A study of Women Empowerment among the Chakhesang Nagas

CERTIFICATE

This is to certify that the research work presented in the thesis entitled **"A study of Women Empowerment among the Chakhesang Nagas"** is carried out by **Ms. Razoukhrulu Curhah,** NU Regd. No.739/2017 under my supervision in the Department of Education, School of Humanities and Education, Nagaland University, Nagaland. The work embodied in the thesis does not form the basis for the award of any previous degree, diploma, fellowship or any other similar title and that it represents entirely an independent work on the part of the candidate.

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This is to certify that this thesis entitled **"A STUDY OF WOMEN EMPOWERMENT AMONG THE CHAKHESANG NAGAS"** is a bona fide record of the research work carried out by **Razoukhrulu Curhah** (Reg. No: 739/2017) under my supervision and guidance at the Department of Education in the School of Humanities and Education of the Nagaland University (A Central University), Kohima Campus. It is also further certified that the thesis is free from plagiarism after having checked using URKUND and no sentence, equation, diagram, table, paragraph or selection has been copied from previous work verbatim except at a very minimal level with due acknowledgement of the original sources. The similarity found by running, 3% including reference part. *{URKUND: Razoukhrulu Curhah Thesis.docx (D81532586)}*

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A Study of

Women Empowerment among the Chakhesang Nagas

An Abstract submitted to Nagaland University for the fulfilment of the award for the degree of Doctor of Philosophy in Education

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2020

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CHAPTER I

INTRODUCTION

1.1 A Brief Profile of Nagaland

The state of Nagaland Act 1962 converted the Naga Hills Tuensang Area into a separate state called Nagaland. It was inaugurated at Kohima on 1st December 1963. The inhabitants of Nagaland belong to sixteen tribes, each inhabiting well demarcated areas. Out of sixteen recognised tribes in Nagaland, fourteen tribes are the officially recognised indigenous Naga tribes. The recognised Naga tribes are Ao, Angami, Chakhesang, Chang, Khiamniungan, Konyak, Lotha, Phom, Pochury, Rengma, Sangtam, Sumi, Yimchunger, and Zeliang. The remaining two other tribes have the status of being officially recognised as indigenous non-Naga tribes. They belong to the Kuki and Kachari tribes. Nagaland is situated in the eastern side of the Indian sub-continent and is surrounded by Assam in the West, Myanmar and Arunachal Pradesh and parts of Assam in the North and Manipur in the South. As per 2011 census, Nagaland has a population of 19,80,602 with a population density of 119 per sq. km. The state has 71.14 % of its population living in rural areas i.e. villages and the rest i.e., 28.86% in towns and semi-urban towns.

1.2 An overview of the Chakhesang

Phek district is named after the village Phek where the district headquarter is located. The district is located in one of the eastern most parts of India. Carved out from Kohima district, Phek became a separate district on 21st December 1973. Chakhesang and Pochury are the two major tribes inhabiting Phek district. The people speak five different dialects namely, Chokri, Khezha, Pochury, Pomai and Sümi (Phek District Human Development Report 2011:5-18). According to the 2011 Census, Phek District had a population of 163,294 with 83,684 males and 79,610 females. Its sex ratio is 951.

The original word for 'Kuzha' (or Khezha) is 'Kozha' meaning 'ruler' of a vast territory; the title 'Kozha' was given to his descendants. The word 'Sangtam' stands for 'united people'. Thus, 'Chakhesang' is a composition of these three united tribes. Chakhesang has a different dialect which varies from one village to another but broadly categorised into 3(three) major language groups *viz.*, Chokri, Khezha and

Sapu. References to the Chakhesang as the Eastern Angamis were also made by the 19th century British administrators when writing about the Angami Nagas.

1.3 Concept of Empowerment

The term empowerment refers to measures designed to increase the degree of autonomy and self-determination in people and in communities in order to enable them to represent their interests in a responsible and self-determined way, acting on their own authority. It is the process of becoming stronger and more confident, especially in controlling one's life and claiming one's rights. Empowerment as action refers both to the process of self-empowerment and to professional support of people, which enables them to overcome their sense of powerlessness and lack of influence, and to recognize and use their resources.

Thus, women empowerment is enabling women to live a life without fear by living to the fullest means with dignity and respect to their self and their society. It is not overpowering someone for revenge or with a motive to dominate but in its true sense, living a life to their fullest potential.

1.4 Women Empowerment in Nagaland and its Present Status

The status of Naga women has improved in the 21st century as compared to the past decades. Women are more liberated than they traditionally were. In the past, many restrictions were imposed upon women's involvement in the social, political, and religious realms except in the family or home circle. The coming of Christianity, the advancement of education and exposure to globalised world has eliminated many rituals and taboos that were mandatory for women in the past. Presently, women have started venturing out in pursuing different professions. Yet, even with the change in the position of women, there arises several issues which need to be addressed in order to meet the challenges of the fast changing world.

1.5 Status of Chakhesang Women

Chakhesang women's sole responsibility was to look after the household chores and men mostly engaged in other activities outside the home. Rooted in the traditional and customary ways of life, people gave much importance to social and domestic activities and least bothered about the importance of education. However, of

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late, people have started giving importance to women's education. Economically, women are contributing to the family and the society as a whole. Many women have started departing from the traditional norms and are faring well in different areas of life. However, women's presence in the political arena has been lacking since long past and the community is yet to witness women as decision makers in the higher organisations.

1.6 Need and importance of Women Empowerment

The status of women is progressing in some areas as compared to some decades ago but women in both developed and developing countries are still struggling to be accepted, to gain equity and to be at par with men in different areas. Many researches have been carried out to study the existing problem relating to women and how best they can be solved. However, more researches need to be done on women empowerment for the betterment of women and the society as a whole. There is an urgent need to prioritise researches on such issues, as women empowerment will not only improve the status of women but impact and empower the whole humanity. Dr. A.P.J. Abdul Kalam quoted, "Empowering women is a prerequisite for creating a good nation, when women are empowered, society with stability is assured. Empowerment of women is essential as their thoughts and their value systems lead to the development of a good family, good society and ultimately a good nation."

1.7 Significance of the study

In the traditional Chakhesang society, many restrictions were imposed on women due to superstitious beliefs and women were considered as impure and inferior to men. Men were constantly engaged in wars, raid and headhunting, while women stayed at home serving their men and performing household duties. Women's education was neglected and women were seldom encouraged to study. Most people were of the opinion that the job or duty of the womenfolk is to do the domestic chores, weave and engage in agricultural activities, look after the sibling, etc. Thus, providing formal education to their daughters was observed by the society as a way of spoiling their character and barring them from being dutiful towards domestic assignments. Even within families, parents preferred the sons to study while it was

expected of the daughters to stay at home and help in domestic works. The other reasons for preference of sons to attain formal education were patriarchy and patrilineal as men were given a higher status in the society. Such traditionalistic perspectives and narrow conceptions had impelled many parents towards gender inequality in providing formal education.

Gradually, parents became aware of the importance of education for all and have started to provide education to the daughters. At present, there are women faring well in different professions. Education has empowered women to fight against injustices meted out to them and the feeling of inferiority complex is decreasing. Nonetheless, women still lag behind and struggle with several issues and problems in the patriarchal society. In addition to the traditionalistic mind set, poor economic conditions have also contributed towards hampering women's education. Many women have become bread winners of the family by selling agricultural products, weaving, opening up small shops and also earning through Self Help Groups (SHGs) etc.

Gender disparities are also visible in the wages where men are paid more for the same job with the same time duration. Women are barely involved in any community, council or religious meetings. Politically, women have very little or no access to leadership roles in the governing bodies. Leadership among women is marginal as men always take the lead and women remain as silent followers in the society while taking on the role of homemakers. The traditional mindsets of the patriarchal system still play an influential role in the family as well as in the society. Even today, women are therefore considered as incapable of competing with men in many walks of life by the society.

In view of these issues and problems, the present study is an attempt to find out the role and status of Chakhesang women in the spheres of education, socio-economic and politics, and also to probe into the problems and further providing suggestions for improvement and proposing possible solutions.

1.8 Statement of the problem

The problem selected is stated as, 'A Study of Women Empowerment among the Chakhesang Nagas'.

1.9 Objectives of the present study

Following are the objectives of the present study:

1. To study the status and empowerment of Chakhesang Women in Socio-Economic and Political spheres.
2. To study the educational status of Chakhesang Women.
3. To gather the opinion of Chakhesang Men and Women towards the changing role of Women.
4. To study the problems of Chakhesang Women.
5. To bring out suggestions for the improvement of the status of Chakhesang Women.

1.10 Research Questions

1. What is the status of Chakhesang women in Socio-Economic and Political spheres?

2. What is the educational status of Chakhesang women?

3. What are the opinion of Chakhesang men and women towards the changing role of women?

4. What are the problems of Chakhesang women?

5. What are the suggestions for the improvement of the status of Chakhesang women?

1.11 Operational definition of the terms used

Women: Adult women of 18 years and above.

Prominent Women: Women leaders in social organizations, churches and political parties.

Prominent Men: Men leaders in social organizations, churches and political parties.

Educated: Refers to those women who are literate i.e., who can read and write with understanding and who can express themselves fluently in English.

Uneducated: Refers to those women who are illiterate i.e., who cannot read and write with understanding or who cannot express themselves fluently in English.

Socio-economic: Involvement and their recognition in the society and their contribution for the betterment of economic status in the society and the family as a whole.

Political: Women's participation in politics.

Education: Getting the opportunity to get formal education.

Changing role: Traditional role of women where they are confined to household chores and looking after the family, but women in the 21st century who are venturing to new arena by going beyond their home and participating and contributing actively in the family and society.

Problem: Difficulties and challenges as women in the family and society as a whole.

Chakhesang: Refers to the people of Chakhesang tribe in Nagaland.

1.12 Delimitation of the Study

The study is limited to Socio-Economic, Political, Education, Changing role of Women and the Problem of Chakhesang Women under Phek district covering 11 sub-districts. The study includes only 400 Women, 22 Prominent Women and 22 Prominent Men among the Chakhesang.

CHAPTER II

REVIEW OF RELATED LITERATURE

2. Review of related literature

This chapter presents a review of the studies undertaken by individual researchers, organizations and commissions during the past few decades. The review provides the researcher with a glimpse of research know-how and processes required for the study. The investigator has attempted to collect the materials available on related studies. Secondary sources such as books, dissertations, survey of research in education, journals etc. were referred.

A brief review of the related literature in the area of women empowerment in India and abroad are given below in two sections:

2.1 Studies done in India

2.2 Studies done abroad

2.1 Studies done in India

Waghamode & Kalyan (2014) *in Women empowerment in India* showed the absence of a democratic context has contributed to slow progress in empowering women, particularly in South Asia. Women's empowerment movements have not survived in authoritarian regimes based on gender subordination and ideologies of male dominance. Approaches in South Asia have necessarily focused on opportunities and services rather than on political power. Three experimental approaches to empowerment in South Asia have been tried: integrated development, economic empowerment, and consciousness raising. India has the lowest percentage of women employees (23%), followed by Japan (24%), Turkey (26%) and Austria (29%), according to the Corporate Gender Gap report brought out by the World Economic Forum.

Nagaland State Commission for Women (2015) in *A baseline Survey of the Social Economic and Political Empowerment of Women in Nagaland* showed that

about 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 matter, 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 the rural and urban areas did not own any immoveable 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.

James (2017) in *Tribal Theology Reviewing the Nagas Traditional Worldview* argued that Naga women had not known, nor heard of any past or lost golden age for women, one that they could long to reclaim, revive or mourn (least) for today. In other words, they had not known any form of matricentricism either in the past or present. All that they ever knew was the one that they were born into and brought up in i.e., the world in which men mostly ruled and women mostly subject to. As such, Naga women in particular and all Nagas in general believed and accepted "Patriarchy" and its culture as the 'right' (morally so) way of life as nature intended and as the Supreme Being or God-ordained structure of human life.

Kuotsu (2019) in *Patrifocal Conventions, Institutions and Legal Pluralism: Rethinking Resistance of Women in Nagaland Electoral Politics* examined women's expected role in the Naga society and showed that it remains confined to the acts pertaining to caring and nurturing. While on the one hand, there is appreciation of the changes that have taken place in the status of Naga women, on the other hand, respondents came in heavily insisting on preservation of the status quo vis-à-vis women. It was found that the adages: "*men are not binding women*"; "*women are free to contest*"; "*it is democracy*" are very often used by men. Nevertheless, the expressions voching for women's rights and freedom are being stated attached with the traditional role and expectations surrounding women's everyday life.

2.2 Studies done Abroad

Abiyo (2014) in *Women in Ethopian Christianity: An Appraisal of their Impacts Past and Present.* Most of the Ethopian families prefer having a son instead of a daughter. The mother of the newly born girl herself abuses her daughter, because the whole culture is abusive toward the female gender. In contrary, the boys receive good treatment from every member of the community because they are assumed to be future heroes, kings, chiefs and so on. In most of the families and society, women and girls cook for all, feed all, try to make all happy, but because of their gender, the community members always despise them despite their countless services.

Anigwe (2014) in *Perception of Women in Political Leadership Position in Nigeria* highlighted the political under representation of women in political leadership and pointed out that woman striving for full political power shows the lack of concern for women's rights and equality. In spite of the several laws formulated for women's equal participation in politics, women are still under represented in decision making process. Gender inequality is one of the reasons why women should empower themselves and get involved in decision making so that they can contribute to the development of the society. Since women represent half of the population, they should have equal rights of representation in decision-making.

Soharwardi, *et al*. (2014) in *Socio-economic Determinants of Women Empowerment: A Case Study of Cholistan Desert, Pakistan* found that the lack of government's will and absence of basic infrastructure necessary to cope the problem have paved way for to solve the problems and empower the women. Women's empowerment and economic development are closely interrelated. While development itself will bring about women's empowerment, empowering women will bring about changes in decision making, which will have a direct impact on development.

Habib, et al. (2019) in *Impact of Education and Employment on Women Empowerment* the study was done to examine the status of women and the impact of education and employment on women empowerment in Quetta, Pakistan. It was found out that there is a positive relationship between education and women's empowerment. Education helps women to know their rights, get employment in

formal sectors, reduce poverty and help in household expenditure. The findings indicate that employment helps women gain participation in decision making in the household and social levels, for which it increases women's earning power by making them contributor to the family income. However, the finding shows employed women's control on their resources has negligible control and ownership on the property, land due to some factors such as social norms, family status, educational level, own income and patriarchal system affect their control.

2.3 Summary of the Study

Overall, it has been found that education has changed and liberated women in several ways. It has opened more avenues for women to venture out, thus empowering them to contribute to their family and the society. On the other hand, the practice of preference for male child, economic problems of the parents, ignorance on the importance of education, obligations of domestic chores etc., have been detrimental to girls' education. Lack of encouragement from the society and educated women themselves have failed to trigger women empowerment.

Women in different parts of the world continue to suffer due to poor economic conditions and are more vulnerable to become the victim of the social malice. People's concern for mere survival supersedes the necessity to empower women. The problem of wage disparity where men are paid more than women for the same work done is still extant. Also, women do not even have control over the money earned by their husbands and other male members of the family and they have little or no say in economic decisions. Also, regarding inheritance rights or property inheritance, men are the sole legitimate inheritors while women are denied of such privileges. Favouritism towards boys in male-dominated societies is a hindrance in empowering women.

Women's participation in the decision making outside their home is still minimal. Women in different parts of the world are still discriminated and considered a minority when it comes to leadership in the political, social and religious spheres. The importance of reservation for women in decision/policy making has also been revealed from the studies.

The review has also depicted that the status of women has evolved. Yet, there is still a great challenge of how to solve the existing impediments in empowering women. The concept of patriarchy continues to be the accepted norm in the society and is playing an influential role in different aspects of life. The studies have suggested that until and unless there is a change in the old mindset or stereo-typing towards women, the status of women will remain stagnant. Improving the socio-economic status and inclusion of women in decision making will empower women and bring development on all fronts.

Not many studies have been done on the Chakhesang women in general and women empowerment among the Chakhesang in particular. With this in view, the investigator felt the need to study women empowerment among the Chakhesang, in an effort to identify the elements that have hindered women's empowerment and suggest/recommend measures for empowering women. Since empowerment and development are interrelated, the study is hoped to evoke introspection on the status of Chakhesang women, address the lacunae and strive for gender equality.

Chapter III

METHOLOGY AND PROCEDURE

3.1 Introduction

Methodology is a way to systematically solve the problem. Methodology with effective procedure is the basic necessity in any research study. The success of any appraisal depends mainly upon the kind of methodologies and procedures followed in the step wise execution of the study of the researcher.

This research was undertaken to study the status of empowerment of Chakhesang women in socio-economic, political and educational spheres, and to gather the opinion of Chakhesang men and women towards the changing role of women. The study is based on descriptive type of research which enables the investigator to present the collected data in a descriptive manner.

3.2 Research design

3.2.1 Population of the Study

The population of the study included all the 11 sub-districts of Chakhesang tribe i.e. Chetheba, Chizami, Chozuba, Khezhakeno, Khuza, Pfutsero, Phek, Sakraba, Sekruzu, Razeba and Zuketsa. The target population of women for the study was 18 years and above.

3.2.2 Sample of the study

Random and Purposive samplings were adopted for sample selection. Random sampling is a part of the sampling technique in which each sample has an equal probability of being chosen whereas in purposive sampling the researcher purposely chooses persons who, in his judgement about some appropriate characteristic required of the sample members, are thought to be relevant to the research topic and are easily available to him.

Table 3.1: Sample of the study

Sl. No.	Sub-district	No. of questionnaire		No. of Personal Interview	
		Educated Women (N=200)	Uneducated Women (N=200)	Prominent Men (N=22)	Prominent Women (N=22)
1.	Chetheba	25	25	2	2
2.	Chizami	15	15	2	2
3.	Chozuba	21	21	2	2
4.	Khezhakeno	5	5	2	2
5.	Khuza	6	6	2	2
6.	Phek	37	37	2	2
7.	Pfutsero	45	45	2	2
8.	Razeba	9	9	2	2
9.	Sakraba	13	13	2	2
10.	Sekruzu	17	17	2	2
11.	Zuketsa	7	7	2	2

As shown above, the sample of the study included 200 educated women and 200 uneducated women. The numbers of questionnaires were distributed considering the population of women in each sub-district.

The total respondents for interview include 22 prominent women and 22 prominent men. From each of the sub-districts, 2 respondents each of prominent men and women were interviewed.

3.2.3 Tools of the Study

The tools for the study comprising of questionnaire, interview schedule, and interview, each containing a number of items designed to fulfil the various objectives of the study, were constructed. A questionnaire was framed containing 50 questions out of which 3 questions were related to basic information about the respondents, 22 questions were related to the status of socio-economic spheres, 14 questions were related to political status of women, while 11 questions were related to educational status. The interview schedule contained 13 questions which included background

information and the changing role of women. Both the questionnaire and the interview schedule consisted of close ended and open ended forms of questions. Some items were multiple choice questions, while some items were framed in terms of dichotomous as yes/no response, while for some items, spaces were provided for suggestions.

The questionnaire was self-developed. Hence, a pilot study was conducted whereby 50 questionnaires were first tested in order to explore the relevance of the questions and answers towards meeting the objectives of the study. After collection of those questionnaires, a thorough study was done by the investigator. For questionnaire validation, it was given to the experts for final approval. Necessary corrections were done by going through the comments given by the experts, after which the approved tools were used for data collection. Thereafter, data was analysed by following the descriptive technique. Responses collected from each and every item were calculated and converted into percentages, followed by interpretations and discussions.

3.2.4 Collection of Data

Data was collected by administering the questionnaire, interview schedule and conducting interview. For collection of data, the investigator made home visits to women who are uneducated using interview schedule while for the educated women, questionnaires were given out and collected when they were done. Interview was conducted for both prominent men and women by visiting them personally. For secondary sources, data was collected from books, journals, office records, published and unpublished documents, souvenirs, etc.

3.2.5 Analysis of Data

By applying descriptive techniques the data collected were analysed. Responses from the questionnaires and interviews were gathered and each and every item was calculated and converted into percentage. The items were then presented in bar and pie charts, followed by interpretation and discussion of the findings.

CHAPTER IV

ANALYSIS AND INTERPRETATION

The data collected from the study were analyzed by following descriptive technique. Most of the information were received in response to both close and open-ended questions from the questionnaire. The responses collected from four categories of people – educated and uneducated women, prominent men and women were systematically arranged and calculated and then converted into percentages, where necessary data were also qualitatively analyzed followed by interpretation and discussion of the findings.

In this chapter, responses to the questionnaire are analyzed and interpreted carefully in order to get a clear picture of the raw data collected with the research tool. It is presented in the tabular form followed by calculation of numbers and conversion into percentages. Questionnaire for Socio-economic, Political and Educational status were collected from women and only changing role of women included women, prominent women and prominent men. Apart from 'Yes', 'No' and 'To Some Extent', the respondents were also given the choice to choose more than one among several options provided against the questions.

The figure numbers in the abstract were written as per the Thesis.

4.1 Status of Socio-Economic Spheres

4.1.1 Independence in decision making
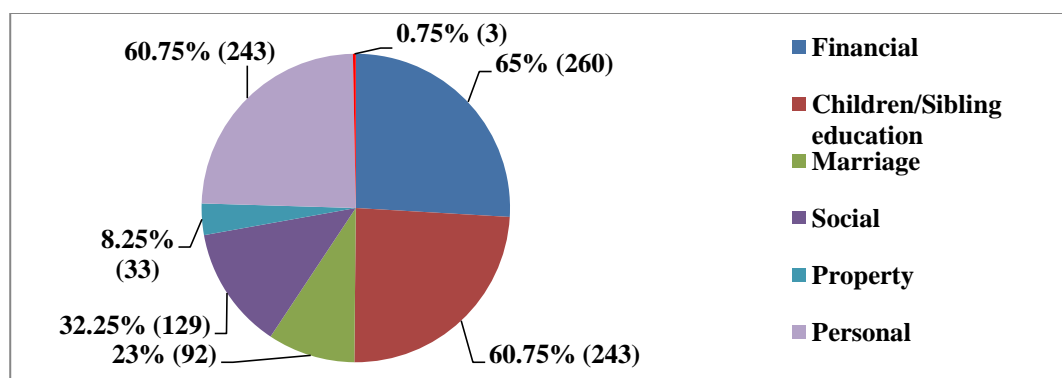
Fig. 4.7: On what matters do women have independence in decision making

By analyzing Fig. 4.7, we find that among a total of 400 respondents, 65% women have independence to decide on financial matters, 60.75% on children's/sibling's education, 23% on marriage related, 32.25% on social matters, 8.25% on property matters, 60.75% on personal matters, and other matters with 0.75% where the respondents did not cite any specific reason.

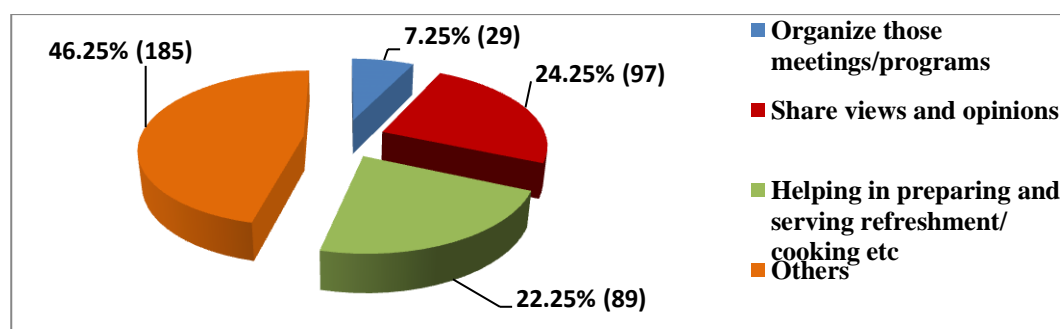## 4.1.2 Participation in community meetings
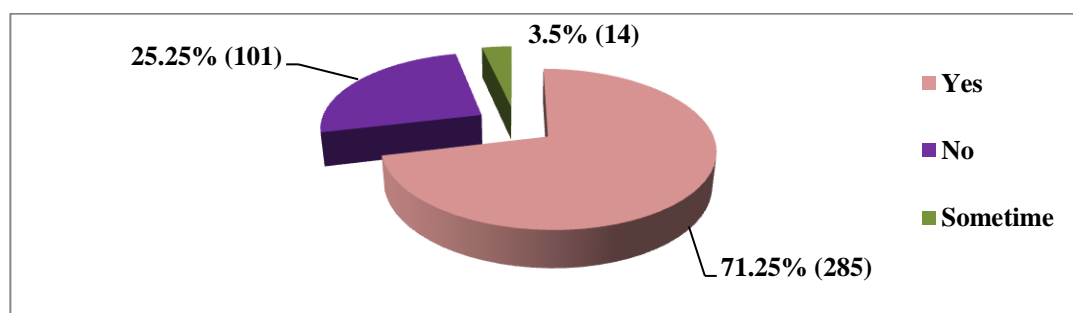
Fig. 4.11: Attend meetings/programs organised by community
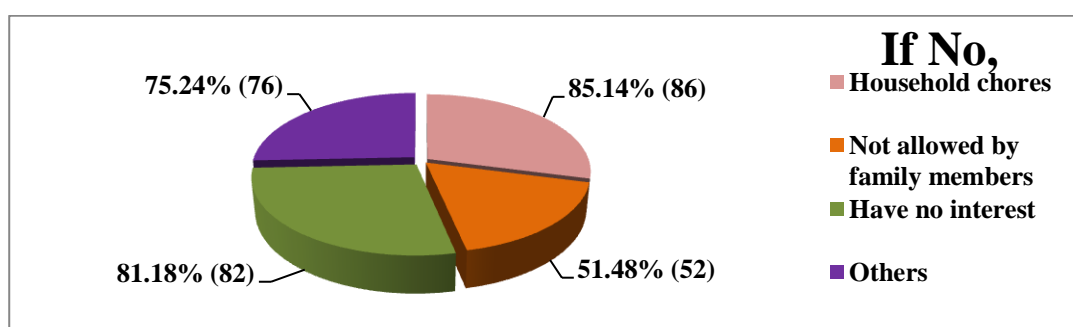
Fig. 4.12: Reasons for not attending meetings/programs organised by community

Fig. 4.13: Take part in meetings/programs

From Fig. 4.11, majority of the respondents i.e., 71.25% attend meetings and programs organized by community but 25.25% could not attend such meetings.

Fig. 4.12 lists out the reasons such that 85.14 % could not attend due to household chores, 51.48% are not allowed by family members, 81.18% have no interest and 75.24% have some other reasons for not attending but did not specify the problems. Only few of the respondents i.e., 3.5% sometime attend those meetings/programs organized by the community.

As revealed in Fig. 4.13, out of the total respondents, 7.25% organizes those meetings, 24.25% share their views and opinions, 22. 25% helps in preparing and serving refreshments while majority of the respondents (46.25%) who attend those meetings/programs are listeners.

4.1.3 Income:

Fig. 4.17: Status of income

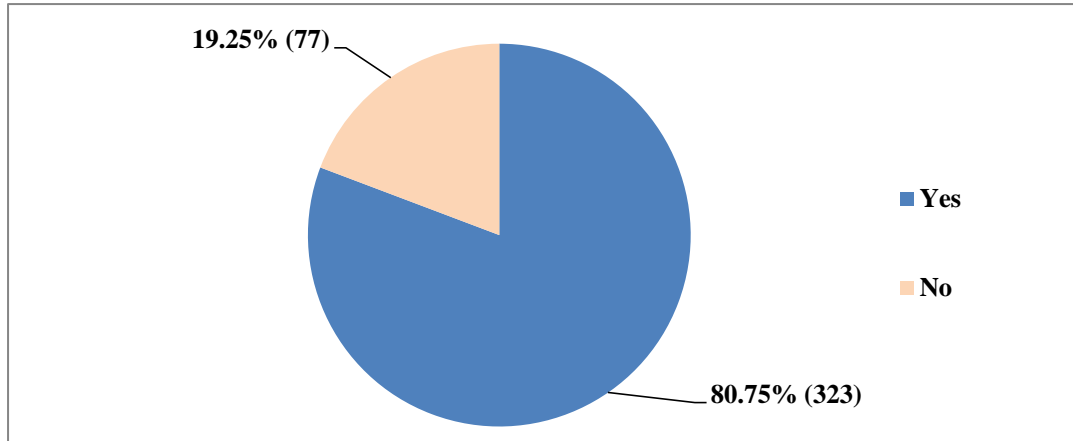From Fig. 4.17, it can be drawn that majority i.e., 53.75% of the respondents get equal opportunity while 46.25% do not get equal opportunity to earn for the family like men. Meanwhile, with regard to equal wages with male workers, 45% of them get equal wages whereas 55% do not get equal wages as the male workers.

4.1.4 Property inheritance
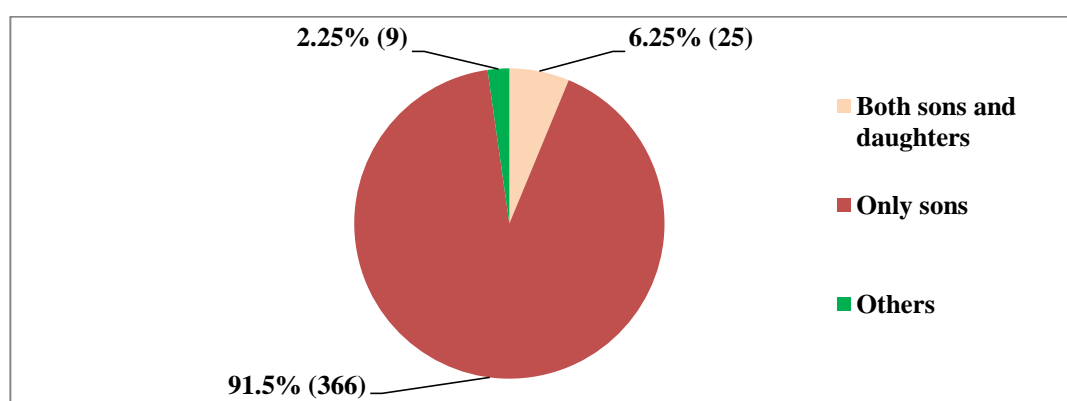
Fig. 4.23: Inherit the ancestral property

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Fig. 4.24: Allow women to get equal share in the property of their parents

From Fig. 4.23, we can observe that 6.25% responded that both sons and daughters inherit the ancestral property and majority of the respondents i.e., 91.5% responded that only sons inherit the ancestral property, while 2.25% of the respondents did not specify any reasons in the property inheritance.

Fig. 4.24 shows that majority of the respondents (80.75%) support women to get equal share in the property of their parents but 19.25% of the respondents are against by citing reasons that it is against the traditions and men have more right over women.

4.2 Political status

4.2.1 Status of Women
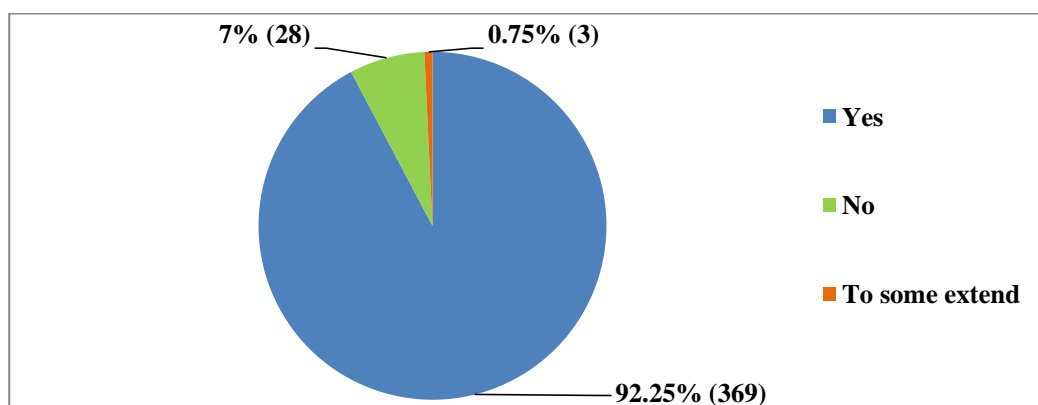
Fig. 4.26: Women are given less preference in politics/organisations/associations in leadership role

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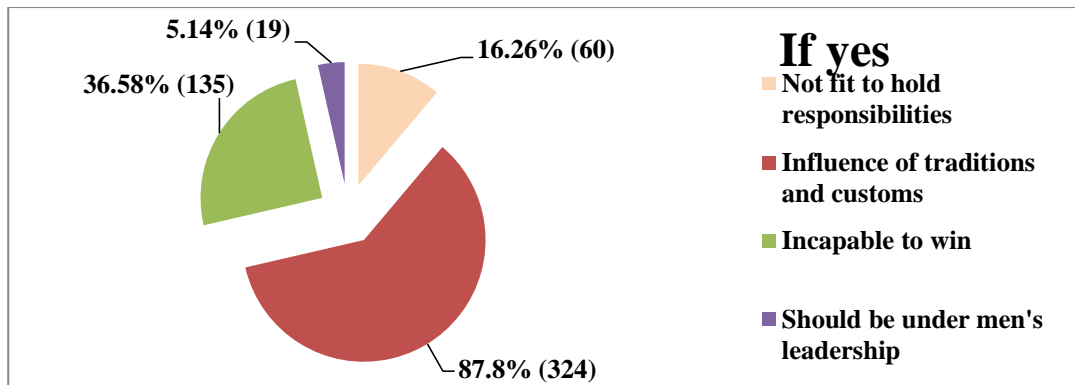**Fig. 4.27: Reasons for giving less preference in politics/organisations/associations in leadership role**

In Fig. 4.26, majority with 92.25% agreed that women are given less preference in politics, organizations, and associations in roles of leadership.

