ‘Not equally treated by parents’ was responded by 13.33%, ‘contributions not realized’ by 8.45% and ‘marginalized in many areas’ responded by 9.78%.



Work done by men and women at home:

Some of the works done by Western Angami men are carpentry, plumber, electrician, masonry, outdoor chores, office works, paper works, community works, manual works,

looking after family needs and financial provisions. Some works done by Western Angami women are indoor chores, managing home, taking care of children, teaching, nursing etc.

Diagram 52-Opinion on men and women sharing equal work:

The pie diagrams below show that opinion on men and women sharing equal work was agreed by 61.33% educated women, 10.67% 'No' and 28% to some extent. 73.33% Uneducated women said 'Yes', 6.67% said 'No' and 20% to some extent.

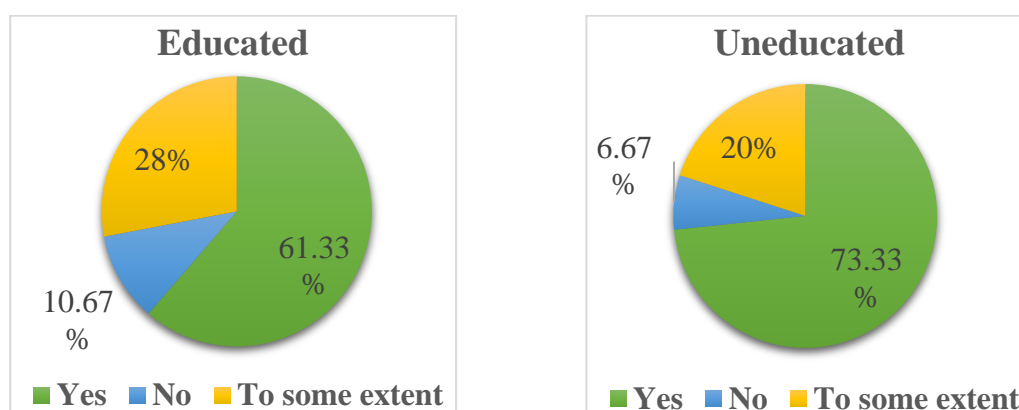


Table 35 – Who should work more?

	Educated	Uneducated
Men	60.36 %	46.67 %
Women	39.64 %	53.33 %

Reasoning on the work load sharing, 60.36% educated and 46.67% uneducated women who responded 'No' stated that men should work more than women whereas 39.64% educated and 53.33% uneducated women think otherwise.

Table 36 - Opinion on marriage:

	Educated	Uneducated
a. Compulsory	4.76 %	20.44 %
b. Based on personal choice	95.24 %	79.56 %

The above table indicates that 95.24% educated women shared their opinion on marriage based on personal choice. Marriage should be compulsory was responded by 4.76%. Marriage should be based on personal choice was responded by 79.56% uneducated women but, 20.44% shared the opinion of compulsory marriage.

Diagram 53 - Consent of a women in selection of partners:

The diagrams below reveal that 60.96% educated women said 'Yes' in considering the consent of a woman in selection of partners. 9.52% said 'No' and 29.52% agreed to some

extent. In this regard 43.56% uneducated women also agreed, 18.22% disagreed and 38.22% agreed to some extent.

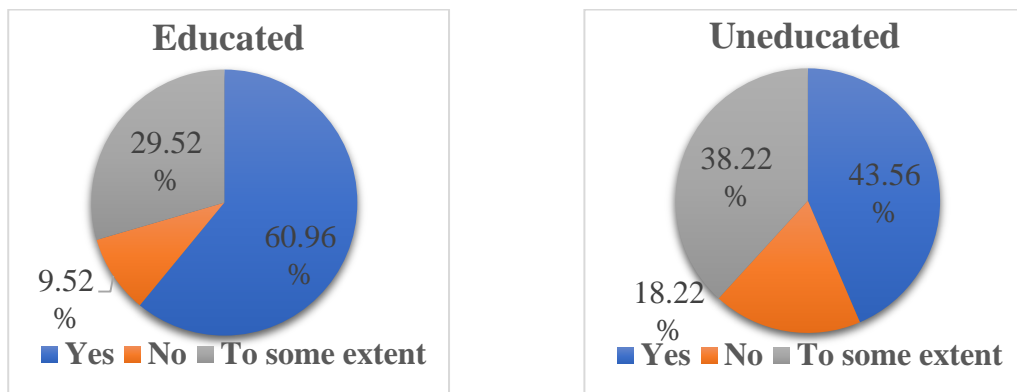
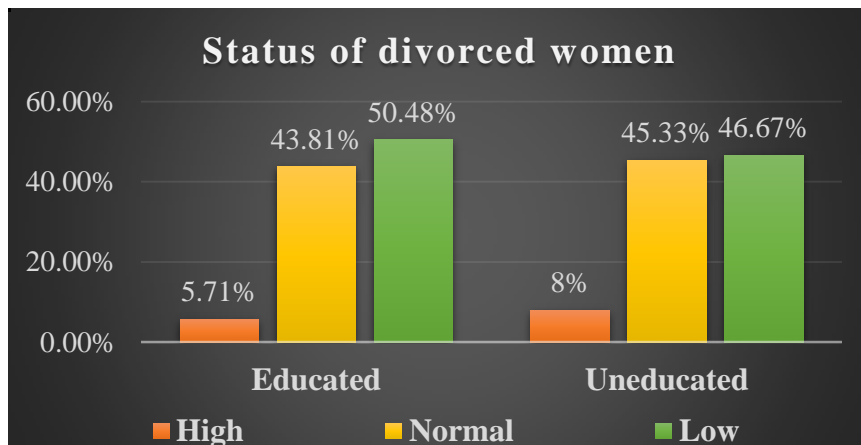
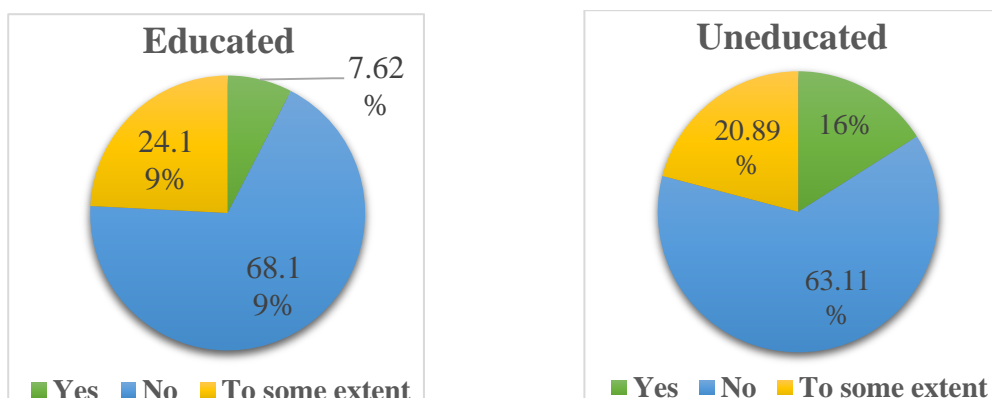


Diagram 54 - Status of Divorced Women in the Society:



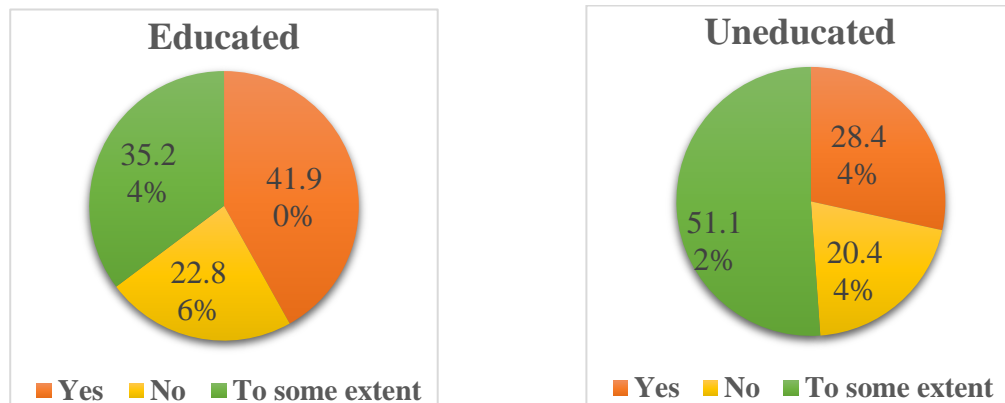
The given diagram figures out that the status of a divorced woman is high was responded by 5.71% educated and 8% uneducated women, their status being normal was responded by 43.81% educated and 45.33% uneducated women. 50.48% educated and 46.67% uneducated women responded that status of the divorced women is low. None of the respondents stated that divorced women are shunned or left out.

Diagram 55 - Restrictions in the marriage of widows:



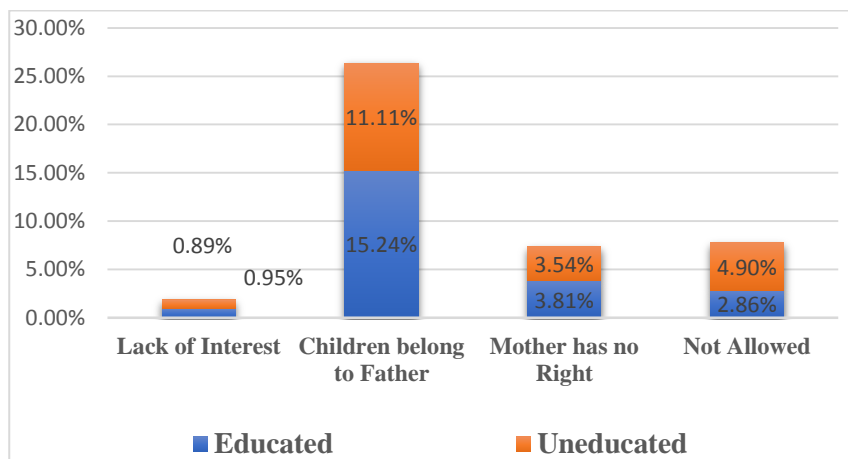
As per the Pie diagrams, it is observed that 68.19% educated women said no to restriction of widow re-marriage. 7.62% 'Yes' and 24.19% to some extent. 63.11% uneducated women responded no to restriction of widow re-marriage, 16% said 'Yes', and 20.89% to some extent.

Diagram 56 - Can mother claim child after divorce?



As depicted in the diagrams, 41.90% educated women agreed that mother can claim children after divorce, 22.86% do not agree and 35.24% agree to some extent. 28.44% uneducated women agree that mother can claim their children after divorce, 20.44% do not agree and 51.12% agree to some extent.

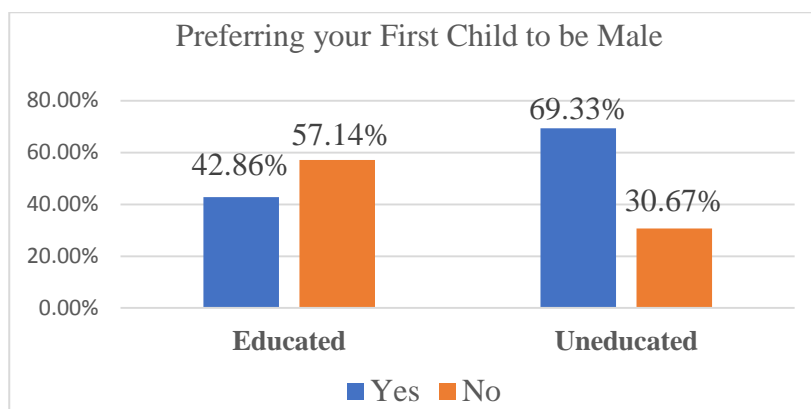
Diagram 57 - Reasons why the mother cannot claim children after divorce:



The reasons why mothers cannot claim their children, 0.95% educated and 0.89% uneducated women stated there is lack of interest, 15.24% educated and 11.11% uneducated women stated children belong to the father, 3.81% educated and 3.54% uneducated women stated mother has no right and 2.86% educated and 4.90% uneducated women stated mothers are not allowed.

Diagram 58 - Preferring first child to be a male:

Diagram 58 indicates that 42.86% educated women prefer their first child to be a male child but 57.14% do not. 69.33% uneducated women also prefer their first child to be a male child but 30.67% do not.



Reasons for preferring male child:

- a. - Control the family.
- b. - Capability to look after family.
- c. - A gift from God.
- d. - Decisions are strong and wide.

Reasons for not preferring male child:

- a. – Daughters being the eldest understands family responsibilities better.
- b. - Girl child is more helpful at home.
- c. - Males are slightly lesser family oriented.
- d. - Gender doesn't matter.

Diagram 59 - Member of any organization, group, association etc. in your locality:

In Diagram 59 it can be inferred that 51.43% educated women are member of organizations, groups, associations etc whereas 48.57% were not. 13.78% uneducated women are members but 86.22% are not.

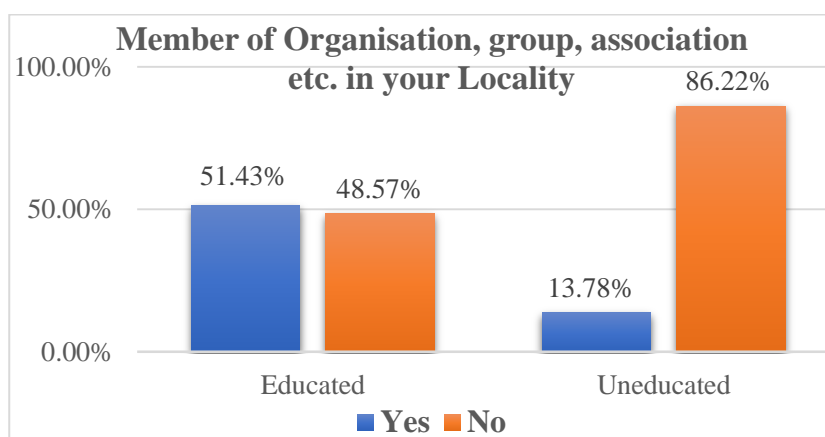
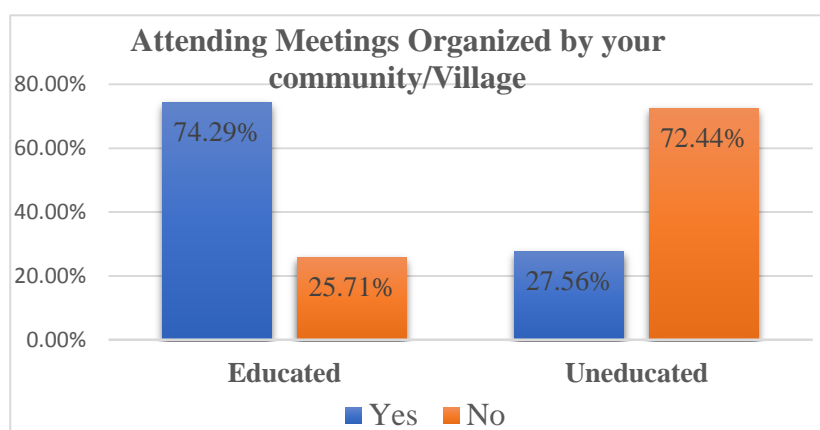


Diagram 60 - Attending meetings organized by community/village:



In Diagram 60, we find that 74.29% educated women attend meetings but 25.71% do not. 27.56% uneducated women stated that they attend meetings but 72.44% do not.

Diagram 61 - Reasons for not attending meetings:

When asked upon the reasons for not attending meetings, 13.33% educated and 26.66% uneducated women stated lack of interest, 7.62% educated and 13.34% uneducated women have no time to attend, 1.91% educated and 8.89% uneducated women stated that women were not allowed, while 2.85% educated and 13.33% uneducated women stated that only men can attend and 10.22% uneducated women gave reasons that they are not aware.

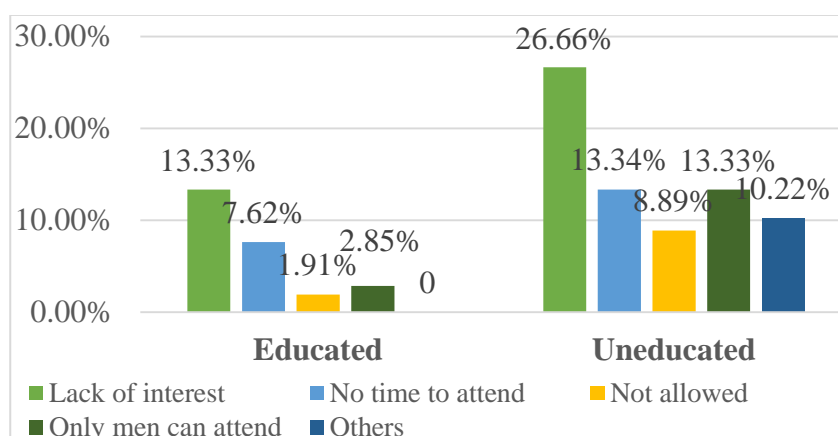


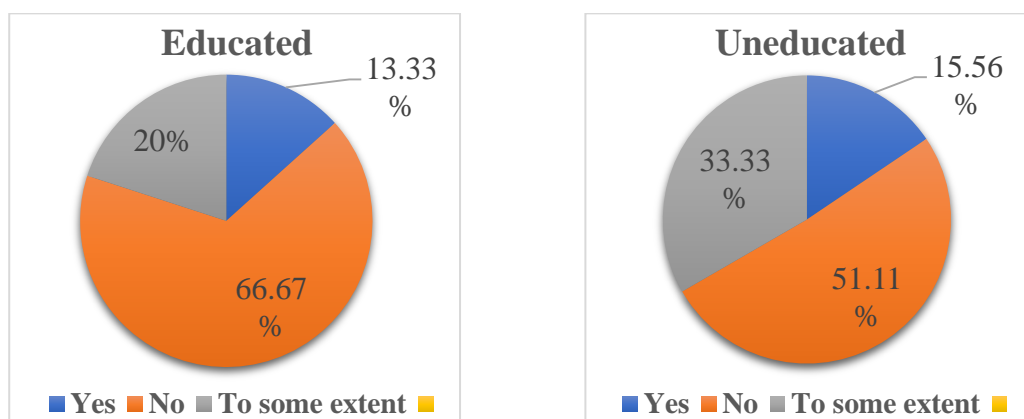
Table 37 - Involving oneself in programs, meetings conducted in the community:

	Educated	Uneducated
a. As organizer	13.33 %	9.78 %
b. As participant	74.29 %	70.22 %
c. Look after the refreshment	12.38 %	20 %
d. Others		

The above table indicates that 13.33% educated and 9.75% uneducated involved in organizing meetings. 74.29% educated and 70.22% uneducated involved as participants. 12.38% educated and 20% uneducated look after the refreshment.

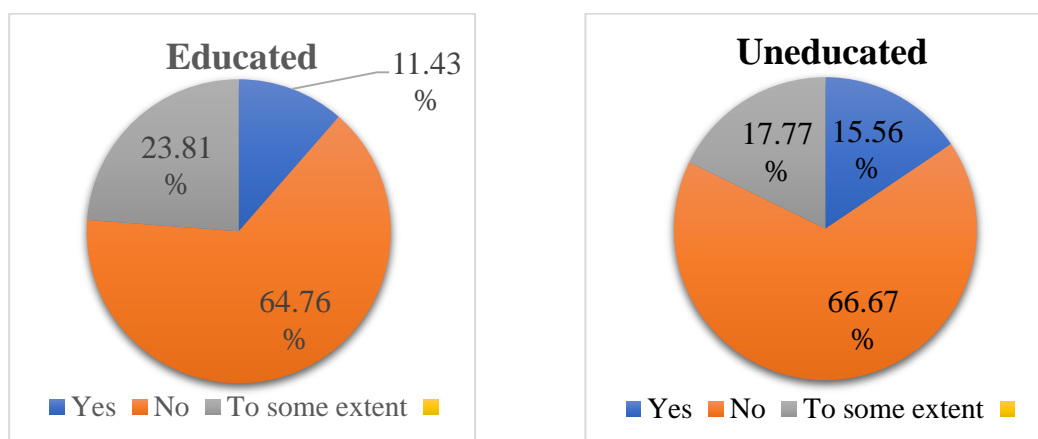
Problems faced by women

Diagram 62 - Discrimination in organizations:



As per the Pie Diagrams, only 13.33% Educated women responded that they were discriminated in some organizations, 66.67% said 'No', and 20% responded they were discriminated to some extent. 15.56% uneducated women stated discrimination was observed, 51.11% said 'No' and 33.33% said to some extent.

Diagram 63 - Problems in discharging duties as a daughter, wife or mother:



The above Pie diagrams show that 11.43% educated women experience problems in discharging duties as women, 64.76% responded 'No' and 23.81% sometimes. 15.56% of the uneducated women stated there was problem in discharging their duties as women, 66.67% said 'No', 17.77% had problems sometimes in discharging their duties.

Table 38 - Most common stereotypes heard about women:

	Educated		Uneducated	
	Agree	Disagree	Agree	Disagree
a. Women are supposed to cook	60 %	40 %	80 %	20 %
b. Women are supposed to do house work	45 %	55 %	84.44 %	15.56 %
c. Women are better in raising children	90 %	10 %	71.11 %	28.89 %
d. Women are supposed to make less money than men	30 %	70 %	57.78 %	42.22 %
e. Women are supposed to have jobs, such as: teacher, nurse, secretary, librarian etc.	69 %	31 %	64.44 %	35.56 %

The above table shows that 60% educated women agree to the stereotype stating women are supposed to cook but 40% do not agree. 45% were of the opinion that women are supposed to do housework, 45% do not. 90% heard that women are better in raising children but 10% do not. 30% supposed women to make less money than men but not by 70%. Women supposed to have jobs such as teacher, nurse, secretary, etc. are heard by 69% but not by 31%.

80% of uneducated women agreed to the stereotype, women are supposed to cook whereas 20% are not. 84.44% said women are supposed to do housework but 15.56% do not agree. Women are better in raising children is agreed by 71.11%, but not with 28.89%. 57.78% said women are supposed to make less money than men but 42.22% do not. 64.44% said women are supposed to have jobs like teacher, nurse, secretary, etc. but 35.56% do not agree.