The root cause is believed to be due to the influence of traditions and customs (87.8%). Some of the respondents are also unconfident that women are incapable to win (36.58%) and not fit to hold responsibilities (16.26%), while a few others (5.14%) feel that women should be under men's leadership (Fig. 4.27)

4.2.2 Hurdles for absence of women candidates in the general elections till 2017.
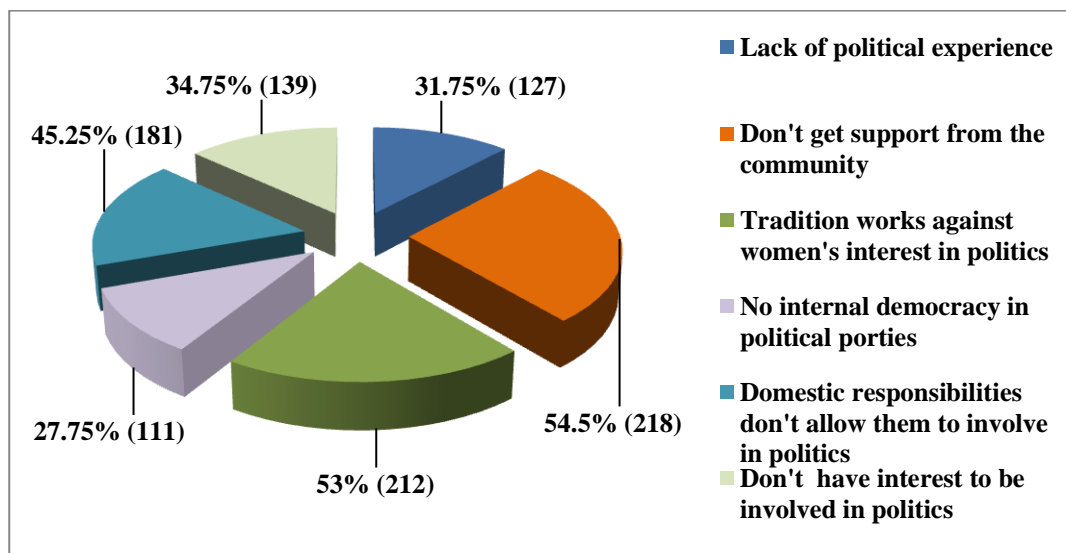
Fig. 4.28: Hurdles for absence of women candidates in the general election till 2017

According to Fig. 4.28, the major hurdles for absence of women candidates in general elections till 2017 is that women don't get enough support from the

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community (54.5%), followed by traditions work against women's interest in politics (53%), domestic responsibilities don't allow them to involve in politics (45.25%), women are also not interested to involve in politics (34.75%), lack of political experience (31.75%) and no internal democracy in the political parties (27.75%).

4.2.3 Distribution of Responses on whether women are allowed to participate in Community meetings

Fig. 4.38: Allow to attend community meeting
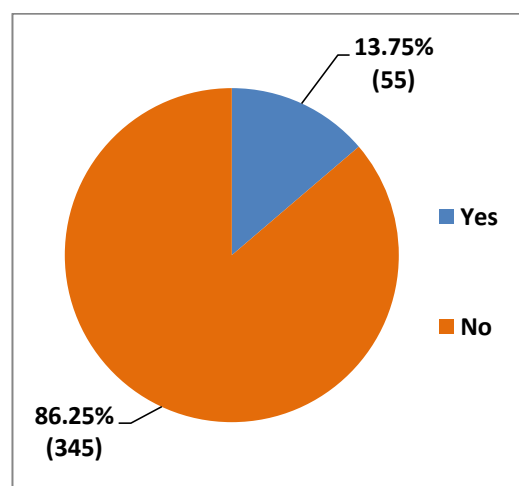
Fig. 4.39: Participate actively in the community meeting

Fig. 4.38, reveals that majority of the women respondents (98.75%) agree that women are allowed to attend the community meetings.

As shown in Fig. 4.39, majority of the respondents (86.25%) do not participate actively in community meetings and remain as listeners or spectators and some just help in serving refreshments.

4.3 Educational status

4.3.1 Education Empowering Women
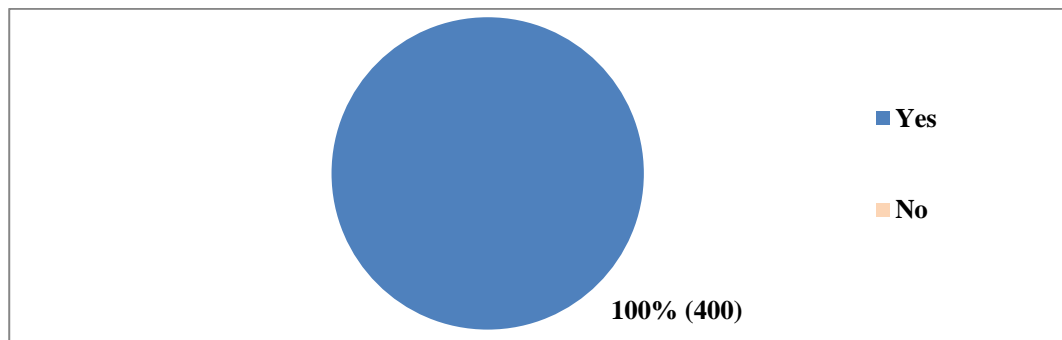
Fig. 4.46: Whether education is empowering women
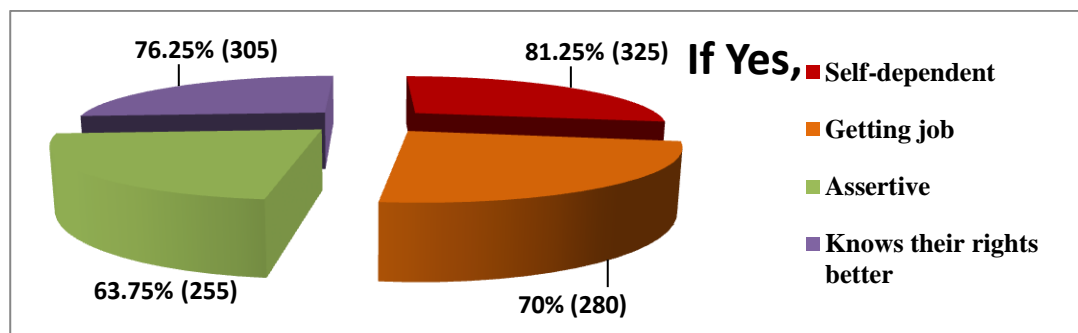
Fig. 4.47: Results of education in empowering women

An overwhelming support where 100% of the respondents felt that education empowers women (Fig. 4.46). From Fig. 4.47, 81.25% of the respondents revealed that education makes women self-dependent, helps in getting job (70%), become more assertive (63.75%) and knows their rights better (76.25%).

4.3.2: Education change the role of women
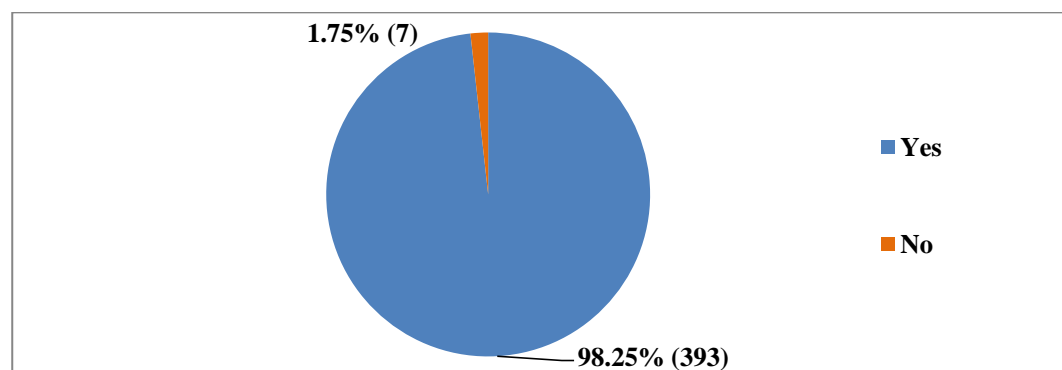
Fig. 4.49: Education change the role of women

Fig. 4.50: Reasons for education in changing the role of women

Fig. 4.51: Impact of education on changing the role of women

According to Fig. 4.49, 98.25% of the respondents opted that education changes the role of woman thus leading them to involve in outside activities at 81.67%, 70.73% as bread earners, 64.88% to become more assertive and 69.72% to be aware of their rights (Fig. 4.50).

As shown in Fig. 4.51, majority of the respondents i.e., 98.5% supported that education changes traditional practices and attitudes, while all the respondents agreed that education is necessary for gender equality, 97.25% felt that educational opportunity affects status and control over their own life while, 98% responded that education helps in family planning.

4.4 Changing role of women

Data on changing role of women were gathered from 400 women, 22 Prominent Women and 22 Prominent Men respondents through questionnaires and interviews.

4.4.1: Traditional roles
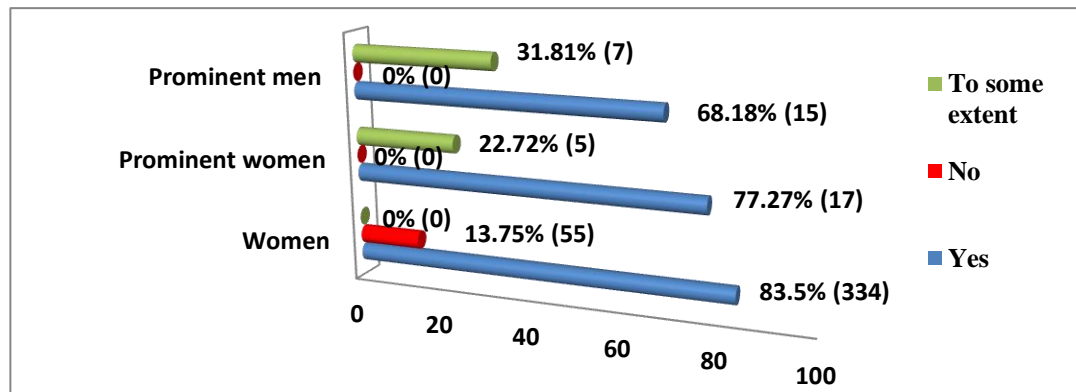
Fig. 4.53: Traditional roles of women subordinate women's position

From Fig. 4.53, out of the total respondents, 83.5% women, 77.27% prominent women and 68.18% prominent men responded that traditional roles subordinate women's position whereas 22.72% prominent women and 68.18% prominent men responded with 'to some extent'.

4.4.2: Role sharing
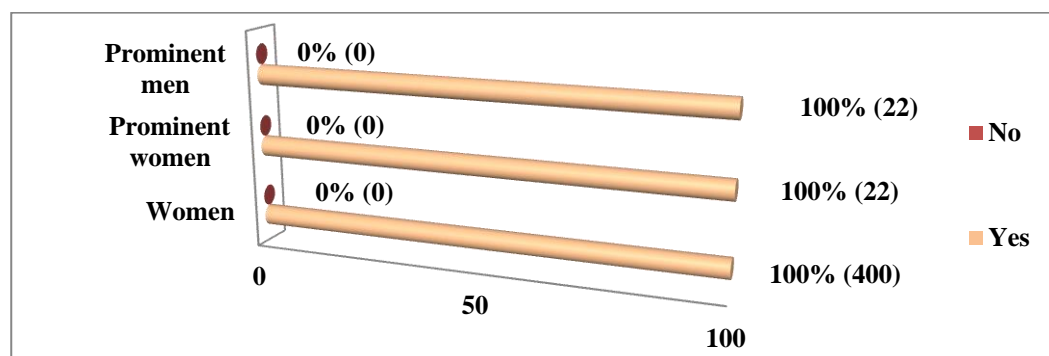
Fig. 4.55: Role sharing uplift the status of women

Fig. 4.55 shows that 100% of all the respondents including women, prominent women and prominent men responded that role sharing in parenting, housekeeping and making money can uplift the status of women in the society.

4.4.3: Women Empowered

Fig. 4.57: Women empowered by working outside their homes
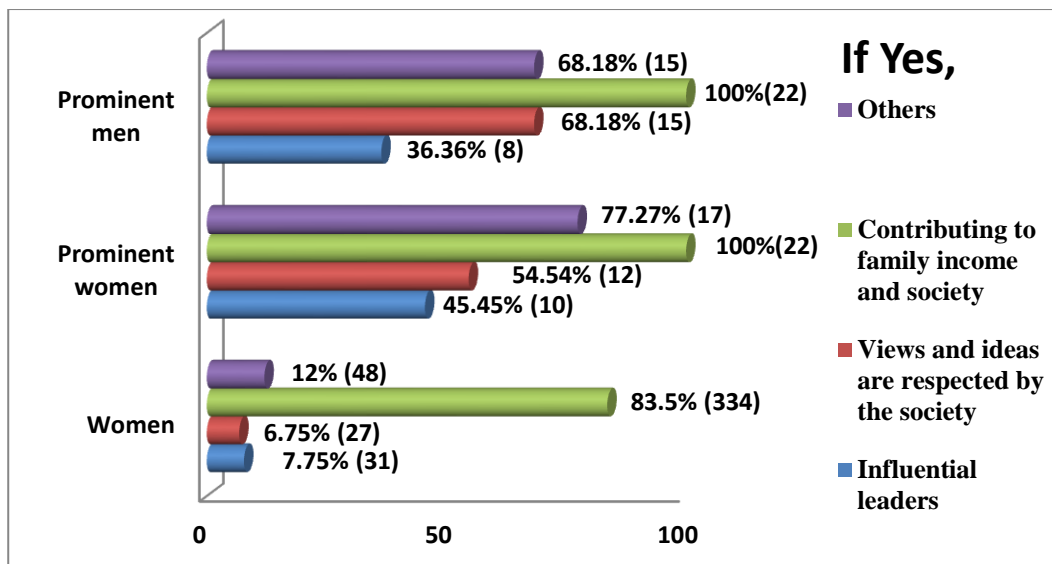
Fig. 4.58: Women empowered as a result of working outside their homes

As shown in Fig. 4.57, all the women, prominent women and men respondents agree that women are empowered as a result of working outside their homes.

Fig. 4.58, presents some of the reasons such as, women are becoming influential leaders (7.75% women, 45.45% prominent women and 36.36% prominent men), their views and ideas are respected by the society (6.75% women, 54.54% prominent women, 68.18% prominent men), women are contributing to the family income and society (83.5% women, 100% prominent women and men) and others (12% women, 77.27% prominent women, 68.18% prominent men).

4.5 Problems of Chakhesang women

4.5.1 Inferiority complex
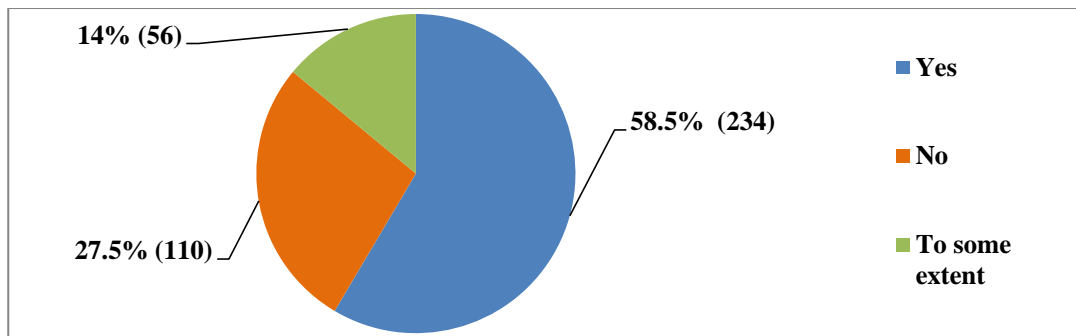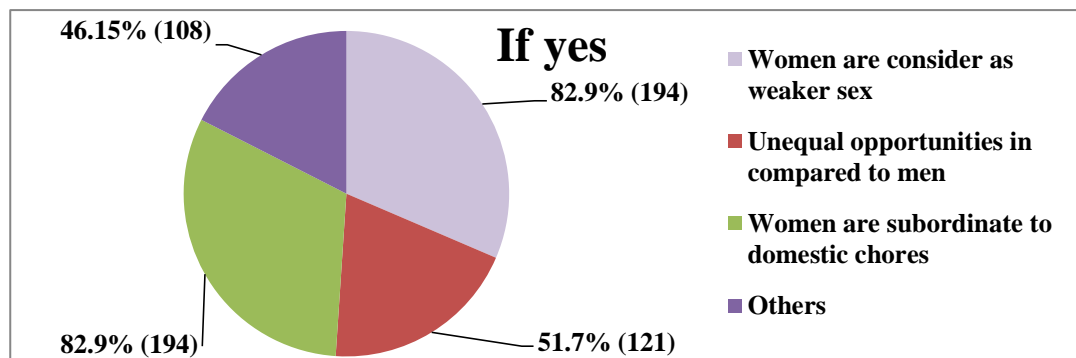
Fig. 4.67: Inferiority complex in being a woman

Fig. 4.68: Reasons for inferiority complex in being a woman

From Fig. 4.67, and 4.68, we observe that majority of the respondents (58.5%) have inferiority complex in being a woman with some main reasons as women are considered as weaker sex (82.9%), unequal opportunities in comparison to men (51.7%), women are subordinate to domestic chores (82.9%), and other reasons at 46.15%. Meanwhile, 27.5% of the respondents responded that they do not have the feeling of inferiority complex and 14% of them felt the inferiority complex to some extent.

4.5.2 Activities of women imposed by patriarchal culture
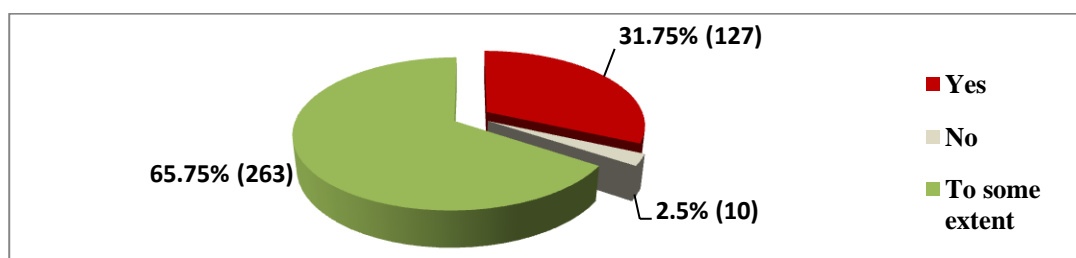
Fig. 4.81: Activities of women imposed by patriarchal culture

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Fig. 4.81, indicates that majority of the respondents (65.75%) agreed that activities of women are imposed by patriarchal culture to some extent whereas almost one third (31.75%) opined that it is imposed by patriarchal culture whereas 2.5% disagreed.

4.5.3 Distribution of responses on 33% reservation in Municipalities and Town Councils.

10.25% (41)
18.5% (74)
■ Yes
■ No
■ Can't say
63% (252)

Fig. 4.82: Responses on 33% reservation in Municipalities and Town Councils.

Fig. 4.82, depicts that majority of the respondents (63%) support 33% reservation in Municipalities and Town Councils as it will help women to play active role in decision making, uplift the welfare of women, bring equal status between men and women, and bring positive change in the society. 18.5% respondents who responded with 'No' cited reasons that it is against the customary law, that it demeans the strength of a woman, that women will neglect their household responsibilities and that men are more experienced than women. Further, 10.25% could neither decide 'Yes' or 'No', while 8.25% of the respondents did not respond to the options given in the questionnaire.

4.5.4 Drop-out rate
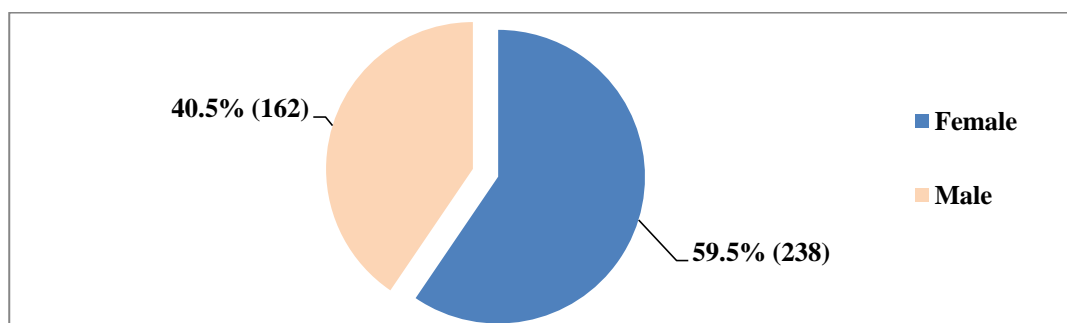
40.5% (162)
■ Female
■ Male
59.5% (238)

Fig. 4.83: Drop-out rate in the locality (Female or Male)

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Fig. 4.83 reveals 59.5% and 40.5% drop-out rate of female and male respectively in the respondents' locality. Some of the main reasons for female drop-out were domestic works, financial problems, no interest in continuing their education and preference for boys' education by parents/guardians.

4.5.5: Women empowerment

Fig. 4.84: Whether different organisations existing in our society are contributing enough for the cause of women empowerment

Fig. 4.84, shows that, out of the total respondents, 18.25% women, 4.54% prominent women and 13.63% prominent men were positive that different organizations existing in the society are contributing enough for the cause of women empowerment whereas 40% of women, 13.63% prominent women and 22.72% prominent men were in disagreement of the same, while 41.75% women, 81.81% prominent women and 63.63% prominent men felt the contribution of the organisations is to some extent.

CHAPTER V

MAJOR FINDINGS, DISCUSSION, CONCLUSION, RECOMMENDATIONS AND SUGGESTIONS FOR FURTHER RESEARCHES

5.1 Major Findings of the Study

5.1.1 Basic Information about the Respondents (Women)

The study showed that 57.25% of the respondents were residing in rural areas and 42.75% in urban areas when the fieldwork was conducted. Majority of the respondents i.e., 57.5% were married whereas 42.5% were unmarried. With regard to age group of the respondents, those between 18-25 years were 12.25%, 26-33 years were 33.75%, 34-41 years were 31%, 42-49 years were 12% and 50+ years were 11%.

5.1.2 Findings related to Status of Socio-Economic Spheres

5.1.2.1 Findings related to Status in the Family

The study showed that out of the total respondents, 14% of the respondents belong to joint family, majority of them (81.5%) belong to nuclear family and extended family was recorded at 4.5%.

The study indicated that 68% see themselves as decision makers in the family, 70.5% as followers, and only a few respondents with 1.5% consider themselves as an inconsequential person when it comes to position in the family.

Majority of the women's i.e., 81.5% views and opinions were accepted by the male members whereas some (1.5%) were ignored while 17% of women's views and opinions were accepted to some extent.

5.1.2.2 Findings related to Independence in decision making

The study revealed that when it comes to decision making in the family, 65% women have independence to decide on financial matters, 60.75% on children's/sibling's education, 23% on marriage related, 32.25% on social matters, 8.25% on property matters, 60.75% on personal matters, and others with 0.75% where the respondents did not cite any specific reason.

5.1.2.3 Findings related to Inferiority Complex

According to the study, majority i.e., 58.5% of the respondents have revealed to be having inferiority complex in being a woman, however 27.5% responded 'No' and few (14%) 'to some extent'.

Some of the main reasons for having inferiority complex among the respondents were, women are considered as weaker sex (82.9%), unequal opportunities in comparison to men (51.7%), women are subordinate to domestic chores (82.9%), and others (46.15%) where the respondents didn't specify the reason(s).

5.1.2.4 Findings related to participation in community meetings.

The studies revealed that majority of the respondents i.e., 83.25% are not members in any of the local community bodies or associations in their colony or village.

The study showed that 71.25% attend meetings and programs organized by community but 25.25% could not attend due to household chores (85.14%), not allowed by family members (51.48%), don't have interest (81.18%) and 75.24% of the respondents had some other reasons which were not specified. A handful of respondents (3.5%) attend those meetings but are not regular.

Furthermore, the study revealed that 7.25% of the respondents organized those meetings, 24.25% share their views and opinions, 22.25% helps in preparing and serving refreshments and 46.25% of the respondents who attend those meetings/programs are listeners.

5.1.2.5 Findings related to Employment

The study revealed that 70% respondents are not employed in any Government or Private sector whereas 30% of the total respondents were employed.

5.1.2.6 Findings related to Income

The study found out that majority of the respondents' sources of income are through agriculture produce (81.25%), followed by handicrafts, weaving and knitting (25.5%), government jobs/public services (16.25%) and few (4%) from other sources.

The income range per month are as follow – less than Rs.1000 per month is 7.5%, Rs.1000 to Rs.5000 per month is 42.5%, Rs.5001 to Rs.10,000 per month is 20% and more than Rs.10,000 per month is 30%. Other than the salaried respondents, most of the income from various mentioned sources varies or fluctuates depending on the suitable vegetation (agricultural products) and orders for crafts, weaving etc. This is in reference to the income through cash and not in kind.

The study also indicated that 53.75% get equal opportunity to earn for the family like men whereas 46.25% do not get such opportunity.

With regard to equal wages, 45% of the respondents get equal wages with men workers however 55% did not get equal wage for the same work.

5.1.2.7 Findings related to Scheme/Loan

The study revealed that 50.25% were aware of the schemes and loans from the government and NGOs, however 49.75% had no such knowledge.

According to the study it was found that majority of the respondents (89.5%) were not beneficiaries of any scheme or loan from the government and NGOs.

5.1.2.8 Findings related to Beneficiary of Life Insurance

The study revealed that only few respondents (10.25%) are beneficiaries of life insurance while the majority (89.75%) are not beneficiaries of the same.

5.1.2.9 Finding related to Spending and Investing

The study showed that 47.5% of the respondents spend or invest their money whereas, 52.5% gave it to their family members.

The study revealed that majority of the respondents i.e., 74.75% spend their money for domestic purposes, 66.5% on their children/sibling education, 39% for personal needs, 23.5% invest in saving and 2.75% invest in business.

5.1.2.10 Findings related to Assets/Bank Account

The study revealed that only 16.75% of the respondents own immoveable property (but the ownership is temporary as it will go to the husband or son after her death) and majority of them (83.25%) do not own any immoveable property.

Majority of the respondents (81.5%) have their bank accounts, but it was revealed that most of them do not operate their accounts after opening, so the accounts often remain dormant.

5.1.2.11 Findings related to Property Inheritance

From the study it was found out that ancestral property is mostly inherited by the sons and only a few i.e., 6.25% of both sons and daughters are allowed to inherit the ancestral property, while 2.25% gave the property to others but details were not specified.

The study revealed that majority of the respondents (80.75%) support women to get equal share in the property of their parents, but 19.25% of the respondents were not in agreement by citing reasons that it is against the traditions and also men have more right over women.

5.1.3 Findings related to Political Status

5.1.3.1 Findings related to Status of Women

The study revealed that only a few of the respondents (2.75%) were satisfied with the present status of women in politics and majority of the respondents (97.25%) were not satisfied. It has been found that 92.25% agreed that women are given less preference in politics, organizations and associations in leadership roles. Some of the main reasons were believed to be influence of traditions and customs (87.8%), unconfident that women are incapable to win (36.58%) and not fit to hold responsibilities (16.26%). Some respondents (5.14%) responded that women should be under men's leadership.

5.1.3.2 Findings related to hurdles for absence of women candidates in the general election till 2017.

The study revealed that the main hurdles for absence of women candidates in general election till 2017 is that women don't get enough support from the community (70.25%), followed by traditions work against women's interest in politics (53%), domestic responsibilities don't allow them to involve in politics (42.25%), women are also not interested to involve in politics (34.75%), lack of political experience (31.75%) and no internal democracy in the political parties (27.75%).

5.1.3.3 Findings related to responses on the query that Politics is for men

According to the study, 88% of the respondents felt that politics is not only for men but for both men and women, while 16.5% felt that it is the trend of the modern society and 12.5% opted that it will be undemocratic if women are not included in politics.

5.1.3.4 Findings related to activities of women imposed by patriarchal culture

According to the study, almost one third (31.75%) opined that activities of women are imposed by patriarchal culture. Majority (65.75%) responded that the imposition is only to some extent while 2.75% responded that activities of women are not imposed by patriarchal culture.

5.1.3.5 Findings related to participation in politics

The study revealed that few i.e., 1.5% were members in political parties while a major percentage of respondents i.e., 98.5% were not members.

According to the study, some of the problems faced by women while participating in politics were lack of family and friends' support (65.25%), women are considered to have less experience (28.75%) and less education (27.5%) in politics as compared to men.

The study revealed that majority of the respondents (98.5%) support that women should take active part in political campaigns.

5.1.3.6 Findings related to status of women in relation to governance of village

The study relating to the status of women in the governance of village, 12.25% responded that women have equal status as men, 9.25% felt that women cannot be a member while 13.5% responded that women have no rights and privileges.

Meanwhile, 57.5% of the respondents cited other reasons for their non-participation, such as their expectations of men as decision makers, inferiority complex, etc. Meanwhile, 7.5% of the respondents did not respond to any of the given options.

5.1.3.7 Findings related on whether women are allowed to participate in community meetings

According to the study, majority i.e., 98.75% responded that women are allowed to participate in community meetings. But only a few among them (13.75%) are actively involved in community meetings while the rest (86.25%) participates as listeners/spectators and some just help in serving refreshments.

5.1.3.8 Findings related to 33% reservation in Municipalities and Town Councils.

The study revealed that majority of the respondents (63%) support 33% reservation in Municipalities and Town Councils as it will help women to play active role in decision making, uplift the welfare of women, bring equal status between men and women, and bring positive change in the society.

However, 18.5% respondents were against 33% reservation in Municipalities and Town Councils as it is against the customary law, it demeans the strength of a woman, women will neglect their household responsibilities and men are more experienced than women. Further, 10.25% could neither decide 'Yes' or 'No', while 8.25% of the respondents did not respond to any of the options given in the questionnaire.

5.1.3.9 Findings related to whether women should involve in decision making

According to the study, 97.75% of the respondents agreed that women should involve in decision making and only few of them with 2.25% disagreed.

5.1.4 Findings related to Status of Education

5.1.4.1 Findings related to Educational background

From the study, 50% of the respondents are literate out of which 5% are below class X, 5% are Class X passed, 11% are Class XII passed and 74 % are Graduates and above and 50% are illiterate. Some reasons for illiteracy were due to parental negligence, financial problems, early marriage, non-availability of school in their locality, ignorance about the value of education, looking after the younger siblings and early parent(s) demise.

5.1.4.2 Findings related on Drop-out rate

The study revealed that there are more female drop-outs in the locality at 59.5%, some of the reasons being financial problems, preference for boys' education, domestic works, while some of them were not interested in pursuing formal education.

5.1.4.3 Findings related to women and higher studies

The study revealed that 98% respondents agreed that the present curricular and co-curricular activities in formal education are helping girls to pursue higher studies.

5.1.4.4 Findings related to whether education is leading to women empowerment

The study revealed that 100% of the respondents supported that education empower women. Accordingly, 81.25% revealed that education makes women self-dependent, helps in getting job (70%), become more assertive (63.75%) and knows their rights better (76.25%).

5.1.4.5 Findings related to the status of Chakhesang Women

From the study, 1.75% of the respondents felt that the educational status of the Chakhesang women is high, 20% felt that it is low, 91.75% felt that it is average and 1.5% felt that it is below average.

5.1.4.6 Findings related to Education

From the study, 98.25% of the respondents agreed that education changes the role of women, thus leading them to involve in outside activities (81.67%), become bread earners (70.73%), become more assertive (64.88%) and more aware of their rights (69.72%).

According to the study, 98.5% accepted the view that education changes traditional practices and attitudes.

All the respondents agreed that education is important for gender equality; majority i.e., 97.25% felt that educational opportunity affects status and control over their own life, while 98% perceived that education helps in family planning.

5.1.5 Findings related to the changing roles of women

5.1.5.1 Findings related to traditional roles of Women

According to the study, all the respondents agreed that the traditional roles of women in the Chakhesang society were looking after the household chores, going to field, taking care of the family, weaving and rearing domestic animals.

According to the study, majority of the women with 83.5% and 77.27% prominent women and 68.18% prominent men admitted that traditional roles subordinate women's position. Meanwhile, 87% Women and 100% prominent women and men revealed that women's changing work pattern put a strain on traditional expectation.

5.1.5.2 Findings related to role sharing

According to the study, all the respondents agreed that role sharing in parenting, housekeeping and making money can uplift the status of women in the society.