Table 39 - Solutions for Prevention of gender inequality:

	Educated			Uneducated		
	Partially Agree	Agree	Disagree	Partially Agree	Agree	Disagree
a. Raising awareness	46.48%	53.52%		33.33%	66.67%	
b. Demanding Rights	38.1%	6.67%	55.23%	66.67%	11.11%	22.22%
c. Becoming an activist	47.62%	28.57%	23.81%	44.44%	11.11%	44.45%
d. Make gender equality part of training education	14.29%	85.71%	0	44.44%	39.56%	16%
e. Specify if any						

The above table shows that 46.48% educated women and 33.33% uneducated women partially agree to prevent gender inequality through raising awareness. 38.1% educated and 66.67% uneducated partially agree to preventing gender inequality through demanding rights. 6.67% educated and 11.11% uneducated agree to it. 55.23% educated and 22.22% uneducated disagree for the same. 47.62% educated and 44.44% uneducated partially agree to

it. 23.81% educated and 44.45 uneducated disagree.14.29% educated and 44.44% uneducated partially agree to prevent gender inequality by making gender equality part of training and education.85.71% educated and 39.56% uneducated agree to it. 16% uneducated women disagree to it.

Diagram 64 - Problems faced because of gender:

By analysing Diagram 64, we find that 12.19% educated women faced problem because of their gender with regard to lower salary.1.9% educated and 4.44% uneducated experienced gender discrimination, 0.96% educated and 11.11% uneducated experienced sexual harassment. 1.9% educated women experienced poor workplace treatment.4.19% educated women experience lower chance of promotion. 7.05% educated and 18.67% uneducated faced problem in the form of violence. 71.81% educated and 65.78% uneducated stated that they do not face any problem given or listed because of gender.

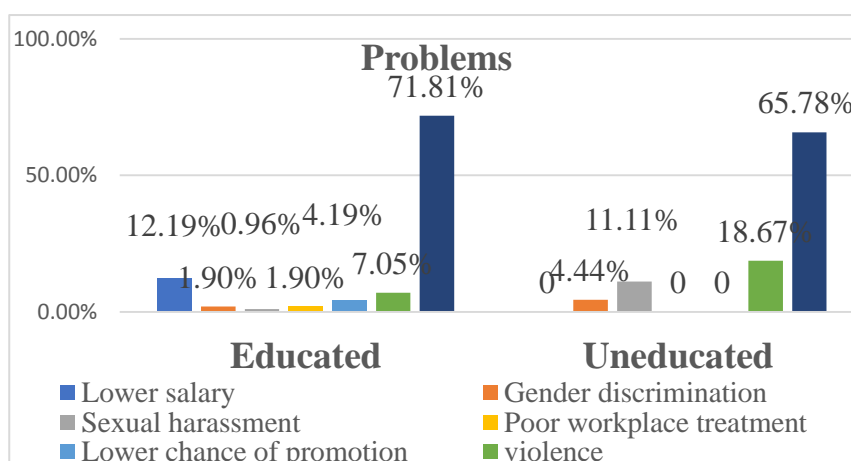


Table 40 - Opinions or thoughts on the following statements:

	Educated			Uneducated		
	Agree	Disagree	Partially agree	Agree	Disagree	Partially agree
a. Men and women are equal	79.05%	7.62 %	13.33 %	44.45%	11.11 %	44.44 %
b. Men are better leaders than women	24.19%	38.1 %	37.71 %	66.67%	4.44 %	28.89 %
c. Men have more power over women	34.29%	26.66 %	39.05 %	40%	35.56 %	24.44 %
d. Men should earn more than women	38.09%	34.29 %	27.62 %	51.11%	33.33 %	15.56 %
e. Women should have same rights as men	76.19%	4.76 %	19.05 %	49.78%	6.22 %	44 %

Table 40 shows that 79.05% educated and 44.45% uneducated agree to the thought of men and women as equal. 7.62% educated and 11.11% uneducated disagree, 13.33% educated and 44.44% uneducated partially agree to it. 24.19% educated and 66.67% uneducated agree to the thought men are better leaders than women. 38.1% educated and 4.44% uneducated disagree to it. 37.71% educated and 28.89% uneducated partially agree to it. 34.29% educated and 40% uneducated agree to the thought men have more power over women. 26.66% educated and 35.56% uneducated disagree. 39.05% educated and 24.44% uneducated partially agree. 38.09% educated and 51.11% uneducated agree that men should earn more than women. 34.29% educated and 33.33% uneducated disagree to it. 27.62% educated and 15.56% uneducated partially agree. 76.19% educated and 49.78% uneducated agree to the thought women should have same rights as men. 4.76% educated and 6.22% uneducated disagree 19.05% educated and 44% uneducated partially agree to it.

Diagram 65 - Hurdles faced by women organizations in enhancing the status of women:

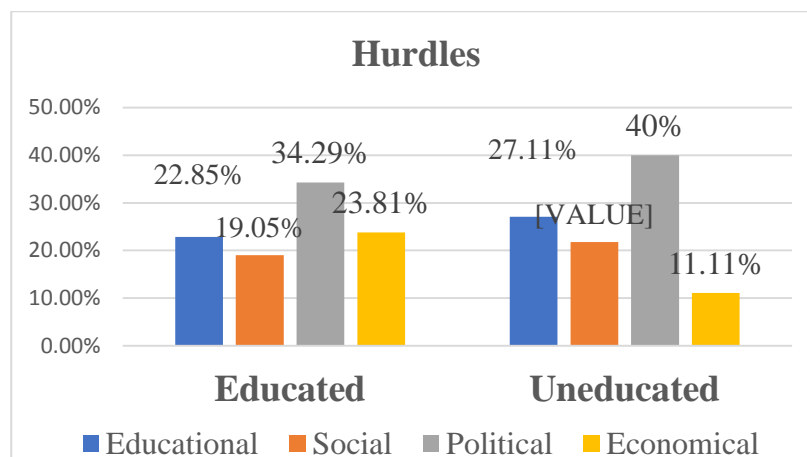


Diagram 65 shows that 22.85% educated and 27.11% uneducated women stated that the major hurdles faced by women organizations in enhancing the status of women was educational. 19.05% educated and 21.78% uneducated responded as social hurdles. Political hurdles were responded by 34.29% educated and 40% uneducated. Economical hurdles responded by 23.81% educated women and 11.11% uneducated.

Role and activities of women

Diagram 66 - Awareness of activities conducted by women:

Diagram 66 reveals that majority of the respondents i.e. 78.09% educated and 53.78% uneducated are aware of the activities conducted by women. 21.91% educated and 46.22% uneducated are not aware of the activities conducted by women.

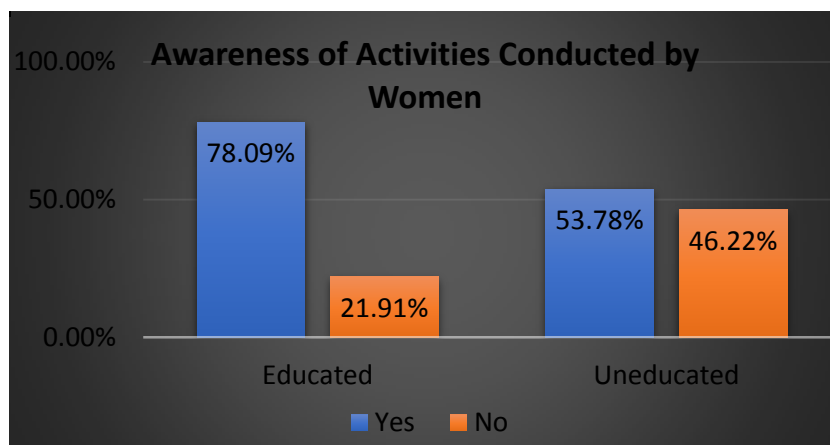
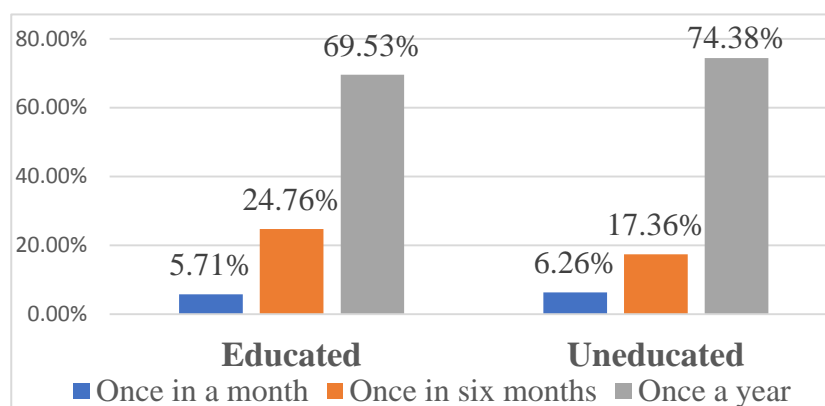
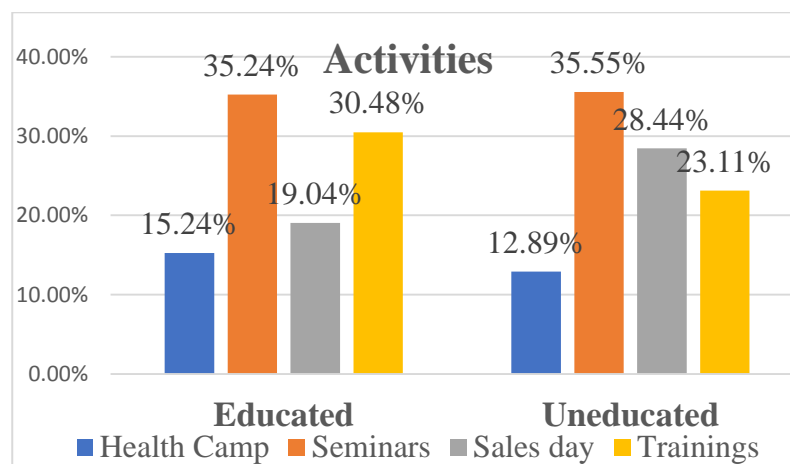


Diagram 67 - How often are programs conducted?



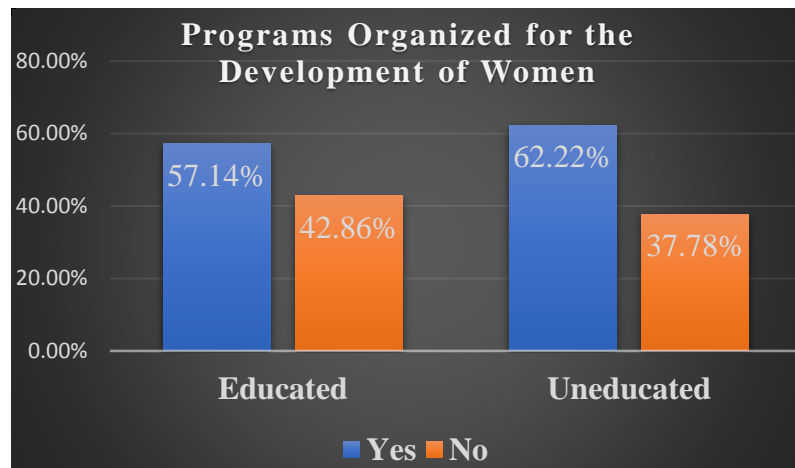
The histogram indicates that 78.09% educated women and 21.91% uneducated women are aware of the activities conducted by women organizations. 5.71% educated and 6.26% uneducated women stated that it was conducted once in a month. 24.76% educated and 17.36% uneducated responded programs happen once in 6 months. 69.53% educated and 74.38% uneducated responded programs happen once in a year.

Diagram 68 - Some activities organized by Women-based organizations:



A few of the respondents i.e. 15.24% educated and 12.89% uneducated women mentioned health camp as the program organized by women-based organizations. 35.24% educated and 35.55% uneducated mentioned seminars. 19.04% educated and 28.44% uneducated women mentioned sales days. 3.48% educated and 23.11% uneducated women mentioned trainings as programs organized by Women Based Organization.

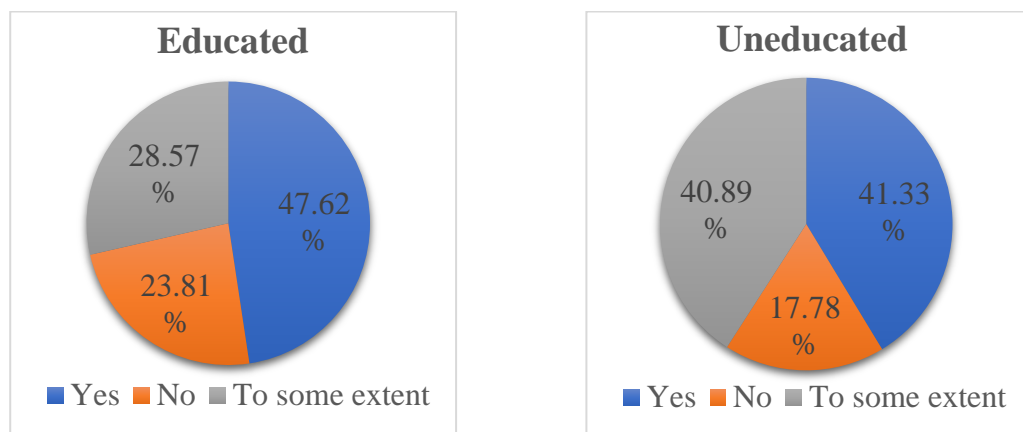
Diagram 69 - Knowledge of Programs organized for the development of women:



The above histogram figures out that 57.14% educated women and 62.22% uneducated women responded 'Yes' towards programs organized for the development of women. 42.86% educated women and 37.78% uneducated women responded 'No' towards the programs organized for the development of women.

Some of the programs organized are social awareness trainings, floriculture, horticulture, seminars, health camps, Bible studies, micro insurance programs, child awareness programs, local entrepreneurship, teaching and learning of folk songs etc.

Diagram 70 - Commitment of women organizations to initiate positive changes:



The diagrams indicated that 47.62% educated and 41.33% uneducated women responded 'Yes' that women organizations were committed to initiate positive changes in the society. 23.81% educated and 17.78% uneducated women responded 'No', while 28.57% educated and 40.89% uneducated women responded that it was to some extent.

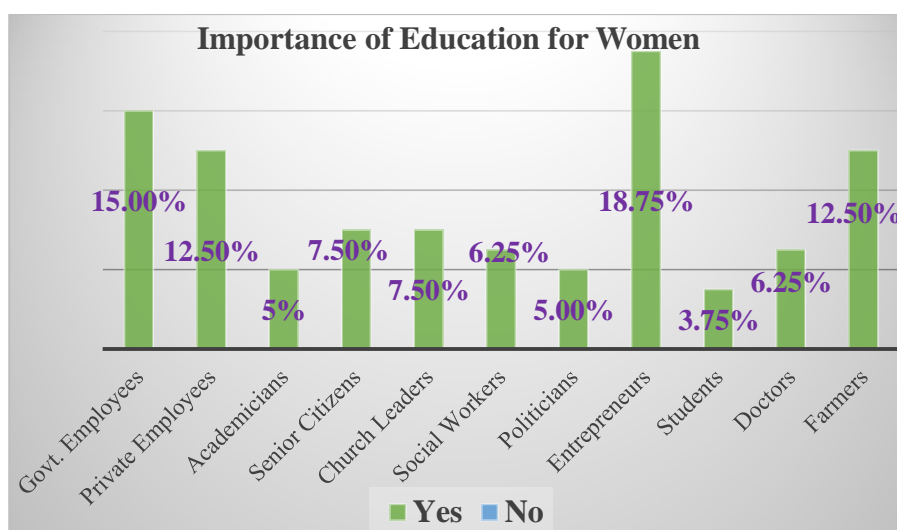
Upon being asked on the changes seen through the activities conducted under the banner of western Angami women, respondents have mentioned the following views:

- i. There is improvement in education.
- ii. Improvement in economy.
- iii. Learned rearing animals and handicrafts.
- iv. Building a good relationship with others and developing social skills.
- v. Improvement in manners, dressings and civic sense.
- vi. Improvement in decision making, gender equality and social unity.
- vii. Increase in literacy rate and rise in social status.
- viii. Family planning and health improvement.
- ix. More opportunities for women at workplace.
- x. Gender inequality minimized to some extent.
- xi. More participation in public organizations.
- xii. Prohibition on the sale of alcohol.
- xiii. More awareness about women's rights and being active in social gatherings.

Interview schedule for men

Educational Status:

Diagram 71 - Importance of Education for women:



An overwhelming 100% respondents consider and emphasize on the importance of women's education as depicted in Diagram 71.

Diagram 72 - Equal treatment for sons and daughters in acquiring education:

The histogram below shows that 67.25% responded on equal treatment of sons and daughters in acquiring education. Whereas 32.75% mentioned that there was no equal treatment. Interviewees (Senior Citizens) also stated that in earlier days boys were given more preference and girls education were somehow sacrificed but with the change of trends and situations, nowadays, equal treatment is given to both boys and girls.

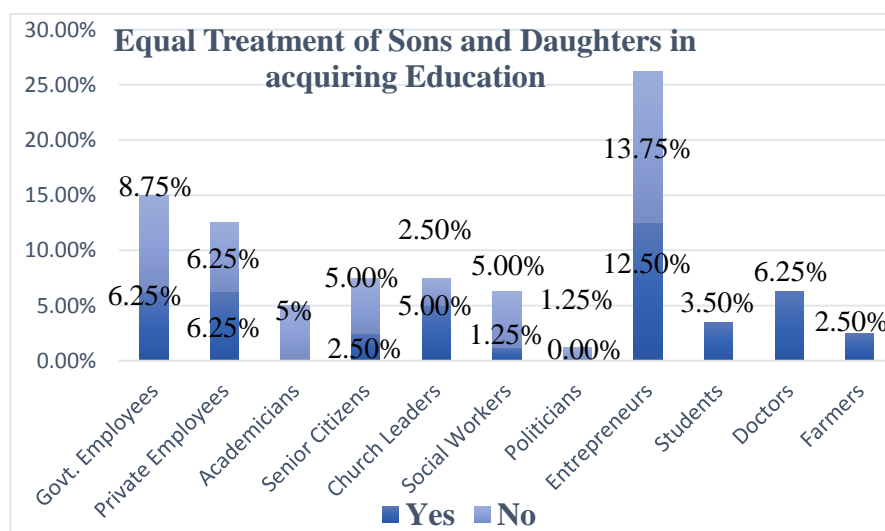
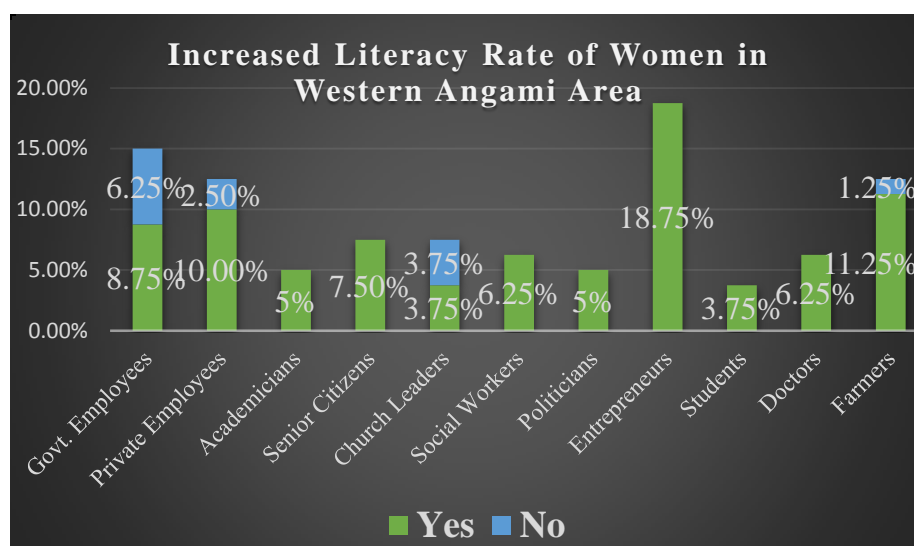


Diagram 73 - Increased in literacy rate of women in Western Angami Area:



Majority i.e. 82.5% of the interviewees were of the opinion towards increase of literacy rate of women in Western Angami Area and even better than men literacy rate, but 17.5% of the interviewees responded no increase in literacy rate of women.

Diagram 74 – Are Women opposed in their excessive studies?

Diagram 74 indicates that 27.5% of the interviewees do not encourage women in their excessive studies while 72.5% encourage women for their excessive studies.

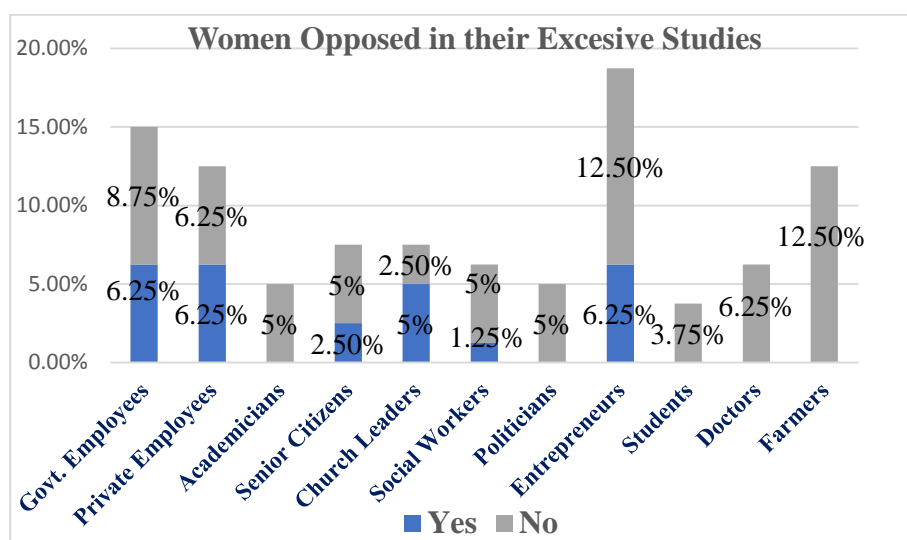


Diagram 75 - Opportunity of Education given (Gender Wise):

100% of the interviewees agree that they want both sons and daughters to be equally educated. The case is different when there are only sons or daughters in the family.

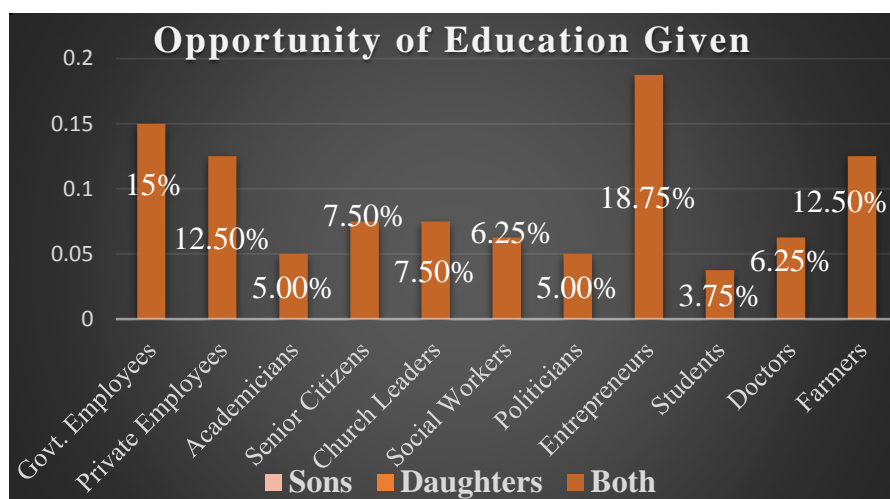


Diagram 76 - Change of women's responsibilities through education:

It is found in the Diagram 76 that almost all of the interviewees i.e. 83.75% agree to change of women responsibilities through education, only 16.25% said 'No'.

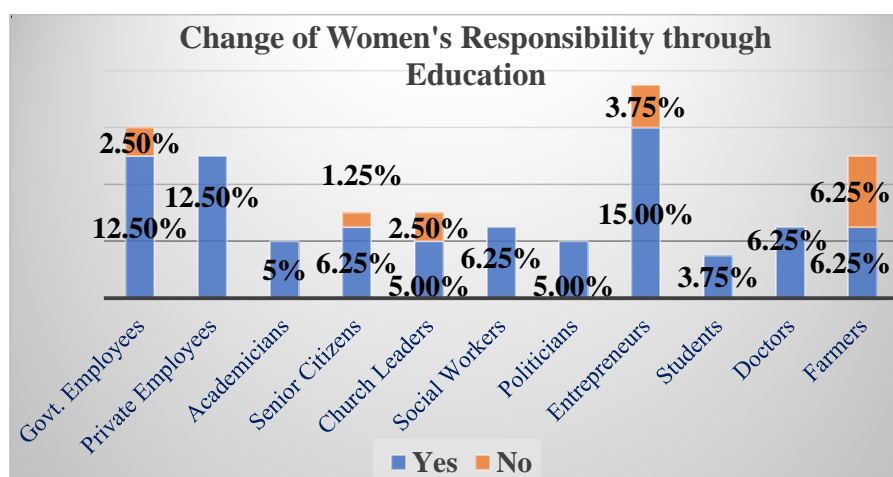


Diagram 77 - Effects of women illiteracy on men:

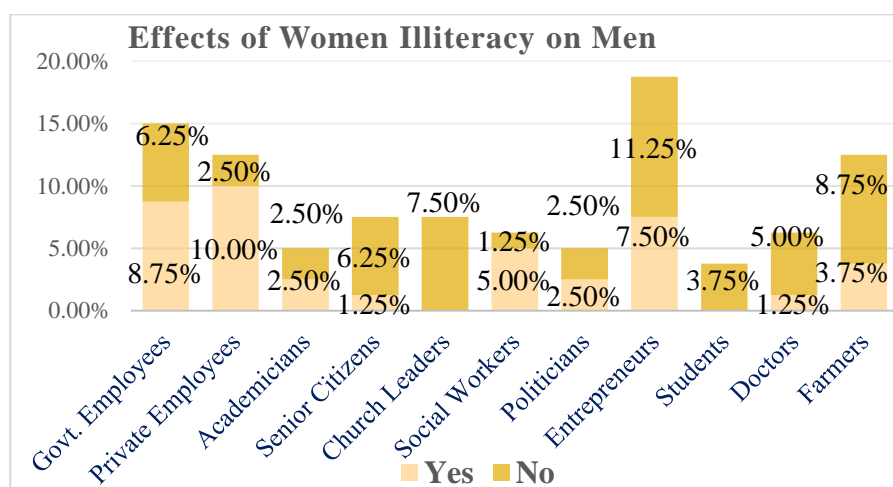


Diagram 77 shows that 42.5% of the interviewees agreed to effects of women illiteracy upon men. whereas 57.5% stated that men were not in any way affected by women illiteracy.

When the interviewees were enquired upon the disparities between educated and uneducated women, some were of the opinion that there were few disparities and can be lightly dealt with. But some were of the opinion that educated women are more liable to work, more updated to technologies and also have their stand in the society. Whereas, uneducated women lack practical experience and lacks in resolving issues. They can evidently apply wisdom but lack the pride that was obtained by educated women.

Economic Status:

Diagram 78 - Importance of women employment:

It is found in Diagram 78 that 77.5% interviewees responded towards the importance of women employment. Whereas, 22.5% opined that women employment is not important.

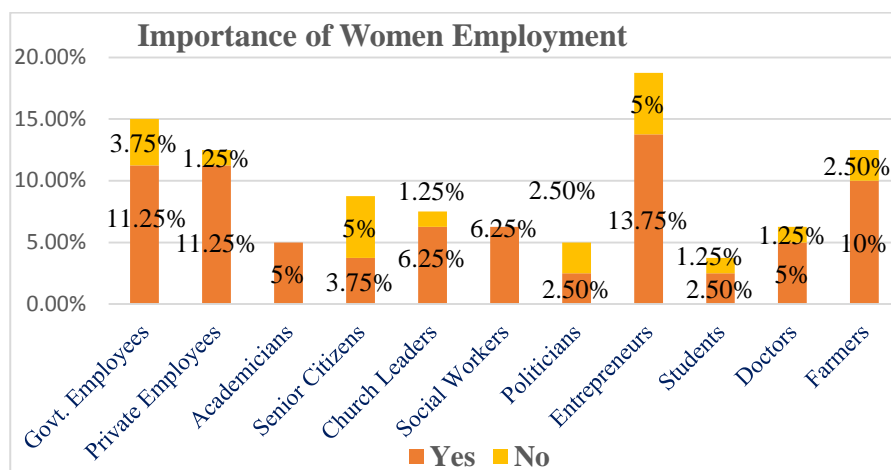
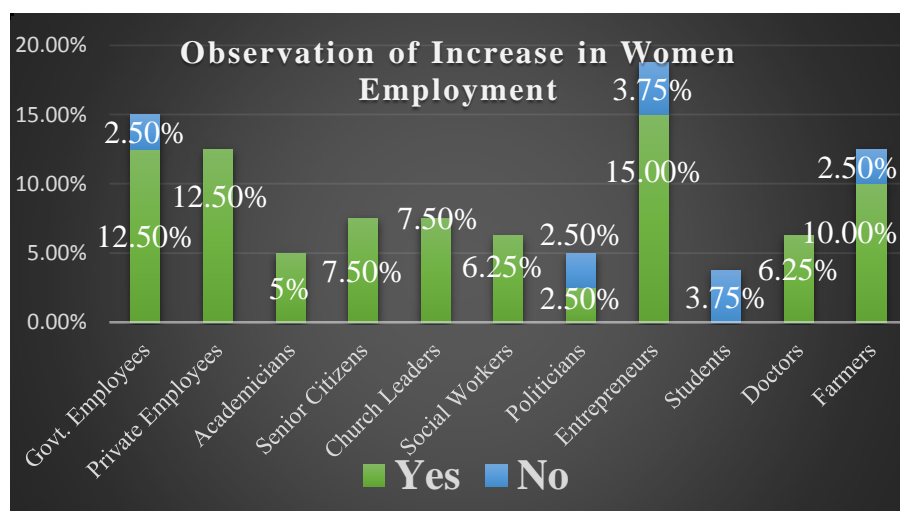
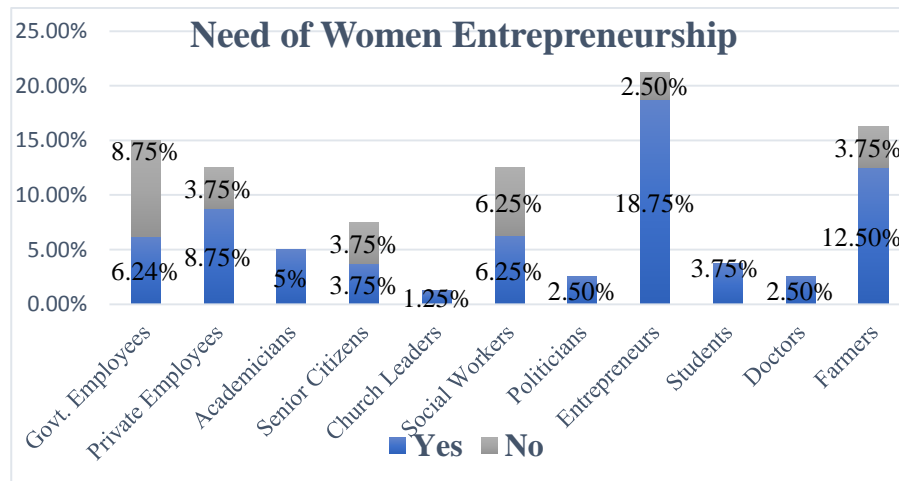


Diagram 79 - Observation of increase in Women Employment:



As indicated in Diagram 79, 85% observed increase in women's employment in government and private sectors. Whereas, 15% of the respondents did not observe increase in women's employment. Respondents added that the increase has been from a normal flow shifting to a speed flow and women might even outnumber men. Despite agreeing to the increase, a few were of the opinion that women employment is not up to the mark or extent and still need improvement.

Diagram 80 - Need of Women Entrepreneurship:



As seen in the diagram, 71.25% of the interviewees encourage the need of women entrepreneurship stating that they generate higher revenues. 28.75% do not encourage.

Diagram 81 - Women paid lesser in terms of wages and labourer:

The histogram below depicts that 100% respondents agreed on women paid lesser in terms of daily wages or labour works. They also stated that tradition is a hindrance, something which creates a mindset that women are weaker than man. Respondents stated the fact that wages depend on the nature of the work. In some cases, men are not willing to earn the same as women. They are also of the opinion that men are more skilled than women.

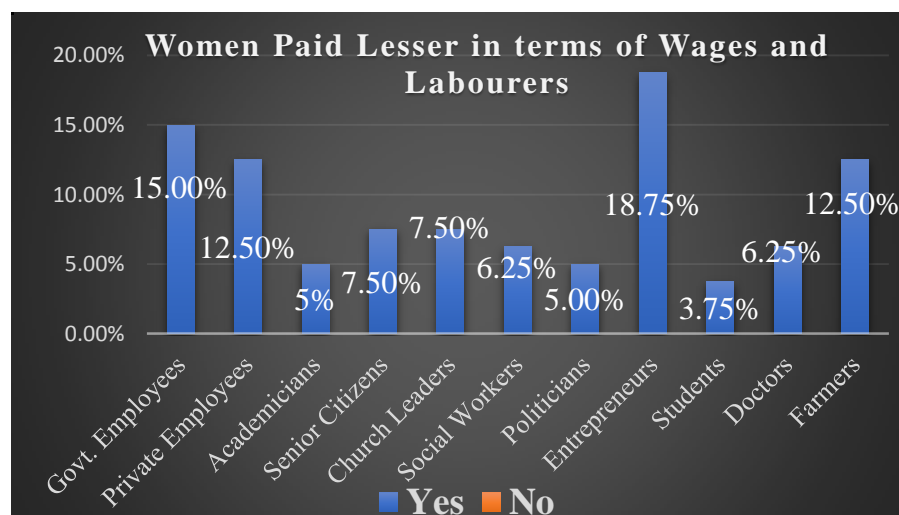
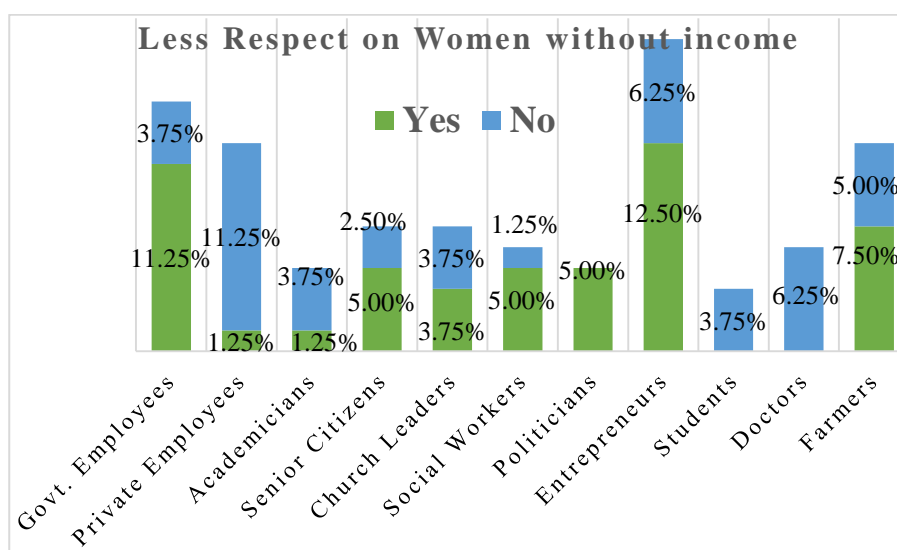


Diagram 82 - Less respect on women without income:



The diagram shows that 52.5% of the respondents agree to 'equal respect of women' without income. There is no disrespect lest they limit themselves. Their domestic duties itself are their source of income. 47.5% were of the opinion that respect was gained by work and people normally less respect people without income.

Diagram 83 - Opinion on equal wages to both men and women labourer:

Majority of the interviewees i.e. 71.25% mentioned that there is possibility of giving equal wages, e.g. NREGA. Equal wages can be given when both are equally skilled. But, 28.75% disagree to pay equal wages because in case of skilled works women cannot work like men.

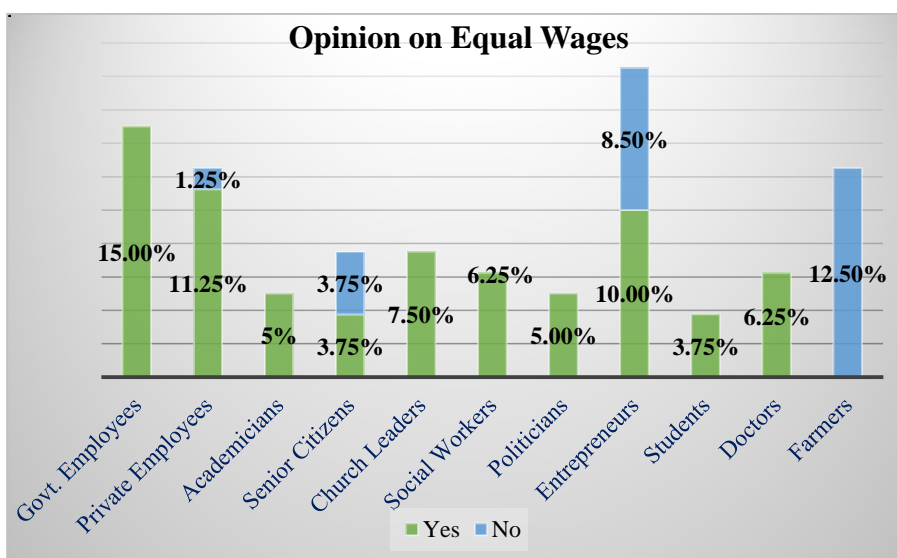
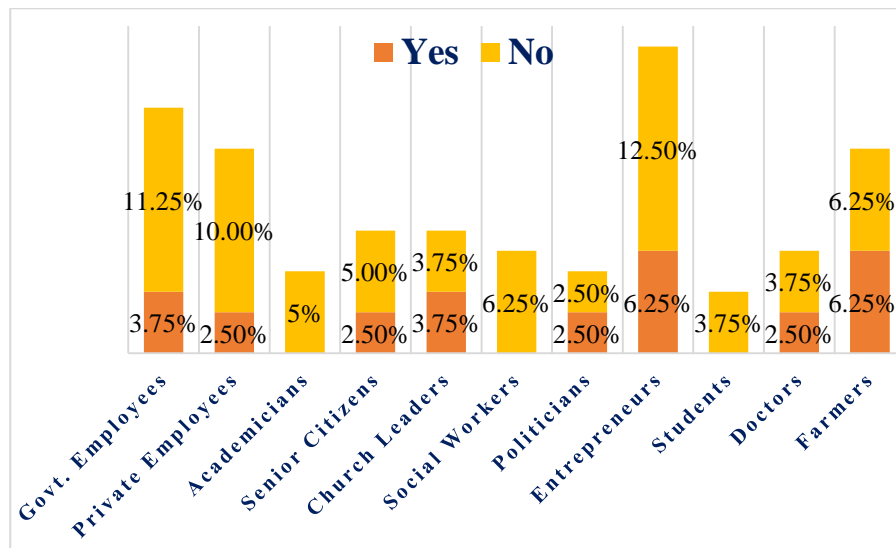


Diagram 84 - Opinion on women having a job:



From the above histogram, we can see that only 30% interviewees shared their opinion on disadvantage of women having a job because there were reasons where they find difficulty in balancing their personal life. They also had little time to take care of their families and fail to handle work related stress. 70% of the interviewees find no disadvantage in women possessing a job.

Diagram 85 - Opinion on spouse's Employment:

Diagram 85 depicts that 56.25% interviewees agree with employment of their spouse, whereas 43.75% do not agree with regard to spouse employment.

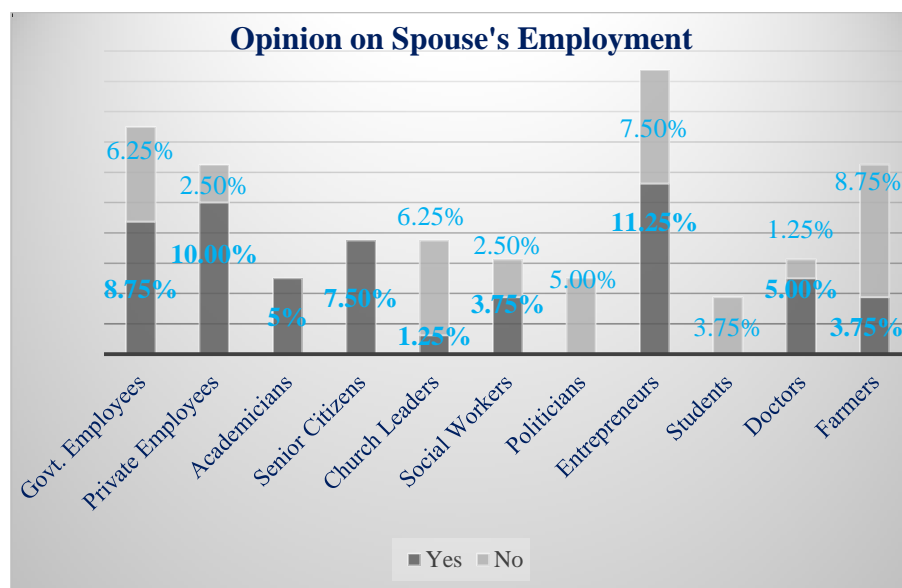
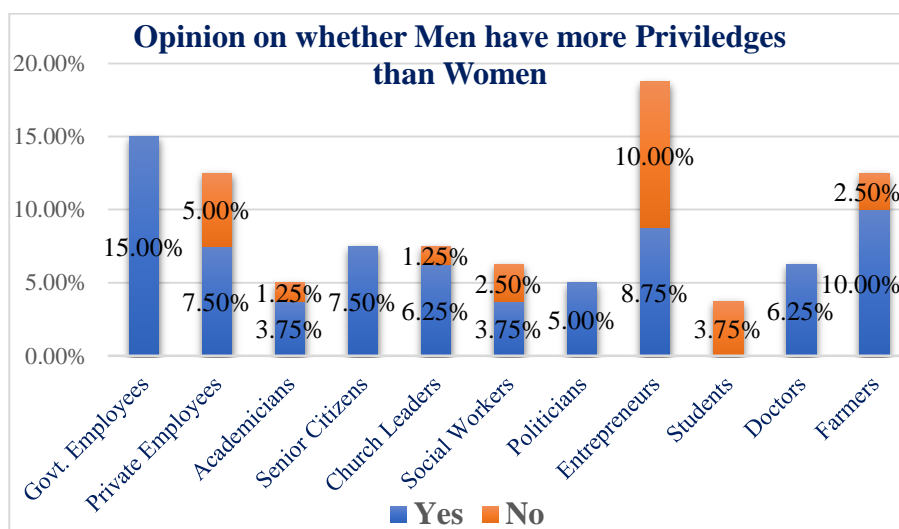


Diagram 86 - Opinion on whether men have more privileges than women:



As observed from the above diagram, 73.75% agree to men having more privileges than women, whereas, 26.25% were of the opinion that men do not have more privileges than women.

Diagram 87 - Deprivation of women from ownership rights:

Diagram 87 depicted that 73.75% of women are deprived from ownership rights, while 26.25% of women have ownership rights. Interviewees also stated that this is in contradiction to the Khasi tribe. Most of them agreed that by tradition women are deprived but also added that it is now time to do away with the tradition. Majority are of the opinion that the deprivation is to a very large extent.