5.1.5.3 Findings related to Influence of education

According to the study, 87.5% women and 100% prominent women and men opted that the role of women have changed with the influence of education. Of the women, 11.25% felt that the influence of education has changed women's role only to some extent, whereas 1.25% women responded that women's role has remained unchanged.

5.1.5.4 Findings related to women empowered as a result of working outside their homes.

According to the study, majority of women (83.5%), all the prominent women and men agreed that women are empowered as a result of working outside their homes. Some of the reasons like, women are becoming influential leaders (7.75% women, 45.45% prominent women and 36.36% prominent men), their views and ideas are respected by the society (6.75% Women, 54.54% prominent women, 68.18% prominent men), women are contributing to the family income and society (83.5% women, 100% prominent women and men) and others (12% women, 77.27% prominent women, 68.18% prominent men).

5.1.5.5 Findings related to women empowerment

According to the study, only a few of the respondents (18.25% women, 4.54% prominent women and 13.63% prominent men respectively) agreed that the different organizations existing in our society are contributing enough for the cause of women empowerment. 40% of women, 13.63% prominent women and 22.72% prominent men have disagreed. The study also revealed that a major percentage of the respondents i.e., 41.75% women, 81.81% prominent women and 63.63% prominent men felt that the contribution of the organizations is to some extent.

5.1.5.6 Findings related to free choice in choosing profession

The study revealed that majority of all the respondents (97% women, 100% prominent women and men) agreed that women should have the free choice when it comes to choosing their own profession.

5.1.5.7 Findings related to women's participation in decision making

According to the study, majority of the respondents (99.25% women, 100% prominent women and men) agreed that women should be allowed to participate in decision making in the society and only very few i.e., 0.75% felt that men can do better at decision making as they have better experience outside their homes.

5.1.5.8 Findings related to 33% reservation

The study revealed that majority of the respondents (63.5% women, 90.90% prominent women and 68.18% prominent men) agreed that 33% reservation of municipalities and town councils is applicable in present scenario, the reasons being that it will help women to play active part in decision making (69.29% women, 100% prominent women and 100% prominent men), that it will uplift the welfare of women (66.14% women, 100% prominent women and 100% prominent men), that it will bring equal status (52.36% women, 100% prominent women and 100% prominent men) and that it will bring positive change (71.65% women,100% prominent women and 100% prominent men).

Out of the total respondents, 23% women, 9.09% prominent women and 31.81% prominent men are not in favour of the 33% reservation. Of all those respondents who disagreed, 100% of the prominent men and women felt that the reservation will demean the ability of a woman. Meanwhile, few of the women (10.86%) respondents felt that reservation is against customary practices and law, 67.39% felt that it will demean the strength of a woman, 42.39% felt that women will neglect their household responsibilities while 23.91% of the women supports that men are more experience and capable. Furthermore, 13.5% respondents of women were not sure whether 33% reservation of municipalities and town councils is applicable in the present scenario.

5.1.5.9 Findings related to equal pay for equal work

According to the study, 100% of all the respondents agreed that equal pay for equal work should be given in both the public and private sectors. None of the respondents supported that men are more able than women, while 99.5% women, 100% prominent women and 100% prominent men revealed that it should be

according to one's skill and not based upon gender. Meanwhile, 0.5% of women had some other reasons which were not specified.

5.1.5.10 Findings related to Inheritance rights

According to the study, majority of the women respondents (82.55%) and 100% of the prominent women and men responded that women should get inheritance rights. However, inheritance of ancestral property (which is mostly inherited by male members in the family) solely depends on individual family's decision. Some women (8.5%) were not in agreement with women's right of inheritance as they feel that it is against the customary practices and law, while 8.5% of the women had some other reasons which were not specified.

5.1.6 Problems of Chakhesang Women

5.1.6.1 Findings related to Inferiority Complex

According to the study, majority i.e., 58.5% of the respondents have revealed to be having inferiority complex in being a woman, however 27.5% responded 'No' and few (14%) 'to some extent'.

Some of the main reasons for having inferiority complex among the respondents were, women are considered as weaker sex (82.9%), unequal opportunities in comparison to men (51.7%), women are subordinate to domestic chores (82.9%), and others (46.15%) where the respondents didn't specify the reason(s).

5.1.6.2 Findings related to participation in community meetings.

The studies revealed that majority of the respondents i.e., 83.25% are not members in any of the local community bodies or associations in their colony or village.

The study showed that 71.25% attend meetings and programs organized by community but 25.25% could not attend due to household chores (85.14%), not allowed by family members (51.48%), don't have interest (81.18%) and 75.24% of the respondents had some other reasons which were not specified. A handful of respondents (3.5%) attend those meetings but are not regular.

Furthermore, the study revealed that 7.25% of the respondents organized those meetings, 24.25% share their views and opinions, 22.25% helps in preparing and serving refreshments and 46.25% of the respondents who attend those meetings/programs are listeners.

5.1.6.3 Findings related to sources of Income

The study found out that majority of the respondents' sources of income are through agriculture produce (81.25%), followed by handicrafts, weaving and knitting (25.5%), government jobs/public services (16.25%) and few (4%) from other sources.

Other than the salaried respondents, most of the income from various mentioned sources varies or fluctuates depending on the suitable vegetation (agricultural products) and orders for crafts, weaving etc. This is in reference to the income through cash and not in kind.

The study also indicated that 53.75% get equal opportunity to earn for the family like men whereas 46.25% do not get such opportunity.

With regard to equal wages, 45% of the respondents get equal wages with men workers however 55% did not get equal wage for the same work.

5.1.6.4 Findings related to Property Inheritance

From the study it was found out that ancestral property is mostly inherited by the sons and only a few i.e., 6.25% of both sons and daughters are allowed to inherit the ancestral property, while 2.25% gave the property to others but details were not specified.

The study revealed that majority of the respondents (80.75%) support women to get equal share in the property of their parents, but 19.25% of the respondents were not in agreement by citing reasons that it is against the traditions and also men have more right over women.

5.1.6.5 Findings related to Political Status of Women

The study revealed that only a few of the respondents (2.75%) were satisfied with the present status of women in politics and majority of the respondents (97.25%) were not satisfied. It has been found that 92.25% agreed that women are given less

preference in politics, organizations and associations in leadership roles. Some of the main reasons were believed to be influence of traditions and customs (87.8%), unconfident that women are incapable to win (36.58%) and not fit to hold responsibilities (16.26%). Some respondents (5.14%) responded that women should be under men's leadership.

5.1.6.6 Findings related to hurdles for absence of women candidates in the general election till 2017.

The study revealed that the main hurdles for absence of women candidates in general election till 2017 is that women don't get enough support from the community (70.25%), followed by traditions work against women's interest in politics (53%), domestic responsibilities don't allow them to involve in politics (42.25%), women are also not interested to involve in politics (34.75%), lack of political experience (31.75%) and no internal democracy in the political parties (27.75%).

5.1.6.7 Findings related to activities of women imposed by patriarchal culture

According to the study, almost one third (31.75%) opined that activities of women are imposed by patriarchal culture. Majority (65.75%) responded that the imposition is only to some extent while 2.75% responded that activities of women are not imposed by patriarchal culture.

5.1.6.8 Findings related to 33% reservation in Municipalities and Town Councils.

The study revealed that majority of the respondents (63%) support 33% reservation in Municipalities and Town Councils as it will help women to play active role in decision making, uplift the welfare of women, bring equal status between men and women, and bring positive change in the society.

However, 18.5% respondents were against 33% reservation in Municipalities and Town Councils as it is against the customary law, it demeans the strength of a woman, women will neglect their household responsibilities and men are more experienced than women. Further, 10.25% could neither decide 'Yes' or 'No', while

8.25% of the respondents did not respond to any of the options given in the questionnaire.

5.1.6.9 Findings related on Drop-out rate

The study revealed that there are more female drop-outs in the locality at 59.5%, some of the reasons being financial problems, preference for boys' education, domestic works, while some of them were not interested in pursuing formal education.

5.1.6.10 Findings related to contribution of organizations towards women empowerment

According to the study, only a few of the respondents (18.25% women, 4.54% prominent women and 13.63% prominent men respectively) agreed that the different organizations existing in our society are contributing enough for the cause of women empowerment. 40% of women, 13.63% prominent women and 22.72% prominent men have disagreed. The study also revealed that a major percentage of the respondents i.e., 41.75% women, 81.81% prominent women and 63.63% prominent men felt that the contribution of the organizations is to some extent.

5.2 Discussion of the findings:

The present study was undertaken to study Women Empowerment among the Chakhesang Nagas with an attempt to find out the status of Chakhesang women in the spheres of socio-economic, politics, education, and the changing role of women.

Socio-economic Status

The findings of the study have brought to light that majority of the women are independent decision makers at the household level but are not rendered the same opportunity outside their home. Studies among Naga women have also deliberated on how women are only seen as voters but excluded from decision making (Jamir, 2008; Amer, 2014; Ojha, 2014). While stating inferiority complex as the major reason for disengaging themselves, it has revealed that women consider themselves as the weaker sex and at the same time, felt that women are not getting enough opportunities like men.

A study by Shettar (2015) in *A study on Issues and Challenges of Women Empowerment in India* has also commented that empowerment of women could only be achieved if their economic and social statuses are improved. As evidently shown in this study, to bring about women empowerment, the socio-economic indicators need to be addressed and improved so as to elevate the status of women.

The study also highlighted that very few women actively take up leadership roles by actively taking part in organizing meeting/programs, sharing their views and opinions. The status of Chakhesang women with regard to decision making is limited as showed in the study. A similar report was published by the Nagaland State Commission for Women (2015) on the social economic and political empowerment of women in Nagaland revealed that only few women were found to be holding positions in the local community bodies in various capacities which substantiated the findings of the study undertaken.

Economically, women contribute immensely to the family's livelihood. However, the incomes are not consistent as they are solely dependent upon seasonal vegetation and orders for the handicrafts. Other alternatives which are highly remunerative and non-seasonal activities ought to be introduced, such as giving trainings on various skills. Opportunities should be provided to upskill women and expand their capabilities so as to empower women, their family and the society as a whole.

In the Chakhesang Naga society, there are families who work as day wage earners in farming and other manual works. For agricultural works, it has been revealed that men are paid more than women for the same type of work. The study has shown that some villages like Lozaphuhu (1997), Khulazu Basa (2011) and Chizami (2015) have passed resolutions to pay equal wages in the agricultural sector. This is a commendable initiative taken towards equality and women empowerment. As such, equal wages should be paid without any gender biasness.

The study has shown that except in some exceptional cases, majority of the women still do not inherit or own any immoveable property because of the patriarchal and patrilineal system. Other studies have also reported that women in Naga society do not inherit or own immovable property (Dzuvichu, 2013; Jamir, 2014; Niumai,

2015). Women's right to land is a critical factor for their social status, economic well-being and empowerment (Jamir, 2014).

A study done by Rhakho (1998) among the Chakhesang-Naga women mentioned that majority of the respondents were against property inheritance by the women. However, according to the present study majority are of the opinion that women should get equal right to inherit property. So as such it has clearly depicted that after two decades, the views have apparently changed and taken on a new outlook, exhibiting an increasing departure from the olden concept where men were considered as the legitimate inheritors and keepers of immovable properties.

Political Status

Exclusion of Naga women in politics has been reported by several studies (Jamir, 2008; Dzuvichu, 2013; Ojha, 2014; Niumai, 2015). James (2017) in her book *Tribal Theology Reviewing the Nagas Traditional Worldview* mentioned that Naga women in particular and all Nagas in general believed and accepted "Patriachy" and its culture as the 'right' (morally so) way of life as nature intended and as the Supreme Being or God-ordained structure of human life.

The reasons for women's non-participation and less preference for political leadership are – influence of traditions and customs, having a negative attitude towards women as incapable to win or hold responsibilities, while some women are of the view that women should be under men's leadership, that men can do better at politics as they are more experienced.

The study has shown that although all the respondents agreed that politics is for both men and women, women themselves are unwilling to participate as they are more comfortable with the conventional attitudes. The major hurdles that have restrained women from the frontline of politics are domestic obligations, traditions, lack of support from the community, lack of political experience, and no internal democracy in political parties. Moreover, women stayed away from contesting elections because the societal structure does not seem to prefer them as candidates.

In the overall analysis of women's involvement in politics, the study revealed the involvement of women to be negligible. Some of the issues which confront women are lack of family and friends' support; women are also considered to have

lesser experience and knowledge related to politics. Rhakho (1998) mentioned in her study on *The educational and social status of Chakhesang-Naga women* that there was no encouragement for women to participate in politics, which also affected the social awareness on the part of the women. Hence, women ought to be given the required support and encouragement so as to further the participation of women in politics.

Relating to 33% reservation in the municipalities and town councils, majority are in support of the reservation with the belief that it will bring positive impact on women and the society at large. Jamir (2012) in her study related to women's view on the Reservation Policy in Nagaland found out that more than 70% of Naga women were in favor of reservation. However, there are also those people who choose to disagree by holding steadfast to the customary laws, while some feel that it will demean the strength of the womenfolk.

The study analysis's pointed out that empowering women for active participation in the political arena will not materialize until the patriarchal mindset and traditional attitude towards women's participation at the higher levels of the society changes. Women should not remain mute spectators or listeners but carry out joint ventures along with men, taking up the challenges for growth as individuals and also as a society. Empowering women by women themselves can also be inspiring and instrumental in developing untapped potentials. Hence, the fate of women in political sphere will depend on the support and acceptance of the people from all strata of life.

Education Status

Mutalik (1991) in *Education and Social Awareness among Women* reported that education had a significant correlation with acquisition of social awareness. Terangpi (2011) in *Educational status of Karbi women and problems of Karbi Anglong District of Assam* revealed in her findings that more than 90% of the respondents agreed that education is liberation from ignorance. Rongsen (2001) in *The impact of Education on Modernization among the Ao Community with reference to Women* have also mentioned that impact of education on socio-cultural and economic life of Ao people have been quite significant. Education is imperative and indispensable to bring about empowerment and gender equality. Yet, the status of

women's education cannot be merely assessed in terms of literacy rate; it is by providing quality education and equipping women with necessary skills that will prepare women to contribute and live efficiently in the society.

Dzuvichu (2013) pointed out that discrimination against the girl child is evident from the high rate of school drop outs. Some of the reasons for the higher drop outs among women in the present study are preference for boy's education, financial problem and disinterest in pursuing education. The influence of patriarchal culture upon women's education is irrefutable. A similar finding was also reported by Vasa (1982) in her study on *The problems of women's education in Chakhesang area* that socio-cultural and socio-economic backgrounds are the main factors for failure in the development of women's education. Even though there has been an exponential growth in the number of educated women, the study has brought to light that even after almost four decades, the hurdles to women's education has remained the same and that nonchalance towards women's education continue to subsist in the society.

The present study has also found that education is empowering women to become more self-dependent, getting jobs, more assertive and knowing their rights better. Currently, women are faring better than men educationally and even economically. However, female drop outs exceed male drop outs.

Role Sharing Status

The culturally sanctioned gender role of women include, but not limited to, doing household chores, going to field, taking care of the family, weaving and rearing domestic animals. Kuotsu (2019) in her study on *Patrifocal conventions, institutions and legal pluralism: Rethinking resistance of women in Nagaland electoral politics* wrote that women's expected role in the Naga society remains confined to the acts pertaining to caring and nurturing. However, in order for women to avail the time and space to realize their potential, household roles have to be shared between men and women. From the study, all of the respondents supported that role sharing in parenting, housekeeping and making money can uplift the status of women in the society.

The study pointed out that women's role in the churches, women are serving in different capacities in their local churches and associations; however, their

leadership roles are mostly confined to Women department, Youth department and Christian Education departments like Sunday school or church-owned educational institutions. Newmai wrote that (Naga) women are excluded from top leadership roles within the church, and that women Pastors are not allowed to solemnize any marriage ceremony, minister in a burial service and administer the sacraments.

While on the one hand, there is appreciation of the changes that have taken place in the status of Naga women, on the other hand, respondents came in heavily insisting on preservation of the status quo vis-à-vis women. It was found that the adages: "*men are not binding women*"; "*women are free to contest*"; "*it is democracy*" are very often used by men. Nevertheless, the expressions vouching for women's rights and freedom are being stated attached with the traditional role and expectations surrounding women's everyday life. The existence of patriarchal ideology is often debated in our society – some deny its existence while some strongly maintain its influence in the society. As long as patriarchal ideology is in operation, gender equality is hindered.

Problems of Chakhesang Women

While coming to the specific study of Chakhesang women, there are multiple factors that can be pointed as problems faced by Chakhesang woman that are creating hurdles towards their full empowerment. Most analyses of the gender gap have suggested that gender differences in resources (education, income, marital status, customs, traditions and the like) are creating hurdles for their full empowerment (PDHDR 2011). Chakhesang women were also not encouraged to participate in political, administrative or religious activities as those activities were considered to be the "domain of men" (Vitso 2003: 59).

In the study majority of the women who attended the community meetings are listeners. It's time for the society to give opportunity to women to speak out for their own rights and not only men to represent on behalf of them. The feelings of inferiority complex among majority of women respondents is also another worrying factor found out in the study. Thus, the effect of a gendered socialisation should not be underestimated.

As per the study, for Chakhesang people agriculture continues to remain one of the main occupations, where women in many households contribute to their family income both in cash and in kind. Weaving is another main source of income for many families. As cited by one of the elders at Khezhakeno village, "Many women and even young teenage girls are engage in weaving. If we see the household in the village, families who have more girls are able to earn more money". However, the main source of income solely depend on women's health, favourable weather and demands in the market. As cited by one respondent, "During this Covid-19 induced Lockdown, our source of income has been affected as many are not able to sale our produces like the previous years". This clearly shows the need to set up proper market or supply chain for stable income for those who are dependent on these occupations to earn their livelihoods.

Women involvement in the political arena is also one issue which needs to change from the present practice and setup norms as per the study. Lack of support from the community is one of the major problems for there were no women candidates in the state general elections till 2017. Most analyses of the gender gap have suggested that gender differences in resources (education, income, civic skills, marital status and the like) and political culture attitude (interest in politics, personal efficacy, cognitive mobilization, trust, etc.) explain male-female differences in political participation rates (K.L. Schlozman, N. Burns, et al 1995). In the case of Chakhesang woman and their political empowerment, the above gender gap and differences holds ground. As the presence or absence of formal education, income, occupation, education and urban-rural divide can all have an impact on the degree of woman empowerment.

According to the study drop-out rate from formal education showed that still there are more girls in comparison to boys. This has a reverse observation for many people in the society as there is common notion that girls are doing better as there is no discrimination. As one respondent commented, "Girls or women education has really improved as compared to some 40 or 50 years back where to get formal education is next to impossible for many. Presently, they are doing much better and it appears like girls outnumbering boys. However, to sum up the educational status we need to go back to rural areas where many are still neglected for quality education".

Education and Empowerment of Women are seen as the key factor amongst the many solutions for improving the status of women from all angles.

It is worth commendable to many organizations at different levels in the contribution towards empowering women. However, as showed in the study there still exist a great challenge where more efforts need to be set.

The various problems faced by women in the society can be overcome if only people from all walks of life come together and contribute in their own capacities for empowering women and the society as a whole.

5.3 Conclusion

Overall, the study has proved that the present status of Chakhesang women is still a far cry from being satisfactory. It is arguable that a handful of successful women cannot represent the status of the entire womenfolk; generalizing would be biased since numerous stories of challenges and hardships that women have to face as daughters, sisters, wives and mothers remain untold. Gender equality has to be viewed in terms of its totality which includes social, economic, education and political empowerment in both secular and religious realms. True empowerment can never be achieved overnight or in a short span of time. It will materialize only if citizens start taking responsibilities in empowering themselves and others within their own capacity. Therefore, it is a necessary prerequisite for women and the society as a whole to play a big part in empowering women which will in turn benefit the society.

5.4 Suggestions/Recommendations for the improvement of the status of Chakhesang women

Suggestion/recommendations given by the respondents for improving the status and empowerment of the Chakhesang women are listed as follows.

In the Socio-Economic sphere:
1. Gender and development approach prioritising should be inculcated for economic development of woman. The Village community should involve more women in planning and implementation.
2. Disparities of wage should be done away with and implementation of same wage for same work should be implemented.

3. Wages for all types of work should be given according to their skills and hours of works and not gender based.

4. Schemes or loans which can be availed by women should be made known as most of the women are ignorant and lack the knowledge to apply.

5. Inheritance rights should be given to women apart from the ancestral property; this can be done with the consent of the family or clan.

6. Customary practices and laws not meeting the need of the present, and not based on equality should be replaced.

7. Equal treatment of both boy and girl child by giving equal opportunities in all areas of life. Gender sensitization should begin at home from a young age.

8. Include women in decision making in both religious and secular arenas in the society.

9. Women should be God fearing in order to uplift their family and the society as a whole.

10. Churches should come forward and address women issues starting at the grass roots level.

11. Equal opportunities should be given to both men and women in performing religious ceremonies as ordained ministers if they possess the requisite qualification. Women should not be excluded from performing religious ceremonies on the basis of their gender.

In the political sphere:

12. To facilitate gender equality in political decision making, gender friendly legal or customary laws that promote justice, mutual trust and gender equality should be enacted and enforced.

13. There are instances where women themselves go against women's leadership in the society in spite of their efficiency. So it is important for women to come together in empowering one another.

14. Role sharing between men and women should be encouraged and do away with traditional gender stereotypes like for instance that household chore is only for women etc. Give importance to capability and not in terms of gender.

15. Women should come forward and avail the opportunities when given the opportunities to head any organizations in the society as women often refuse to take up positions even though they are capable.

In the educational sphere:

16. Organize seminars and workshops on the importance of girls and women's education especially for older and illiterate parents, followed by follow-up action plans.

17. Educate women to elevate their potential/ability by giving training in different vocations, agricultural activities, marketing products, etc.

18. Women should be encouraged to go for higher education even after they start a family. Comparatively, literacy rate may be high among women but majority of them stop pursuing higher education after or even before graduation as many are obliged to discontinue their education or career after marriage.

19. Sensitize women from both urban and rural areas on the importance of acquiring quality education for a better future.

In the overall sphere:

20. All the stakeholders in the society should cooperate and come up with ideas and strategies in empowering women.

21. Every responsible citizen should take initiative starting at the household level by encouraging and enabling women to rise above their feeling of insecurities.

22. Women empowerment should not be carried out through vengeance but mutual understanding and respect for one another as individuals for holistic development.

23. There is a need for the government to introduce and implement multi-dimensional programs with road-maps for women empowerment. So that gender equity, without upsetting the structural social system, must be highlighted for complimentary growth of men and women.

24. Status indicators like power in relation to economy, inheritance, decision-making among others should be the focus of civil society organizations, churches, schools, colleges, university to mitigate the gender status disparity.

25. Quality education is one basic weapon in a silent revolution in men and women without upsetting traditional ethos and system.

Suggestions for further research

Attempt has been made to investigate on "A Study of Women Empowerment among the Chakhesang Nagas". In spite of the best efforts made by the investigator on the status of socio-economic, political, educational and change of roles, a comprehensive study covering all sectors and aspects in regard to women empowerment could not be carried out due to time constraints. Yet, it is hoped that the present study has provided an insight into the status of the Chakhesang women and laid some groundwork for further research and investigations.

Some of the suggestions which can be useful for further research are given below:

1. Research can be conducted to find out the status of cultural and traditional impact in women empowerment.
2. Research can be conducted to find out the status of girl child education.
3. Research can be conducted to find out the role of education in promoting the status of women.
4. Research can be conducted to find out the status of Self Help Groups (SHG's) and their impact in empowering women.
5. Research can be conducted to find out the implementations of schemes particularly for women.
6. Research can be conducted to find out the role of women in decision making in the society.
7. Research can be conducted to find out the contribution of the government and the different NGOs towards empowering women in the society.
8. Comparative studies can be done among the different tribes in contributing towards empowering women.
9. To find out the impediments of educated women in their contribution or participation in the society.
10. The present work can be taken up covering the entire state of Nagaland.

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APPENDICES

Appendix-I   Questionnaire for Educated and Uneducated Women

Appendix-II   Questionnaire for Educated and Uneducated Women

                         Interview Schedule for Prominent Men and Prominent Women

DECLARATION

I Ms. Razoukhrulu Curhah, do hereby declare that the thesis entitled, **"A study of Women Empowerment among the Chakhesang Nagas"** is the result of the work carried out by me under the supervision of Prof. Buno Zetsuvi, Department of Education, School of Humanities and Education, Nagaland University, Nagaland for the award of Doctor of Philosophy in Education. The contents of the thesis did not form the basis of the award of any previous degree at any University to the best of my knowledge.

Place: Kohima   **Razoukhrulu Curhah**

Dated: **Regd. No 739/2017**

                                                                            Department of Education

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ACKNOWLEDGEMENT

Words are inadequate to really express how thankful I am to Prof. Buno Zetsuvi, Professor, Department of Education, Nagaland University, Meriema: Kohima Campus. Who has been so much more than a supervisor and a teacher but a real mother to me all through the journey to guide, to inspire and to motivate me. It has been a great privilege and honour to work under her. Her insightful comments and constructive criticisms at different stages of my research helped me overcome setbacks and stay focused on my study from the inception till the end.

I also must express my sincere gratitude to Prof. Rakesh Rai, Head of the Department of Education, Nagaland University, Meriema: Kohima campus for the necessary help extended to me during my research period.

I owe a great portion of my achievement to all my Professors, Research scholars and Office Staff in the Department of Education, Nagaland University for their unwavering support throughout my research.

I would like to express my heartfelt gratitude to all the respondents who have contributed sincerely to my research work bringing it to its completion. It would not have been possible without you all.

I want to convey my special thanks to Sezolu khamu Kehie and Zhoto Tunyi for always being available to help me. And I also express my gratitude to the Patkai community for the continuous prayer support and encouragement. A lot of people whom I owe much love but whose names could not be mentioned, I say 'Thank you' to you all.

Last but not the least, I must admit that this would not have been possible without the constant love and support of my husband Pelesakuo Kehie, my family members, my in-laws, relatives and friends.
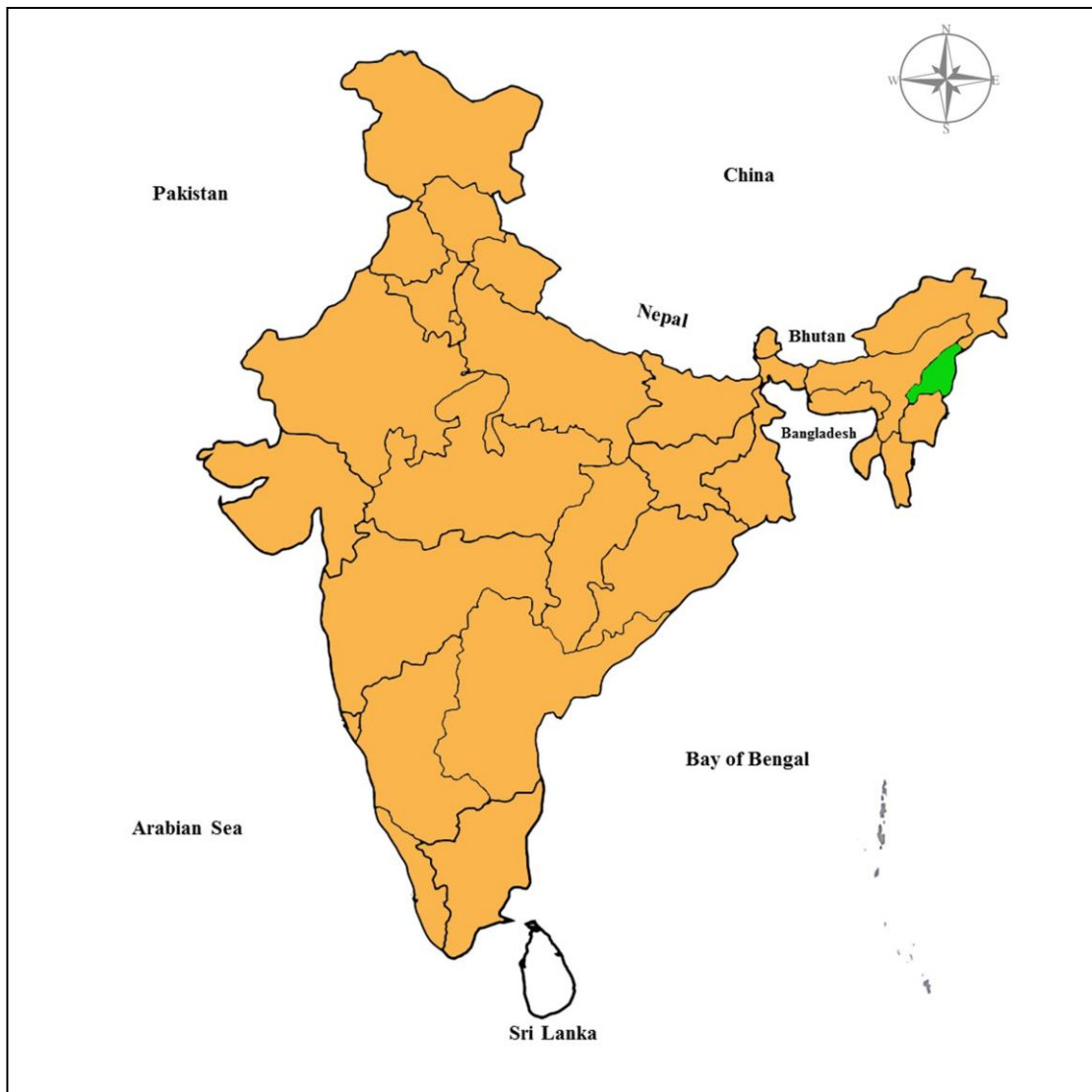
And above all these, I give all glory and honor to our Almighty God for bringing this research to accomplishment.
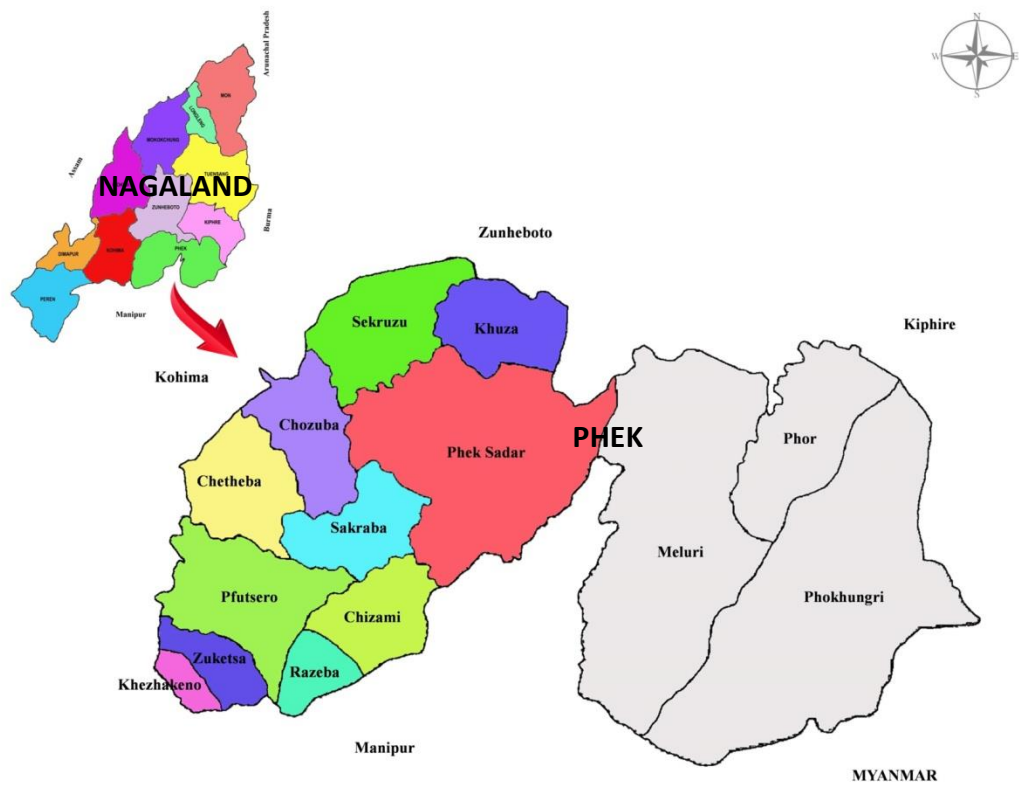
Place: Kohima   **RAZOUKHRULU CURHAH**

Dated:

GIS: Map of India

GIS: Map of area study

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CHAPTER I

INTRODUCTION

1.1 A brief profile of Nagaland

The state of Nagaland Act 1962 converted the Naga Hills Tuensang Area into a separate state called Nagaland. It was inaugurated at Kohima on 1st December 1963. The inhabitants of Nagaland belong to sixteen tribes, each inhabiting well demarcated areas. Out of sixteen recognised tribes in Nagaland, fourteen tribes are the officially recognised indigenous Naga tribes. The recognised Naga tribes are Ao, Angami, Chakhesang, Chang, Khiamniungan, Konyak, Lotha, Phom, Pochury, Rengma, Sangtam, Sumi, Yimchunger, and Zeliang. The remaining two other tribes have the status of being officially recognised as indigenous non-Naga tribes. They belong to the Kuki and Kachari tribes. Nagaland is situated in the eastern side of the Indian sub-continent and is surrounded by Assam in the West, Myanmar and Arunachal Pradesh and parts of Assam in the North and Manipur in the South. As per 2011 census, Nagaland has a population of 19,80,602 with a population density of 119 per sq. km. The state has 71.14 % of its population living in rural areas i.e. villages and the rest i.e., 28.86% in towns and semi-urban towns.