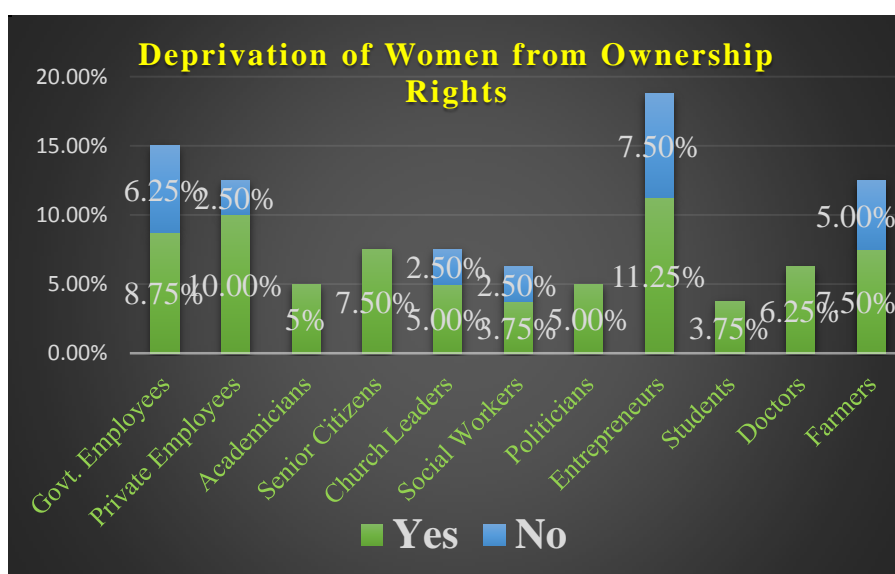
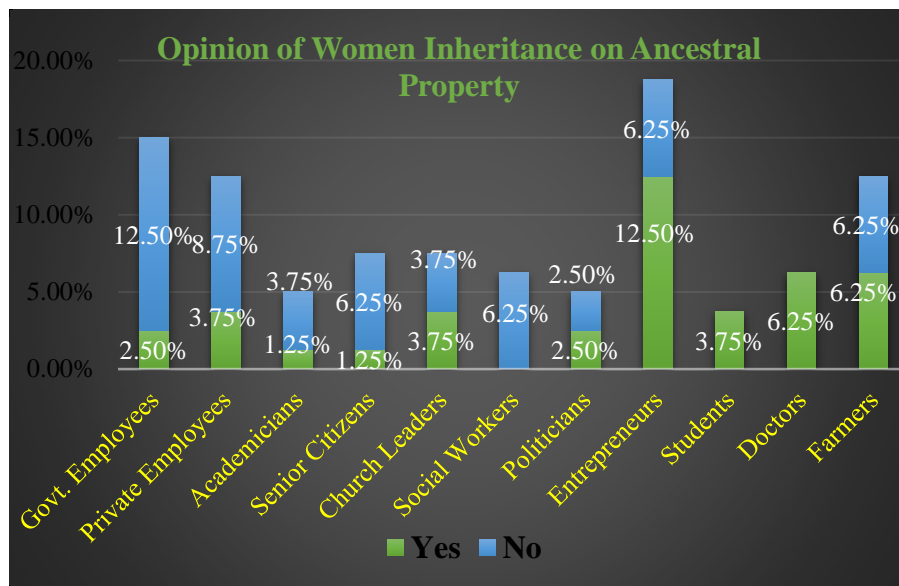


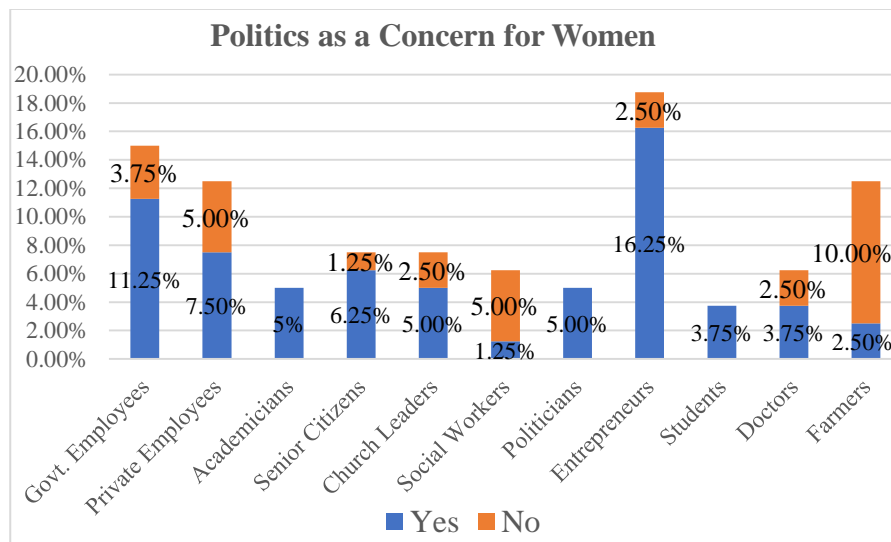
Diagram 88 - Opinion of women inheritance on Ancestral property:



The histogram above shows that 43.75% of the interviewees had the opinion that women should get inheritance regarding Ancestral property. Whereas, 56.25% did not agree regarding women inheritance of Ancestral property.

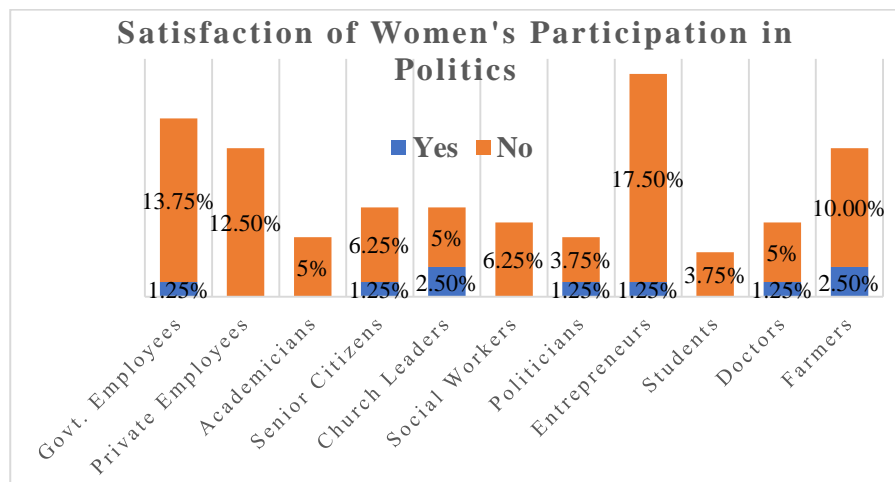
Political Status:

Diagram 89 - Politics as a concern for women:



As indicated in Diagram 89, 67.5% agreed that politics is a concern for women, 32.5% do not agree.

Diagram 90 - Satisfaction of women's participation in politics:



As seen from the diagram above, 11.25% interviewees responded that they are satisfied with women's participation in politics with the least that they play their role in voting. But, 88.75% were not satisfied with regard to women's participation in politics.

Diagram 91 - Encouraging women to join politics:

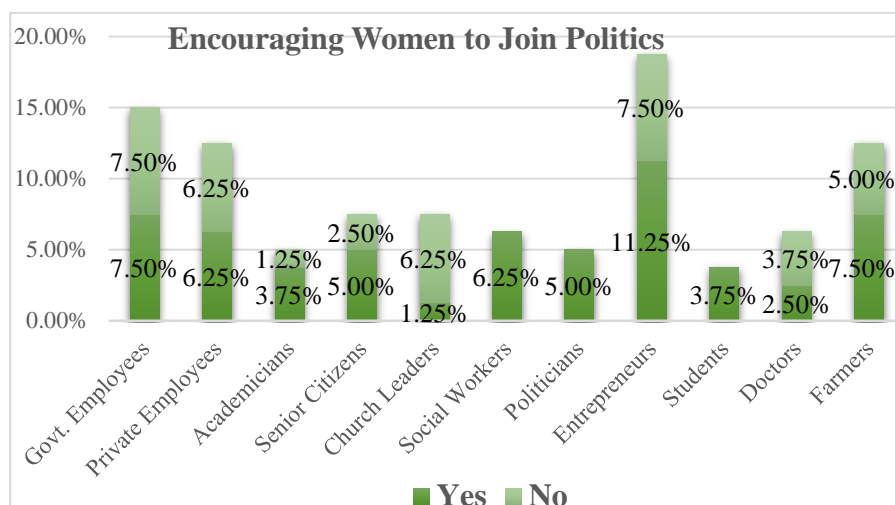


Diagram 91 reveals that 60% of the interviewees encourage women to join politics if they do not cross the limit and not to shy away from politics. 40% of the interviewees do not encourage women to join politics.

Diagram 92 - Women's participation in political meetings/Canvassing/Agitations etc.

In this given Diagram 92, 77.5% agreed that women should participate in political meetings/canvassing and agitations, whereas 22.5% do not encourage women's participation.

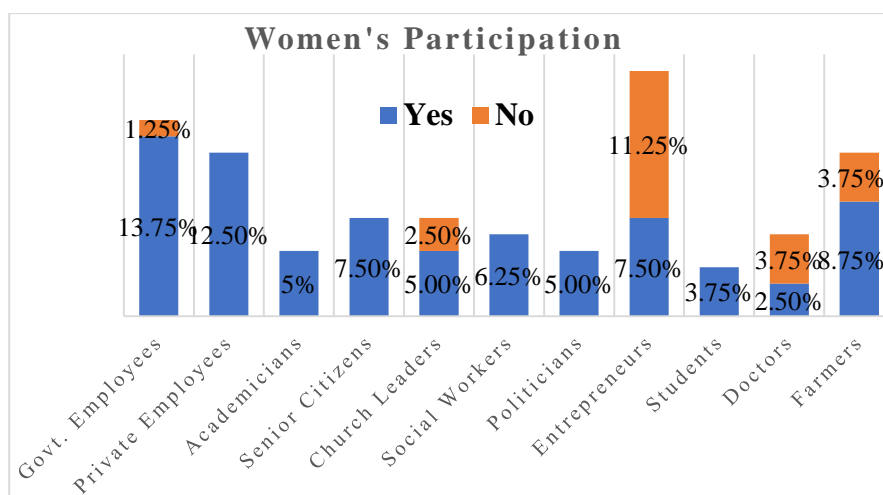
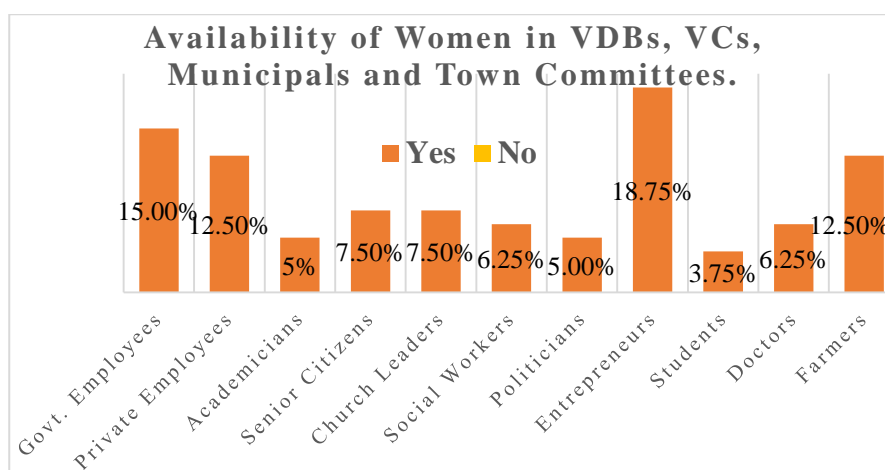
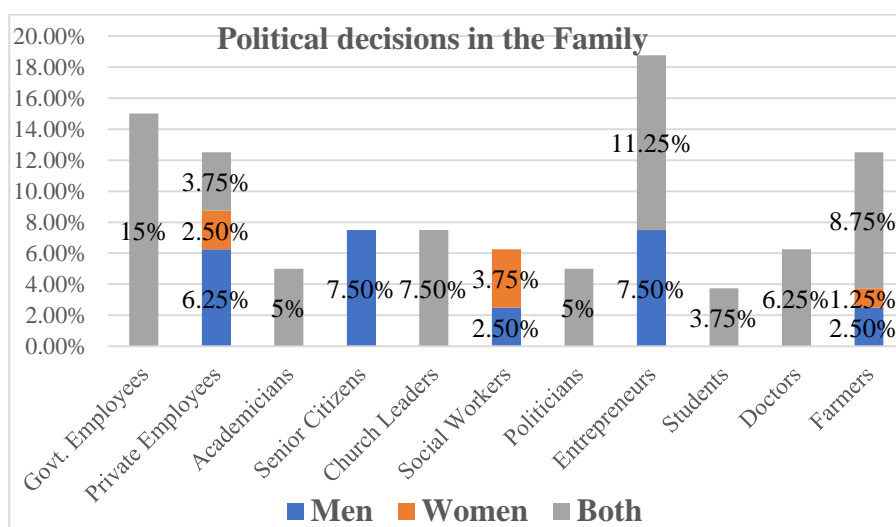


Diagram 93 - Availability of women members in VDBs, VCs, Town Committees:



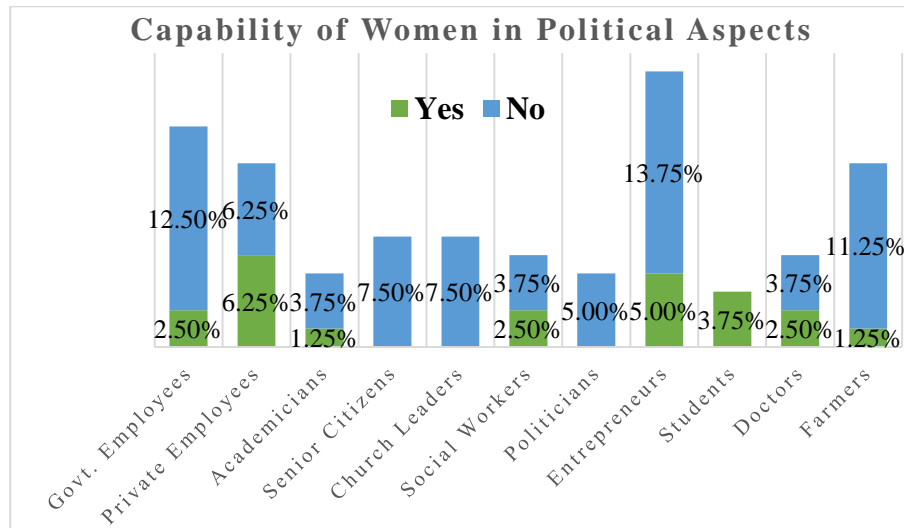
In the diagram above, 100 % interviewees figure out the availability of women members in Village Development Boards, Village Councils and Town Committees.

Diagram 94 - Political decisions in the family:



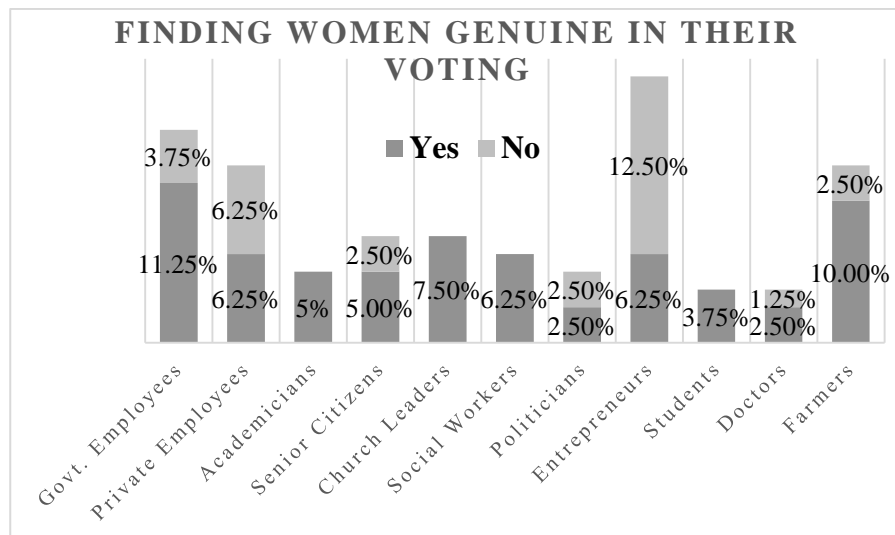
In the above histogram, in matters relating to political decisions; 66.25 % said both men and women should make decisions, 26.25 % were of the mind that political decisions should be made by men and 7.5% preferred women's decision.

Diagram 95 - Capability of women in political aspects:



The above diagram shows that 25% agree that there are capable women in political aspects in their area, but 75% said no.

Diagram 96 - Finding women genuine in their voting:



The diagram above indicates that 66.25% agree that women genuinely cast their vote, while 33.75% do not agree.

Diagram 97 - Supporter of 33 % reservation of seats for women:

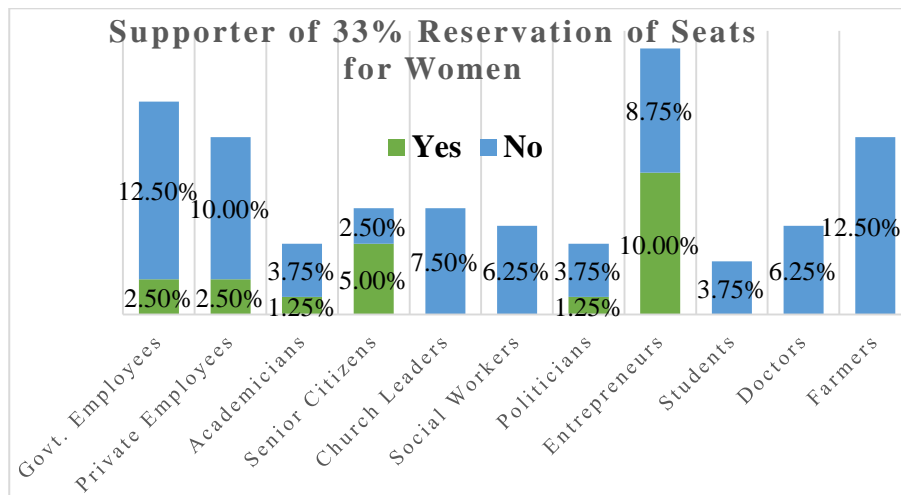
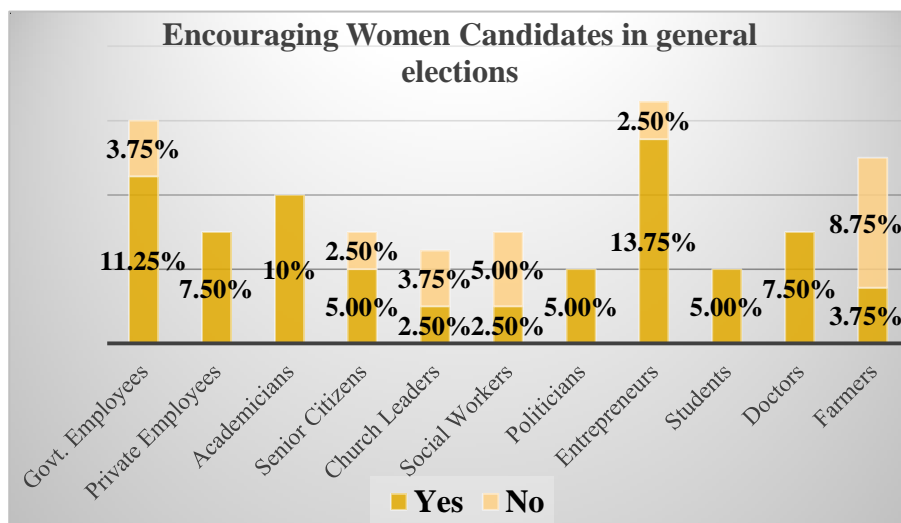


Diagram 97 shows that 22.5% of the interviewees support 33% reservation of seats for women whereas 77.5% interviewees are against it.

Diagram 98 - Encouraging Women Candidates in general elections:



From the above diagram, it is seen that 73.75% of the interviewees encourage women candidates in general elections, whereas 26.25% do not encourage women candidature in general elections.

Social and Moral Status:

Diagram 99 - More Social restrictions on women than men:

The diagram below reveals that 47.5% agreed to women having more social restrictions than men. 52.5% responded that there were no such social restrictions.

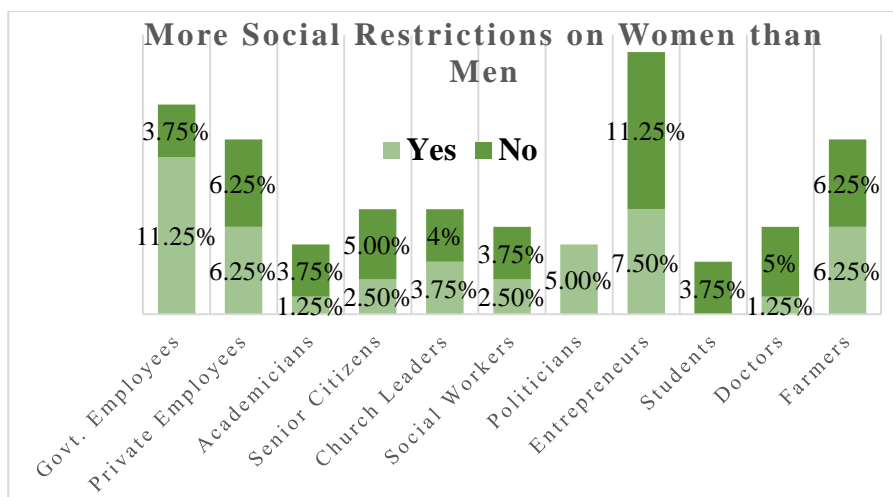
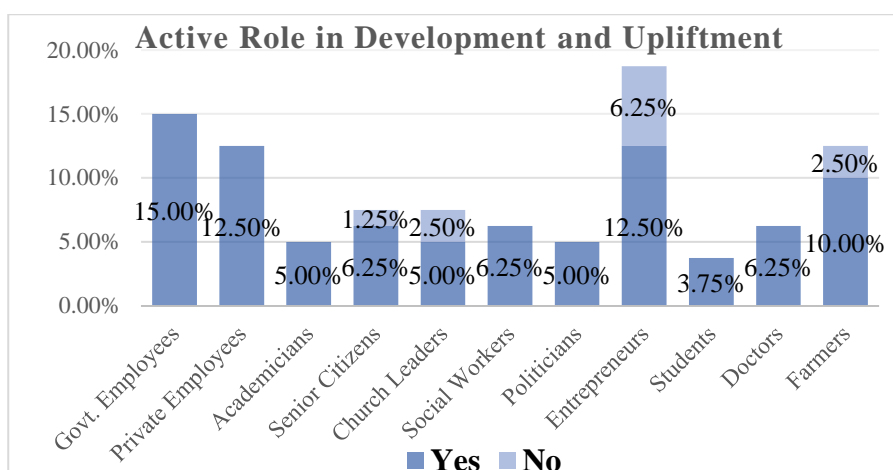


Diagram 100 - Active role of women in the development and upliftment of the village:



As observed in the diagram, 87.5% interviewees encourage women to take active role in the development and upliftment of the village. Whereas 12.5% said no to playing active role.