Fig.1.1: Year of establishment and district-wise population of Nagaland according to 2011 Census of India

Climate

Nagaland has a largely monsoon climate with high humidity levels. Annual rainfall averages around 1,800–2,500mm (70–100in), concentrated in the months of May to September. Temperatures range from 21 to 40°C (70 to 104°F). In winter, temperatures do not generally drop below 4°C (39°F), but frost is common at high elevations. The state enjoys a healthy, pleasant climate. Summer is the shortest season in the state that lasts for only a few months. The temperature during the summer season remains between 16 to 31°C (61 to 88°F). Winter makes an early arrival and bitter cold and dry weather strikes certain regions of the state. The maximum average temperature recorded in the winter season is 24°C (75°F). Strong northwest winds blow across the state during the months of February and March.

Flora and fauna

About one-sixth of Nagaland is covered by tropical and sub-tropical evergreen forests—including palms, bamboo, rattan as well as timber and mahogany forests. While some forest areas have been cleared for *jhum* cultivation, forests are mostly covered by scrubs, high grass, and reeds. Nagaland is home to 396 species of orchids, belonging to 92 genera of which 54 having horticultural and medicinal economic importance. Rhododendron is the state flower.

Many Indian animal species are also found in Nagaland including dholes, pangolins, porcupines, elephants, leopards, bears, many species of monkeys, deer, buffaloes, etc. The great Indian hornbill is one of the most famous birds found in the state. Blyth's tragopan, a vulnerable species of pheasant, is the state bird of Nagaland. It has been sighted in Mount Japfü and Dzükou Valley of Kohima district, Satoi range in Zunheboto district and Pfütsero in Phek district. Of the mere 2500 tragopans sighted in the world, Dzükou valley is the natural habitat of more than a thousand. The state is also known as the "falcon capital of the world. "Gaur or *mithun* is the state animal of Nagaland and has been adopted as the official seal of the Government of Nagaland.

Religion

Before the advent of Christianity in the Nagas community, they were basically animists; the concept and belief in the existence of Supernatural Beings at the back of mountains, flooded rivers, big trees, stones and epidemics was typical. Animism is

the belief that there is some mysterious, unknown power in the natural objects and that the souls are supposed to be dwelling in them. The Nagas believed both malevolent and benevolent spirits. The benevolent spirit was worshipped for his blessings for prosperity and posterity, of humans, animals and crops. However, the malevolent spirits were never worshiped but the offerings are made to appease the evil spirits to keep them away from harming the villagers, cattle, crops, etc. The malevolent spirits were always thought to be dangerous and destructive to all human affairs. At present the Nagas have embraced Christianity, and as such, the traditional religious rites have been replaced by Christian belief. More than 90% of the people of Nagaland are now Christians while some few people in some villages still follow the traditional beliefs. Traditionally, the religious beliefs of the people regulated their social and individual lives. The various festivals celebrated with strict traditional rites and rituals by the ancient Naga are today being celebrated with interwoven secular rites and rituals.

Political

The governor is the constitutional head of the state and a representative of the President of India. He possesses large ceremonial responsibilities apart from law and order responsibilities. The Legislative Assembly of Nagaland (Vidhan Sabha) is the real executive and legislative body of the state. The 60-member Vidhan Sabha, all elected members of the legislature, forms the government executive and is led by the Chief Minister. Unlike most states in India, Nagaland has been granted a great degree of state autonomy, as well as special powers and autonomy for Naga tribes to conduct their own affairs. Each tribe has a hierarchy of councils at the village, range, and tribal levels dealing with local disputes.

Economy

Agriculture and forestry contribute towards a majority of Nagaland's Gross Domestic Product. The state is rich in mineral resources such as coal, limestone, iron, nickel, cobalt, chromium, and marble. Most of the state's population (about 68%) depends on rural cultivation. The main crops are rice, millet, maize, and pulses. Cash crops like sugarcane and potato are also grown in some parts. Plantation crops such as premium coffee, cardamom, and tea are grown in hilly areas in small quantities with large growth potential. Most people cultivate rice as it is the staple diet of the people.

About 80% of the cropped area is dedicated to rice. Oil seeds are another higher income crop gaining ground in Nagaland. The farm productivity for all crops is low compared to other Indian states, suggesting a significant opportunity for farmer income increase. *Jhum* and terraced farming accounts majority of the farmed area. Forestry is also an important source of income. Cottage industries such as weaving, woodwork, and pottery are an important source of revenue.

Tourism has a lot of potential but was largely limited due to insurgency and concern of violence over the last five decades. More recently, a number of Small Medium Enterprises and private sector companies have actively promoted Nagaland tourism, helping initiate a growing tourism market. Tourism experts contend that the state's uniqueness and strategic location in northeast India give Nagaland an advantage in tapping into the tourism sector for economic growth.

Festivals

In Nagaland there are varieties of festivals celebrated throughout the year by different tribes. The diversity of people and tribes, each with their own culture and heritage, creates a year-long atmosphere of celebrations. In addition, the state celebrates all the Christian festivities. Traditional tribe-related festivals revolve round agriculture, as a vast majority of the population of Nagaland is directly dependent on agriculture.

Hornbill Festival was launched by the Government of Nagaland in December 2000 to encourage inter-tribal interaction and to promote cultural heritage of the state.

Culture

Tribe and clan traditions and loyalties play an important part in the life of Nagas. Weaving is a traditional art handed down through generations in Nagaland. Each of the tribe has unique designs and colours, producing shawls, shoulder bags, decorative spears, table mats, wood carvings, and bamboo works. Among many tribes, the design of the shawl denotes the social status of the wearer. Folk songs and dances are essential ingredients of the traditional Naga culture. The oral tradition is kept alive through folk tales and songs. Naga folk songs are both romantic and historical, with songs narrating entire stories of famous ancestors and incidents. There are also seasonal songs which describe activities done in an agricultural season. Tribal dances of the Nagas give an insight into the inborn Naga reticence of the

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people. War dances and other dances belonging to distinctive Naga tribes are a major art form in Nagaland.

Education

In Nagaland there was no formal education before the advent of the British. There are number of indigenous institutions in each village where *Morung*, which has been translated as 'male dormitory', is the most important institution of the Naga villages. After attainment of puberty, the young boys and girls live in their respective youth dormitory (*Morung*) till they were married. *Morung* is more than that of an educational institution. It is where the young boys are trained in the art of warfare and code of conduct, traditional values etc., while the girls are given training ranging from moral codes to handicraft and to their roles for the welfare of the village. The male youth in the *Morung* are not only provided knowledge and physical training but they were also deployed for various assignments by the village authorities when need arises, especially for general welfare of the village and security purposes. However, the coming of the Christian missionaries changed the education system. The first formal school was established at Impur in the year 1882, and thereafter there was gradual progress in the field of formal education. After the attainment of statehood, the Government of Nagaland had established a number of schools all over the state. Mushrooming of the educational institutions at all levels can be seen in the present scenario.

The advent of Christian missionaries along with education in the Naga society brought about a great change in the outlook of the people. But the influence of custom is still very strong in the Naga society and it regulates the life of the people whether they are literate or illiterate, living in urban or rural areas and whether rich or poor. The process of bringing about change in the traditional set-up of society has been going on since the introduction of Christianity and education in the Naga society, which has rendered some of the traditional laws completely obsolete, while bringing about change in the Naga society. Yet, it can be seen that customary laws still influence the life of the Naga people.

The literacy rate of Nagaland as per the Census 2011 stands at 80.11% which is above the national average of 74.04%. A cursory look at the 2001 Census figures shows that there has been an increase of 12.44 percentage points in the literacy rate of the State. The male literacy rate in 2011 was 82.75%, comparable to the national

average of 82.14% and the female literacy rate at 76.11% is above the national average of 65.46%.
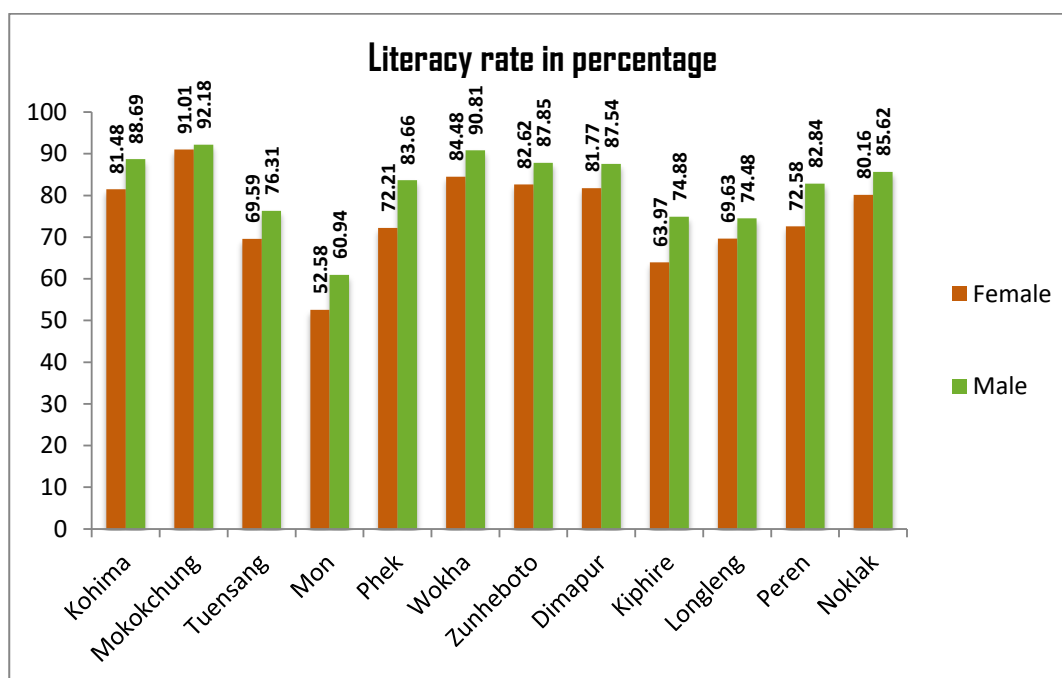
Fig.1.2: District-wise Literacy rate of Female and Male in Nagaland

(*Source: Statistical Handbook of Nagaland 2013, Directorate of Economics and Statistics, Government of Nagaland.*)

1.2 An Overview of the Chakhesang

Phek district is named after the village Phek where the district headquarter is located. The district is located in one of the eastern most parts of India. Carved out from Kohima district, Phek became a separate district on 21st December 1973. Chakhesang and Pochury are the two major tribes inhabiting Phek district. The people speak five different dialects namely, Chokri, Khezha, Pochury, Pomai and Sümi (Phek District Human Development Report 2011:5-18). According to the 2011 Census, Phek District had a population of 163,294 with 83,684 males and 79,610 females. Its sex ratio is 951.

The term 'Chakhesang' is an acronym of the three allied tribes –*Cha* from Chakrü, *Khe* from Khezha, *Sang* from Sangtam. 'Chakrü' in Angami Naga means 'separated out'. The meaning traces back to early migration. The word 'Chokri' is the proper name for 'Chakrü', meaning 'separation' from the main route of migration.

The original word for 'Kuzha' (or Khezha) is 'Kozha' meaning 'ruler' of a vast territory; the title 'Kozha' was given to his descendants. The word 'Sangtam' stands for 'united people'. Thus, 'Chakhesang' is a composition of these three united tribes. Chakhesang has a different dialect which varies from one village to another but broadly categorised into 3(three) major language groups *viz.*, Chokri, Khezha and Sapu.

The Chakhesang people are believed to have migrated from Makhel. Legend has it that Khezhakeno village, also known as the Naga Legendary Village, is believed to be the originating place for many of the southern Naga tribes.

The traditional habitat of the Chakhesang's corresponds to the present Phek District. The Chakhesang tribe consists of various sub tribes speaking different dialects. The sub-tribes are Chakrü, Pomai, Khezha, and Sümi (Lohe 2011:21). References to the Chakhesang as the Eastern Angamis were also made by the 19th century British administrators when writing about the Angami Nagas. Hutton (1921) wrote:

> *"In the higher and colder village the skin of both men and women are sometimes exceptionally fair and ruddy, almost pink tinge may be noticed in their cheeks, on which freckles, too, occasionally appear. As far as their person go they are cleanly and wash frequently, even in cold weather - a quality too rare amongst hill folk".*

Again while speaking of the Angami group living in the Eastern side Hutton (1921) differentiate them from those living in the North as:

> *"The Angamis or the Chakhesang Nagas is less receptive than the somewhat less intelligent tribe to the North of him and he holds to his own vicious views with great tenacity. It must be acknowledged, however, that his reluctance to adapt new manners is rather the result of his superior intelligence than of any flaw in it".*

Another colonial officer, E.S. Grimwood (1969) writes "The Nagas in the immediate vicinity of Kohima are perhaps a finer race than any hill men to be found in Assam. They are called Angamis, and are very fine men most of them six feet high

atleast, broad shouldered, and powerfully built". R.G. Woodthorpe (1969) who during his expedition to Eastern Angami area observed:

"Those remarks on the Western Angami apply to their brethren of the higher hills, known as Eastern Angamis. The latter are as a rule, a finer race of men and of finer complexion, pink cheeks being very frequently seen among the youth of the races ... The Angamis struck us as a very cheerful, frank, hospitable brave race and for hills people wonderfully clean".

And again, while speaking of the women R.G. Woodthorpe (1969) said:

"The women, like the men, are on the average taller than the women of most hill races, and are comparatively fair, with a ruddy glow of health in their cheeks. They are well made and active, and frequently very pretty when young, but their hard life soon proves fatal to good looks".

In 1845, Captain John Butler was deputed to the Naga Hills as the Principal Assistant of the then Nowgong District of Assam. In 1874, Captain John Butler erected two stones in Chizami village (Lohe 2011:66). They opened an outpost in Chakhesang area to protect and stop the Kuki encroachment into the area. By 1923 some of the Chakhesang villages were brought under direct British control (Das 1994:11). Butler also writes: "They are chaste, merry and unlike their brothers never to be seen idle" and also "Prostitution is a thing unknown here". According to Z. Chakhesang (1997):

Till the year 1946, the Chakhesangs were known as the Eastern Angamis and it was only after August 1946 that they came to be known by a separate name called 'Chakhesang' denoting a separate tribe. "Chakhesang as a tribe was carved out from the Angami tribe in 1946 August. The name 'Chakhesang' is an acronym of the three allied sub-clans taking 'Cha' from the name 'Chokri', 'Khe' from 'Khuza' and 'Sang' from 'Sangtam'. It is a name unanimously selected by the leaders of the three sub-clans in a joint public meeting in order of the alphabetical serial of arrangement giving full recognition and equal respect to each individual sub-tribe's entity. It is said, the name Chakhesang was approved on the day it was formed by the British government. Since then, Chakhesang has been a fully recognised tribe"

The Chakhesangs were a part of the Angamis till 1946; therefore for any historical records of the Chakhesang, reference must be made on the Angamis. There is no historical reason to justify how the two tribes were distinguished from each other. However one can see in the works of Davis, Johnstone, Grimwood, Woodthorpe and Butler that differences among the two tribes existed (cited in Vitso 2003:19-22). In line with this reasoning, Krocha and Dukru (2013) write:

Although many distinctive similarities extending to cultural activities, singing, style of cultivation, and other traditions are being shared both by the Chakhesang and the Angami tribe till date, the need for formation of a separate tribe and community was realized by the Chakhesang people party for political reasons and mostly to develop its own people socially, economically and educationally.

The creation of Chakhesang tribe is seen both a reaction and an aspiration, one defined in response to a growing sense of deprivation both Eastern Angamis and Eastern Sangtams. Chakhesang tribe was therefore the result of 'negative solidarity',

The British administrators, historians, anthropologists and all the writers have described them in all their writings till 1946, the people of Chakhesang as Eastern Angamis. As such, a person who wants to learn about the history of Chakhesang tribe and its people from written records particularly before 1946, has to go through such books written under the titles, contexts *'The Angamis'*.

Geographic features

Phek district covers a geographical area of 2,026 sq km and its population stands at 1,63,294 and constitute 104 Villages under its belt (Census of India, 2011 & District Health Action Plan 2011-12 including towns). Pochury is on its east, Manipur (Tangkhul Naga and Mao Naga) on its south, Kohima district (Angami Naga) on its west and Zunheboto district (Sumi Naga) on its north. Zanibu is the highest mountain, about 8000 ft above sea level. The Sidzü River divides Kohima and Phek district, while the Lanye River separates Phek from Manipur. The Tizu is the biggest river which flows down from the Sumi region, crosses Chakhesang area, and finally empties into the Chindwin River in Burma. The climate is moderately warm in summer and cold in winter with a total rainfall of 17.29mm. Pfutsero is situated at the

highest altitude i.e., at 2,133.6m (also the highest altitudinal town in Nagaland) while Phek Town is situated at the lowest altitude i.e., at 1524m.

Socio-Economic

Descent is traced through paternal line. Patrilineal inheritance is the norm. Normally the father distributes shares in terms of assets such as terrace-field, *jhum* field, forest field and other immoveable properties. The youngest son generally inherit parents' house. Clan inheritance also exists in cases where a clan or lineage has no more descendants. In such a case, the next immediate clan claims and inherit the property.

Marriage is mostly arranged by the elders. However, a boy was to formally propose the girl. The girl could also propose a boy through her parents. Marriage is accompanied with merry-feast and ceremonial prayers are offered to invoke blessings upon the couple.

In olden days people wore simple cotton-spun clothes. Each village had its own design and selection of colour and pattern. Decorative and ornamented clothing were normally used during festival. Folk songs are very common.

The indigenous tribe is always known for its colourful festivals, the sheer display of rites, rituals and traditions, and in some ways, a replication of the sacred manner in which its forefathers lived their lives, the bond with which they associate themselves with nature and with the people. Festivities as such were mostly associated with agricultural events and with agriculture as the mainstay of the people, festivities of the past continues to exist in the present day, not as a performing rite but as a celebration that blends in with significant activities of cultivation such as plantation, harvest time, post harvest, etc. The festivals of the Chakhesang include Sükrünye, Tsükhenye, Thuni, Nyunye, Tsakronye, Tühinye, Thürinye, Rünye, Khüthonye, etc. Like any other tribes in Nagaland, animism was the religion of the Chakhesang, but with the coming of the Christian missionaries, majority of the people have become Christians.

The Chakhesang generally have a nucleated village system surrounded by either cultivating fields or reserved forest. There was no model or set pattern for houses with each family building according to its own style, but preferring an east-

facing house. The main occupation of the people is agriculture. All riversides are terraced for cultivation; *jhum* cultivation is repeated after every 3-5 years. Very few people live by other occupations. Basket work of every type such as carrying-strap, winnowing-tray, and barn-basket are practised in addition to making pottery, carpentry, fishing and hunting. Normally women do spinning and weaving. However, the coming of education has revolutionised the nature of occupation where many people have started to move to urban areas for different jobs, both in public and private sectors.

Political

The Chakhesang land has five physical divisions i.e., Chozuba, Chokri, Khuzhathede, Sücheku and Phek areas. The district is administered from Phek through area administrative officers with 11 sub-divisions. Governance at the village level is run by the Village Councils and their subsidiary Village Development Boards (VDBs).The *Gaonburas* (GBs) also acts as the formal agent of the Government at the village level.

Education

Educationally, the Chakhesang come under 'backward tribe' category. This is because of the tribe having delayed access to modern education and educated people were relatively low in number. The slow growth of education among the people could be attributed to non-acceptance of the western way of life and the Indo-Naga conflict in which the Chakhesang people were intensely involved giving less priority to modern education (District Human Development Report, 2009). According to Census of India, 2011, the Chakhesang tribe has a literacy rate of 79.13% which is very close to Nagaland state literacy rate of 80.11%.

1.3 Concept of Empowerment

The term empowerment refers to measures designed to increase the degree of autonomy and self-determination in people and in communities in order to enable them to represent their interests in a responsible and self-determined way, acting on their own authority. It is the process of becoming stronger and more confident, especially in controlling one's life and claiming one's rights. Empowerment as action refers both to the process of self-empowerment and to professional support of people,

which enables them to overcome their sense of powerlessness and lack of influence, and to recognize and use their resources. Empowerment is an active, multi-dimensional process which should enable women to realise their full identity and powers in all spheres of life. It would consist of greater access to knowledge and resources, greater autonomy in decision making, greater ability to plan their lives, have greater control over the circumstances that influence their lives and free them from shackles imposed on them by customs, belief and practice (Yadav, 2000).

Empowerment in Indian context stands for transformation of people belonging to weaker segments. It means that the hidden meaning of empowerment is not only political empowerment, but social and cultural empowerment also. In other words, empowerment relates to social transformation among the women. The idea of empowerment is thus political, economic, social and cultural (Banu, 2011). Empowerment defined by Arundhati Chattopadhyaya (2005) stated that, "Empowerment is multi-dimensional and refers to the expansion of freedom of choice and action in all spheres (social, economic, and political) to shape one's life. It also implies control over resources and decisions". Further the term empowerment is defined as "the process of gaining control over one's own life while supporting and facilitating others' control over their lives" (Aspy & Sandhu, 1999).

The World Bank also defines the term empowerment as "the process of increasing the capacity of individuals or groups to make choices and to transform those choices into desired actions and outcomes. Central to this processes are actions which both build individual and collective assets and improve the efficiency and fairness of the organizational and institutional context which govern the use of these assets" (Chattopadhyay, 2005). The term empowerment includes self-strength, control, self-power, self-reliance, own choice, life of dignity in accordance with one's values, capable of fighting for one's rights, independence, own decision making, being free, awakening, and capability. It is also the authority or power given to someone to do something. Thus, women empowerment is enabling women to live a life without fear by living to the fullest means with dignity and respect to their self and their society. It is not overpowering someone for revenge or with a motive to dominate but in its true sense, living a life to their fullest potential.

1.4 Women Empowerment in Nagaland and its Present Status

The concept of women empowerment is not new among the Naga society anymore. It is widely being discussed and debated on different platforms. Undoubtedly, the status of Naga women has improved in the 21st century as compared to the past decades. Women are more liberated than they traditionally were. In the past, many restrictions were imposed upon women's involvement in the social, political, and religious realms except in the family or home circle. The coming of Christianity, the advancement of education and exposure to globalised world has eliminated many rituals and taboos that were mandatory for women in the past. Presently, women have started venturing out in pursuing different professions. Yet, even with the change in the position of women, there arises several issues which need to be addressed in order to meet the challenges of the fast changing world.

Christians comprises 87.93% of the state population (Census of India, 2011). As such, the church plays a very influential role in the Naga society and it is the women groups who have largely been contributing and helping in the functioning of the churches. It has been observed that the existence of strong women groups in the church results in a strong church and vice versa. Women groups play active roles in contributing to various church projects. Though women are serving the churches in different capacities in their local churches and associations, their leadership roles are mostly confined to Women department, Youth department and Christian Education departments like Sunday school or church-owned educational institutions. Even today, decision making in the churches are mostly dominated by men in most churches of Nagaland. Thus, the churches should come forward in allowing both men and women to fully participate in the decision making process based on their quality and capability and not based on gender. A prominent Chakhesang Christian Scholar R. Lasetso (2015) argued that:

> *Even though Christian faith and organised governmental system and education introduced in the late nineteenth century brought about new perspectives and attitudes, there still exist some age old attitude against women. It is the cultural and traditional mindset, which becomes a barrier to their advancement. However, in spite of the adverse situation against women, through education, modernity, and globalisation, women are slowly*

awakening to the realisation that their role is not to be simply restricted to their homes, but they also have a major role to play both in the church and society.

The contributions of women are not only limited to the church but also extends in reaching out to the various needs of the society. Among other organisations, the Naga Mother's Association (NMA) came into existence with the aim of upholding womanhood, to serve as a channel of communication for Naga women's mutual interests and welfare, and to fight against social evils prevailing in the state. From its very inception, NMA has been fighting for the cause of peace (Jamir, 2012). It has been one of the premiere bodies formed in 1984 in response to the alcoholism and drug-addiction ravaging Nagaland at the time. It was founded as a state-level voluntary women organization with its motto 'Human Integrity' and got registered as government recognised civil society in 1986. In 1994, the NMA started a peace building effort through its slogan, 'Shed No More Blood' campaign. It demanded for peace negotiation in the society. The Naga women have also tried to advocate the notion of neutrality in the concept of motherhood in order to facilitate their intervention in the conflict situation. Since then, its vision has broadened for the welfare of the Naga women. NMA is working for inclusion of women in the decision making. They are petitioning for 33% reservation for women in the local polls which was vehemently opposed by some section of the Naga public for its implementation**.**

Nagaland State Commission for Women (NSCW) was constituted vide Government of Nagaland Notification No. LAW/ACT.218/2006 dated 30th Nov.'06 under the Nagaland Women Commission Act 2006 (Act No.6 of 2006) and was formally inaugurated on 28th March 2007. Some of the activities under NSCW since its inception are:

- About Women/Girls' Legal Rights under the Constitution.
- About access to legal authorities for redressal of grievances.
- About health issues, especially HIV/AIDS.
- Safe and healthy delivery and post-natal care.
- Need to urge the authorities to include women members in decision-making bodies of society.

- Create awareness for a safe environment within the family by discouraging domestic violence in homes and encouraging women to report such case to the authorities promptly.
- Conducting awareness programmes about women's rights on equal share of inheritance of acquired property and working towards the enactment of such a law.
- Documentation of Traditional Practices relating to women.

In the economic front, women were mostly engaged in agricultural works to earn their livelihood some decades ago. They contributed to the family's income through agriculture produce. However at present, women are becoming more adventurous by availing various opportunities in different parts of the country and even abroad as entrepreneurs, working in both private and government sectors, etc. The Self Help Groups (SHGs) in Nagaland are also contributing immensely in helping the women folk to be self-reliant, self-confident, and socially empowered. Through the SHGs, women have begun to commercialise vegetables, homemade eateries, local made soaps and detergents, rearing animals, planting of saplings, lending money within the group with nominal interest, etc. There are Non-Governmental Organisations (NGOs) which are actively involved in sponsoring SHGs in giving training, financial assistance, purchasing machineries, initiating social actions, etc.

Another organisation called the Nagaland State Social Welfare Board (NSSWB) was conceived in 1958. The mission of NSSWB was to implement the various programs of the Central Social Welfare Board, the Ministry of Women and Child Development, Government of India (GoI), and to assist the State Government Plan Programs. Its goal was to sustain the growth and development of Voluntary Organizations working for Women, Children and the weaker sections of the society, as well as providing financial assistance in taking up various welfare programs in the state. Under the aegis of the NSSWB, the State Resource for Women (SRCW) is working towards implementing gender sensitive programs, laws and schemes through effective coordination at the State level. It is the implementing agency for women empowerment schemes such as the Women Helpline-181, Sakhi-One Stop Centre, and the Project Management Unit for the 'Beti Bachao Beti Padhao' scheme. The objective of all these initiatives is to work towards ensuring that the girl child is born,

loved and nurtured and that she grows up to become an empowered citizen of this country with equal rights and opportunities. Ovung (2012) observe that:

Today women constitute nearly half of the Naga population. Unfortunately they still live in a society plagued by gender-related socio-economic, injustices, and a mindset that have always acted as a barrier for the women folk to become equal partner in life. Men are acknowledged as the head of the family, as bread winner, to acquire the skills and to practice professions and as the guardian of the society. The Naga Hoho, the apex traditional decision-making bodies in the state are always represented by men and not even a single woman had so far represented it.

Till today, there has been no Naga woman representative in the Nagaland Legislative Assembly. However, Rano M.Shaiza became the first and only woman Member of Parliament, Lok Sabha in 1977.Before the 2018 general election in Nagaland, only 12 women (1964-2013) contested in the NLA. During the 2018 general elections, 5 women candidates (Awan Konyak of NDPP party from Aboi constituency, Dr.K.Mangyangpula Chang of NPP party from Noksen constituency, Rekha Rose Dukru, an Independent candidate from Chizami constituency, Rhakila of BJP party from Tuensang Sadar-II, and Wedie-ü Kronu of NPP party from Dimapur-III constituency) contested but none of them won. This depicts a clear picture of women's exclusion in the decision making process among the Naga society. Prof. Lungsang Zeliang (2012) rightly said,

Empowerment of women in different ways and their participation at different levels of decision making will also go a long way in ensuring that women are also included. Where women are concerned as a society we need to empower our women with education, decision making platforms include them in all walks of life. Women on their part also need to rise to the occasion and continue to play the relevant traditional roles while embracing the added roles as bread earner, home maker, entrepreneur, change agent, cultural ambassador, professionals, law maker and decision makers. Women need to emerge from their comfort zones and participate in the community, society and in the nation building process at large with cooperation from all sections

of society, sound policies related to women, schemes and programmes for women, and the political will to bring about change is needed.

Despite many egalitarian features of a traditional society, the women were invariably relegated a secondary status as is true of all patriarchal societies (Roy, 2004). Naga society follows patriarchy. No matter what form of governance is established in a village all of them function within the template of patriarchy (Jamir, 2020). It is beyond doubt that women are excelling in different areas as compared to the past, but it is still too early to generalise the status of Naga women as majority of women are still struggling to be heard. Just because some are doing good cannot be concluded with the note that Naga women are equal with men in all aspects of life (Manen, 2016). As women were not treated at par with men especially in matters of owing property and wealth, inheritance and were disallowed to participate in political or important decision making functions. In that deprived position so long from the past, they are put in clear disadvantaged position in the society (ibid). As commented by Sano Vamuzo (12th September 2017), Naga women will not be empowered until and unless they are aware of their rights as individuals and also by taking the challenge in empowering one another.

1.5 Status of Chakhesang Women

Like any other traditional Naga society, Chakhesang women's sole responsibility was to look after the household chores and men mostly engaged in other activities outside the home. Rooted in the traditional and customary ways of life, people gave much importance to social and domestic activities and least bothered about the importance of education. However, of late, people have started giving importance to women's education. Economically, women are contributing to the family and the society as a whole. Many women have started departing from the traditional norms and are faring well in different areas of life. However, women's presence in the political arena has been lacking since long past and the community is yet to witness women as decision makers in the higher organisations.

With regard to inheritance rights, the Chakhesang people follow the patrilineal or agnatic succession. However, there are some few instances where families have portioned out land or immoveable properties to their daughters as gifts, those which

the parents bought after getting married and which is not inherited from the ancestor. Very uncommon instances do exist where ancestral properties are transferred to women in exceptional cases.

The Chakhesang Women Welfare Society (CWWS) is a society formed under the initiative of the Women Department of the Chakhesang Baptist Church Council with the motto: "Moving Towards Progress." The CWWS is a registered society recognized by the Government of India and collaborates with various governmental agencies and non-governmental organisations (NGOs) undertaking various projects. Its registered head office is located at T. Chikri, Pfutsero District, Nagaland. CWSS's endeavour is to see a thriving village economy and intends to strengthen the village way of life and economy by providing jobs to rural folks, who might be unemployed or under-employed. CWWS aims to provide the technical support and guidance for the village industries to take shape and let it thrive in the rural setting with the active involvement of the local communities as stakeholders.

CWSS believes in the bottom to top approach of development and its main thrust of activities rest on its belief that in the 21st century in the villages; technology, manufacturing and agriculture can co-exist without any conflicts and not disturbing the equilibrium. The village economy should grow without disturbing the ecosystem. Therefore, one of the main emphasis of the Society is on green industries revolving around the available village resources. Village industries are, concerned in the main, with the processing of local raw materials for local markets and with simple technique.

The CWWS was formed in 1976 with a view to concentrate on human development giving particular attention to the upliftment of the position of women in the Chakhesang Community of Phek District, Nagaland. In order to involve the community as a whole and women in particular, as a sign of partnership and sponsorship, right from the beginning a nominal and token membership fee is collected. Currently, every female member of the community pays a sum of Re. 1/- annually to the society since 1999.

The basic aims and objectives of the society is to uplift the status of the people in general and women folks in particular. Hence, aims and objectives were defined, so

as to efficiency perform the charitable, social, cultural educational and religious services to the society. The same also covers management, supervision and administration of the society's affairs in particular.

1. To render benefits for the welfare of members and non-members of the society in general and women in particular.

2. To arrange periodical lectures and discussions with a view to train people in general and women in particular, in developmental activities, such as agriculture, horticulture, fisheries, animal husbandry, community health programs, cottage industries etc.

3. To establish and assist in the setting up of vocational and cultural trainings centres for the benefit of all.

4. To educate the villagers to promote their economy and create awareness of earning daily livelihood.

5. To encourage and establish cottage and village-based industries in the rural areas.

6. To promote art, literature, culture and preserve the traditional heritage.

7. To organize rural health care programs.

8. To undertake any kind of social welfare activities which can benefit children, women, handicapped people and other weaker and vulnerable sections of the society.