Diagram 101 - Feeling of inferiority complex in women:

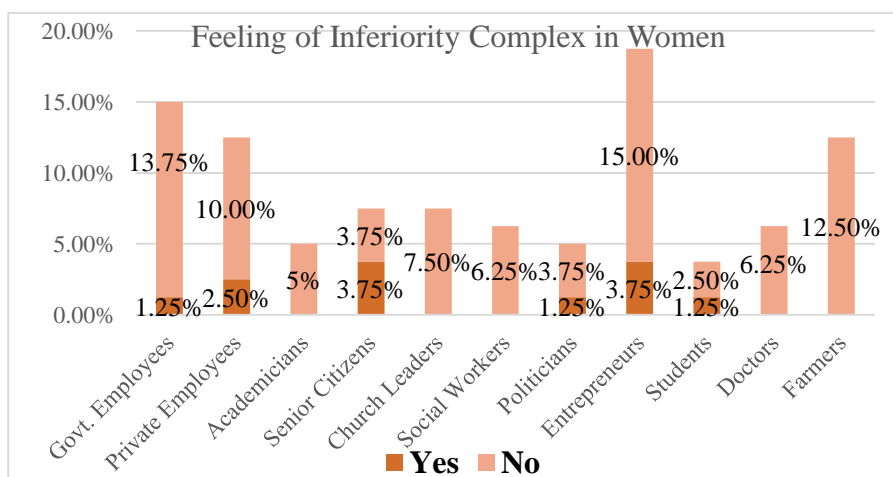


Diagram 101 shows that 13.75% of the interviewees have a feeling of inferiority complex in women. Whereas, 86.25% of the interviewees do not have a feeling of inferiority.

Reasons for domestic violence in family /society:

- Character of the person
- Women not convincing the husband.
- Mistrust in the spouse/Reversing the stand
- Drinking nature
- Women creates without knowing the quality of men
- Men's irresponsibility
- Women over-exercising men
- Victims of their own laziness
- Lack of self-discipline/mannerism
- Women's pride
- Equal blame
- Sexual abuse
- Ego problem.

Diagram 102 - Encouraging women involvement in social gatherings:

A vast majority i.e. 93.75% of the interviewees strongly encourage women involving in social gatherings. Whereas, 6.25% do not support women involving in social gatherings.

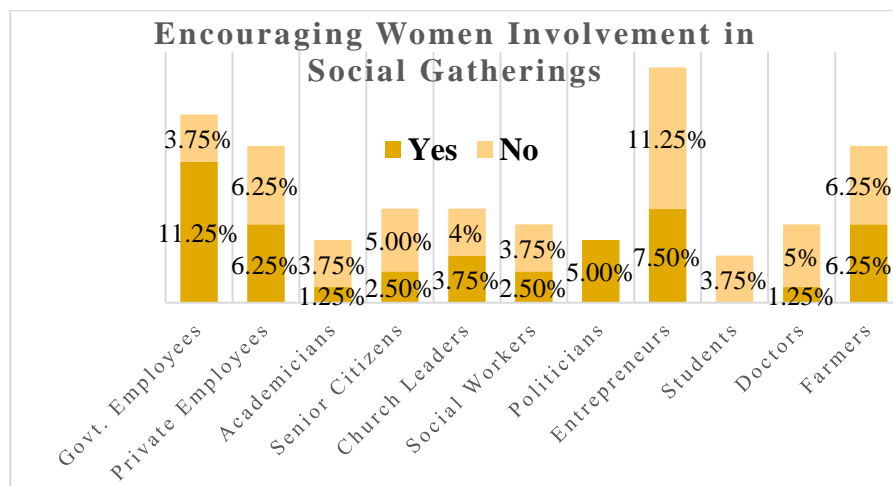


Diagram 103 - Respecting a divorced woman:

The diagram below depicts an overwhelming figure of 100% interviewees respecting a divorced woman.

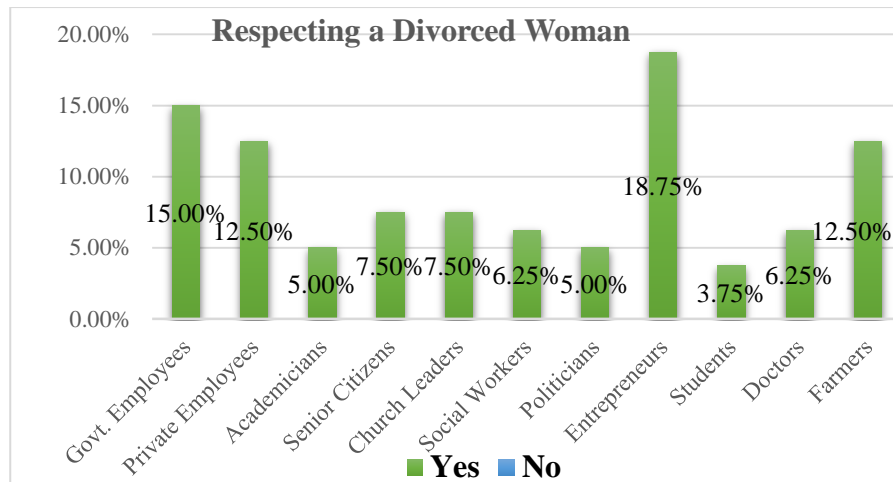


Diagram 104 - Divorced women/mothers claiming children:

Diagram 104 shows that 56.25% of the interviewees agreed to the very condition of divorced women or mothers claiming their children. But 43.75% stated that divorced women cannot claim their children.

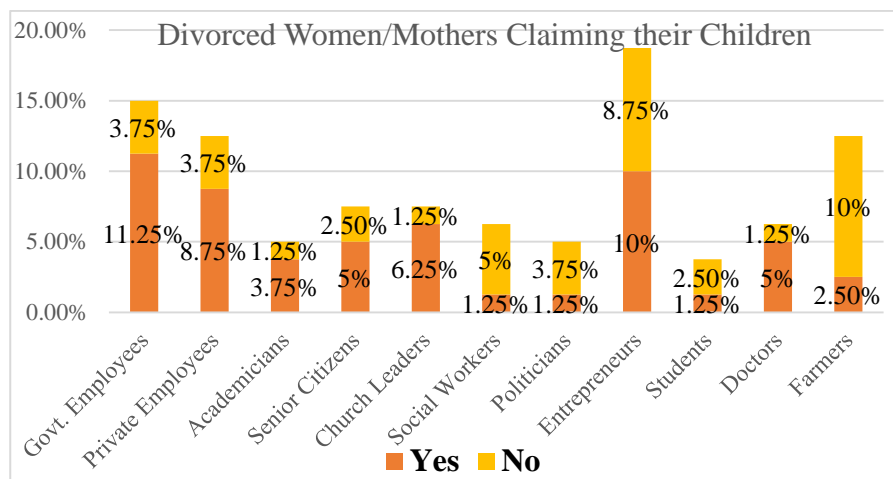
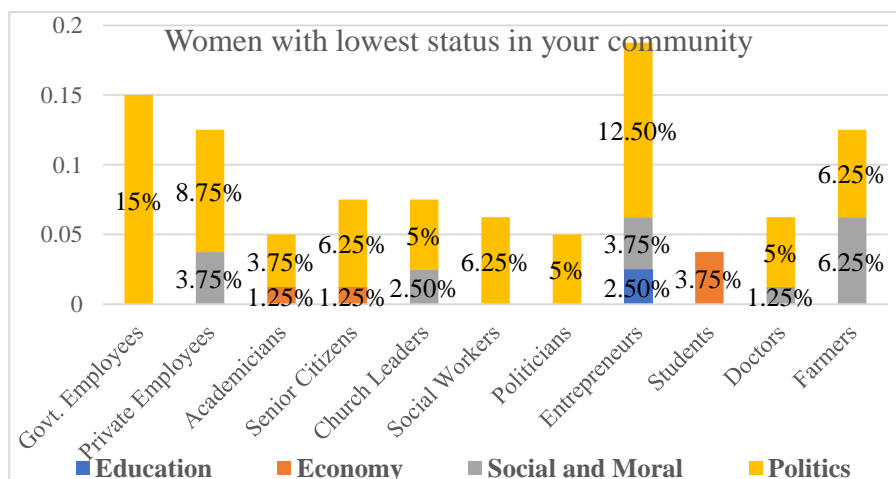


Diagram 105 - Women with lowest status in the Community:



The above histogram shows that in relation to women possessing the lowest status, 2.5% stated educational status, 6.25% on economic, 17.5% on social and moral status. The worst status of women in Western Angami Area was political status with 73.75%.

Problems faced by women:

Diagram 106 - Discrimination of women in organizations:

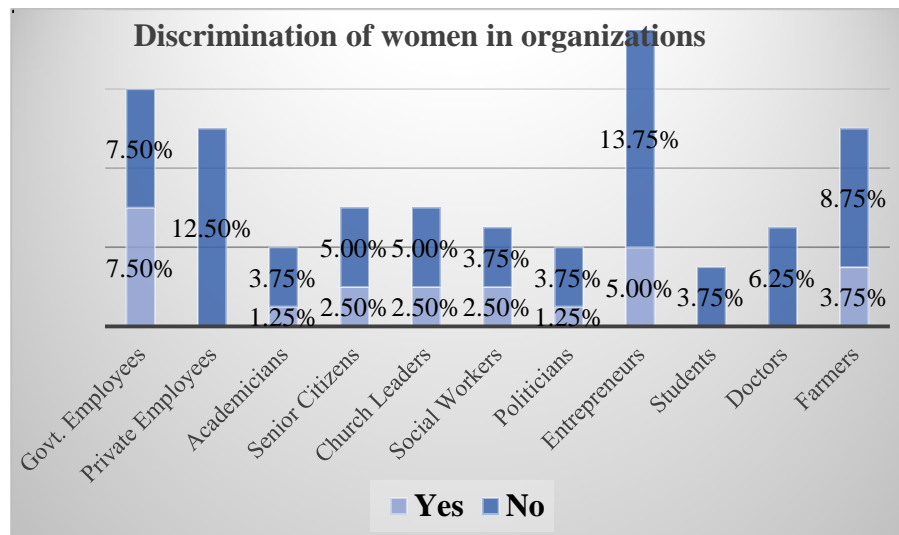
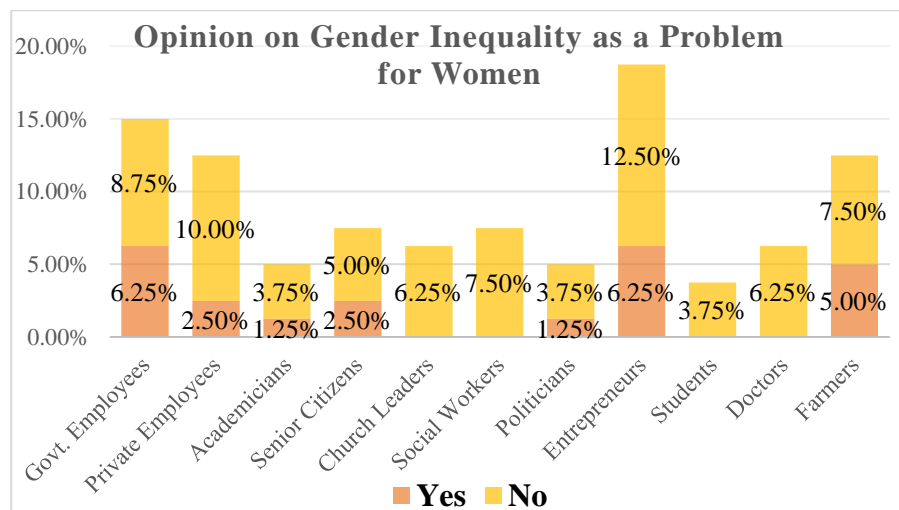


Diagram 106 shows that 26.25% of the interviewees agree that there is discrimination of women some organizations, whereas, 73.75% said that there is no discrimination.

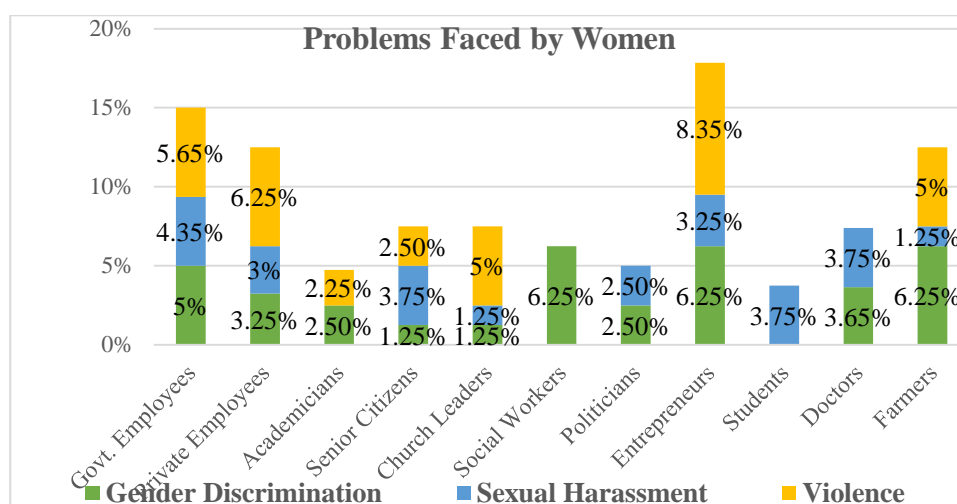
Diagram 107 - Opinion on gender inequality as a problem for women:



The diagram above depicts that gender inequality is a problem for women as stated by 25% interviewees. Despite inequality, 75% stated that gender inequality is not a problem for women.

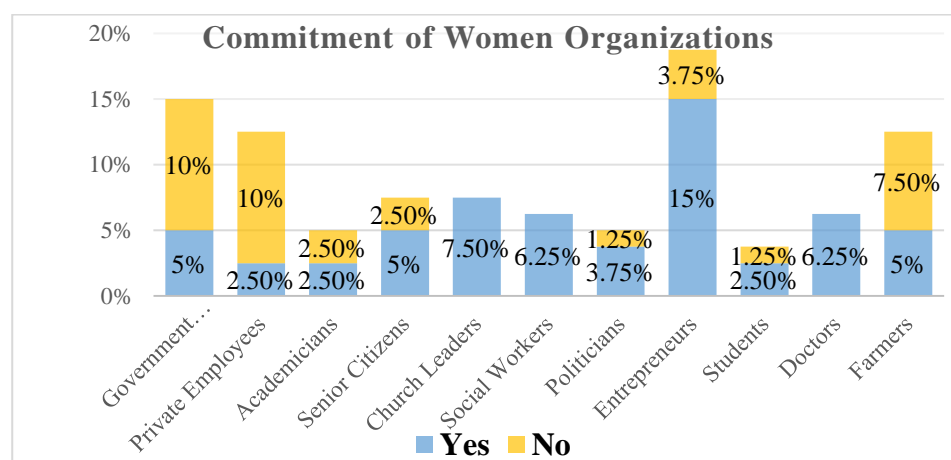
Diagram 108 - Problems faced by women:

In Diagram 108, it is revealed that gender discrimination as a problem faced by women was responded by 38.15% interviewees, Sexual harassment as a problem was responded by 26.85% and 35% stated violence as a problem faced by women.



Roles and Activities:

Diagram 109 - Women organizations commitment to initiate positive changes in the society:



The above histogram revealed that 61.25 % of the interviewees agreed to the commitment of women organizations to initiate for positive changes in the society. Whereas 38.75 % do not agree to the commitment of women organizations.

Upon being asked the visible changes seen through the activities conducted under the banner of women organization, they stated that women initiate in banning of tobacco and other abuses. Also found that illiterate ones are the ones leading. Women based organizations initiate in organizing seminars, awareness programs for women, economic development, charity works etc.

CHAPTER - V

FINDINGS, DISCUSSION,

EDUCATIONAL IMPLICATIONS,

SUGGESTIONS AND

CONCLUSION

CHAPTER-V

FINDINGS, DISCUSSION, EDUCATIONAL IMPLICATIONS, SUGGESTIONS AND CONCLUSION:

5.1 – FINDINGS OF THE STUDY: FINDINGS FROM THE QUESTIONNAIRE:

5.1.1 - Major findings related to Educational Status:

The study revealed that 51.34% educated women and 35.55% uneducated women agreed that they got equal opportunity with men in acquiring education. Whereas, 24.77% educated and 40% uneducated women disagreed to it. 23.80% educated and 24.45% uneducated women agreed to some extent. Reasons for those who got opportunity are 19.15% educated women reasoned to secure a job, 9.38% to get married, 22.81% to make themselves independent, while 35.55% uneducated women gave other reasons like demise of family members, lack of encouragement, physical illness, loss of interest etc. 8.58% educated and 12.50% uneducated women who responded 'No' reasoned that education is not useful for girls, 7.62% educated and 20% uneducated women due to economic reasons, 5.72% educated and 5% uneducated women stated that education is for sons to get job, 1.9% educated and 2.5% uneducated women reasoned that educated sons enhance family prestige and 0.95% of educated women had other reasons like undergoing trainings, still pursuing, taking a break from studies etc.

It was pictured out that 57.14% educated and 44.48% uneducated responded parents having very positive attitude towards their education. 28.57% educated and 23.11% uneducated responded that parents were somewhat positive. Whereas 14.29% educated and 32.44% uneducated said parents have negative attitude towards their education.

As observed in the study, existence of discrimination in the education of boys and girls was agreed by 33.33% educated and 31.11% uneducated women. For 47.63% educated women and 66.67% uneducated women, discrimination does not exist. While less than 20% in each category agreed that there is discrimination to some extent in the education of boys and girls.

According to the study, more than 80% educated women were not affected by the ideology of customary law of preferring more on boys' education, only 19.05% were found to be affected. 51.12% uneducated women were not affected by the same but 48.88% were found to be affected. Respondents who agreed to the customary ideology of preferring boys, 9.75% educated and 17.77% uneducated women agreed that more preference was given to boys for

education. 1.95% educated women and 8.89% uneducated women said more study time was given to boys. For 3.9% educated women and 10.66% uneducated women that it was parents' attitude and 3.9% educated and 11.56% uneducated women were of the view that they were given different schooling.

As per the study, 27.62% educated women prefers their daughters' profession to be general, 34.29% professional, 28.57% Civil services /administration and 9.52% others. 53.33% uneducated women preferred their daughters' profession to be general, 26.67% professionals, 13.33% civil services/administration and 6.67% others in the form of profession depending on their choice and abilities.

Also, more than 90% educated as well as uneducated women prefer better education for both sons and daughters. 4.76% educated and 6.67% uneducated prefer better education for their sons, whereas, only 2.22% of uneducated women wants their daughters to be better educated.

Out of the total respondents, 76.19% educated and 66.67% uneducated women responded that the literacy rate of men and women is same; while 23.81% educated and 33.33% uneducated women responded 'No'. Also, it is seen that 9.52% educated and 8.89% uneducated women who responded 'No' lacked interest in studies; 3.81% educated and 4.44% uneducated women thought they were less intelligent than men; 4.77% educated and 6.67% uneducated were dropouts and 5.71% educated and 13.33% uneducated women had incidental or early marriage.

The study found that 87.62% educated and 97.33% uneducated women agreed that more importance is given to women's education than before. 1.9% educated and 0.44% uneducated respondents stated No. while 10.48% educated and 2.22% uneducated respondents stated that women's education is given more importance to some extent.

From the study, 63.81% educated and 48.89% uneducated women agreed that education has liberated women from ignorance. 7.62% educated and 6.67% uneducated women disagreed while 28.57% educated and 44.44% uneducated women are of the opinion that education liberated women to some extent.

The study indicated that 60% educated women were satisfied with their educational qualification, whereas, 4% educated and 86.22% uneducated women were unsatisfied and 36% educated and 13.78% uneducated women were somehow satisfied. For those that responded 'No', it is observed that 1.33% educated and 30.22% uneducated women lost

interest. Parents could not afford 0.95% educated women and 23.56% uneducated women; 1.72% educated and 16.44% uneducated women sacrificed their studies for someone else and 16% uneducated women had other reasons.

Out of the total respondents, 47.62% educated and 36% uneducated women agreed that education has changed women's responsibilities. 17.14% educated and 10.67% uneducated women don't see change in responsibilities, while 35.24% educated and 53.33% uneducated women see change to some extent. Of the respondents who replied 'Yes', 15.43% educated and 8.45% uneducated women stated that they make decisions for the family; 3.81% educated women and 5.33% uneducated women spearheads in family matters; 10.28% educated and 8% uneducated women stated that education has made them sensitive towards rights and duties and 18.10% educated and 14.22% uneducated women observed that through education women can manage family well.