9. To undertake research on the traditional heritages and develop the traditional attires and costumes.

10. To participate in different trade fairs, exhibitions, etc. so as to popularize the local products.

11. To co-operate with the government and other voluntary agencies, having similar objectives.

Chakhesang Women Welfare Society (CWWS) is one of main organisation amongst others labouring to uplift women at the grassroots among the Chakhesang Community. The society believes in empowering through information and enabling the empowered to become the agent of their own growth and development. Its mission statement is "Strengthening women and the community we live through dual approach social and economic undertakings teamed with efficient and respectful stewardship of resources", with a vision statement "A community free of social and economic exclusion. We value efficiency, creativity, integrity and respect highly motivated and committed people and team spirit; we support safe environment and safe society." The CWWS has undertaken various projects such as weaving unit, working women's hostel, designing and tailoring unit, mini museum, fruit processing unit, kindergarten and tourist lodge. Apart from other programmes and activities, literacy programme was also introduced for the upliftment of women's education where girls who have dropped-out or failed were given condense course/special classes which facilitated the candidates to clear their exams. Presently, it is mostly working on projects which are directed towards community development through agricultural farming.

In 1977 the Chakhesang Students' Union under the presidentship of Mr. Zapra took the initiative to create awareness on the importance of education. Altogether, 7 of them were selected to go to different Chakhesang villages. During this time Achyut Madhav Gokhale, IAS, the then DC of Phek district strongly supported them. Night schools were organised and looked after by the office bearers of the Chakhesang Students' Union. In Losami village, the women co-ordinator (Vesuzolu Tetseo) of the union was sent and she opened a night school where 96 girls became her students. All of them had their heads shaven symbolising their unmarried status as they were still pagans. Sanitation was very poor during those days and animal wastes could be seen everywhere. So in order to create sanitation awareness, order was given where all women were directed to keep their surroundings neat and clean, and whoever failed to do their duty was to be imposed with a fine; everyone participated actively. Personal hygiene was also taught and the DC gave one soap bar to each of them. To entertain them, folk songs and Christian songs were also sung at the night school. The students learnt how to write their names, read the Bible and sing from the hymnals (V. Tetseo, personal communication, July 6, 2017).

Chakhesang Mother's Association (CWA) is another apex women organisation amongst the Chakhesang woman at the forefront of initiatives for social change and reconciliation in Nagaland. They are considered to be a respectable civil society actor who can usher in positive changes in the socio-political scenario in the State. The Chakhesang Mother's Association was formed in 1984 which is mainly focussed to address social action i.e., against anti-social elements in the society. The Chakhesang Mother's Association works along with other Naga women organisations, especially the Naga Mothers Association (NMA) formed in the year 1984. The NMA was formed as a result of the long drawn struggle and because of their initiatives are referred to as the 'women of peace in South Asia'. It was formed at a time when the Naga nationalist grounds were involved in the intra-group conflicts that led to more violence, thus, women began fighting against victimization of not only women but also the whole society. The preamble of the NMA states that, "The Naga mothers of Nagaland shall express the need of conscientizing citizens towards more responsible living and human development through the voluntary organization of the Naga Mother's Association which was formed on February 14, 1984."

Its objectives include:

a. To uphold womanhood, human value and rights.

b. To serve as a channel of communication for Naga women's mutual interest and welfare.

c. To encourage human development by educating the masses for responsible and wholesome living.

d. To conscientize people for eradication of social evils, economic exploitation and cheap commercialism.

e. To promote active participation in the total socio-political life of the Nagas and to maintain peaceful living among citizens and work for modernization of life.

f. To recreate interest in the traditional socio-cultural values of the Nagas and to maintain self-identity, self-reliance and honesty."

Interestingly, according to the NMA Constitution, the definition of a 'mother' includes not only mothers but also the female adult, "the term mother herein shall

connote the state of adult womanhood where one technically attains the status of motherhood by virtue of Naga tradition, whereby one eventually bears the responsibility of adulthood or motherhood, irrespective of child bearing". The NMA have articulated their efforts for the reconstruction of the community from within the framework of Motherhood. The definition of a Mother for both these organizations is not confined to the biological mother, but is any woman who can identify with the normative qualities associated with motherhood (love, self-sacrifice, care, nurturance etc.) and can thus relate to the experiences, thereof.

According to Article 5 of the Constitution of the Naga Mothers Association (NMA), that deals with the issue of Membership:

The NMA shall be a voluntary social organization where membership will be open to three categories as follows and an annual fee shall be fixed to determine membership.

a) Individual Membership: For any Naga mother or adult woman. The term 'mother' herein shall connote the state of adult womanhood where one technically attains "the status of motherhood" by virtue of Naga tradition, whereby one eventually bears the possibility of adulthood or motherhood, irrespective of marriage or childrearing.

b) Tribal Membership: For the eleven districts of Nagaland as per Government.

c) Supporting Member: For any Naga mother or adult woman whose free will or donation relationship to the NMA shall be considered as supporting members.

d) Annual membership fee of Rs.2/- will be collected from every Naga female by respective tribal units.

The Constitution of the NMA as mentioned above thus mentions the following regarding the individual membership, "The term 'mother' herein shall connote the state of adult womanhood where one technically attains "the status of motherhood" by virtue of the Naga tradition, whereby one eventually bears the possibility of adulthood or motherhood, irrespective of marriage or childrearing." An annual membership fee of Rs.2 is collected from each individual member, by the respective tribal units.

The Chakhesang Mothers Association (CMA) takes active part in the Clean Election Campaign setting up check-gates and monitoring the influx of liquor and other illegal substance. In almost the entry point of the towns and villages, CMA sets aside a gate to check vehicles for the presence of liquor. This has greatly minimized election related violence and maintain peace and tranquillity during difficult times confronting the society. Although these mothers gathered themselves under the same banner with an objective to fight social evils in the Naga Society, they had also been involved in the peace process as a way of mediating the conflict. As Chakhesang Mothers Association (CMA) has in many occasions taken the lead role to mediate for peace and avoided many unpleasant situations to settle down.

No woman have been included in the Village Council (the government enacted the Nagaland Village and Area Council Act 1978) but a breakthrough took place where 12 lady members were inducted in the Village Council during 2016-2020 under Phek district. The Village Development Board (VDB) formed in 1976 is a statutory body functioning under the Village Council which has a women wing whereby the funds allotted for the welfare of women are solely managed and implemented by the women. On 10th January 2019, two women were selected as women co-ordinators in the Chakhesang Public Organisation for the tenure 2019-2021. Rekha Rose Dukru and Wedie-ü Kronu have been the only Chakhesang women candidates to contest the State Legislative Assembly elections, where they contested in the year 2018 and were unsuccessful in breaking the glass ceiling.

Regarding women's participation in the church, their contributions are many but their involvement as leaders is still lagging. For instance, there are 101 Baptist churches under Chakhesang Baptist Church Council, but there is only one woman, Mrs. Bano Sapu who is a full-fledged Pastor at Sekruzu Baptist Church, and only one ordained minister, Rev. K. Kapfo.

1.6 Need and importance of Women Empowerment

The status of women is progressing in some areas as compared to some decades ago but women in both developed and developing countries are still struggling to be accepted, to gain equity and to be at par with men in different areas. Many researches have been carried out to study the existing problem relating to women and how best they can be solved. However, more researches need to be done

on women empowerment for the betterment of women and the society as a whole. There is an urgent need to prioritise researches on such issues, as women empowerment will not only improve the status of women but impact and empower the whole humanity. According to Mahatma Gandhi (cited from Barman, 2013) "empowerment of women is to improve the conditions of women so that the quality of the society and development of the economy improves. When women are supported and empowered all of society benefits."

Dr. A.P.J. Abdul Kalam quoted, "Empowering women is a prerequisite for creating a good nation, when women are empowered, society with stability is assured. Empowerment of women is essential as their thoughts and their value systems lead to the development of a good family, good society and ultimately a good nation." Pandit Jawaharlal Nehru (cited from Pandey, 2002) added, "To awaken the people, it is women who must be awakened; once she is on the move, the family moves, the village moves and the nations moves."

In 1994, at International Conference on Population and Development in Cairo, development organisations agreed that women's empowerment is necessary for important development outcomes: "the empowerment and autonomy of women, and the improvement of their political, social, economic and health status, constitute an important end in themselves and one that is essential for achieving sustainable development."

Gender equality is one of the primary concerns in all spheres of development to improve quality of life. The 3rd of the millennium Goals (MDGs) announced in the 2000 declaration aims "to promote gender equality and empower women." Gender conflicts are visible in the non-participation of women in village decision making bodies, where all powerful church, legislature, municipal bodies, inheritance, control over resources, disparity in wages and education discriminates women.

The United Nations declared 2001 as the "International Women's Empowerment Year". Simultaneously the Government of India has also recognised the same year as "Women's Empowerment Year" with the three-fold objectives of:

i)   Creating a nation-wide awareness about the problems and issues affecting women and their importance for national development.

ii)   Initiating and accelerating action to improve access to and control of resources by women; and

iii)   Creating an enabling environment to enhance the self-confidence and autonomy of women so that they can take their rightful place in the mainstream of the nation's social, political and economic life.

National Policy for the Empowerment of Women (2001) focuses on empowerment of women in regard to gender equality based on the constitution of India. It seeks to bring about advancement, development and more power to women folks for all round development, protection and gender equality. Discrimination of women from 'womb to tomb' is a well-known fact, as such; empowerment through education can be a reliable tool to change the status of women without visibly upsetting traditional strictures. According to Jaya Kothai Pillai (1995):

> *"Empowerment is an active, multidimensional process which enables women to realize their full identity and powers in all sphere of life. Power is not a commodity to be transacted; nor can it be given away as alms. Power has to be sustained and preserved. Women have to empower themselves".*

Hillary Rodham Clinton in her remarks at an awards presentation on 9[th]March 2012 said that "Full participation of women is essential in order to raise the GDPs (Gross Domestic Product) in every economy in the world, including our own." Education empowers both men and women to earn better income, participate in decision making and contribute to the quality and standard of living.

The 2016 celebration of International Women's Day is the first within the new 2030 Agenda for Sustainable Development. Gender equality and the empowerment of women and girls are confidently asserted in that Agenda as an intrinsic to progress. "Each one of us is needed .....in our countries, communities, governments and in the United nations – to ensure decisive, visible and measurable actions are taken under the banner: Planet 50-50: Step It Up for Gender Equality." (Mlambo-Ngcuka, 2016). Empowering women requires a fundamental and dynamic change in the perception of women, expectations from women in the society and a scientific and rational understanding of women's problems and needs. Empowerment of women is a prerequisite for the sustainable development of any country (Leela, 2005).

The need for women's empowerment is felt because of the status they have in society since the beginning. There is a need to redefine the status of women in the society. A change can be brought through the constitution and supportive legislations. The Constitution of India gives a women status equal to men. There have been attempts to reserve seats for women in political bodies. This is, no doubt, a step in the right direction. Women have the ability to judge for themselves and take right decisions. However, merely allowing for reservation of women in Panchayat and legislative bodies without empowering women individually falls short of actual emancipation. Women have been excluded from centers of power as a result of systematic conspiracy by patriarchal thought most common in India Khap Panchayat that has relegated women to an allotted and confined space. A reorientation of our attitudes towards women has to be carefully guided for their real emancipation from the patriarchal domination.

The impoverished and illiterate status of most women in society is due to their inability to attain sufficient levels of economic power. To sustain any level of empowerment, women have to be educated to be aware of their rights and privileges in a modern society. It is only when they become aware of their status in society that they will be able to take full advantage of the concessions offered to them as a corrective measure.

Women empowerment has to begin with women's active participation. Unless women throw off the shackles that ignore their talent, skill and spirit women through education and economic self-reliance, women cannot be empowered. Unless they are empowered to take a decisive part in the social, political and economic life of the country, the very development of the country will be lop-sided.

1.7 Significance of the study

In the traditional Chakhesang society, many restrictions were imposed on women due to superstitious beliefs and women were considered as impure and inferior to men. Men were constantly engaged in wars, raid and headhunting, while women stayed at home serving their men and performing household duties. Women's education was neglected and women were seldom encouraged to study. Most people were of the opinion that the job or duty of the womenfolk is to do the domestic chores, weave and engage in agricultural activities, look after the sibling, etc. Thus,

providing formal education to their daughters was observed by the society as a way of spoiling their character and barring them from being dutiful towards domestic assignments. Even within families, parents preferred the sons to study while it was expected of the daughters to stay at home and help in domestic works. The other reasons for preference of sons to attain formal education were patriarchy and patrilineal as men were given a higher status in the society. Such traditionalistic perspectives and narrow conceptions had impelled many parents towards gender inequality in providing formal education.

Gradually, parents became aware of the importance of education for all and have started to provide education to the daughters. At present, there are women faring well in different professions. Education has empowered women to fight against injustices meted out to them and the feeling of inferiority complex is decreasing. Nonetheless, women still lag behind and struggle with several issues and problems in the patriarchal society. In addition to the traditionalistic mind set, poor economic conditions have also contributed towards hampering women's education. Many women have become bread winners of the family by selling agricultural products, weaving, opening up small shops and also earning through Self Help Groups (SHGs) etc.

Gender disparities are also visible in the wages where men are paid more for the same job with the same time duration. Women are barely involved in any community, council or religious meetings. Politically, women have very little or no access to leadership roles in the governing bodies. Leadership among women is marginal as men always take the lead and women remain as silent followers in the society while taking on the role of homemakers. The traditional mindsets of the patriarchal system still play an influential role in the family as well as in the society. Even today, women are therefore considered as incapable of competing with men in many walks of life by the society.

In view of these issues and problems, the present study is an attempt to find out the role and status of Chakhesang women in the spheres of education, socio-economic and politics, and also to probe into the problems and further providing suggestions for improvement and proposing possible solutions.

1.8 Statement of the problem

The problem selected is stated as, 'A Study of Women Empowerment among the Chakhesang Nagas'.

1.9 Objectives of the present study

Following are the objectives of the present study:

1. To study the status and empowerment of Chakhesang Women in Socio-Economic and Political spheres.
2. To study the educational status of Chakhesang Women.
3. To gather the opinion of Chakhesang Men and Women towards the changing role of Women.
4. To study the problems of Chakhesang Women.
5. To bring out suggestions for the improvement of the status of Chakhesang Women.

1.10 Research Questions

1. What is the status of Chakhesang women in Socio-Economic and Political spheres?

2. What is the educational status of Chakhesang women?

3. What are the opinion of Chakhesang men and women towards the changing role of women?

4. What are the problems of Chakhesang women?

5. What are the suggestions for the improvement of the status of Chakhesang women?

1.11 Operational definition of the terms used

Women: Adult women of 18 years and above.

Prominent Women: Women leaders in social organizations, churches and political parties.

Prominent Men: Men leaders in social organizations, churches and political parties.

Educated: Refers to those women who are literate i.e., who can read and write with understanding and who can express themselves fluently in English.

Uneducated: Refers to those women who are illiterate i.e., who cannot read and write with understanding or who cannot express themselves fluently in English.

Socio-economic: Involvement and their recognition in the society and their contribution for the betterment of economic status in the society and the family as a whole.

Political: Women's participation in politics.

Education: Getting the opportunity to get formal education.

Changing role: Traditional role of women where they are confined to household chores and looking after the family, but women in the 21st century who are venturing to new arena by going beyond their home and participating and contributing actively in the family and society.

Problem: Difficulties and challenges as women in the family and society as a whole.

Chakhesang: Refers to the people of Chakhesang tribe in Nagaland.

1.12 Delimitation of the Study

The study is limited to Socio-Economic, Political, Education, Changing role of Women and the Problem of Chakhesang Women under Phek district covering 11 sub-districts. The study includes only 400 Women, 22 Prominent Women and 22 Prominent Men among the Chakhesang.

CHAPTER II

REVIEW OF RELATED LITERATURE

2. Review of related literature

This chapter presents a review of the studies undertaken by individual researchers, organizations and commissions during the past few decades. The review provides the researcher with a glimpse of research know-how and processes required for the study. The investigator has attempted to collect the materials available on related studies. Secondary sources such as books, dissertations, survey of research in education, journals etc. were referred.

A brief review of the related literature in the area of women empowerment in India and abroad are given below in two sections:

2.1 Studies done in India

2.2 Studies done abroad

2.1 Studies done in India

The Committee on the status of women in India (1974) *Towards Equality* observed that though women do not numerically constitute a minority, they are beginning to acquire the features of a minority community by the recognised dimensions: inequality of class (economic situation) status (social position) and political power.

Vasa (1982) conducted a study on *The Problems of Women's Education in Chakhesang Area.* The study is an attempt to find out the causes of the slow progress and explore the various problems of women's education in Chakhesang area. The study revealed that the socio-cultural and socio-economic backgrounds are the main factors which contributed to the failure in the development of women's education in the community. The problems noted were domestic affairs, lack of time, sacrificing daughter's studies for son's sake, poor economic condition of the parents in which the

daughters' service are more utilised. Lack of separate school for girls and trained teachers were also other noted causes.

Katamna (1990) in *Status of Women in Relation to Education, Employment and Marriage* examined the impact of education and employment of the status of women and to analyse the pattern of decision making, inter-spouse communication and opinion on a number of current issues like dowry, marriage, etc. The study revealed that the higher the education of women, the greater was their participation in decision making, inter-spouse communication and a progressive opinion on different issues.

Mutalik (1991) carried out a study on *Education and Social Awareness among Women.* The main objective of this study was to explore and describe the nature of influence of formal education and its role played on social awareness among women. Its finding was that education had significant correlation with acquisition of social awareness. Low awareness among the low caste groups but educated women belonging to high economic status had higher level of awareness but readiness for action was absent.

Rhakho (1998) conducted a study on *The Educational and Social Status of Chakhesang – Naga Women.* The finding revealed that majority of the people did not agree with women getting equal share of parental property. There was no encouragement for women to participate in politics, which also affected the social awareness on the part of the women.

Zehol (1998) in *Women in Naga Society* noted that Naga society following the patrilineal and patriarchal system has the norms and attitudes of patriarchy which affects the status of women. Institution and tradition are inspired by the belief in male dominance and female inferiority. Hence, although patriarchy persists in all contemporary societies, its impact varies from tribe to tribe among the Naga society.

Rongsen (2001) in *The Impact of Education on Modernization among the Ao Community with special reference to Women* attempted to find out the extent to which the attitude of the Ao people have been transformed from traditional to modern under the impact of education. The other objective was to study the influence of education

on the social attitudes towards religion, status of women, custom and tradition. The study observed that the impact of education on socio-cultural and economic life of Ao people had been quite significant. 100% of the respondents expressed that there had been considerable change in the society. But, women could not participate in village polity and lead religious ceremonies. They were also discriminated in inheritance and other areas of social life.

Kikon (2002) in *Political Mobilisation of Women in Nagaland: A sociological background* expressed that as long as men operate a monopoly over power, the nature and distribution of that power will not be altered. Those who are responsible for its distribution must challenge those who hold this monopoly. It is pertinent to reflect on this from and within the organisations we represent.

Gupta & Yesudian (2006) in *Evidence of Women's Empowerment in India: A Study of Socio-Spatial Disparities* lamented that though women have full freedom regarding management of household, finance, to move out from their houses freely, etc., but the low status accorded to women in decision making is of much concern. Women can empower themselves in various filed through which it will enhance them and bring greater inner-transformation, enable to overcome all obstacles and also bring a positive attitude towards social change. Empowerment is needed so that it will bring both quality and quantity changes for women development in all the aspects.

Serto (2011) in *Women education and development* highlighted that in most of the Indian families, women do not own any property in their own names, and do not get a share of parental property. Due to weak enforcement of laws protecting them, women continue to have little access to land and property. In fact, some of the laws discriminate against women when it comes to land and property rights.

Terangpi (2011) in *Educational Status of Karbi Women and Problems of Karbi Women in Karbi Anglong district of Assam* revealed that 69% of the respondents have problems in the process of women's life as daughters, wife and mothers because of the defined households works and restrictions laid down to her. 94% agreed that education is liberation from ignorance. 62% reported on non-employment of women even after attaining education which led them to practice the same old way of survival i.e., traditional methods of farming. 57% of the respondents

felt that educational status of Karbi women is average. In both the decision making and inheritance of parental properties, 86% agreed on giving equal opportunities as men.

Veyie (2011) conducted a study on *Need for Alternative Communication Models of the Church from Chakhesang Naga Perspectives: with Special Focus on Women's Role in the Church*. Her research findings during 2005-2006 indicated that under Chakhesang Baptist Church Council (CBCC), 95% comprised of men and only 5% of women were members of the Board and Committee. In the CBCC Executive Committee, out of 51 people, 48 were men and 3 of them were women. This clearly depicts that women have very little or no access to leadership roles at the top level, except in the Women and Sunday school departments.

Chaudhary (2012) in *Female's Education, Gender Equality and Economic Empowerment in South Asia* showed the percentage of women who had bank or savings account in India ranged from 7% in Nagaland to 27% in Kerala, 30% in Delhi, and 42% in Goa. With the exception of the later three states, not more than one in four women had a bank or savings account. In 14 of the 29 states in India, 15% or fewer women had a bank or savings account that they themselves used.

Jamir (2012) in *Women and Politics in Nagaland* examined women's view on the Reservation Policy in Nagaland. It was found that 72% of Naga women were in favour of reservation. The general sentiment prevalent amongst those women in favour of the reservation policy appeared to be that because of widespread incidence of gender bias against female leadership in Naga society, reservation is deemed necessary in order to provide women an opportunity to prove their capacities. The society being male dominated, unless special measures like reservation policy were implemented in its proper perspective, Naga women would never be able to push through the male ranks of politicians. The general opinion was that the Reservation policy should be enforced only for a certain time period, and not on a permanent basis. It was felt that the policy was required only to kick off women into mainstream decision-making bodies, to create a foothold to discharge their civic responsibilities as equal citizens second to none.

Amer (2013) in *Political Status of Women in Nagaland* revealed that despite the introduction of modern democratic systems for more than four decades and notwithstanding the legal provisions of equality enshrined in the Indian constitution, the author felt that political status of Naga women has not improved. The political status of Naga women has remained by and large low-profiled and unrecognized. They enjoy the right to vote and to be elected to decision-making positions, but these legal provisions have meant little by way of enhancing their political status. Without a meaningful participation and representation of women in politics, built on the principles of parity, it will be impossible to build a democratic civil society.

Hibo (2013) in her study on *Education and Empowerment of Angami Women* examined the status of women prior to the introduction of modern education and investigated the status of Angami urban and rural women and suggested priorities and 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 man, based on cranial usage and achievements. Status achievement and role shift changed with the introduction of quality formal education. The educated of the day are respected and rewarded more in almost all social aspects of life without visibly upsetting the cultural settings.

Waghamode & Kalyan (2014) *in Women empowerment in India* showed the absence of a democratic context has contributed to slow progress in empowering women, particularly in South Asia. Women's empowerment movements have not survived in authoritarian regimes based on gender subordination and ideologies of male dominance. Approaches in South Asia have necessarily focused on opportunities and services rather than on political power. Three experimental approaches to empowerment in South Asia have been tried: integrated development, economic empowerment, and consciousness raising. India has the lowest percentage of women employees (23%), followed by Japan (24%), Turkey (26%) and Austria (29%), according to the Corporate Gender Gap report brought out by the World Economic Forum.

Ghosh (2015) in *Empowerment of Women in North-East India.* In many families, even those women who comprise the salaried class, seldom have the freedom to decide how the money earned by self is to be spent. Most women do not

have any control over the money earned by their husbands and other male family members and they had little or no say in economic decisions. This lack of economic independence for women needs to be addressed.

Nagaland State Commission for Women (2015) in *A baseline Survey of the Social Economic and Political Empowerment of Women in Nagaland* showed that about 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 matter, 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 the rural and urban areas did not own any immoveable 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.

Niumai (2015) in *Gender Among the Nagas of North East India* showed that gender relationships continue in all aspects of economic life, making economies gendered structures, where women are given less wages. The author highlighted that Naga women were never encouraged to involve in political spheres although they administered their homes. At the village level, all decisions were being taken on the basis of consensus through the participation of every male member. The author further elaborated that women were excluded from top leadership roles within the church. Women Pastors were not allowed to solemnize any marriage ceremony, minister in a burial service and administer the sacraments while, male deacons could serve in the Holy Communion. Therefore, ordination did not enhance the status of women in the church and women continued to work under male authority without enjoying autonomy.

Shettar (2015) in *A Study on Issues and Challenges of Women Empowerment in India* revealed that empowerment of women could only be achieved if their economic and social statuses are improved. This could be possible only by adopting

definite social and economic policies with a view of total development of women and to make them realize that they have the potential to be strong human beings.

Aier (2017) in *Women in Contemporary Times: The Naga Dilemma* revealed that Nagas keep looking back to history when it comes to women equality. Despite using latest gadgets and cars, Nagas continue to dwell in the past. A woman not being able to participate in men community was cited as one of the examples of Naga society still living in the past. Practices of disallowing women to inherit properties by families has "shamed" the Naga society and if such "philosophy" continues, then Nagas would be their own victims and remain stagnant while other societies progress.

James (2017) in *Tribal Theology Reviewing the Nagas Traditional Worldview* argued that Naga women had not known, nor heard of any past or lost golden age for women, one that they could long to reclaim, revive or mourn (least) for today. In other words, they had not known any form of matricentricism either in the past or present. All that they ever knew was the one that they were born into and brought up in i.e., the world in which men mostly ruled and women mostly subject to. As such, Naga women in particular and all Nagas in general believed and accepted "Patriarchy" and its culture as the 'right' (morally so) way of life as nature intended and as the Supreme Being or God-ordained structure of human life.

Kuotsu (2019) in *Patrifocal Conventions, Institutions and Legal Pluralism: Rethinking Resistance of Women in Nagaland Electoral Politics* examined women's expected role in the Naga society and showed that it remains confined to the acts pertaining to caring and nurturing. While on the one hand, there is appreciation of the changes that have taken place in the status of Naga women, on the other hand, respondents came in heavily insisting on preservation of the status quo vis-à-vis women. It was found that the adages: "*men are not binding women*"; "*women are free to contest*"; "*it is democracy*" are very often used by men. Nevertheless, the expressions voching for women's rights and freedom are being stated attached with the traditional role and expectations surrounding women's everyday life.

2.2 Studies done Abroad

Chabaud (1970) in *The Education and Advancement of Women revealed that* women do not enjoy all the educational opportunities they should have, and often do not have any at all. Nearly everywhere in the world they are given less education than men, and, over vast areas of the globe, the majority of illiterates are women. The continuation of this state of affairs lends support to the traditional view which, in turn, contributes to the perpetuation of the status quo.

Rosemary (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 exists and while middle class women may encounter fewer difficulties in securing careers and higher education, working class women still enter dead-end jobs and still consider home and family their primary occupation.

Medel-Anonuevo (1995) in *Women, Education and Empowerment: A Pathway Towards Autonomy*. The author discussed about women's empowerment through the process of education. Empowerment gives women a platform of having control over resources and a process whereby women gain control of their lives and rights. Women empower themselves so that they can be independent in order o set their own goals and to completely participate in social, economic and political decision making process. Empowerment brings all women into the world of politics both in the private and public sphere and also brings the sharing of power between men and women.

Beekman (2005) *in Comparing the Implementation of the Third Goal of the Millennium Development Goals in South Asia and Sub-Saharan Africa: Bangladesh, Nepal, Ethiopia and Uganda* found that in Ethiopia, the circumstances of the country were worse because the country was still suffering from war and conflicts. People were thinking more about surviving than about gender equality. The government of Uganda was also paying attention to gender, but there was not enough money available.

The same research in Bangladesh revealed that the government actively promoted policies to increase the participation of women. Despite, women were still seen as sub-ordinate to men, particularly in rural areas where a lot needed to be done. The share of women in the wage employment of the non-agricultural sector increased, but it was still very low. There was discrimination in terms of sex, wage and hours of work. It is a big country with a high population density, low resources and a high incidence of natural disasters. The poverty had the most influence on the life of women. The main obstacles to women's participation laid in the reluctance of political bosses to bring about change, the high cost of elections and the use of arms in elections, the hostility of local politician to cede their constituency to women politicians. In some cases women politicians were themselves reluctant to contest general seats.

In Nepal, the status of Nepali women depended upon the social and economic positions of the men in their household. The majority of Nepali women lived according to traditional roles. Women were still seen as lower. From tradition, it was the women who should stay at home and give birth to at least one son. Most women had no access to land property. In the agricultural sector, although women worked much longer than men, their economic contributions went largely unnoticed. Employed women received wages that were twenty-five per cent less than that of men. Further, the lack of economic alternatives for girls and ingrained cultural beliefs regarding gender roles made young girls particularly vulnerable to trafficking. Women held only six per cent of the seats. They introduced a quota system, but in practice it didn't work, because the women who were elected had no influence.

The study in Uganda showed that 90 per cent of the people lived in the countryside, where the life was much harder especially for women. 92 per cent of the pregnant women received prenatal care, which had a positive influence on both the economic situation as the political development of women. Women had no property right in time of marriage and it only made it more difficult to get an equal chance to develop. Despite the increasing industrial activities, more men were working in the sector. The female economic activity rate in percentage to men in 2002 was high with 88 per cent. In the political front, women held 24 per cent of the seats in the national parliament. Uganda had established quotas to seat more women in legislative bodies

and women took part of the Resistance Committees and it seemed to have a positive influence on the position of women in politics.

Former President Bill Clinton while addressing the annual meeting of the Clinton Global Initiative in September 2009 pointed out that women perform 66 per cent of the world's work, and produce 50 per cent of the food, yet earn only 10 per cent of the income and own 1 per cent of the property. Whether the issue is improving education in the developing world, or fighting global climate change, or addressing nearly any other challenge we face, empowering women is a critical part of the equation.

Fleschenberg (2007) in *The Path to Political Empowerment – Electoral Gender quotas in South Asia* showed the under representation of women in political institution is too low and men are pictured as a decision maker. Bringing total reform in the electoral system will further be a realistic goal towards the old traditional view of women. Government should ensure that women be equally represented and participate in politics without any discrimination. Political leaders often fail to take action in making suitable policies to build their role as leaders.

Blomgren (2010) in *Women and Political Participation: A Minor Field Study on Hindrances for Women's Political Participation in Georgia* discussed about the low political representation of women in the political system. Gender balance of representation between women and men in decision making process is very crucial part of every political system. Women feel disappointed and lack confidence from finding political office by discriminatory attitudes and practices of male politicians. The hindrances that women face are due to the people's opinion toward women candidates and the political culture that stop women to actively take part in politics.

Abiyo (2014) in *Women in Ethopian Christianity: An Appraisal of their Impacts Past and Present.* Most of the Ethiopian families prefer having a son instead of a daughter. The mother of the newly born girl herself abuses her daughter, because the whole culture is abusive toward the female gender. In contrary, the boys receive good treatment from every member of the community because they are assumed to be future heroes, kings, chiefs and so on. In most of the families and society, women and

girls cook for all, feed all, try to make all happy, but because of their gender, the community members always despise them despite their countless services.

Anigwe (2014) in *Perception of Women in Political Leadership Position in Nigeria* highlighted the political under representation of women in political leadership and pointed out that woman striving for full political power shows the lack of concern for women's rights and equality. In spite of the several laws formulated for women's equal participation in politics, women are still under represented in decision making process. Gender inequality is one of the reasons why women should empower themselves and get involved in decision making so that they can contribute to the development of the society. Since women represent half of the population, they should have equal rights of representation in decision-making.

Clinton (2014) in *The Hillary Clinton guide to being an empowered woman by Alanna Vagianos* argued that Women are not victims but are an agent of change, drivers of progress, makers of peace and 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 will flourish. And when their families flourish, communities and nations will flourish.

Rebollieldo-Millan (2014) in *Women's Society and Deaconesses – Mission in the Philippines* discussed that there is a great need for women to make themselves available for improvement or development by grasping every opportunity that comes their way. Attendance to empowerment seminars, gender awareness trainings and the like, can help much from shunning away from the concept "in a box" about woman, which are often detrimental or impede women's progress and development.

Soharwardi, *et al*. (2014) in *Socio-economic Determinants of Women Empowerment: A Case Study of Cholistan Desert, Pakistan* found that the lack of government's will and absence of basic infrastructure necessary to cope the problem have paved way for to solve the problems and empower the women. Women's empowerment and economic development are closely interrelated. While development itself will bring about women's empowerment, empowering women will

bring about changes in decision making, which will have a direct impact on development.

Habib, et al. (2019) in *Impact of Education and Employment on Women Empowerment* the study was done to examine the status of women and the impact of education and employment on women empowerment in Quetta, Pakistan. It was found out that there is a positive relationship between education and women's empowerment. Education helps women to know their rights, get employment in formal sectors, reduce poverty and help in household expenditure. The findings indicate that employment helps women gain participation in decision making in the household and social levels, for which it increases women's earning power by making them contributor to the family income. However, the finding shows employed women's control on their resources has negligible control and ownership on the property, land due to some factors such as social norms, family status, educational level, own income and patriarchal system affect their control.

2.3 Summary of the Study

The review of related literature has shed some light on the researches done on women empowerment. The review has been presented in two sections – studies done in India and studies done abroad.

Overall, it has been found that education has changed and liberated women in several ways. It has opened more avenues for women to venture out, thus empowering them to contribute to their family and the society. On the other hand, the practice of preference for male child, economic problems of the parents, ignorance on the importance of education, obligations of domestic chores etc., have been detrimental to girls' education. Lack of encouragement from the society and educated women themselves have failed to trigger women empowerment.

Women in different parts of the world continue to suffer due to poor economic conditions and are more vulnerable to become the victim of the social malice. People's concern for mere survival supersedes the necessity to empower women. The problem of wage disparity where men are paid more than women for the same work done is still extant. Also, women do not even have control over the money earned by

their husbands and other male members of the family and they have little or no say in economic decisions. Also, regarding inheritance rights or property inheritance, men are the sole legitimate inheritors while women are denied of such privileges. Favouritism towards boys in male-dominated societies is a hindrance in empowering women.

Women's participation in the decision making outside their home is still minimal. Women in different parts of the world are still discriminated and considered a minority when it comes to leadership in the political, social and religious spheres. The importance of reservation for women in decision/policy making has also been revealed from the studies.

On the upside, the review has also depicted that the status of women has evolved. Yet, there is still a great challenge of how to solve the existing impediments in empowering women. The concept of patriarchy continues to be the accepted norm in the society and is playing an influential role in different aspects of life. The studies have suggested that until and unless there is a change in the old mindset or stereo-typing towards women, the status of women will remain stagnant. Improving the socio-economic status and inclusion of women in decision making will empower women and bring development on all fronts.

Not many studies have been done on the Chakhesang women in general and women empowerment among the Chakhesang in particular. With this in view, the investigator felt the need to study women empowerment among the Chakhesang, in an effort to identify the elements that have hindered women's empowerment and suggest/recommend measures for empowering women. Since empowerment and development are interrelated, the study is hoped to evoke introspection on the status of Chakhesang women, address the lacunae and strive for gender equality.

Chapter III

METHOLOGY AND PROCEDURE

3.1 Introduction

Methodology is a way to systematically solve the problem. Methodology with effective procedure is the basic necessity in any research study. The success of any appraisal depends mainly upon the kind of methodologies and procedures followed in the step wise execution of the study of the researcher. Pelto and Pelto (1978) stated that "methodology denotes the 'logic-in-use' involved in selecting particular observational techniques, assessing their yield of data, and relating this data to theoretical proposition. It refers to the structure of procedures and transformational rules whereby the scientist shifts information up and down this ladder of abstraction in order to produce and organise increased knowledge".

This research was undertaken to study the status of empowerment of Chakhesang women in socio-economic, political and educational spheres, and to gather the opinion of Chakhesang men and women towards the changing role of women. The study is based on descriptive type of research which enables the investigator to present the collected data in a descriptive manner.

3.2 Research design

3.2.1 Population of the Study

A population is any group of individuals that has one or more characteristics in common and that are of interest to the researcher.

In this study, the population of the study included all the 11 sub-districts of Chakhesang tribe i.e. Chetheba, Chizami, Chozuba, Khezhakeno, Khuza, Pfutsero, Phek, Sakraba, Sekruzu, Razeba and Zuketsa. The target population of women for the study was 18 years and above.

3.2.2 Sample of the study

A sample is a portion of people drawn from a larger population that is selected for observation and analysis. By observing the characteristics of the sample, one can make certain inferences about the characteristics of the population from which it was drawn. Random and Purposive samplings were adopted for sample selection. Random sampling is a part of the sampling technique in which each sample has an equal probability of being chosen whereas in purposive sampling the researcher purposely chooses persons who, in his judgement about some appropriate characteristic required of the sample members, are thought to be relevant to the research topic and are easily available to him.

Table 3.1: Sample of the study

Sl. No.	Sub-district	No. of questionnaire		No. of Personal Interview	
		Educated Women (N=200)	Uneducated Women (N=200)	Prominent Men (N=22)	Prominent Women (N=22)
1.	Chetheba	25	25	2	2
2.	Chizami	15	15	2	2
3.	Chozuba	21	21	2	2
4.	Khezhakeno	5	5	2	2
5.	Khuza	6	6	2	2
6.	Phek	37	37	2	2
7.	Pfutsero	45	45	2	2
8.	Razeba	9	9	2	2
9.	Sakraba	13	13	2	2
10.	Sekruzu	17	17	2	2
11.	Zuketsa	7	7	2	2

As shown above, the sample of the study included 200 educated women (refers to those women who are literate i.e. who can read and write with understanding and who can express themselves fluently in English) and 200 uneducated women (refers to those women who are illiterate. i.e., who cannot read and write with understanding or who cannot express themselves fluently in English).

2

The numbers of questionnaires were distributed considering the population of women in each sub-district.

The total respondents for interview include 22 prominent women (Women leaders in social organizations, churches and political parties) and 22 prominent men (Men leaders in social organizations, churches and political parties). From each of the sub-districts, 2 respondents each of prominent men and women were interviewed.

3.2.3 Tools of the Study

Tools are a device or instrument used for gathering the facts and information suitable to an understanding of the project. The tools used for the research were questionnaire, interview schedule, and interview.

Questionnaire is the structured set of questions usually sent by mail, though sometimes it is delivered by hand also. The hand delivery could be at home, school/college, office, organisation, and so on. It is described as "a document that contains a set of questions, the answers to which are to be provided by the respondents".

The set of structured questions in which answers are recorded by the interviewer himself is called interview schedule or simply the schedule. It is distinguished from the questionnaire in the sense that in the latter (questionnaire) the answers are filled in by the respondent himself. Though the questionnaire is used when the respondents are educated, the schedule can be used both for the illiterate and the educated respondents.

Interview is verbal questioning. As a research tool or as a method of data collection, interview is different from general interviewing with regard to its preparation, construction and execution. Research interview is prepared and executed in a systematic way, it is controlled by the researcher to avoid bias and distortion, and it is related to specific research question and specific purpose.

The tools for the study comprising of questionnaire, interview schedule, and interview, each containing a number of items designed to fulfil the various objectives of the study, were constructed. A questionnaire was framed containing 50 questions out of which 3 questions were related to basic information about the respondents, 22

questions were related to the status of socio-economic spheres, 14 questions were related to political status of women, while 11 questions were related to educational status. The interview schedule contained 13 questions which included background information and the changing role of women. Both the questionnaire and the interview schedule consisted of close ended and open ended forms of questions. Some items were multiple choice questions, while some items were framed in terms of dichotomous as yes/no response, while for some items, spaces were provided for suggestions.

The questionnaire was self-developed. Hence, a pilot study was conducted whereby 50 questionnaires were first tested in order to explore the relevance of the questions and answers towards meeting the objectives of the study. After collection of those questionnaires, a thorough study was done by the investigator. For questionnaire validation, it was given to the experts for final approval. Necessary corrections were done by going through the comments given by the experts, after which the approved tools were used for data collection. Thereafter, data was analysed by following the descriptive technique. Responses collected from each and every item were calculated and converted into percentages, followed by interpretations and discussions.

3.2.4 Collection of Data

Data was collected by administering the questionnaire, interview schedule and conducting interview. For collection of data, the investigator made home visits to women who are uneducated using interview schedule while for the educated women, questionnaires were given out and collected when they were done. Interview was conducted for both prominent men and women by visiting them personally. For secondary sources, data was collected from books, journals, office records, published and unpublished documents, souvenirs, etc.

3.2.5 Analysis of Data

The analysis is the ordering of data into constituent parts in order to obtain answers to research questions. However, merely analysis does not provide answers to research questions. Interpretation of data is also necessary. Interpretation takes the

results of analysis, makes inferences and draws conclusions about the relationship. Thus, to interpret is to explain, to find meaning.

By applying descriptive techniques the data collected were analysed. Responses from the questionnaires and interviews were gathered and each and every item was calculated and converted into percentage. The items were then presented in bar and pie charts, followed by interpretation and discussion of the findings.

CHAPTER IV

ANALYSIS AND INTERPRETATION

The data collected from the study were analyzed by following descriptive technique. Most of the information were received in response to both close and open-ended questions from the questionnaire. The responses collected from four categories of people – educated and uneducated women, prominent men and women were systematically arranged and calculated and then converted into percentages, where necessary data were also qualitatively analyzed followed by interpretation and discussion of the findings.
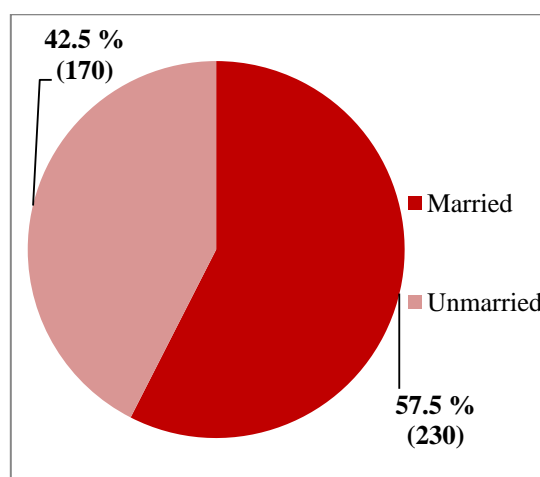
In this chapter, responses to the questionnaire are analyzed and interpreted carefully in order to get a clear picture of the raw data collected with the research tool. It is presented in the tabular form followed by calculation of numbers and conversion into percentages.

Questionnaire for Socio-economic, Political and Educational status were collected from women and only changing role of women included women, prominent women and prominent men. Apart from 'Yes', 'No' and 'To Some Extent', the respondents were also given the choice to choose more than one among several options provided against the questions.

4.1 Basic Information about the Respondents (Women)
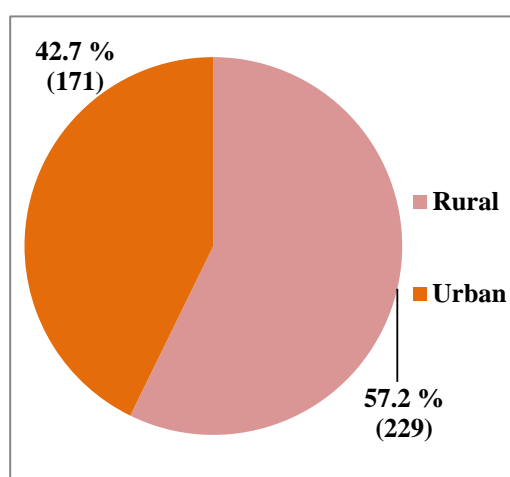
Fig. 4.1: Present residence   Fig. 4.2: Marital status
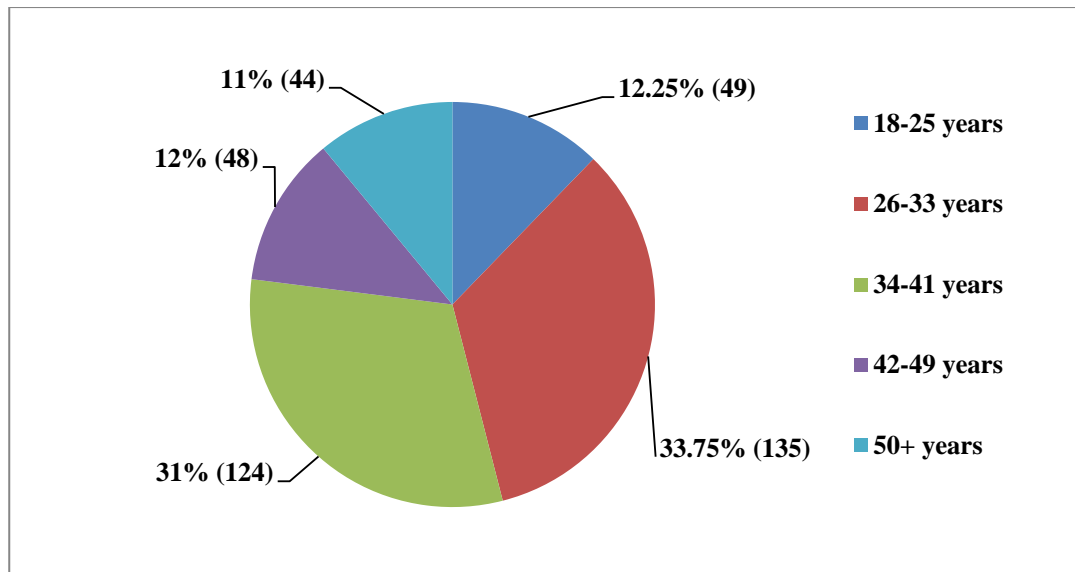
Fig. 4.3: Age group

Fig. 4.1 presents the basic information of the respondents whereby, 229 (57.25%) lives in rural and 171 (42.75%) in urban areas.

In Fig. 4.2, out of the 400 respondents, 230 (57.5%) are married and 170 (42.5%) are unmarried.

In Fig. 4.3, the age group of the respondents within 18-25 years are 49 (12.25%), 26-33 years are 135 (33.75%), 34-41 years are 124 (31%), 42-49 years are 48 (12%) and 50 years and above are 44 (11%).

4.2 Status of Socio-Economic Spheres

4.2.1 Status in the family
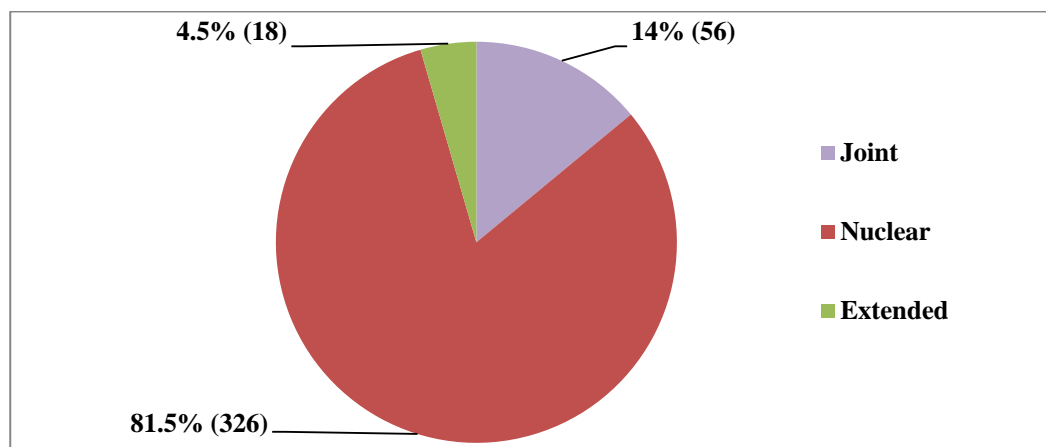
Fig. 4.4: Type of family

2
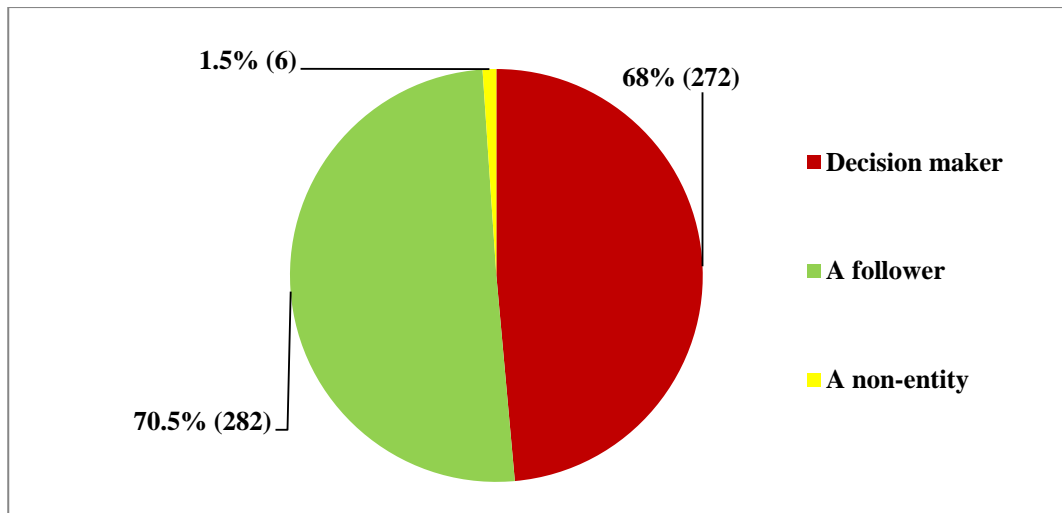
Fig. 4.5: Position in the family
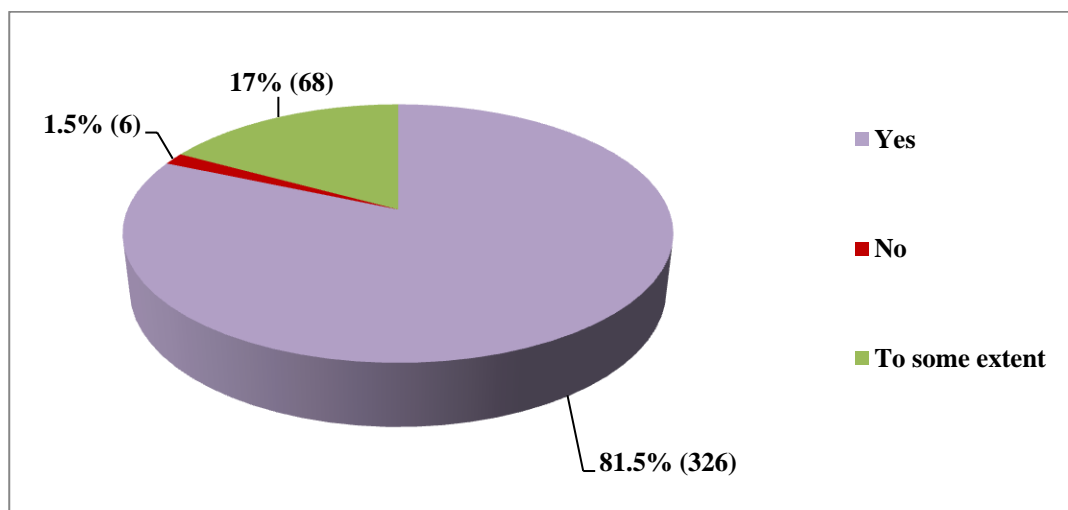
Fig. 4.6: Whether views and opinions of women are accepted by the male members in the family

As shown in the Fig. 4.4, 14% of the respondents belong to joint family, majority of them (81.5%) belong to nuclear family and extended family was recorded at 4.5%.

In Fig. 4.5, out of 400 respondents, 68% of women see themselves as decision makers, 70.5% as followers and 1.5% consider themselves as inconsequential persons when it comes to position in the family.

Fig. 4.6 revealed that in the family, majority of the women's i.e., 81.5% views and opinions are accepted by the male members whereas some (1.5%) are ignored while 17% of women's views and opinions are accepted to some extent.

4.2.2 Independence in decision making
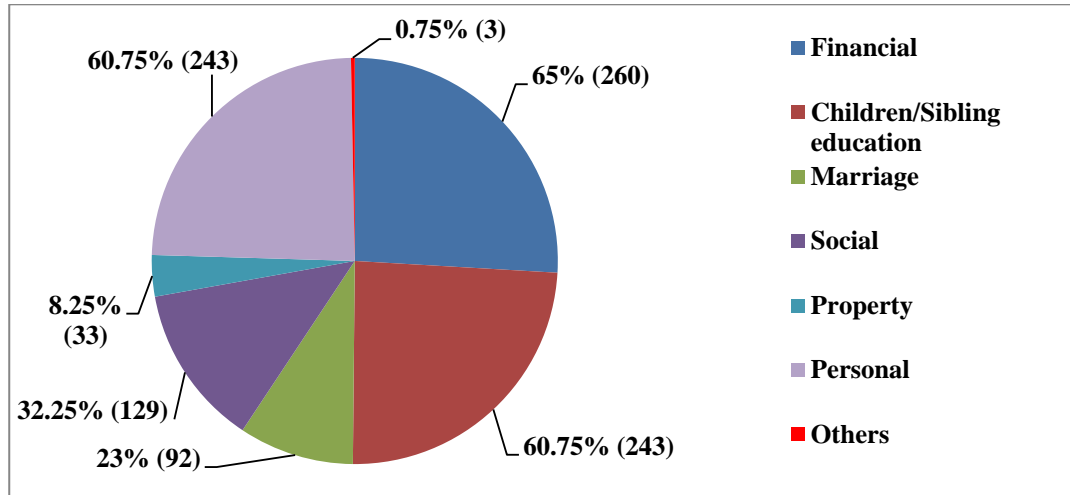
Fig. 4.7: On what matters do women have independence in decision making

By analyzing Fig. 4.7, we find that among a total of 400 respondents, 65% women have independence to decide on financial matters, 60.75% on children's/sibling's education, 23% on marriage related, 32.25% on social matters, 8.25% on property matters, 60.75% on personal matters, and other matters with 0.75% where the respondents did not cite any specific reason.

4.2.3 Inferiority complex
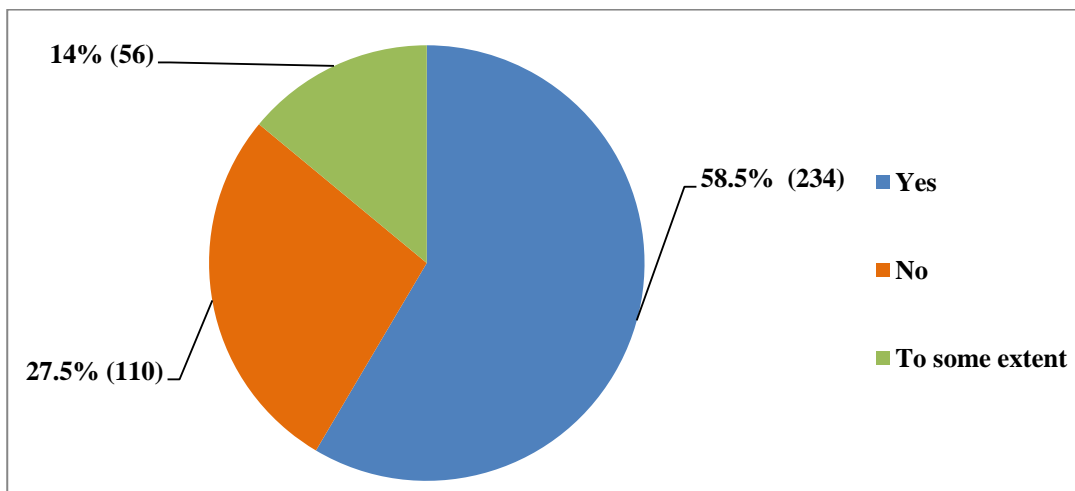
Fig. 4.8: Inferiority complex in being a woman

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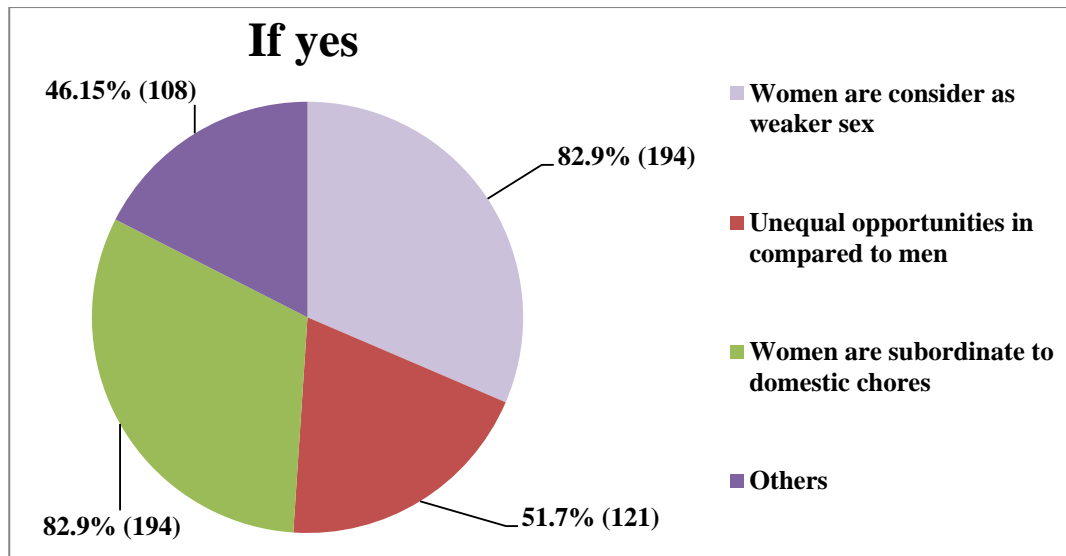
Fig. 4.9: Reasons for inferiority complex in being a woman

From Fig. 4.8 and 4.9, we observe that majority of the respondents (58.5%) have inferiority complex in being a woman with some main reasons as women are considered as weaker sex (82.9%), unequal opportunities in comparison to men (51.7%), women are subordinate to domestic chores (82.9%), and other reasons at 46.15%. Meanwhile, 27.5% of the respondents responded that they do not have the feeling of inferiority complex and 14% of them felt the inferiority complex to some extent.

4.2.4 Participation in community meetings
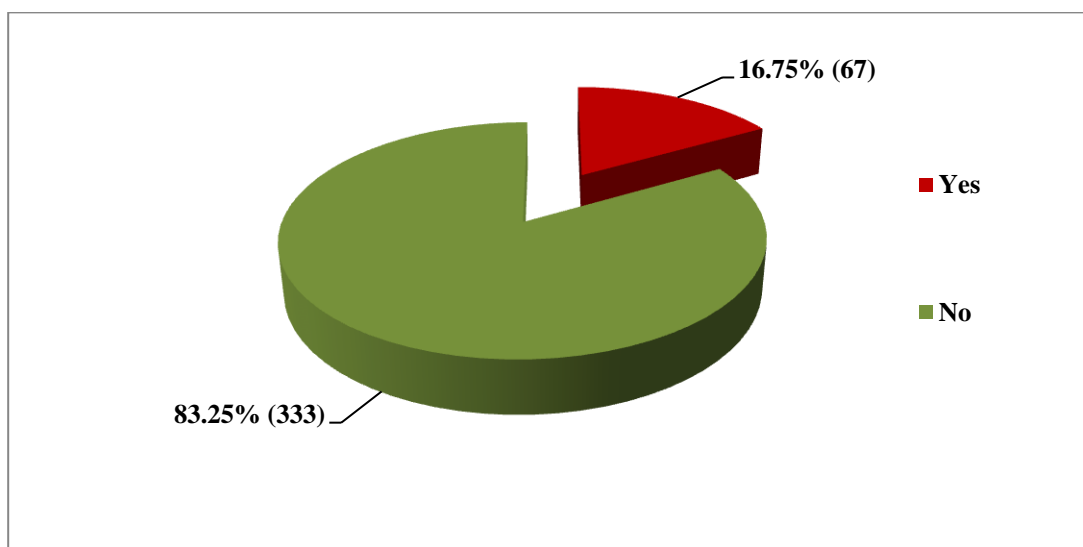
Fig. 4.10: Member in local community body or association
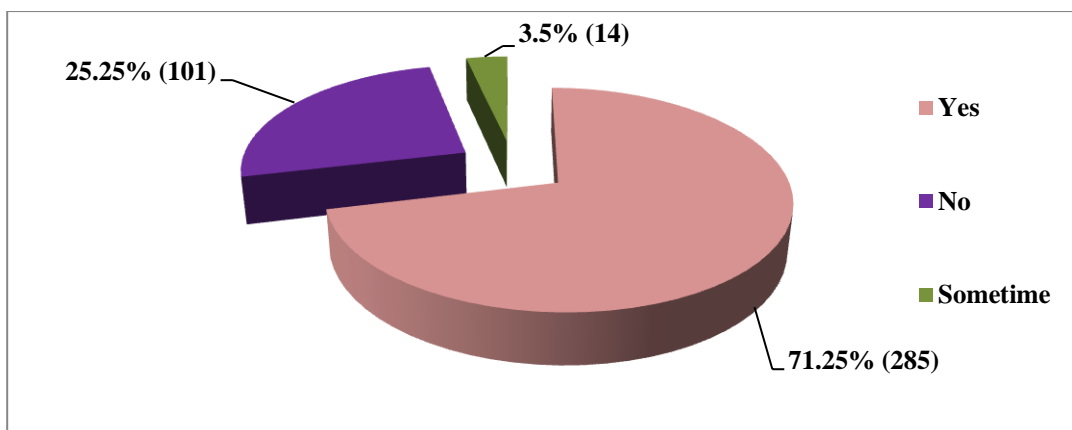
Fig. 4.11: Attend meetings/programs organised by community
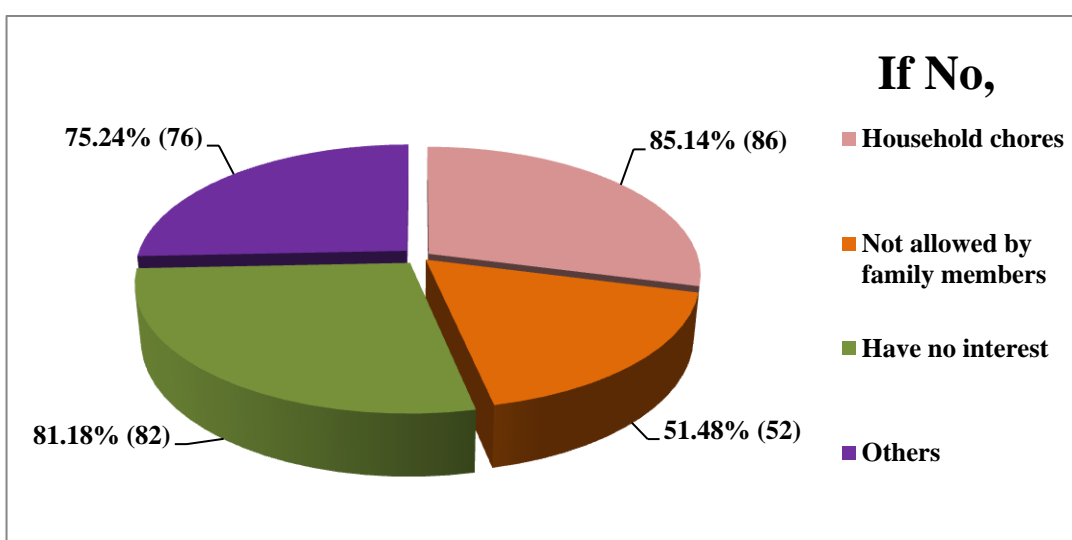
Fig. 4.12: Reasons for not attending meetings/programs organised by community
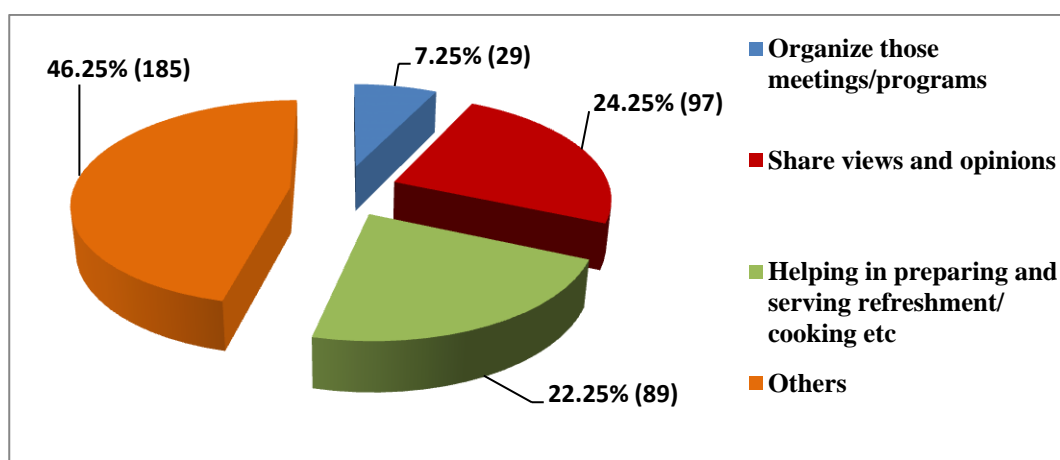
Fig. 4.13: Take part in meetings/programs

As shown in Fig. 4.10, when the respondents were asked whether they are a member in any local community body or association in their colony or village, majority i.e., 83.25% of them responded with 'No' and only 16.75% responded with 'Yes'.

From Fig. 4.11, majority of the respondents i.e., 71.25% attend meetings and programs organized by community but 25.25% could not attend such meetings.

Fig. 4.12 lists out the reasons such that 85.14 % could not attend due to household chores, 51.48% are not allowed by family members, 81.18% have no interest and 75.24% have some other reasons for not attending but did not specify the problems. Only few of the respondents i.e., 3.5% sometime attend those meetings/programs organized by the community.

As revealed in Fig. 4.13, out of the total respondents, 7.25% organizes those meetings, 24.25% share their views and opinions, 22. 25% helps in preparing and serving refreshments while majority of the respondents (46.25%) who attend those meetings/programs are listeners.