Educated women are better mothers was agreed by 62.86% educated and 69.78% uneducated women. 37.14% educated and 30.22% uneducated women disagree. Respondents who agree that educated women are better mothers further supported their statement that educated mothers have more understanding of their children, better in raising their children, more updated, broaden their perspective in life, better understood the challenges of the changing world and give better advises parallel to the society at that time. Whereas, those who do not agree stated that, many mothers can be better morally, spiritually, socially etc. one cannot replace love with education. Education itself or alone does not make someone a better or superior person. Uneducated women too make very good mothers, even better in some cases.

5.1.2 - Major findings related to Economical Status:

The study indicated that 70.47% educated women are employed and 29.52% were unemployed. 13.78% uneducated women were employed whereas 86.22% were unemployed.

With regard to reasons of employment, educated as well as uneducated women, 19.04% educated and 2.62% of uneducated women were employed to contribute to family income. 32.38% educated and 5.37% uneducated women to be economically independent; 7.62% educated women to raise their status and 11.43% educated women and 5.79% uneducated women to help their family, parents, relatives and In-laws. Also, 9.18% educated and 43.55% uneducated women who responded 'No' were unemployed because they did not get the opportunity. Families of 2.39% educated and 5.34% uneducated women were not willing to

let them get employed. For 7.98% educated and 26.22% uneducated women, home making is more important. For 5.59% educated women and 11.11% uneducated women their husband/Parents' salary is sufficient. While 4.39% educated women had other reasons. Some educated women who are not employed reasoned that they are under training, some are still pursuing and some taking break from studies. Uneducated women who did not get employment were due to lack of qualification and ignorance.

Evidences from the study showed, 95.24% employed educated women give justice to playing the role of a woman at home as well as at their work place but 4.76% could not. While an overwhelming 100% uneducated employed women played the role of a woman at home as well as at their work.

The study figured out that educated employed women earning less than 10,000 per month were 22.86%, 10,000 to 20,000 were 28.57%, 20,000 to 30,000 were 20%, 30,000 to 50,000 were 19.05% and 9.52% earn above 50,000. 35.48% of uneducated employed women earn less than 10,000 while 64.52% uneducated employed women earn from 10,000 to 20,000. It was found that none of the employed uneducated women earned more than 20,000 per month.

However, 31.62% educated women earn less than 200 per day, 36.13% earn from 301 to 400, 14.19% earn between 401 to 500 and 18.06% earn more than 501 per day. 2.07% of uneducated women earn between 201 to 300, 35.05% earn between 301 to 400, 54.63% earn between 401 to 500 and 8.25% earn more than 500.

With regard to equal wages, 22.86% educated women earn equally as men in private sectors, 53.33% not equal, while sometimes its equal for 23.81%. 22.22% of uneducated women earn the same as men, 43.11% not equal, whereas, for 34.67%, wages are equal as men sometimes.

Moreover, 42.86% of the educated women earn apart from their salary. 57.14% do not have income apart from salary. 86.77% uneducated women have additional sources of income apart from salary, while 13.23% don't. Some of the reasons as to how they earn apart from their salaries are Businesses, Home Catering and Craft, Home-made and vegetables, Weaving and Agriculture, House rents, Music Classes, Private Music Schools, Nursery (Florist), Floriculture, Gardening, Handicrafts, Tuition, Cooking, Online works from home etc.

Not much of the respondents i.e. 38.09% educated women constitute themselves as the bread earner of the family, it was more so with the non-bread earner, i.e. 61.91%. Also, 26.67% uneducated women agreed that they are the bread earner of the family, while 73.33% are not.

Majority of the respondents i.e. 83.81% educated and 84.44% uneducated women seek their husband's opinion on money matters; while 18.19 % educated and 15.56% uneducated women do not.

The study showed that the expenses of 60.95% of educated women without income are managed by their parents, 11.43% by their siblings and 27.62% by their spouse or In-laws. As for 39.55% uneducated women without income, expenditures are managed by their parents, 39.55% by their siblings and 16.89 % by their spouse or In-laws.

As indicated in the study, 10.48% educated and 31.11% uneducated women were less respected because they do not have income. 53.33% educated and 17.78% uneducated women were not less respected while 36.19% educated and 51.11% uneducated women were less respected to some extent.

Some of the sources where women earn their livelihood are 28.57% educated women through farming, 7.62% through rearing animals, 9.52% through handicrafts, 20% through business, 28.57% private jobs and 22.86% government jobs. Again, 29.55% uneducated women earn their livelihood through farming, 22.22% through rearing animals, 10.78% through handicrafts, 23.67% through businesses, 9.46% private jobs and 4.32% government jobs.

The study showed that 41.71% educated women are aware of the schemes or loans from the Government and NGOs, whereas 58.29% are not aware. 32.51% uneducated women are aware of the schemes and loans, whereas 67.49% of uneducated women are not aware.

The study showed that 13.33% educated women are beneficiaries of loans and schemes, but 86.67% are not. 21.58% uneducated women are beneficiaries of loans and schemes but 78.42% did not receive any loan.

Acquired schemes/ loans:

- Interest free loan from Nagaland Women Resource Department.
- Self Help Groups
- NEPED
- NRLM
- North-East Commission
- EATACOL
- Service Loan
- Joint Liability Group (JLG)
- PMEGP

- PMRY
- Entrepreneur Associates

As seen from the study, 66.67% educated women agreed that education has improved the economic conditions of Western Angami women, 5.71% don't agree, while 27.62% partially agreed. Also, 48% uneducated women agreed, 18.67% disagreed and 33.33% partially agreed.

The study indicated that 15.81% educated and 12% uneducated women got shares of ancestral property. 69.90% educated and 76.89% uneducated women responded that only sons got inheritance of ancestral property. 0.76% educated women stated that only daughters got inheritance while 4% educated and 11.11% uneducated women stated to have shared property but not equally.

Furthermore, 25.33% educated and 34.22% uneducated women stated that women are deprived of ownership rights. 17.14% educated and 23.55% uneducated women stated 'No', while 57.52% educated and 42.23% uneducated women stated that they are deprived to some extent.

It is observed from the study that, 38.48% educated and 44.89% uneducated women were of the opinion that women should get ancestral property, while 23.43 % educated and 10.67% uneducated women disagreed and 38.09% educated and 44.44% uneducated women partially agreed.

The study revealed that, 40% educated and 35.56% uneducated women share their opinion in the purchase of property, 24.76% educated and 40.89 % uneducated women don't, while 35.24% educated and 23.55% uneducated women share their opinion to some extent. Educated women participated in economic endeavours due to economic compulsion were 34.48%, due to availability of more opportunities by 21.15%, due to more awareness of human rights by 15.80% and 28.57% due to high education level. For uneducated women, due to economic compulsion were 20%, 40% due to availability of more opportunities, 13.33% because of more awareness of human rights and 26.67% due to high education level.

Some of the new sources of employment generated for educated women are: 70% educated women and 49.15% uneducated women stated through government jobs, but not for 30% educated and 50.85% uneducated women. 81% educated and 72.36% uneducated women stated that it is through Private Entrepreneurship and business but 19% educated and 27.64%

uneducated women disagreed; 52% educated and 35.58% uneducated women responded that it is through Improved small-scale industries but 48% educated and 64.42% uneducated women disagreed.

5.1.3 - Major findings related to Political Status:

Women participation in politics was rated at 14.29% for educated women and 11.11% for uneducated women. Non- participation was rated at 66.67% educated and 84.44% uneducated women, while, 19.04% educated and 4.45% uneducated women participated sometimes. 16.19% educated and 12% uneducated women find satisfaction of women's participation in politics, 49.52% educated and 60% uneducated women were not satisfied while 34.29% educated and 28% uneducated women were partially satisfied.

It is seen from the study that 93.33% educated and 92% uneducated women were examples of one person one vote, 1.90% educated and 2.67% uneducated women were not so, while 4.76% educated and 5.33 % uneducated women were partially so.

The study pointed out that 6.48% educated and 6.22% uneducated women utilized their vote for earning, 87.62% educated and 88.89% uneducated women did not, while 5.90% educated and 4.89% uneducated women utilized their vote sometimes. Reasons for "why women utilized their vote to earn": 2.66% uneducated women did it for need of money, 3.81% educated and 1.78% uneducated out of compulsion and 2.67% educated and 1.78% uneducated women were because of inappropriate decision.

The study showed that 22.85% educated and 22.22% uneducated women agreed that there are capable women to contest general election, while 26.86 % educated and 35.56% uneducated women disagreed and 50.29% educated women and 44.22% uneducated women were undecided.

The study indicated that 59.43% educated women and 35.11% uneducated women took initiative in clean election campaign, while 40.57% educated and 64.89% uneducated women did not.

Majority of the respondents i.e. 80.95% educated and 62.67% uneducated women agreed to giving equal voting in Municipal/Town elections, whereas 19.05% educated and 37.33% uneducated women disagreed. 85.71% educated and 82.22% uneducated women agreed in giving equal voting in General Elections, while 14.29% educated and 17.78% uneducated

women disagreed. 60.95% educated and 68.44% uneducated women agreed on equal voting in MP Elections but 39.05% educated and 31.56% uneducated women disagreed.

A minimal of 7.62% educated women participated in political meetings, 11.8 % in canvassing, 17.14% in agitations and 9.52% in hunger strikes, but, 57.14% educated women did not participate in political meetings, 78.10% in canvassing, 64.76% in agitations, and 68.57% in hunger strikes. 35.24% educated women participated sometimes in political meetings, 10.09% canvassing, 18.10% agitations and 23.81% in hunger strikes. Also 8% uneducated women participated in political meetings, 7.56% in canvassing, 71.56% in agitations and 11.56% in hunger strikes, but, 68% uneducated women did not participate in political meetings, 72% in canvassing , 10.22% in agitations and 80% in hunger strikes and 24% uneducated women participated sometimes in political meetings, 20.44% in canvassing, 18.22% in agitations and 8.44% in hunger strikes.

It was indicated in the study that, for 14.29% educated and 14.22% uneducated women education is the least important in choosing a candidate, for 57.14% educated and 65.78% uneducated women it is important, while for 28.57% educated and 20% uneducated women it is most important. For 13.33% educated and 8.89% uneducated women, 'Political Experience' is the least important in choosing a candidate, for 45.71% educated and 53.33% uneducated women it is important while for 40.95% educated and 37.78% uneducated women it is most important. 1.90% educated and 4.44% uneducated women stated that 'Integrity' is least important in choosing a candidate, 35.24% educated and 40% uneducated women said that it is important while for 62.86% educated and 55.56% uneducated women it is most important. 22.86% educated and 24% uneducated women responded that 'Party Manifesto' is the least important in choosing a candidate, 41.90% educated and 4 % uneducated women stated that it is important while 35.24% educated and 32% uneducated women said that it is most important.

As observed in the study, educated women who discussed politics with family, friends, relatives etc. were 38.10%, 20.95% didn't discuss, while 40.95% discussed sometimes. Uneducated women who discussed politics with family, friends, relatives etc. were 44.89%, 24% didn't discuss while 31.11% discussed sometimes. Also found that 4.76% educated and 4.89% uneducated women were associated with NGOs, 3.81% educated women were in political wings, 76.19% educated and 85.78% uneducated women were associated with the

church and 15.24% educated and 9.33% uneducated women were associated with Community based Organizations.

It is observed that 69.52% educated and 66.22% uneducated women fore-see change if women actively participate in politics, but 30.48% educated and 33.78% uneducated women don't fore-see change. In fore-seeing change, 10.60% educated women and 9.71% uneducated women responded that corruption will decline; 6.62% educated and 8.54% uneducated women stated that people's faith in politics will increase; 39.72% educate and 33.55% uneducated women stated possibility of promoting greater confidence in women and 12.58% educated women and 14.42% uneducated women stated that women will get freedom from traditional authority of men.

The findings showed that, 15.24% educated and 14.66% uneducated women make political decisions by themselves. The husband makes political decisions at home for 9.52% educated and 12.89% uneducated women. For 57.14% educated women and 50.67% uneducated women both the husband and wife make political decisions and for 18.10% educated and 21.78% uneducated women, parents and the family make political decisions.

Meanwhile, only 17.52% educated and 26.22% uneducated women responded that women have equal status as men in the governance of the village, 36.19% educated and 22.22% uneducated women said no, while for 46.29% educated and 51.56% uneducated women it is to some extent. 47.62% educated and 46.22% uneducated women responded that women can be a member in the governance of the village, 11.43% educated and 36.44% uneducated women said no, while for 40.95% educated and 17.33% uneducated women it is to some extent. 13.33% educated and 12.89% uneducated women responded that women have rights and privileges in the governance of the village, 19.05% educated and 45.78% uneducated women said no, while for 67.62% educated and 41.33% uneducated women it is to some extent.

Majority of the respondents i.e. 81.33% educated and 64.44% uneducated women were of the opinion that women should be included in village councils, VDBs, Town Committees and municipals, but, 18.67% educated and 35.56% uneducated women said 'No'. Stating the reasons for responding 'Yes', 53.23% educated and 63.79% uneducated women stated that women should be included as a mere member, whereas, 46.77% educated and 36.21% uneducated women opined that women should hold key post as well. Also, stating reasons for not being included in the village councils, VDBs, Town Committees, Municipals etc. 53.77%

educated and 58.65% uneducated women responded that women are not efficient enough to hold responsibilities, whereas, 46.23% educated and 41.35% uneducated women opined that organizations are meant for men only.

With regard to 33% reservation, 30.43% educated and 50.97% uneducated support the reservation for women, whereas 69.57% educated and 49.03% uneducated women are opposed to it. Stating reasons for support; 14.49% educated and 25.14% uneducated women responded that it will help women realize their political rights. 10.14% educated and 20.17% uneducated women stated that it will make them play active role in politics and 5.80% educated and 5.66% uneducated women were of the opinion that it will enhance women's political status. Also, reasoning for not agreeing to the 33% reservation; 25.84% educated and 17.44% uneducated women argued that women can compete without reservation. 16.56% educated and 21.35% uneducated women stated that it is not a tradition of the community but for 27.17% educated and 10.24% uneducated women reservation is not a concern.

The study revealed that 66.67% educated and 24% uneducated women have experience in politics, whereas, 33.33% educated and 76% uneducated women do not. For those with political experience, 28.57% of educated women worked as office bearers, 25.72% educated and 84.89% uneducated women took initiatives in campaigns and 45.71% educated and 15.11% uneducated women were active members. Reasons for not experiencing politics: 17.71% educated and 37.33% uneducated women were not given chances, for 15.62% educated and 17.78% uneducated women men overtook the responsibility and for 20.89% uneducated women there are no women members so far.

In joining politics, 27.43% educated women were encouraged and make decisions, 56.38% educated and 88.89% uneducated women were not, while 16.19% educated and 11.11% uneducated women were encouraged sometimes.

As observed in the study, 57.14% educated and 31.55% uneducated women stated that there is no capable women to contest the general elections, 28.57% educated and 35.56% uneducated women stated that tradition is a hindrance and 14.29% educated and 32.89% uneducated women stated that lack of interest can be reason for lack of women candidate in general election in western Angami Constituency.

Stating problems faced by women while participating in politics, 17.90% educated women were not supported by family and friends, 16.19% educated and 53.78% uneducated women stated that women are less equipped and inexperienced, 28.20 % educated and 28%

uneducated women reasoned that women have less knowledge about politics, 16.95% educated and 10.22% uneducated women have no control over resources and 20.76% educated and 8% uneducated women had unfavourable social status or attitude.

5.1.4 - Major findings related to Moral and Social Status:

Morality of the people is controlled through women was agreed by 34.29% educated women, 20% disagreed and partially agreed by 45.71%. Whereas, 29.33% uneducated women agreed for the same, 28.45% disagreed and 42.22% partially agreed.

The study showed that 42.86% educated women agree to women possessing secondary position out of which, 28.58% considered women as weaker sex; for 4.76%, women are not allowed in social gatherings and 9.52% responded no freedom to make decisions. 54.63% uneducated women responded that women possess secondary position out of which 18.21% gave the reason that women are considered as weaker sex; 4.05% gave the reason no freedom to make decisions and 32.37% agreed that women are confined to domestic chores.

“A woman’s role in giving advice on family matters” was agreed by 60% educated women and 26.67% uneducated women. 26.67% educated women and 17.78% uneducated women responded on “A woman’s role as deciding on family matters”, and “To follow people on family matters” was responded by 13.33% educated women and 55.56% uneducated women.

“Women’s identity comes with motherhood” was agreed by 47.62% educated women, disagreed by 23.81% and partially agreed by 28.57 %. Also, 43.56% uneducated women agreed, disagreed by 18.67% and 37.77% partially agreed.

Educated women who possess small type of family were 48.58%. About 38.09% possess big family, only 6.09% possess joint family and 7.24% possess extended family. Also, 26.22% uneducated women possess small family, 62.22% big family, 8.89% joint family and 2.67% extended family.

Among the educated women, 17.14% responded self as head of the family, 25.90% responded husband as head. Father as head was responded by 38.09%, mother as head by 11.43%, Brother as head by 2.67%, Sister as head by 2.29% and Son as head by 2.48%. Among the uneducated women, self as head was 15.11%, Husband as head 31.55%, Father as head 40%, Mother as head 8.89%, Sister as head 1.78% and Son as head 2.67%.

As per the study, 64.76% educated women wants to bring up their children the way their parents brought them up while 35.24% had the other opinion. 68.89% uneducated women wants to bring up their children the way their parents brought them up but 31.11% did not agree to that.

When asked on whether there were more social restrictions on women than on men, it was found that 76.19% educated women said 'Yes', 23.81% said 'No', 61.78% uneducated women said 'Yes', but 38.22% said 'No'.

Reasons for existence of domestic violence in the society due to Total dependence on husband–18.29%(educated) and 9.33% (uneducated). No Contribution – 5.71% (educated) and 4.44% (uneducated). Husband's ego problem-18.86% (educated) and 19.11%(uneducated). Substance abuse-31.81% (educated) and 31.56% (uneducated). Women's irresponsibility- 15.24% (educated) and 17.78% (uneducated). Negligence at home-10.09% (Educated) and 17.78% (uneducated).

The study revealed that educated women having inferiority complex in oneself were 31.24%, whereas 68.76% do not have that feeling. Stating the reasons for inferiority complex, 15.24% stated having less ability than men. 1.90% stated they were not equally treated by parents. 7.62% gave the reason that it was because their contributions were not realized, while 6.48% stated they were marginalized in many areas. 56.45% uneducated women have inferiority complex whereas 43.55% do not have such. Among the Uneducated women having inferiority complex, 24.89% stated having less ability than men. 13.33% responded that they were not equally treated by parents. 8.45% gave the reason that it was because their contributions were not realized, while 9.78% stated that they were marginalized in many areas.

Some of the works done by Western Angami men are carpentry, plumber, electrician, masonry, outdoor chores, office works, paper works, community works, manual works, managing family needs and financial provisions. Some works done by Western Angami women are indoor chores, managing home, taking care of children, teaching, nursing etc.

Opinion on men and women sharing equal work were agreed by 61.33% educated women, disagreed by 10.67%. 28% agreed to some extent. 73.33% uneducated women agreed, 6.67% disagreed and 20% agreed to some extent.

Almost all the respondents i.e. 95.24% educated women shared their opinion that marriage should be based on personal choice. Marriage should be compulsory was responded by 4.76%. Marriage should be based on personal choice was responded by 79.56% uneducated women but 20.44% shared the opinion of compulsory marriage.

With regard to considering the consent of a women in selection of partners, 60.96% educated women said 'Yes', 9.52% said 'No' while 29.52% agreed to some extent. In this regard, 43.56% uneducated women said 'Yes', 18.22% said 'No' and 38.22% agreed to some extent.

A minimal of 5.71% educated women and 8% uneducated women responded that the status of a divorced woman is high, their status being normal was responded by 43.81% educated women and 45.33% uneducated women. 50.48% educated women and 46.67% of uneducated women responded that the status of the divorced women was low. None of the respondents mentioned that divorced women were shunned out or left out.

There were no restrictions on widow re-remarriage was responded by 68.19% educated women, 7.62% mentioned the existence of restriction and 24.19% to some extent. 63.11% uneducated women responded 'No' to restriction of widow re-remarriage, 16% said 'Yes' and 20.89% to some extent.

The study indicated that 41.90% educated women agreed to mother claiming the children after divorce, 22.86% did not agree while 35.24% agreed to some extent. 28.44% uneducated women agreed that mother can claim their children after divorce, 2.44% did not agree but 51.12% agreed to some extent. When asked upon the reasons why mother cannot claim their children, 0.95% educated women stated there is lack of interest, 15.24% stated children belong to the father, 3.81% stated mother has no right and 2.86% stated that mothers were not allowed. 0.89% uneducated women gave the reason lack of interest, 11.11% stated children belong to the father, 3.54% stated mother has no right and 4.90% stated that mothers were not allowed.

42.86% educated women prefer their first child to be a male child. Whereas, 57.14% do not. Also, 69.33% uneducated women prefer their first child to be male but 30.67% do not.

Reasons for preferring male child:

- Control the family.
- Capability to look after family.
- A gift from God.

- Decisions are strong and wide.

Reasons for not preferring male child:

- Daughters being the eldest understands family responsibility better.
- Girl child is more helpful at home.
- Males are slightly lesser family oriented.
- Gender doesn't matter.

As per the study, 51.43% educated women are members of organizations whereas 48.57% were not. 13.78% uneducated women are members but 86.22% are not.

It was found that 74.29% educated women attended meetings, but 25.71% did not. 27.56% uneducated women stated that they attended meetings whereas 72.44% do not. When asked upon the reasons for not attending meetings, 13.33% educated and 26.66% uneducated women stated lack of interest, 7.62% educated and 13.34% uneducated women have no time to attend, 1.91% educated and 8.89% uneducated women stated that women were not allowed, while 2.85% educated and 13.33% uneducated women stated that only men can attend and 10.22% uneducated women gave reasons that they are not aware.

5.1.5 - Major findings related to Problems faced by Western Angami Women:

Discrimination of women in some organizations was responded by 13.33% educated women. 66.67% were not discriminated while 20% were discriminated to some extent. 15.56% uneducated women stated discrimination was observed, 51.11% said 'No' and 33.33% said to some extent.