4.2.5 Employment
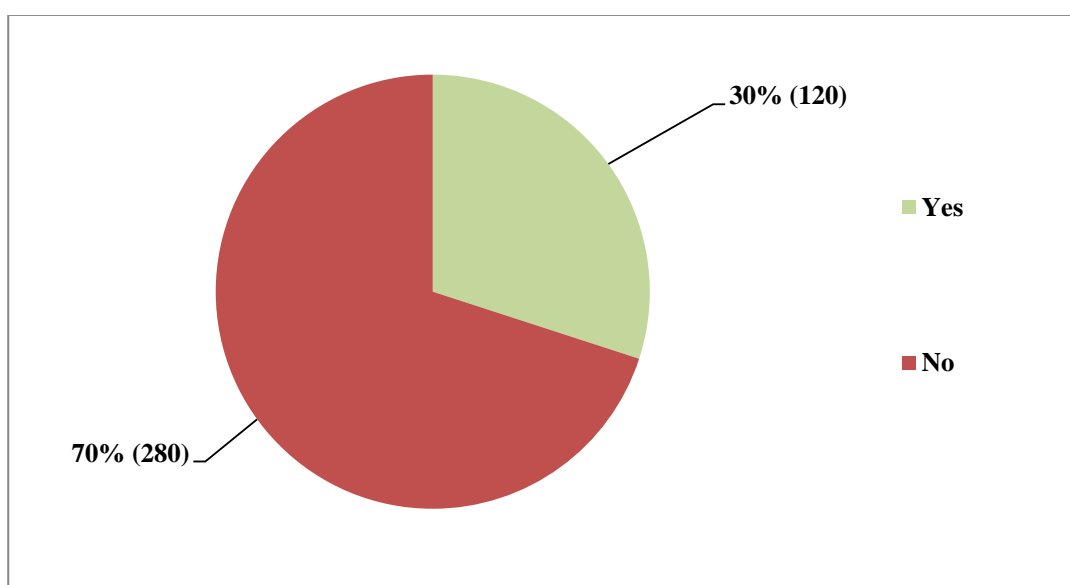
Fig. 4.14: Employed in government and private sector

As shown in the Fig. 4.14, majority of the respondents i.e., 70% are not employed in any government or private sectors.

4.2.6 Income:
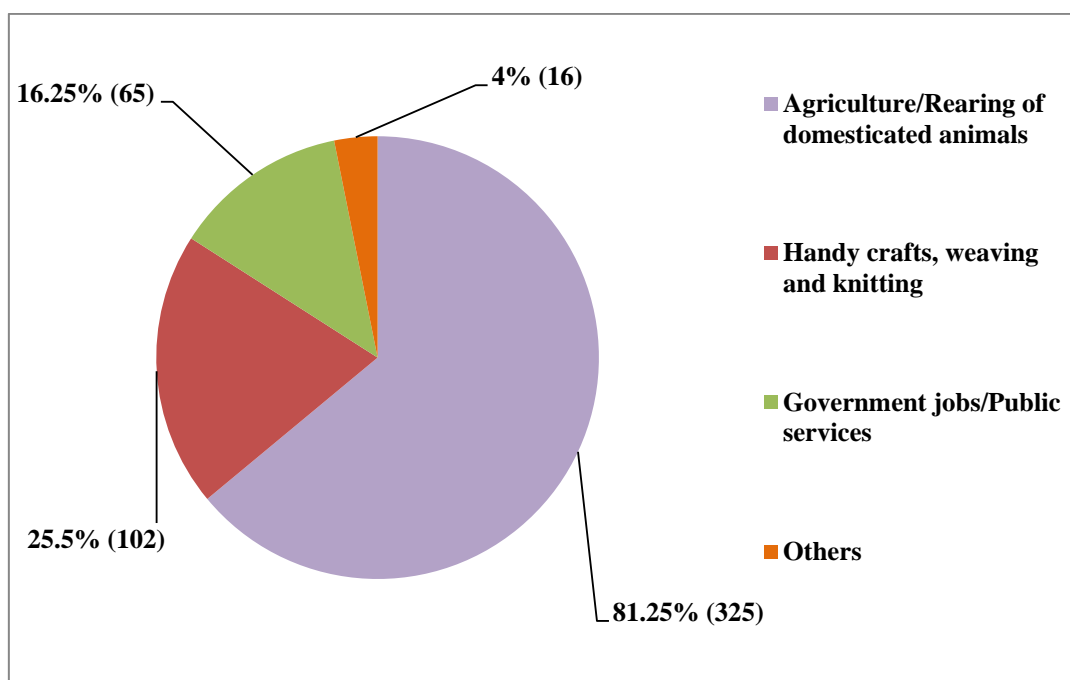
Fig. 4.15: Source of income
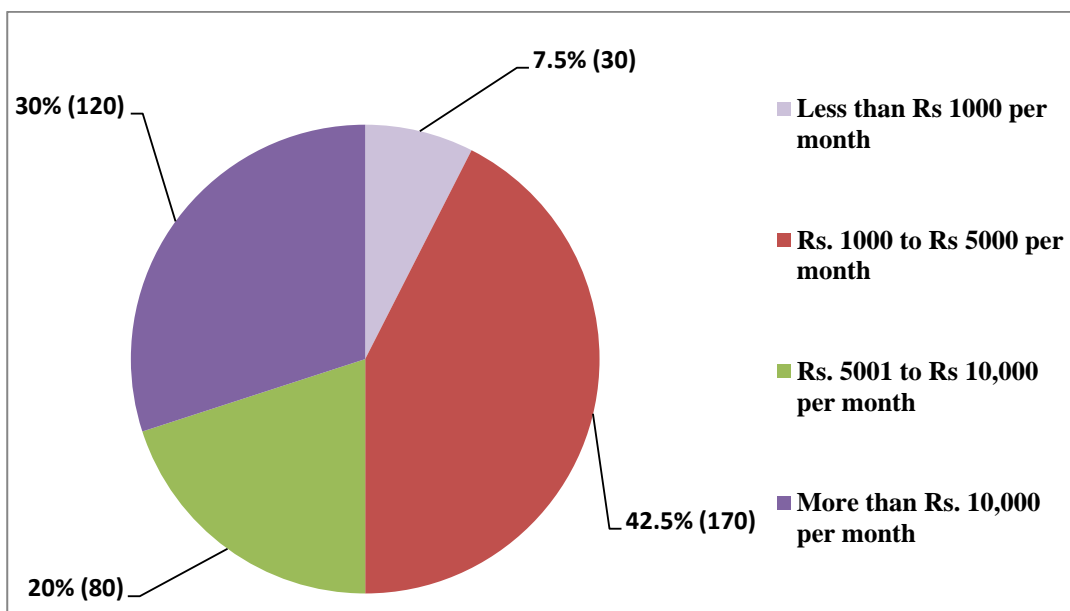
Fig. 4.16: Income range
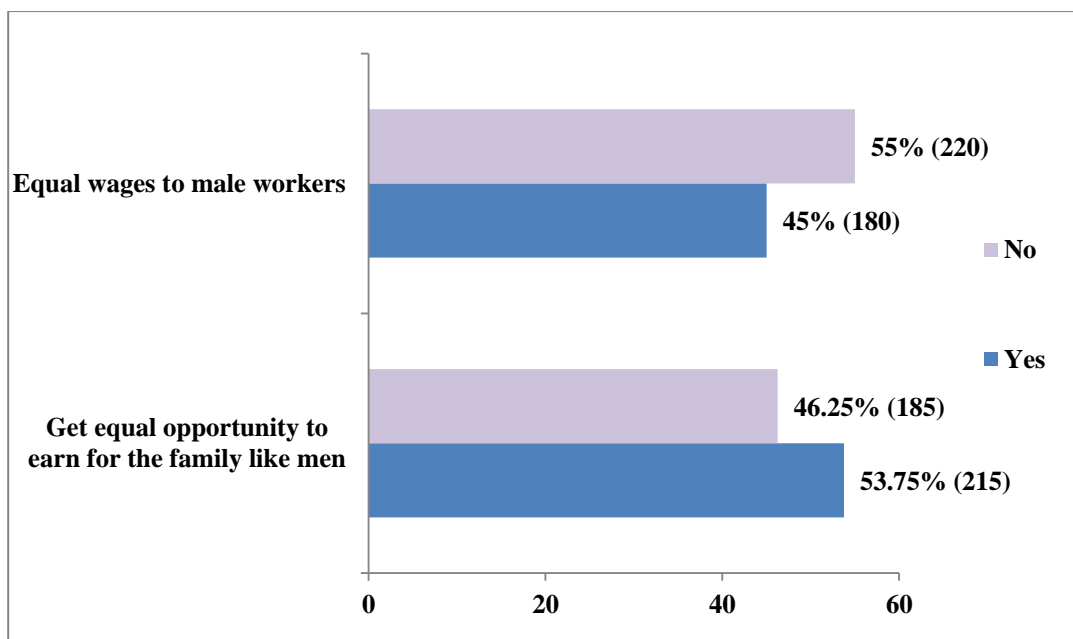
Fig. 4.17: Status of income

Fig. 4.15 shows that majority of the respondents' income are sourced from agriculture (81.25%), handy crafts, weaving and knitting (25.5%), govt. jobs/public services (16.5%) and 4% from other sources.

The income range per month is presented in Fig. 4.16 whereby, less than Rs.1000 per month is 7.5%, Rs.1000 to Rs.5000 per month is 42.5%, Rs.5001 to Rs.10, 000 per month is 20% and more than Rs.10, 000 per month is 30%.

From Fig. 4.17, it can be drawn that majority i.e., 53.75% of the respondents get equal opportunity while 46.25% do not get equal opportunity to earn for the family like men. Meanwhile, with regard to equal wages with male workers, 45% of them get equal wages whereas 55% do not get equal wages as the male workers.

4.2.7 Scheme/Loan
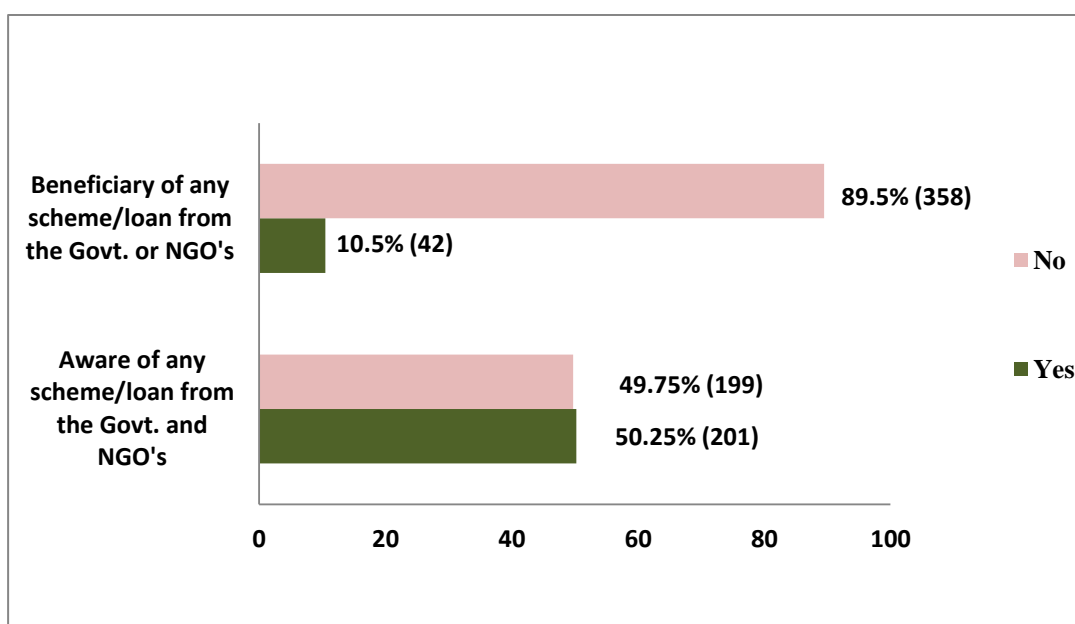
Fig. 4.18: Awareness and beneficiary of scheme /loan

From Fig. 4.18, it can be inferred that the respondents who are aware of the schemes and loans from the government and NGOs are 50.25% whereas 49.75% are not aware of such facilities. Meanwhile, majority of them i.e., 89.5% are not beneficiaries of any scheme and loan from the government and NGOs.

4.2.8 Beneficiary of Life Insurance
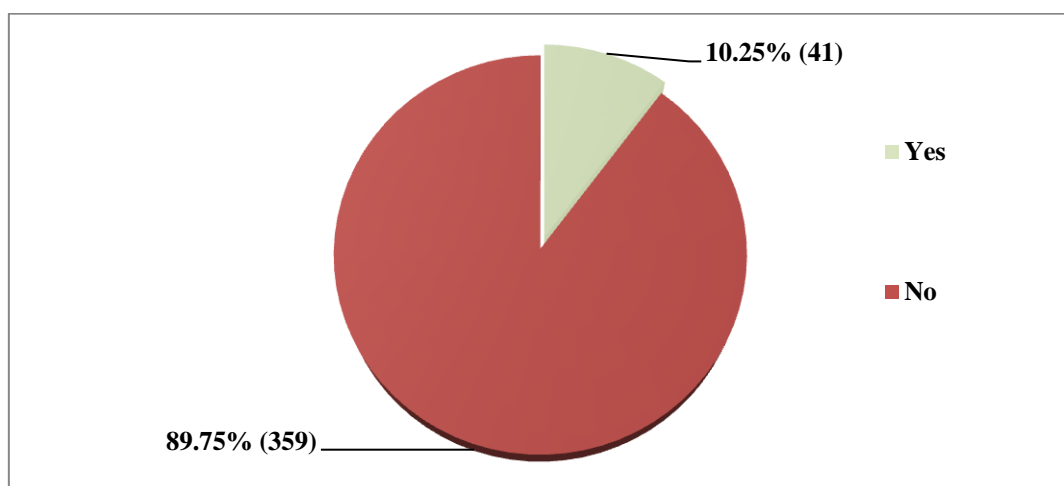
Fig. 4.19: Beneficiary of life insurance

As shown in Fig. 4.19, majority of them i.e., 89.75% are not beneficiaries of life insurances.

4.2.9 Spending and Investing
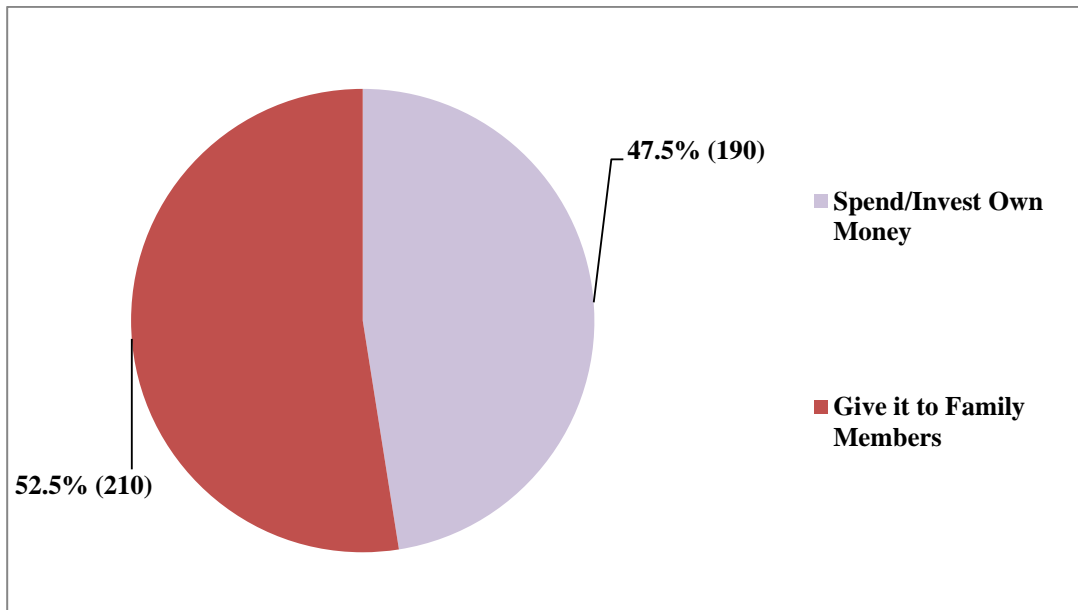
Fig. 4.20: Spending and Investing
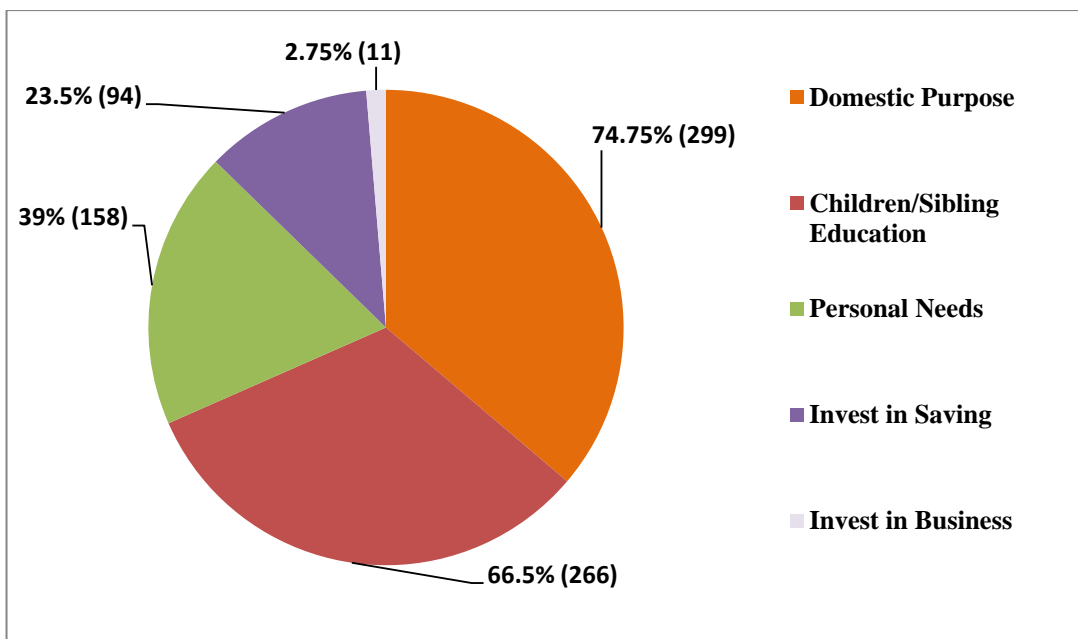
Fig. 4.21: Purpose for spending money

It is evident from Fig. 4.20 that 47.5% spend or invest their money, whereas 52.5% give it to their family members.

As shown in Fig. 4.21, majority of the respondents (74.75%) spend their money for domestic purposes followed by 66.5% on their children/sibling's education, 39% for personal needs, 23.5% invest in savings and 2.75% invest in businesses.

4.2.10 Assets/ Bank Account
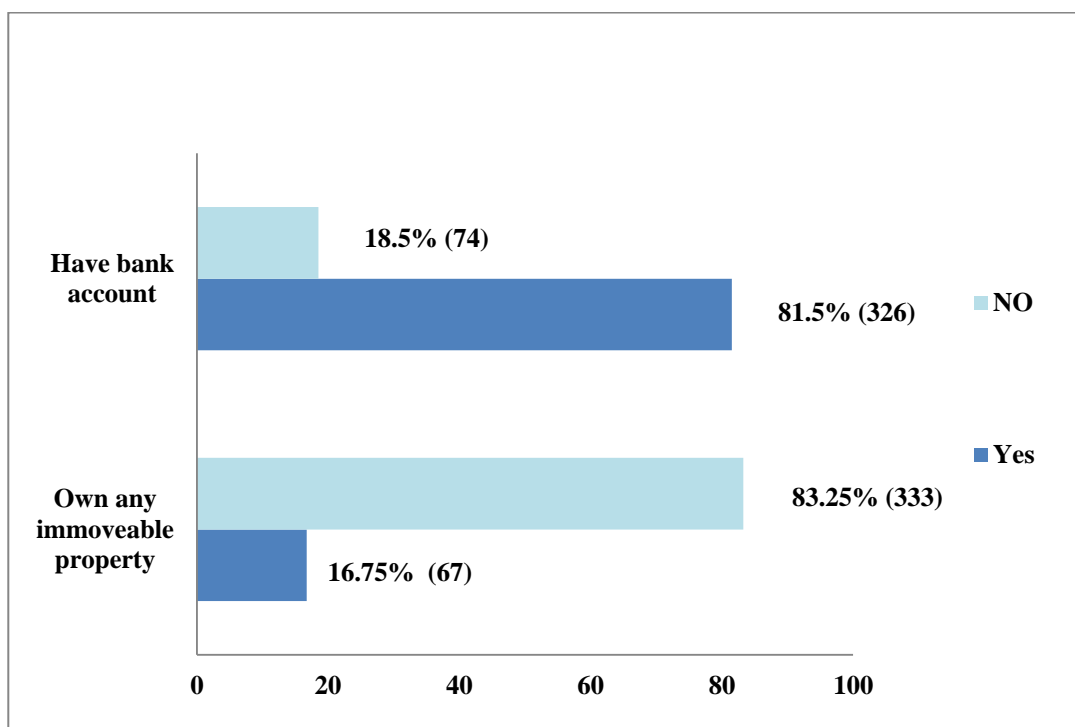
Fig. 4.22: Own assets/bank account

As shown in Fig. 4.22, it can be inferred that majority i.e., 83.25% do not own any immoveable property. Meanwhile, the figure also shows that 81.5% of them have bank accounts whereas 18.5% do not have a bank account.

4.2.11 Property inheritance
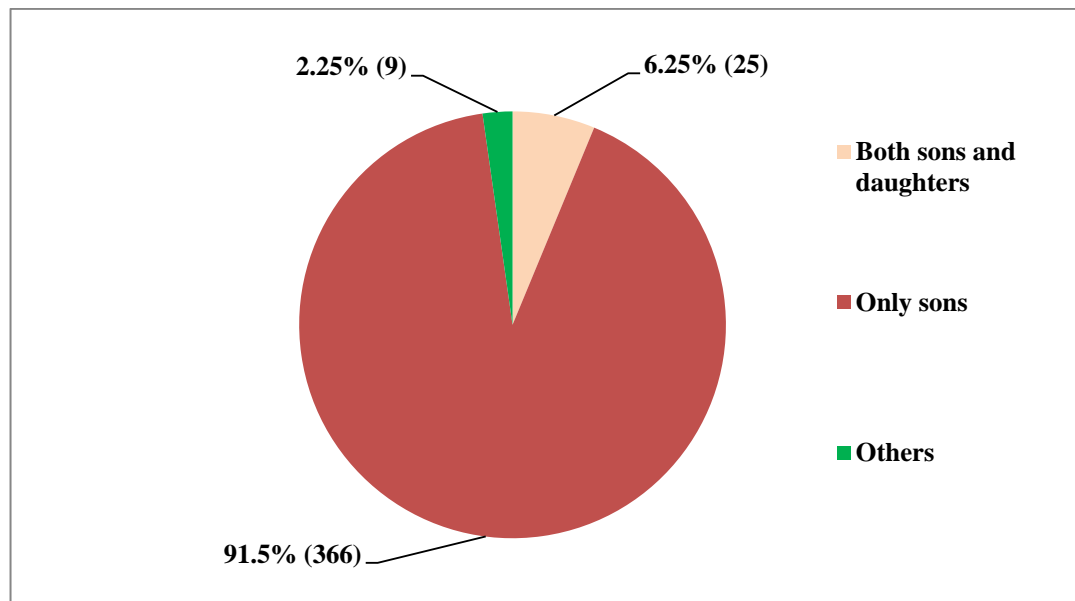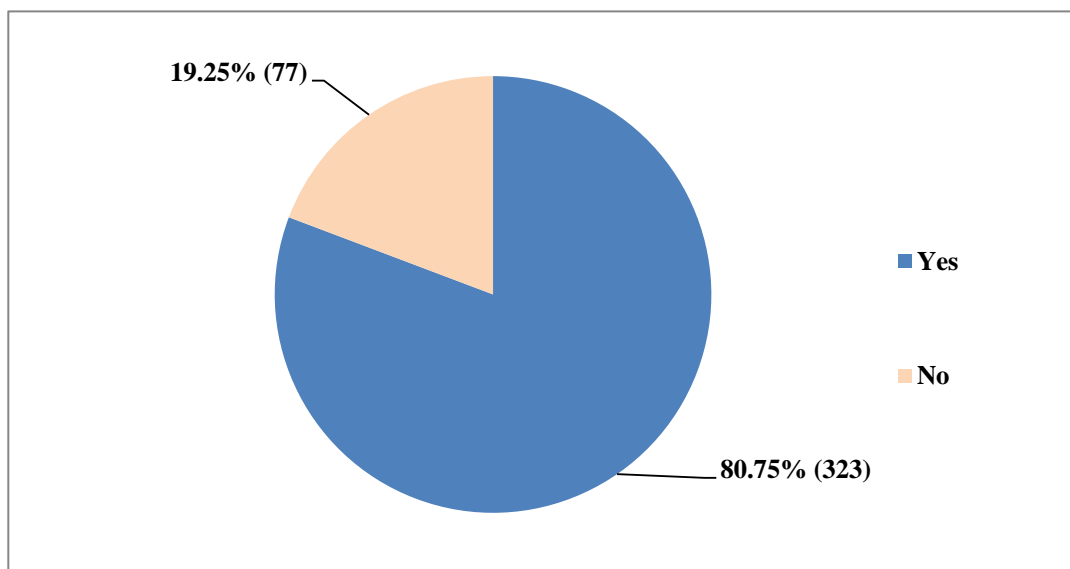
Fig. 4.23: Inherit the ancestral property

Fig. 4.24: Allow women to get equal share in the property of their parents

From Fig. 4.23, we can observe that 6.25% responded that both sons and daughters inherit the ancestral property and majority of the respondents i.e., 91.5% responded that only sons inherit the ancestral property, while 2.25% of the respondents did not specify any reasons in the property inheritance.

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Fig. 4.24 shows that majority of the respondents (80.75%) support women to get equal share in the property of their parents but 19.25% of the respondents are against by citing reasons that it is against the traditions and men have more right over women.

4.3 Political status

4.3.1 Status of Women
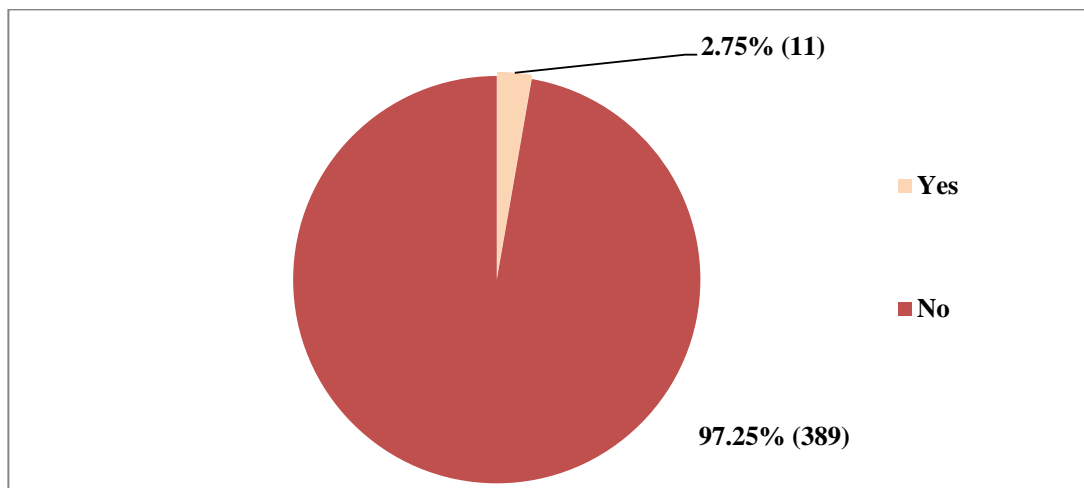
Fig. 4.25: Present status of women in politics is satisfactory
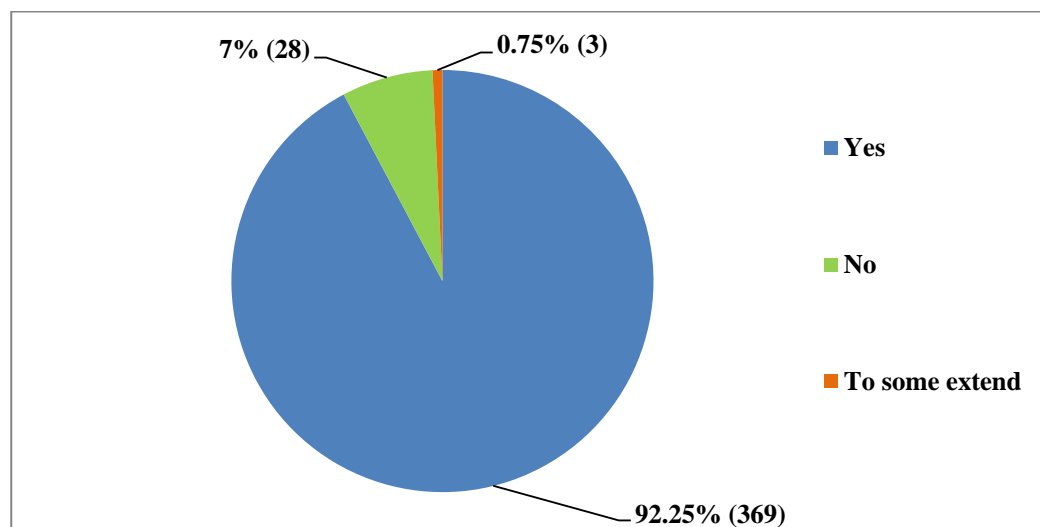
Fig. 4.26: Women are given less preference in politics/organisations/associations in leadership role

14
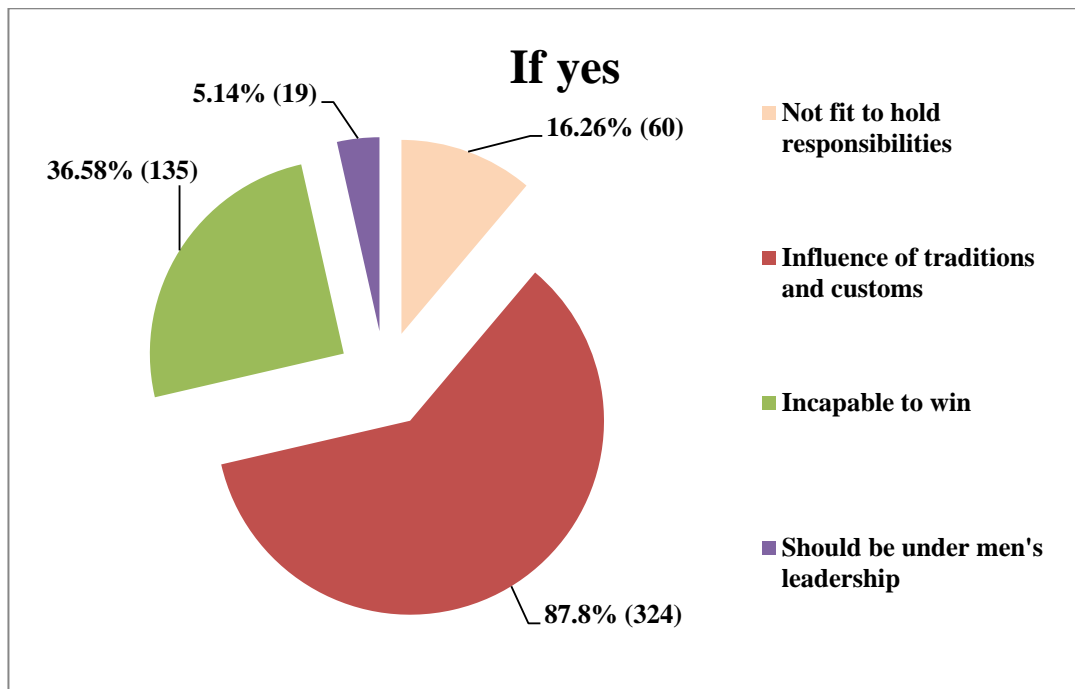
Fig. 4.27: Reasons for giving less preference in politics/organisations/associations in leadership role

As shown in Fig. 4.25, majority of the respondents (97.25%) are not satisfied with the present status of women in politics. Also, 92.25% agreed that women are given less preference in politics, organizations, and associations in roles of leadership.

As depicted in Fig. 4.27, the root cause is believed to be due to the influence of traditions and customs (87.8%). Some of the respondents are also unconfident that women are incapable to win (36.58%) and not fit to hold responsibilities (16.26%), while a few others (5.14%) feel that women should be under men's leadership.