The study indicated that 11.43% educated women have problems in discharging duties as women, 64.76% said 'No' and 23.81% had problems sometimes. 15.56% uneducated women stated there are problems in discharging their duties as women, 66.67% said 'No', but 17.77% had problems in discharging their duties sometimes.

As per the study, it was observed that 46.48% educated women and 33.33% uneducated women partially agreed to preventing of gender inequality through raising awareness while 53.52 % educated and 66.67 % uneducated women agreed. 38.1% educated and 66.67% uneducated partially agreed to preventing gender inequality through demanding rights, 6.67% educated and 11.11% uneducated women agreed to it, but, 55.23% educated and 22.22% uneducated women disagreed for the same. 47.62% educated and 44.44% uneducated women

partially agreed to becoming an activist, 28.57 % educated and 11.11 % uneducated women agreed but 23.81 % educated and 44.45 % uneducated women disagreed. 14.29% educated and 44.44% uneducated women partially agree to prevent gender inequality by making gender equality part of training and education, 85.71% educated and 39.56% uneducated women agreed to it, but 16% uneducated women disagreed to it.

Out of the total respondents, 12.19% educated women faced problem because of their gender with regard to lower salary. 1.9% educated and 4.44% uneducated experienced gender discrimination, 0.96% educated and 11.11% uneducated experienced sexual harassment. 1.9% educated women experienced poor workplace treatment. 4.19% educated women experienced lower chance of promotion. 7.05% educated and 18.67% uneducated women faced problem in the form of violence. 71.81% educated and 65.78% uneducated women stated that they did not face any problem given or listed because of gender.

It was revealed from the study that 79.05% educated and 44.45% uneducated women agreed that men and women are equal but 7.62% educated and 11.11% uneducated women disagreed, while 13.33% educated and 44.44% uneducated women partially agreed to it. 24.19% educated and 66.67% uneducated women agreed that men are better leaders than women, but 38.1% educated and 4.44% uneducated women disagreed, while 37.71% educated and 28.89% uneducated women partially agreed to it. 34.29% educated and 40% uneducated women agreed to the thought men have more power over women, but 26.66% educated and 35.56% uneducated women disagreed, while 39.05% educated and 24.44% uneducated women partially agreed. 38.09% educated and 51.11% uneducated women agreed that men should earn more than women but 34.29% educated and 33.33% uneducated women disagreed, while 27.62% educated and 15.56% uneducated women partially agreed. 76.19% educated and 49.78% uneducated women agreed that women should have same rights as men but 4.76% educated and 6.22% uneducated women disagreed, while 19.05% educated and 44% uneducated women partially agreed to it.

Only 22.85% educated and 27.11% uneducated women stated that the major hurdle faced by women organizations in enhancing the status of women was educational. 19.05% educated and 21.78% uneducated women responded as social hurdle. Political hurdles responded by 34.29% educated and 40% uneducated women. Economical hurdles responded by 23.81% educated women and 11.11% uneducated women.

5.1.6 - Major findings related to Role and Activities of Women-based Organization

As per the study, 78.09% educated women and 21.91% uneducated women are aware of the activities conducted by women organizations. 5.71% educated and 8.26% uneducated women stated that it was conducted once in a month. 24.76% educated and 17.36% uneducated women responded programs happen once in 6 months. 69.53% educated and 74.38% uneducated women responded programs happen once in a year. It was evident that 15.24% educated women and 12.89% uneducated women mentioned health camp as a program organized by women-based organizations. 35.24% educated women and 35.55% uneducated women mentioned seminars. 19.04% educated women and 28.44% uneducated women mentioned sales day. 3.48% educated and 23.11% uneducated women mentioned trainings as programs organized by Women Based Organizations.

The study reveals that 57.14% educated women and 62.22% uneducated women responded 'Yes' towards the programs organized for the development of women. 42.86% educated women and 37.78% uneducated responded 'No' towards programs organized for the development of women.

As indicated in the study, 47.62% educated women and 33.33% uneducated women responded 'Yes' that women organizations were committed to initiate positive changes in the society. 23.81% educated and 17.78% uneducated women said 'No', while 28.57% educated and 48.89% uneducated women responded to some extent.

5.2 - FINDINGS FROM THE INTERVIEW SCHEDULE:

5.2.1 - Findings related to educational status:

As per interview schedule, all of the interviewees were of the opinion focusing importance on women's education. It was indicative that 67.25% responded on equal treatment of sons & daughter in acquiring education where 32.75% revealed that there was no equal treatment. Interviewees (senior citizens) stated that in earlier days, boys were given more privileges but with the change of trend and situation, now-adays equal treatment were given to both boys and girls. Cent percent i.e. 100% of the interviewees agree that they want both sons and daughter to be equally educated. The case is different when there were only sons or daughters in the family. It further stated that 42.5% interviewees were affected by women's illiteracy but 57.5% were in no way affected by women illiteracy.

A few, i.e. 27.5% of the interviewees do not encourage women in their excessive studies while majority of them i.e. 72.5% encourage women for their excessive or further studies.

As per the Interview schedule, 83.75% interviewees agree to change of women responsibility through education. Only 16.25% did not. Interviewees further stated that education has enhanced their working position, change their mindset and allow them to fight for injustice.

5.2.2 - Findings related to economic status:

Majority of the interviewees i.e. 77.5% focused on importance of women employment. 22.5% were not. Some were of the opinion that housewife itself is also employment. If husband is employed, women approach situation well. The importance has been stressed knowing that employment enhance family income and leads to promotion of one's status. Opinion were also shared that employment is at the cost of the family. Some said it depends on the situation then and now.

A vast majority i.e. 85% interviewees observe an increase in women employment; be it government or private sector. 15% interviewees could not observe increase in women employment. Despite agreeing, a few mentioned that women employment is not up to the mark and still needs improvements. In fact, the increase has been from a normal flow to a speed flow and might even outnumber men.

The need of women entrepreneurship was agreed by 71.25% interviewees stating that they generate higher revenues, they have a higher appetite for growth etc. 28.75% interviewees disagree that women were only exceptional in small scale entrepreneurs but not in large scale.

100% of interviewees responded women being paid less in terms of daily wages or labour works. They stated that tradition is a hindrance, something which creates a mindset that women are less strong than men. Respondents stated the fact that wages depend on the nature of the work. In some cases, men are not willing to earn the same as women. They are also of the opinion that men are more skilled than women.

Furthermore, 71.25% interviewees had the opinion that there is possibility of giving equal wages. e.g. NREGA. Equal wages can also be given when both are equally skilled. 28.75% had the opinion of unequal wages because in case of skilled works women cannot work like men.

Out of the total interviewees, 70% of them agree that there is no disadvantage of women having a job but 30% of them mentioned the disadvantage because women find difficulty in balancing their personal life, had little time to take care of their families and fail to handle work related stress.

Opinions with regard to ownership rights were, 73.75% interviewees agreed that women are deprived from ownership rights. They stated that this is in contradiction to the Khasi tribe. The deprivation in our context was to a very large extent but proved that that was by tradition. 26.25% do not agree and added that it is now done away with that tradition. 43.75% shared the opinion that women should get inheritance regarding Ancestral property but 56.25% did not agree.

5.2.3 - Findings related to political status:

Many of the interviewees i.e. 67.50% agree to making politics a concern for women, stating that equal footing in politics can go well with the others. Women should be honest enough like their participation in social works, churches and other organizations. 32.50% do not agree with the same concern.

Only a few i.e. 11.25% interviewees are satisfied with women's participation in politics with the least that they play their role in voting. Also, years back, it was satisfying but not nowadays. 88.75% are not satisfied with women's participation in politics.

As per the interview schedule, 60% encourage women to join politics. 40% do not encourage women in joining politics. Findings also shows that 77.5% encourage women's participation in political meetings, canvassing and agitations and be key figures. 22.5% do not encourage stating that too much in politics disturbs mindset and they go otherwise. 100% interviewees responded on the availability of women members in VDBs, VCs, Town Committees and municipals etc. 26.25% interviewees allow men to make political decisions in the family, while 7.5% allow women and 66.25% allow both men and women.

In view of the 33% reservation policy set for women, 22.5% interviewees supported the reservation of 33 % seats; stating that if implemented it should be on rotation basis from constituency to constituency. 77.5% do not agree to the reservation of 33%. Respondents stated that the word reservation is not healthy, else, women can be encouraged to go up to 50%, to 70% or even 100% depending on their leadership and capabilities.

5.2.4 - Findings related to Social and moral status:

As per the interview schedule, 47.5% interviewees agree that there were more social restrictions on women than on men. 52.5% responded 'No'.

It was proved that the existence of domestic violence in family or society was due to reasons like character of the person, women not convincing the husband, mistrust in the spouses, drinking nature, women over-exercising men, men's irresponsibility, victims of their own laziness, lack of self-discipline, women's pride, sexual abuse, ego problem etc.

The findings depict a strong figure that 100% interviewees respect a divorced woman.

Among the interviewees, 56.25% agreed to the very condition that divorced women or mothers can claim their children, but, 43.75% responded that divorced women and mothers cannot claim their children.

In view of women possessing the lowest status, 2.5% interviewees stated educational status, 6.25% stated economic status, 17.5% stated social and moral status. The worst or lowest status of women in Western Angami Region was political status stated by 73.75% respondents.

5.2.5 - Findings related to problems faced by women:

Opinions of 26.25% interviewees revealed that women are discriminated in organizations whereas 73.75% revealed that there was no discrimination.

A few of the interviewees i.e. 25% agree that gender inequality is a problem for women. But 75% opined that gender inequality is not a problem.

As per interview schedule, 38.15% interviewees responded gender discrimination as a problem faced by women. 26.85% mentioned sexual harassment as the main problem, while 35% mentioned violence as the problem faced by women.

5.2.6 - Findings related to role and activities of Women Based organizations:

Many of the interviewees i.e. 61.25% stated that women organizations are committed to initiate positive changes in the society but 38.75% do not. Upon being asked on the visible changes seen through the activities conducted under the banner of women organization, they stated that women initiate in banning of tobacco and other abuses where many illiterate women happen to be initiating in such activities. Women Based Organizations also initiates

in organizing Seminars, awareness programs for women, economic development, charity works etc

5.3 - *DISCUSSION:*

Education is liberation for women from ignorance. The present study reveals that with the inculcation of quality education, status and role of women have changed. Responsibilities and challenges have changed to a great extent. Respondents also revealed that women's education is given more importance than before. Some respondents opined that Educated Women are more respected than before. Likewise, in the study conducted by Hibo Visakhonu (2013) "A study on Education and Empowerment of Angami Women" showed that in the past, opportunities towards vertical status mobility were confined mostly to men, based on superiority of physical strength but the present social status are based on cranial usage and achievements. Status achievement and role shift have changed with the introduction of quality formal education. Educated women today are respected and rewarded more in almost all social aspects of life without upsetting the culture.

Women were found to be more involved in church organizations. Some of the respondents were of the opinion that women's roles and works should be accompanied with faith. They echoed to the extent that with faith, women can be lifted. Similarly, in the study conducted by Roy Aphuno Chase in "Women in Transition- Angami Naga Women from 1878 to the present" which is based on the analysis and the impact of Christianity on the status of women among the Angami Naga Women, concluded with a conviction that Christianity and modernization were and will be the main agents for status improvement of women.

The present study found that women exercise more power in decision-making in the present than the past. Many of the respondents were found deciding on different matters independently. This was found more evident in the case of employed and educated women. The study conducted by Ramos Tavor & Matia Elena (1994) on Gender power and decision-making in Northern Mexico found that women's employment status influences the patterns of decision making at home. Employed women were more likely to use manifest power to challenge their husband's power.

Women's traditional role of purely making the kitchen, rearing and taking care of children and spouse have changed with the advent of education and new sources were generated for women to play their roles in multiple ways. Respondents also stated that there is more equal

treatment of gender in many spheres of life. Banda, Sarojana (1992) in the study on the status of women revealed that traditional roles of women have changed. There is inclusion of some positive aspects of the status of women in respect of self-reliance, mutual co-operation, and women as a source of inspiration and as a symbol of sacrifice.

Reasons for Western Angami Women who discontinued their studies were, lack of interest, sacrificed for somebody's sake, physical illness, demise of parents, parents failed to afford etc. This resulted in the fact that many failed to attain as much education as required. But low economic strata were not the major reason here, but more so of sacrificing for brother's sake or loss of interest. A slight difference was found in the study conducted by Bokil B.G. (1987) on Education of Rural women, where girls from lower economic strata of the society remained outside the schools helping their parents in work or earning their own livelihood. Whereas, girls from families having a better socio- economic status were better enrolled being retained in school.

Women possess varied interest in vocations. It was found that women were also categorized according to their nature of work, in teaching, nursing, clerical works, entrepreneurs, etc. This was accompanied with their interest and abilities. Job satisfaction was found to be prevalent in the pursuing of their occupation. Similarly, there were women employees who significantly differ in their job satisfaction as per Kakkar Ved study. Their job satisfaction and the occupational level of the employees were positively related. Women employees of different vocations differed in their attitude towards works.

Rose Mary (1978) in her study. The oppression of women in Great Britain points out that the education of women is different from and inferior to the education of men. The findings of the study show that some of the respondents' education were different and somewhat inferior to the education of men because of economic reason to enhance son's education for good job.

The present study finds out that many of the respondents were not allowed in inheriting parent's property. Respondents also proved that there were no capable women in the area for participating in general election. Lalneihzovi (2009) on Changing status of women in North – Eastern States proved some actual facts that no female member was given right to inherit parents' property both movable and immovable except certain minor items. There were no women member elected in the Legislative Assembly. Women were deprived in the highest decision-making bodies which were similar in both the studies. But in contradiction, the present study found men encouraging women to represent and participate in public meetings

to a great extent. Also, women were not considered as second-class citizens but as equal counterparts with men. This, in the case of the past study was non-encouragement and non-invitation of women in public meetings by men and also, regarded women as second-class citizens.

Violence against women includes physical violence, emotional violence, sexual violence, economic violence etc. Domestic violence was in existence as per the study. It was also a concern especially for women. Existence was found either for one or the other reason viz substance abuse, ego problem, women's irresponsibility, total dependence on husband etc. Evidences have the conviction that domestic violence was found more because of substance abuse nowadays unlike the past days. In contrary, James Selvaraj in the study, Status of Women in North-east India found that the significance of violence against women did not draw much attention and therefore there was no mention of violence against women in the past. The declaration on the elimination of violence against women (DEVAW 1993) shows that the issue of violence against women has eluded public attention even at the international level.

Papri Debrama in the study Women's Access to Education and its Implications for Tribal Society found that there were factors that affect women's access to education especially higher education. The basic factor was found to be structural in the patriarchal structure of Tribal families. Patriarchal ethos was so strong that son preference over daughter creates inherent discriminatory practices. The present study finds that in acquiring education, women were not affected much with the customary ideology of preferring boys as responded by 80% educated women. Some among the uneducated women were found to be affected.

The attitude of both men and women affect women positively or negatively. Respondents proved that in many cases tradition was a hindrance despite women's interest and potentialities. The present study revealed that in case of divorce, the husband has the right to gain custody of the children. In terms of inheritance, first priority was given to sons. Houses, lands, fields etc. are always inherited by males whether rich or poor. This was similar with the study conducted by Dr. Adino Vitso (2002) on customary Law & women: The Chakhesang Nagas which showed that the attitude of both men and women towards women affects the status of women to a great extent. Women have played an important role in the society in almost every aspect of life but sometimes their roles are undermined by customs and traditions.

Attempts have been made by various researchers on the status of women based on certain indicators. However, a careful analysis of several attempts shows that there was non-inclusion of violence and crime against women as an indicator in their evaluation of the status of women. Crime and fear of violence set boundaries to women and constrain the development of their capabilities. Therefore, a study on the status of women needs to include “violence against women” as one of the indicators of measurement.

5.4 - EDUCATIONAL IMPLICATIONS:

Status of Women and Education is closely related. Education as means of empowering women can bring about positive attitudinal changes. Equal treatment of education should be implemented everywhere. Education is one key agent that liberates human beings from exploitation. The main indicator of socio-economic and political progress being education can play a very important role in improving the status of women. Education can generate awareness regarding any deprivations women could be facing under the existing social system and actively work towards rectifying the situation of discrimination.

Women’s political participation has considered a central issue of the present time against the unfolding realities of oppression given by customary norms and values. Improving the political status of Western Angami Naga women should be an integral part of the process of their empowerment; this necessitates their presence in adequate numbers in decision making bodies. Under the prevailing societal structure where women are consigned to the back seat of politics, it can be stated with certainty that without certain special advancement mechanism like reservation policy, it would be a colossal challenge for them to break through the male ranks of politicians. Politics sometimes have been synonymously understood as mere casting of votes or mandatorily exercising one’s franchise right and even equating with money. People involve in it in respond to the impact of campaign, on ground of clan, khels etc. even to the extent of greed of money. Therefore, election as choosing the right candidate for progressive and democratic development is a faraway cry for Western Angami Women; especially those who reside in the rural areas.

Greater participation of women in social and political sphere is essential to make the social and political institution more representative. It serves as a tool for empowerment of women and contributes to gender sensitive decision-making. Women’s weakness in socio-economic and political structure and their limited bargaining power put them in disadvantage position. Exclusion from decision making has hampered them to claim for greater rights within their

traditional social structure. It can be safely concurred that Naga women's barrier to empowerment is due to low accession to political decision-making power, traditional socio-cultural and customary laws, gender stereotypes and women's own internalization of the patriarchal codes and values through a life time of socialization process.

Access to resources is empirical for economic freedom of women as it is linked with their economic independence and also infuses with power and expands agency. Enhancement of economic status alone will not effectively bring about gender equation so to empower the status of Western Angami women, consciousness rising-cum-organizing approach would be the most effective strategy. Issues of gender wage disparity in Western Angami Naga society as well as Naga society in general need to be addressed. The provisions of the equal remuneration act 1976 which assures equal wage for equal work needs to be strictly implemented.

The common consequences found among women due to domestic violence like mental tension, loss of confidence, lack of monetary reserve, fear of physical assault, substance abuse, loss of prestige etc. should be dealt seriously to minimize them since domestic violence was recognised as a specific criminal offence by the introduction of section 498-A into the Indian Penal Code (1983).

It was found that women due to their hard work, prestige and their sense of pride sustained patriarchy in their society. The concept of status needs to be understood in the light of changing situations and emerging new cultural as well as modern values. It is increasingly recognized today that existing customary laws and related sense of justice and fair-play in the Naga context was moulded upon the cultural values where the focus on physical strength and supremacy superseded other intellectual and ethical considerations including gender justice. Hence, there is a need for the existing justice system to make a shift from customary law to one that is based on restorative justice.

Government can play a major role in the political empowerment process of Western Angami women by initiating essential tool for change like availability of statistics documenting the participation of women and men in public and political life.

Productive and domestic work need to be shared equally between men and women and the awareness needs to be created through gender sensitization programs. The notion should be effectively materialized.

Education of the girl child must be given special emphasis in order to liberate their mind from traditional structures and enable them to question the dominant ideologies that perpetrate any discrimination. The only way to bring about a silent revolution to raise the status of women is to give the right educational input so as to truly bring an all-round development.

One cannot deny the fact that education is such a variable which has got the power to leave the positive and optimistic impact on any individual at any point of time and for any society. The truth has been perceived that without guaranteeing women development, the national development cannot be accomplished. The general advancement of a nation relies on the maximum usage of both men and women and not just men or women. It is crucial to adopt affirmative measures for empowering women because education significantly makes differences in the lives of women.

5.5 - MEASURES FOR IMPROVEMENT OF WOMEN'S STATUS **(educational, economic, political, social and moral):**

- The universal concept of gender equality should be locally implemented. This can breakthrough many hurdles faced by women.
- To generate awareness and practice measures which helps in eliminating all the varied problems and challenges faced by women.
- Women should be well aware and should increase their number being beneficiaries to different schemes. Women should be encouraged to be entrepreneurs. They should be encouraged to generate income through any sector and to participate more in productive activities.
- Rural women are found lacking in different aspects. They were found strictly adhering to traditional practices. More often they are relegated to secondary status. This notion should be swiped off.
- Along the line of Patriarchy, opportunities and challenges should be open equally to both rural and urban areas.
- Women's acquisition of education should be re-considered. No women should be left unsatisfied with their education. Some women are still not very satisfied with their education. They should pursue education to the extent possible.
- Women were found more active in Church activities as compared to other social live sectors. More weightage should be considered on other aspects as well so as to balance the living standard of women and everyone

- More participation and involvement in social gatherings should be encouraged, to be out of their cocoons and expose more to non-domestic attachment.
- Political involvement should be more stressed as many were of the observation that this area was the area which was least empowered and most ignored.
- Women's health should be one of the greatest concerns for everyone both young and old, men and women.
- No discrimination should exist for women on basis of any factor.
- To the extent possible, wages should be made equal for daily wage earners.
- Domestic violence should be eliminated or reduced.
- Women themselves should eliminate the thought that they are inferior to men. For this reason, from the very beginning of education, boys and girls should be taught that they are equal.
- On the surface, men and women appears to be equal. But, under currents, it is felt that the traditional mindset of the male is still very strong.
- Despite progression and empowerment, women need improvement in their status.

5.6 - SUGGESTIONS FOR FURTHER RESEARCH:

- A study on the status of women empowerment in urban areas in Nagaland.
- A study on analysing gender equality and freedom from violence.
- A study on globalization's role in improving women's right in Nagaland.
- A study on the implications of technology for women of Nagaland in higher education: A qualitative analysis.
- A study on critical analysis of gender equality and customary laws.
- A study on India's new education policy 2020 through a gender lens.

5.7 - CONCLUSION:

Status of women happens to be the subject of enquiry in all social sciences. Researchers tend to approach the issue in different aspects which defines or bring the matter in varied specific sense. It has been a general observation that women have made great progress in various fields and achievements have been noticeable, but still, there are much more to be done. On the positive note, women are getting empowered in terms of education, health, employment, entrepreneurship etc. while on the negative side, women still suffer in the form of violence, discrimination etc. The principle of gender equality is enshrined in the constitution which not only grants equality to women, but also empowers to adopt measures in favour of women.

This principle has found to be implemented in all parts of the country and should be more deliberative in societal aspects. It should not be in contradiction with the ideals and practices of the society. The change of property rights in a patriarchal system has contributed to the subordinate status of women. Women's equality in power sharing and active participation in decision making relating to different matters should be ensured for the achievements and enhancements of the status of women.

It is true that Patriarchy is one of the main reasons for gender discrimination. Due to different teachings through socialization, men and women get different concepts towards their roles and rights.

A society which treats its women well is one of the strongest indicators of the success and health of that society. The whole population should speak out in the favour of gender equality. Since 1995, the Beijing platform of action has been guiding the international community in its work to raise the status of women and girls. It aimed at removing all the obstacles to women's active participation in all spheres of public and private life through a full and equal share in economic, social, cultural and political decision-making.

It was observed that affirmative measures in the form of reservations also have both positive and negative impact on men and women. Rather, more women participation and involvement should be encouraged. The different forms of violence against women, be it physical or mental, whether at domestic or societal levels, should be effectively dealt with so that its incidence can be eliminated. The condition stating tradition is a hindrance should be eliminated to the extent possible or done away with where and when needed. Both men and women should join hands and put effort to improve the condition of women in every sphere of life on educational, economic, political, social and moral etc. Special emphasis should be pondered on the least encouraging areas. Gender bias should no longer remain as an issue. The fact that women and girls are well endured in terms of intelligence, abilities and talents should carry on and accordingly motivation and guidance should be given.

Positive trends should be given towards Naga Women's educational attainment in general and Western Angami Nagas in particular – their achievements in different areas so that they can be elevated into positions of equal partnership with men in every sphere of life.

The research topic on "A Study on the Status of Western Angami Women" have been undertaken to ensure the actual position of Western Angami Women in the society, to deliberate on women's status then and now. The study also focuses on new initiatives and challenges faced by women.

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APPENDICES



APPENDIX-I

NAGALAND UNIVERSITY
(A Central University Established by the Act of the Parliament, 35/1989
Department of Education
Kohima campus: Meriema-797004

Respected Madam,

I am pursuing Ph. D on the Topic **“A Study on the Status of Western Angami Women”** under the Department of Education, Nagaland University.

The main objective of the study is to learn the educational, social, moral, political and economic status of women. It also aims to understand the problems faced by women and suggest measures for it. I believe that the study will bear positive implications on the lives of both men and women in the society.

In this regard, I need your genuine and valuable inputs. You are kindly requested to go through the Questionnaire and provide the necessary information. Data collected will be kept confidential and will be used only for research purpose.

Thanking you

Prof. Buno Zetsuvi

Supervisor

Department of Education

Nagaland University

Meriema Campus; Kohima, Nagaland.

Keneiseno Chase

Research Scholar

Regd. No. 736/2017

Questionnaire

Questionnaire for Educated and Uneducated Women

General Information of Respondent:

Name: _____

Village: _____

Present residence: Rural () Urban ()

Age group of Respondent:

- | | | | |
|---------------|-----|------------|-----|
| 1. 18 -27 | () | 2. 28 – 37 | () |
| 3. 38 – 47 | () | 4. 48 – 57 | () |
| 5. 58 & above | () | | |

Marital Status:

- | | |
|------------|-----|
| 1. Single | () |
| 2. Married | () |

Education:

- | | | | |
|------------------|-----|--------------------|-------|
| 1. Illiterate | () | 2. Non-Matriculate | () |
| 3. Matriculate | () | 4. Graduate | () |
| 4. Post-Graduate | () | 6. Others | _____ |

Occupation/Designation: _____

Educational Status of Women

1. Did you get equal opportunity as men to acquire education? Yes/No/To some extent

a. If yes, would you agree that the following are some probable reasons:

- | | |
|------------------------------|-------|
| i. To secure a job | () |
| ii. To get you married | () |
| iii. To make you independent | () |
| iv. Specify if any | _____ |

b. If no, are the following probable reasons:

- | | |
|---|-----|
| i. Education is not useful for girls, they are meant to take care of home | () |
| ii. Due to economic reasons | () |
| iii. Education for sons so that they get a good job | () |
| iv. Educated sons enhance the prestige of the family | () |

- v. Specify if any _____
2. What is your parent's attitude towards your education?
- Very positive ()
 - Negative ()
 - Somewhat positive ()
3. Do you think discrimination still exists in the education of boy/girl?
- Yes ()
 - No ()
 - To some extent ()
4. Did the customary ideology of preferring boys rather than girls in education affect you in any way? Yes/No
- If yes, give reasons:
- More preference were given to boys ()
 - More study hours for boys ()
 - Parents' attitude ()
 - Different schooling ()
 - Specify, if any _____
5. What type of profession would you prefer for your daughter?
- General ()
 - Professional ()
 - Civil Services/Administration ()
 - Specify, if any _____
6. For whom would you want better educated among your children?
- Daughter ()
 - Son ()
 - Both ()
7. Is the literacy rate of men and women the same? Yes/No
- If no, are the following probable reasons?
- Lack of interest in studies ()
 - Less intelligent than men ()
 - Unnecessary drop-outs ()
 - Incidental/Early Marriage ()
 - Specify if any _____

8. Do you think women's education is given more importance than before?

Yes/No/To some extent

9. Do you believe that education is liberation for women from ignorance?

Yes/No/To some extent

10. Are you satisfied with the educational qualification?

Yes/No/To some extent

If No,

- i. Loss of interest ()
- ii. Parents could not afford ()
- iii. Your pursue for higher education sacrificed for someone's sake ()
- iv. Specify if any _____

11. Do you think women's responsibilities have changed due to education?

Yes/No/To some extent

If yes, give reasons:

- i. Becomes the decision-maker of the family ()
- ii. Spearhead in family matters ()
- iii. Sensitive towards rights and duties ()
- iv. Manage family well ()
- v. Other(s) _____

12. Do you feel that educated women are better mothers?

- a. If yes, how _____
- b. If no, how _____

Economic Status

1. Are you employed?

a. If Yes,

- i. To contribute for family income. Yes () No ()
- ii. To be economically independent. Yes () No ()
- iii. To raise your status. Yes () No ()
- iv. To help parents/family/relatives/in-laws. Yes () No ()
- v. Specify if any _____

b. If No,

- i. Do not get opportunity. Yes () No ()
- ii. Family not willing. Yes () No ()

- iii. Home-making is more important. Yes () No ()
- iv. Husband/Parents salary is sufficient. Yes () No ()
- v. Specify if any _____
2. If employed, do you give justice to playing both the role of a woman at home as well as at your workplace? Yes/No
If No, give reasons _____
3. Your income (if employed).
- Less than 10,000 per month ()
 - 10,000 to 20,000 per month ()
 - 20,000 to 30,000 per month ()
 - 30,000 to 50,000 per month ()
 - 50,000 and above per month ()
4. Income in case of a daily wage earner,
- Less than 200 per day()
 - 200 to 300 per day()
 - 301 to 400 per day()
 - 401 to 500 per day()
 - 501 and above ()
5. Do you earn equally as men in private sectors like daily wages, labourers etc.?
Yes/No/Sometimes
6. If employed do you have any income apart from your salary? Yes/No
a. If Yes, mention _____
7. Are you the bread earner of the family? Yes/No
8. If married, do you seek your husband's opinion to decide for money matters? Yes/No
9. In case of no income, who manages your personal expenses?
- Parents ()
 - Siblings ()
 - Spouse/In-Laws ()
10. Do you think you are less respected because you have no income? Yes/No/To some extent
11. As a woman, how do you earn for your livelihood?
- Farming ()
 - Rearing of animals ()
 - Handicrafts ()
 - Business ()

- e. Private jobs ()
- d. Government job ()
- e. Public Services ()
- f. Specify, if any _____
- 12.** Are you aware of any schemes/Loans from the government and NGOs? Yes/No
If yes, specify _____
- 13.** Did you acquire any schemes or Loans? Yes/No
If yes, specify _____
- 14.** What are the new sources of employment generated for educated women?
- | | | |
|---|---------|--------|
| a. Government jobs through competitive examinations. | Yes () | No () |
| b. Private entrepreneurship, business, marketing schemes. | Yes () | No () |
| c. Improved small scale industries. | Yes () | No () |
| d. Specify, if any _____ | | |
- 15.** Has education improved the economic conditions of the people in general and Western Angami women in particular? Yes/No/To some extent
- 16.** Who inherits the ancestral property in the family?
- | | |
|--|-----|
| a. Equal share among sons and daughters. | () |
| b. Only sons. | () |
| c. Only daughters. | () |
| d. Shared but not equally. | () |
| e. Specify, if any _____ | |
- 17.** Are women deprived from ownership rights? Yes/No/To some extent
- 18.** Do you think women should get their share (Ancestral property)? Yes/No/To some extent
- 19.** Can women share their opinion in the purchase of property? Yes/No/To some extent
- 20.** Women's participation in economic endeavours could be because of
- | | | |
|--|---------|--------|
| a. Economic compulsion. | Yes () | No () |
| b. Availability of more opportunities. | Yes () | No () |
| c. More awareness of women's rights. | Yes () | No () |
| d. High education level. | Yes () | No () |
| e. Specify, if any _____ | | |

Political Status

1. Do you participate in politics? Yes/No/Sometimes
2. How do you find women's participation in politics?

- a. Satisfied ()
 - b. Not satisfied ()
 - c. Partially satisfied ()
3. As a woman, are you an example of one person one vote? Yes/No/Sometimes
4. Are you utilizing your vote for earning? Yes/No/Sometimes
If Yes, the reasons:
 - i. Need for money ()
 - ii. Out of compulsion ()
 - iii. Inappropriate decision ()
 - iv. Proxy vote ()
 - v. Specify if any _____
5. Are there capable women to contest for general election in your area?
Yes () No () Undecided ()
6. As a woman, do you initiate in clean election campaign?
 - a. If yes, how? _____
 - b. If no, why not? _____
7. Do you equally vote in the following?

a. Municipal/Town	Yes ()	No ()
b. General election	Yes ()	No ()
c. MP Elections	Yes ()	No ()
8. Do you participate in the following:

a. Political meetings	Yes ()	No ()	Sometimes ()
b. Canvassing	Yes ()	No ()	Sometimes ()
c. Agitations	Yes ()	No ()	Sometimes ()
d. Hunger strikes	Yes ()	No ()	Sometimes ()
e. Specify if any _____			
9. What are the criteria in choosing a candidate when you vote?

a. Education	Least important ()	Important ()	Most important ()
b. Political Experience	Least important ()	Important ()	Most important ()
c. Integrity Free World	Least important ()	Important ()	Most important ()
d. Party Manifesto	Least important ()	Important ()	Most important ()
e. Specify if any _____			
10. Do you discuss politics with your families, friends, relatives etc.? Yes/No/Sometimes

11. Are you associated with any of the following:

- a. NGOs ()
- b. Political Wings ()
- c. Church ()
- d. Community Organisation ()

12. Can you fore-see any change if women participate actively in politics? Yes/No

If Yes, than how,

- i. Corruption will decline ()
- ii. People's faith in politics will increase ()
- iii. Promote greater confidence in women ()
- iv. Women will get freedom from traditional authority of men ()
- v. Specify if any _____

13. Political decision in your home is made by:

- a. Self ()
- b. Husband ()
- c. Decision by you and your husband ()
- d. Parents and family ()
- e. Relatives/Neighbours ()

14. What is the status of Western Angami Women in the governance of the village?

- a. Women have equal status as men. Yes () No () To some extent ()
- b. Women can be a member. Yes () No () To some extent ()
- c. No rights and privileges in governance. Yes () No () To some extent ()
- d. Specify if any _____

15. Do you think women should be included in village council, VDBs, Town Committees, Municipals etc.? Yes/No

a. If Yes, how?

- i. As a mere member. Yes () No ()
- ii. Should hold key posts. Yes () No ()
- iii. Specify if any _____

b. If No,

- i. Women are not efficient enough to hold responsibilities. Yes () No ()
- ii. Organisations are meant for men only. Yes () No ()
- iii. Specify, if any _____

16. Are you a supporter of 33% reservation of seats for women?

a. If Yes,

- i. That will help women realize their political rights ()
- ii. That will make them play active role ()
- iii. That will enhance women's political status ()
- iv. Specify if any _____

b. If No,

- i. Women can compete without reservation. ()
- ii. That is not a tradition of the community. ()
- iii. Reservation is not a concern ()
- iv. Specify if any _____

17. Do you have any experience in any political party?

a. If yes,

- i. Work as office bearer ()
- ii. Initiate in campaigns ()
- iii. An active member ()
- iv. Specify if any _____

b. If no,

- i. Chances were not given ()
- ii. Men overtook the responsibilities ()
- iii. No women member so far ()
- iv. Specify if any _____

18. Are you in any manner encouraged to join politics and be in decision making?

Yes /No/Sometimes

19. In your opinion, what could be the hindrances for lack of women candidate in general election in Western Angami Constituency till date?

- a. No capable women Yes () No ()
- b. Tradition is a hindrance Yes () No ()
- c. Lack of interest Yes () No ()
- d. Specify if any _____

20. What kind of problems do you think are faced by women while participating in politics?

- a. Not supported by family and friends ()
- b. Women are less equipped and inexperienced ()
- c. Less knowledge about politics ()

- d. No control over resources ()
- e. Unfavourable social status/attitude ()
- f. Others _____

Moral and Social Status

1. Morality of the people is controlled through women.
 - a. Agree ()
 - b. Disagree ()
 - c. Partially Agree ()
2. Do women possess secondary position in comparison to men? Yes/No
If Yes,
 - i. Considered as weaker sex. ()
 - ii. Not allowed in social gatherings. ()
 - iii. No freedom to make decisions. ()
 - iv. Confined to domestic chores. ()
 - v. Other(s) _____
3. As a woman, you think your role is to,
 - a. Advice on family matters. ()
 - b. Decide on family matters. ()
 - c. Follow people on family matter. ()
4. A woman's identity comes with motherhood.
 - a. Agree ()
 - b. Disagree ()
 - c. Partially Agree ()
5. What is the type of your family?
 - a. Small Family ()
 - b. Big Family ()
 - c. Joint Family ()
 - d. Extended Family ()
6. Who is the head of your family? (Tick)
 - a. Self/Husband
 - b. Father/Mother
 - c. Brother/Sister
 - d. Son/Daughter

7. Do you feel like changing the way of bringing up your children from how your parents brought you up? Yes/No
8. Do you think social restrictions were more on women than on men? Yes/No
9. What could be the reasons for the existence of domestic violence in your society?
- Total dependence on husband
 - No contribution ()
 - Husband's ego problem ()
 - Substance abuse ()
 - Women's irresponsibility ()
 - Negligence at home ()
 - specify if any _____
10. Do you have any inferiority complex in yourself? Yes/No
- If Yes,
 - You have less ability than men. ()
 - You are not equally treated by your parents ()
 - Your contributions are not realized ()
 - You are marginalized in many areas ()
11. What type of work do men and women do at home?
- Men –
 - Women –
12. Do you think men and women should share their works equally? Yes/No/To some extent
If No, who should be working more?
- Men ()
 - Women ()
13. What is your opinion about marriage?
- Compulsory ()
 - Based on personal choice ()
14. Is the consent of a woman considered in the selection of partner?
- Yes ()
 - No ()
 - To some extent ()
15. What is the status of divorced women in your society?
- High ()
 - Normal ()
 - Low ()

d. Left out/shunned ()

16. Is there any restriction in the marriage of widows? Yes/No/To some extent

17. In case of divorce, can a mother claim the children after divorce? Yes/No/Sometimes

If No, the reasons

i. Lack of interest ()

ii. Children belong to the father ()

iii. Mother has no right ()

iv. Not allowed ()

v. Specify if any _____

18. Do you prefer your first child to be a male child?

a. If Yes, give reasons –

b. If No, give reasons –

19. Are you a member of any organization, group, association etc. in your locality? Yes/No

20. Do you attend meetings organised by your community/village? Yes/No

If No,

i. Lack of interest ()

ii. No time to attend ()

iii. Not allowed. ()

iv. Men could attend but not women ()

v. Specify if any _____

21. How do you involve yourself in programs, meetings conducted in your community?

a. As organizer ()

b. As participant ()

c. Look after the refreshment. ()

d. Specify if any

Problems Faced

1. Are you discriminated in organizations? Yes/No/To some extent

2. Had there been any problem in discharging your duties as a daughter, wife and mother?

Yes /No/Sometimes

3. What are the most common stereotypes you hear about women?

a. Women are supposed to cook Agree () Disagree ()

b. Women are supposed to do housework. Agree () Disagree ()

- c. Women are better in raising children. Agree () Disagree ()
- d. Women are supposed to make less money than men. Agree () Disagree ()
- e. Women are supposed to have jobs, such as: teacher, nurse, secretary, librarian etc. Agree () Disagree ()

4. What could be done to prevent gender inequality?

- a. Raising awareness. Partially Agree () Agree () Disagree ()
- b. Demanding rights. Partially Agree () Agree () Disagree ()
- c. Become an activist. Partially Agree () Agree () Disagree ()
- d. Make gender equality part of training and education. Partially Agree () Agree () Disagree ()

e. Specify if any _____

5. What problems have you experienced because of your gender?

- a. Lower salary. ()
- b. Gender discrimination. ()
- c. Sexual harassment. ()
- d. Poor workplace treatment. ()
- e. Lower chance of promotion. ()
- f. Violence ()
- g. None of the above. ()

6. What are your thoughts on the following statements?

- a. Men and women are equal. Agree () Disagree () Partially Agree ()
- b. Men are better leaders than women. Agree () Disagree () Partially Agree ()
- c. Men have more power over women. Agree () Disagree () Partially Agree ()
- d. Men should earn more than women. Agree () Disagree () Partially Agree ()
- e. Women should have same rights as men. Agree () Disagree () Partially Agree ()

7. What are some of the hurdles faced by women organizations in enhancing the status of women?

- a. Educational ()
- b. Social ()
- c. Political ()
- d. Economical ()
- e. Any other _____

Role and Activities

1. Are you aware of the activities conducted by women organizations in your area? Yes/No

a. If Yes, how often?

- i. Once in a month. ()
- ii. Once in 6 (six) months. ()
- iii. Once in a year. ()
- iv. Specify if any

2. What are some activities that are organized by women-based organizations?

- a. Health camp ()
- b. Seminars ()
- c. Sales day ()
- d. Trainings ()
- e. Specify if any

3. Are there any programs organized for the development of women? Yes/No

If yes, what are the programs?

- i.

- ii.

- iii.

4. Are women organizations committed to initiate positive changes in the society?

- a. Yes ()
- b. No ()
- c. To some extent ()

5. What are the visible changes seen through the activities conducted under the banner of women-based organizations?

- a.

- b.

- c.

- d.

Suggest some measures responsible for improvement of Western Angami Women

Appendix II:

Interview Schedule for Prominent Men

Interview schedule

Educational:

1. Do you think education is important for women? Yes/No
2. Are sons and daughters equally treated in acquiring education? Yes/No
3. Had there been an increase in the literacy rate of women in your area? Yes/No
4. Will you oppose women in their excessive studies? Yes/No
5. Whom do you want to be better educated?
 Sons () Daughters () Both ()
6. Do you think education has changed women's responsibilities? Yes/No
7. Do women illiteracy affect men? Yes/No
8. What are the disparities that you observe between educated and uneducated women?

Economical:

1. Is women employment important to you? Yes/No
2. Have you observed an increase in women employment? Yes/No
3. Do you feel the need of women entrepreneurship? Yes/No
4. Are women in your locality paid less than men in daily wages/labours? Yes/No
 If yes, give reasons
5. Are women without income less respected? Yes/No
6. Is there possibility to give equal wages to both men and women labourers? Yes/No
7. Are there disadvantages of women having a job? Yes/No
8. Would you like your spouse to be employed? Yes/No
9. Living in a patriarchal society, do you think men have more privileges than women?
 Yes/No
10. Do you think women are deprived from ownership rights? Yes/No
11. Do you think women should inherit ancestral property? Yes/No

Political:

1. Do you think politics is a concern for women? Yes/No

2. How do you find women's participation in politics?
3. Will you in any manner encourage women to join politics? Yes/No
4. Should women participate in political meetings/canvassing/agitations etc.? Yes/No
5. Are there women in VDBs, VCs, Town Committees, and Municipals etc. in your area? Yes/No

If yes, are you satisfied with their roles?

6. Who should make political decisions in your family?
 - a. Men ()
 - b. Women ()
 - c. Both ()
7. Do you think women are capable enough?
 - a. In decision making. ()
 - b. Managing/Administering ()
 - c. Experience/Knowledge ()
8. Do you find women genuine in their voting? Yes/No
9. Are you a supporter of 33% reservation of seats for women? Yes/No
10. Do you encourage women candidates in general elections? Yes/No
11. Can you foresee any change if women actively participate in politics?
12. In your opinion, what could be the reason for lack of women candidate in general election in Western Angami Constituency till date?

Social and Moral:

1. Do you think social restrictions were more on women than on men? Yes/No
2. Should women take active role in the development and upliftment of the village? Yes/No
3. Do you have any feeling of inferiority complex in women? Yes/No
4. Is there domestic violence in your family/society? Yes/No
5. Is it encouraging involving women in social gatherings? Yes/No
6. Do you respect a divorced woman? Yes/No
7. In case of divorce, do you think mothers can claim their children? Yes/No
8. Where do you find women with lowest status?
 - a. Educational ()
 - b. Economic ()

- c. Social and Moral ()
- d. Political ()

Problems faced:

- 1. Are women discriminated in organizations? Yes/No
- 2. Do you think gender inequality is a problem for women? Yes/No
- 3. In your opinion, what are some problems faced by women?
Gender discrimination, sexual harassment, violence etc.

Roles and activities:

- 1. Are women organizations committed to initiate positive changes in the society?
Yes/No
- 2. What are the visible changes seen through the activities conducted under the banner of women organizations?

Measures

Please share some of the measures for improvement of Women's Status.

Thank you so much