4.3.2 Hurdles for absence of women candidates in the general elections till 2017.
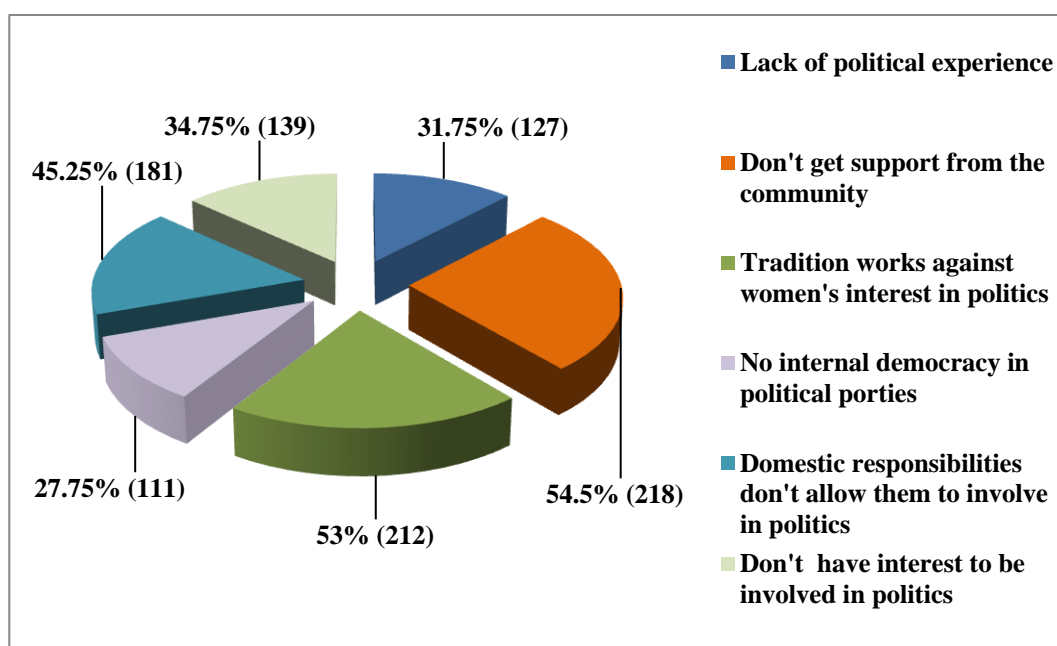
Fig. 4.28: Hurdles for absence of women candidates in the general election till 2017

In Fig. 4.28, the major hurdle for absence of women candidates in general elections till 2017 is that women don't get enough support from the community (54.5%), followed by traditions work against women's interest in politics (53%), domestic responsibilities don't allow them to involve in politics (45.25%), women are also not interested to involve in politics (34.75%), lack of political experience (31.75%) and no internal democracy in the political parties (27.75%).

4.3.3 Responses on the query that Politics is for men
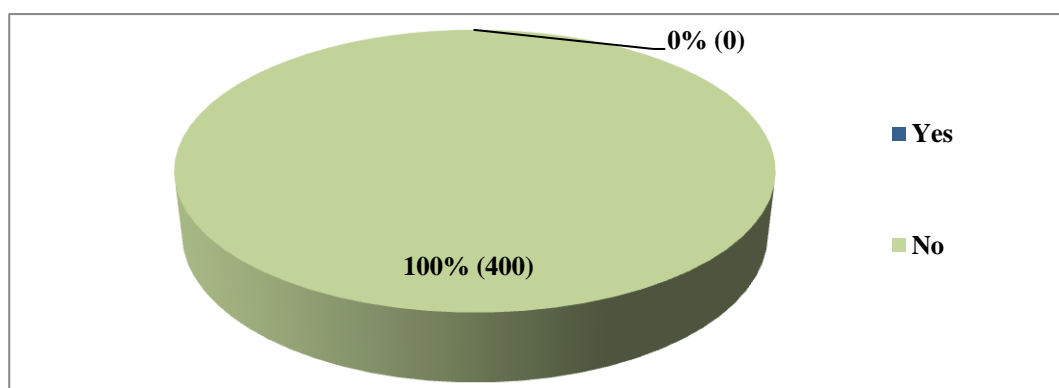
Fig. 4.29: Responses on the query that politics is for men
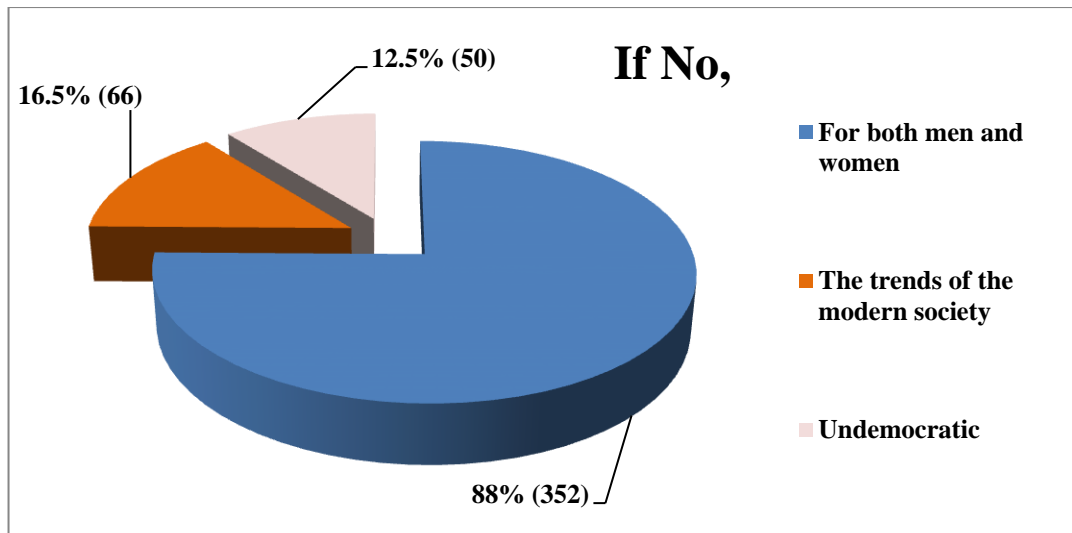
Fig. 4.30: Reasons why politics is not only for men

As shown in Fig. 4.29, all the respondents agreed that politics is not only for men.

Fig. 4.30 shows that majority i.e., 88% felt that politics is for both men and women, while 16.5% felt that it is the trend of the modern society where women should be given equal opportunities to work along with men. Some respondents (12.5%) viewed that politics devoted to men alone will be undemocratic.

4.3.4 Activities of women imposed by patriarchal culture
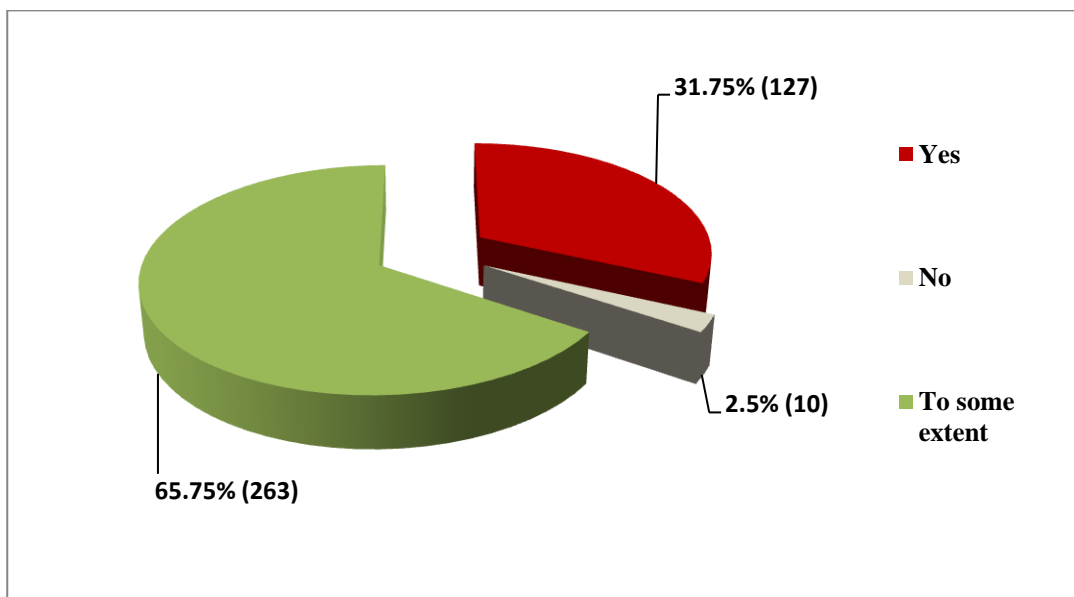
Fig. 4.31: Activities of women imposed by patriarchal culture

Fig. 4.31 indicates that majority of the respondents (65.75%) agreed that activities of women are imposed by patriarchal culture to some extent whereas almost one third (31.75%) opined that it is imposed by patriarchal culture whereas 2.5% disagreed.

4.3.5 Participation in politics
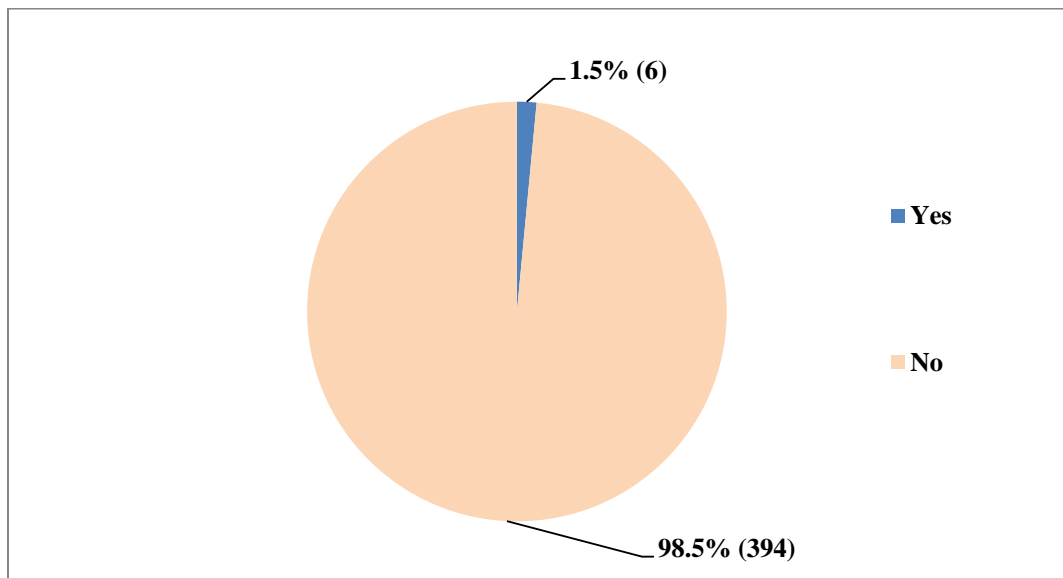
Fig. 4.32: Membership of women in a political party
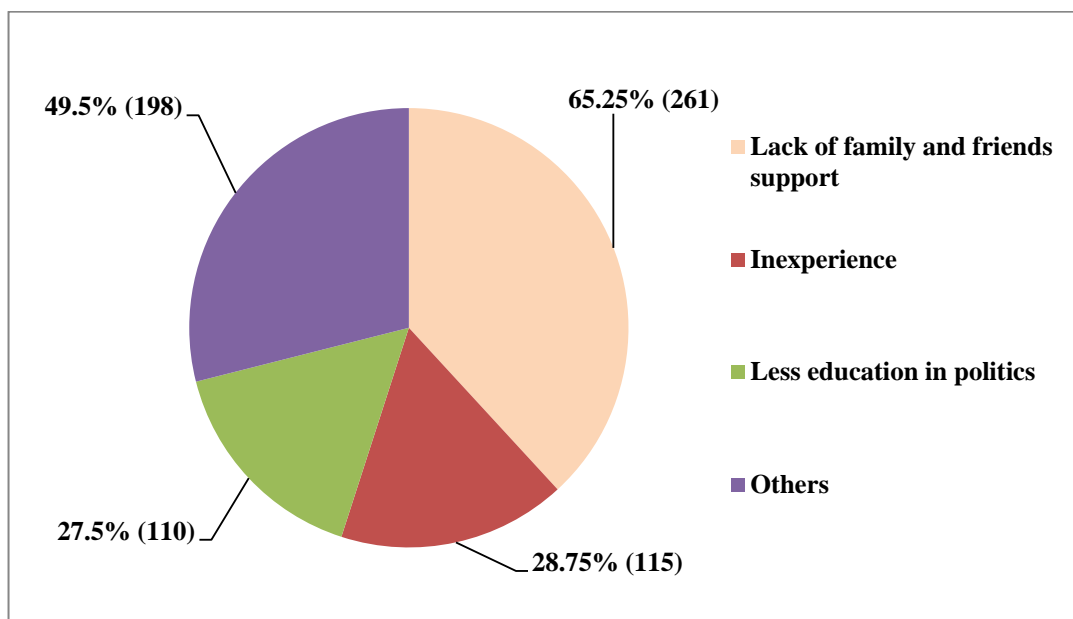
Fig. 4.33: Problem faced by women as members in the political party
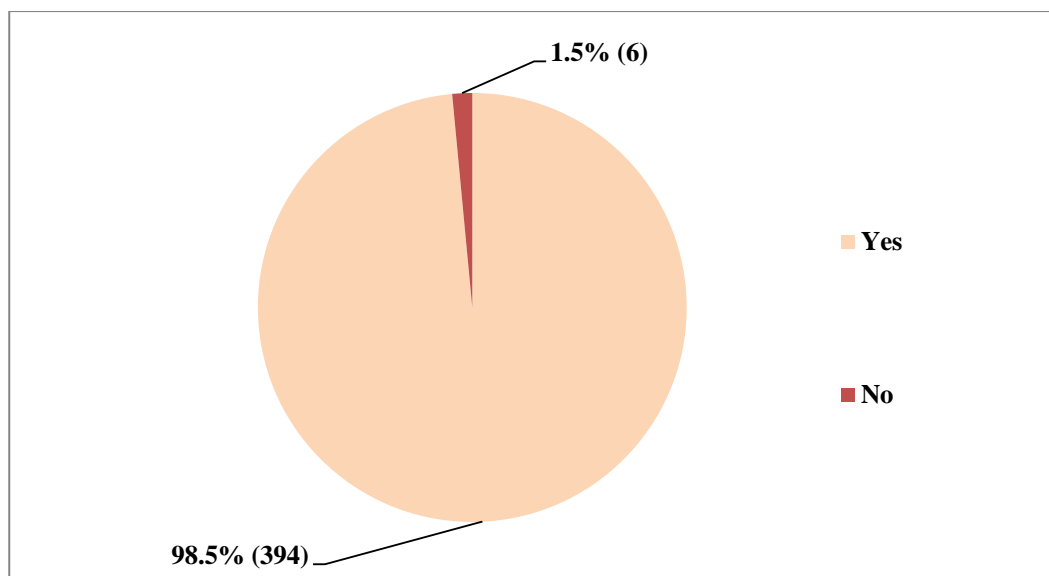
Fig. 4.34: Should women take active part in political campaign

If No,

16.67% (1)
33.33%(2)
50% (3)

Against our culture

Politically uneducated

Women should stay at home
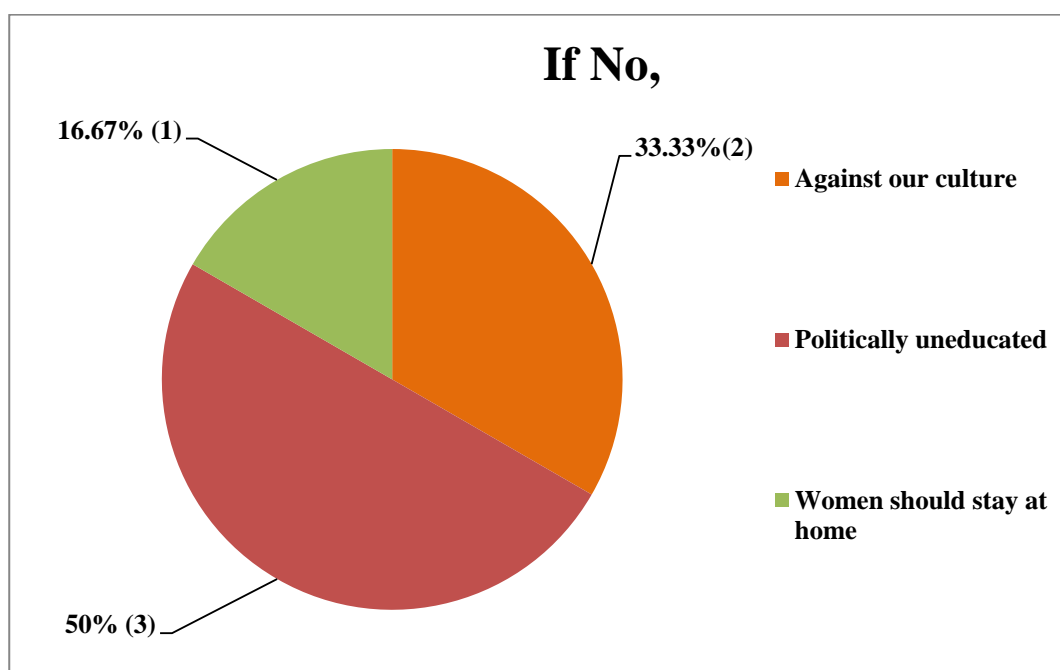
Fig. 4.35: Reasons why women should not take active part in political party
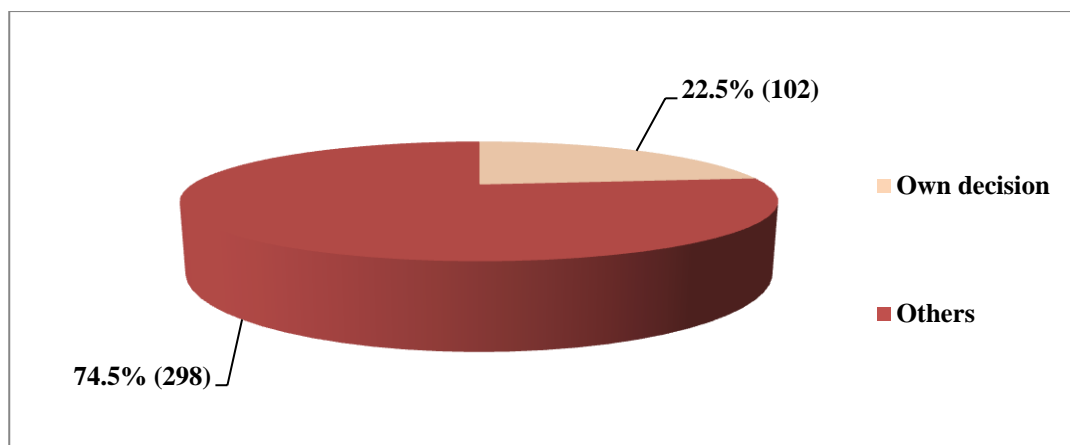
Fig. 4.36: Decide vote in the election

Fig. 4.32 to 4.36 shows that majority of the respondents (98.5%) do not have membership in any political parties. Some of the problems faced by women while participating in politics are lack of family and friends support (65.25%), while at the same time, women are being considered to have less education (27.5%) and experience in politics as compared to men (28.75%). Majority of the respondents (98.5%) support that women should take active part in political campaigns. However, 1.5% responded with 'No', out of which 33.33% felt that it is against our culture, 50% considered women as politically uneducated; while 16.67% felt that women should stay at home. In both the State and General elections, majority of the respondents (74.5%) decide according to the choice and advice as per father/husband's, clan/relatives, and elder members of male in the family, and very few (22.5%) of the respondents make their own decision.

4.3.6 Perceived Status of women in relation to governance of village
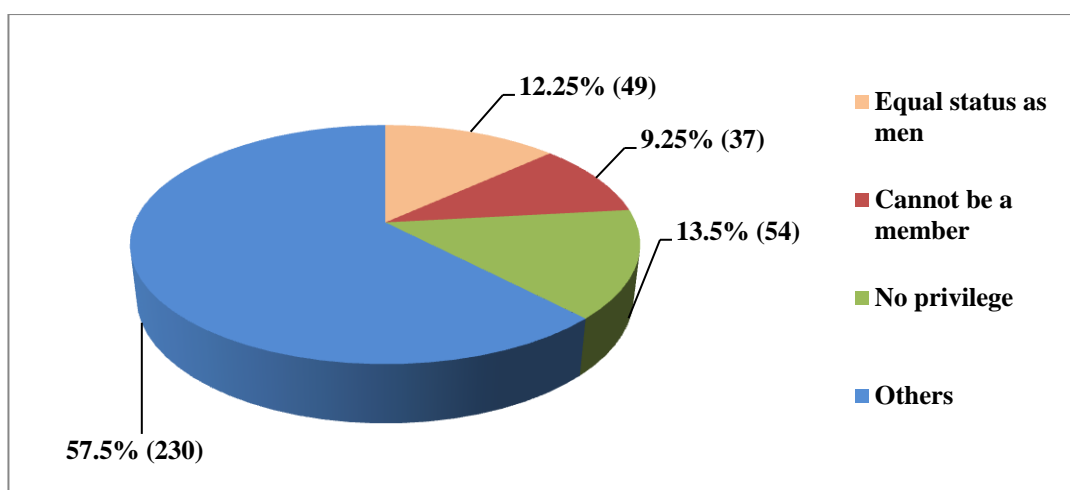
Fig. 4.37: Perceived status of women in relation to governance of village

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Fig. 4.37 presents the perceived status of women in the governance of village, whereby 12.25% opted that women have equal status as men, 9.25% felt that women cannot be a member, while 13.5% responded that women have no privilege. Majority of the respondents i.e., 57.5% felt that women do not participate actively apart from women's group activities as men folk are the ones who decide the village affairs. Due to inferiority complex, some women are reluctant to involve in the governance of the village. Meanwhile, 7.5% of the respondents did not respond to any of the given options.

4.3.7 Distribution of Responses on whether women are allowed to participate in Community meetings

Fig. 4.38: Allow to attend community meeting
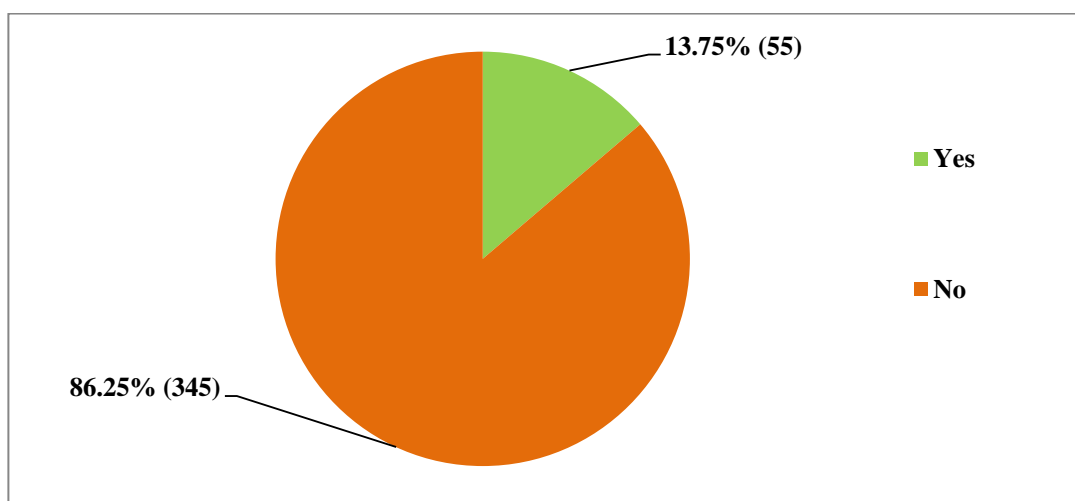
Fig. 4.39: Participate actively in the community meeting

Fig. 4.38 reveals that majority of the women respondents (98.75%) agree that women are allowed to attend the community meetings.

As shown in Fig. 4.39, majority of the respondents (86.25%) do not participate actively in community meetings and remain as listeners or spectators and some just help in serving refreshments.

4.3.8 Distribution of responses on 33% reservation in Municipalities and Town Councils.
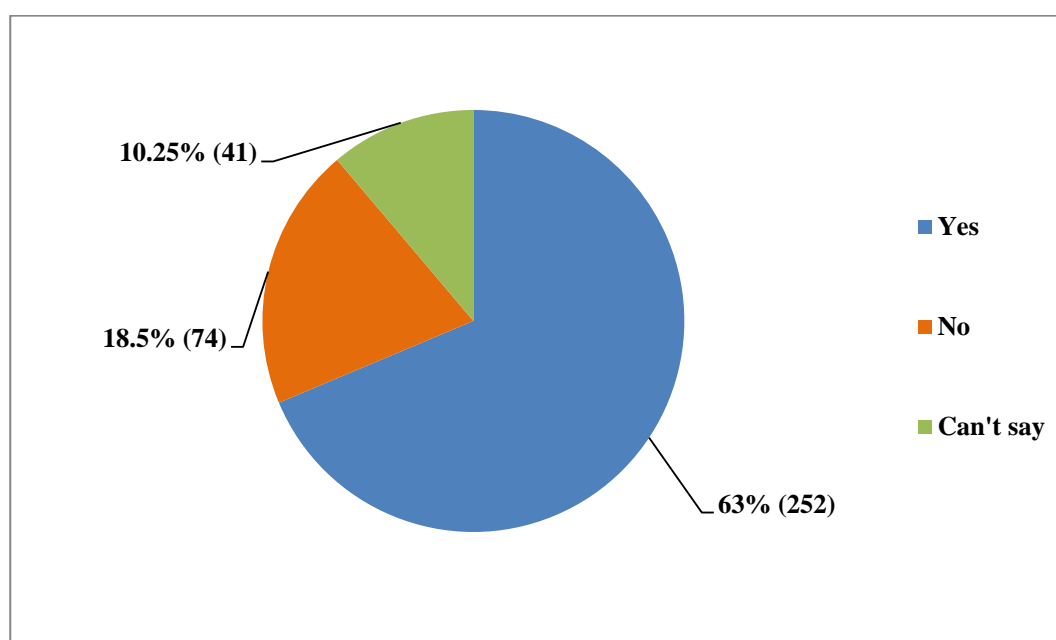
Fig. 4.40: Responses on 33% reservation in Municipalities and Town Councils.

Fig. 4.40 depicts that majority of the respondents (63%) support 33% reservation in Municipalities and Town Councils as it will help women to play active role in decision making, uplift the welfare of women, bring equal status between men and women, and bring positive change in the society. 18.5% respondents who responded with 'No' cited reasons that it is against the customary law, that it demeans the strength of a woman, that women will neglect their household responsibilities and that men are more experienced than women. Further, 10.25% could neither decide 'Yes' or 'No', while 8.25% of the respondents did not respond to the options given in the questionnaire.

4.3.9 Distribution of the responses on whether women should involve in decision making
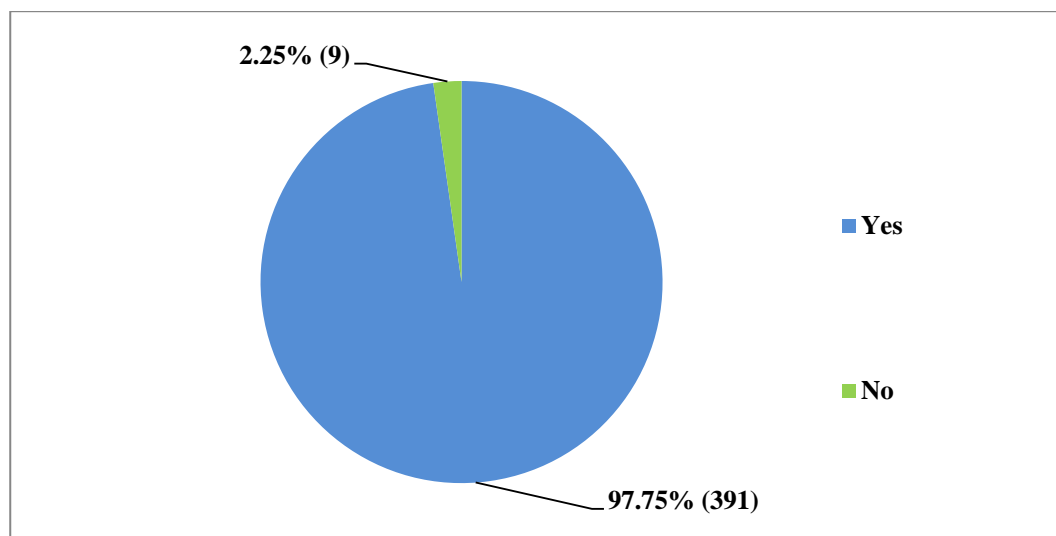
Fig. 4.41: Whether women should involve in decision making

As shown in Fig. 4.41, majority of the respondents (97.75%) support that women should be given equal responsibilities in decision making in the society.

4.4 Educational status

4.4.1 Educational background
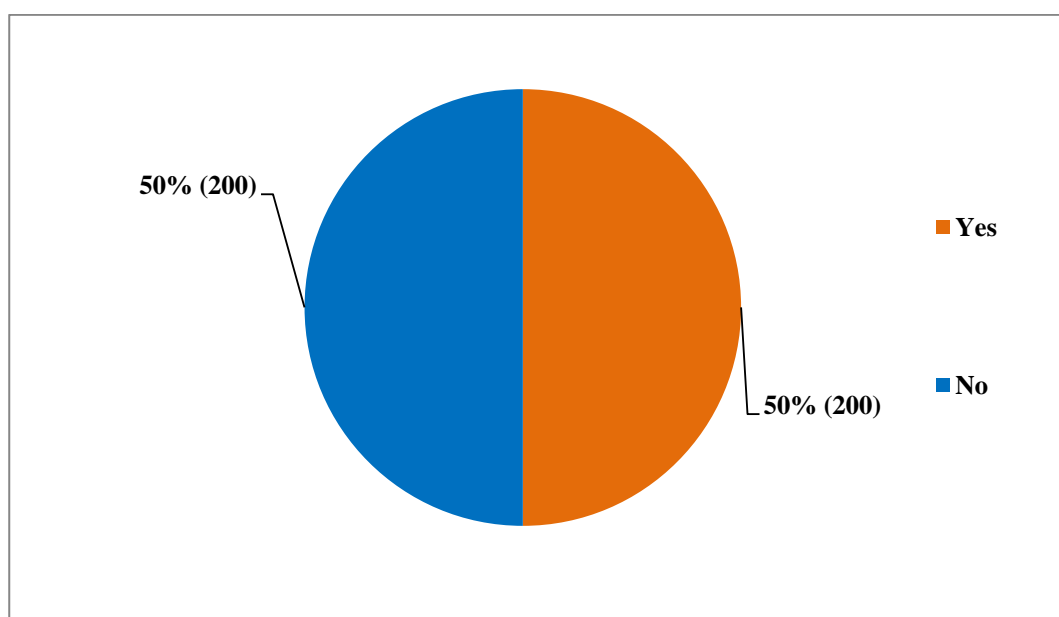
Fig. 4.42: Educational background (literate or illiterate)

23
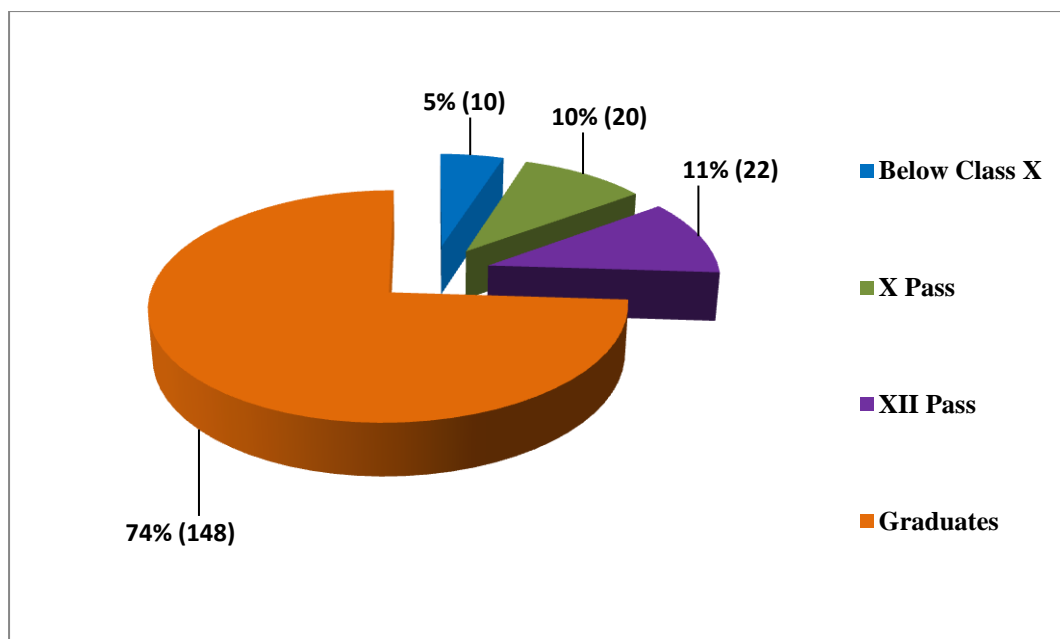
Fig. 4.43: Educational qualification among literates

According to the Fig. 4.42 and 4.43, half of the respondents are illiterate. Some of the reasons were parental negligence, financial problems, early marriage, non-availability of school in their locality, ignorance about the value of education, looking after the younger siblings and early parent(s) demise. The educational status of the literate group are 5% below Class X, 5% Class X passed, 11% Class XII passed and 74 % Graduates and above.

4.4.2 Drop-out rate
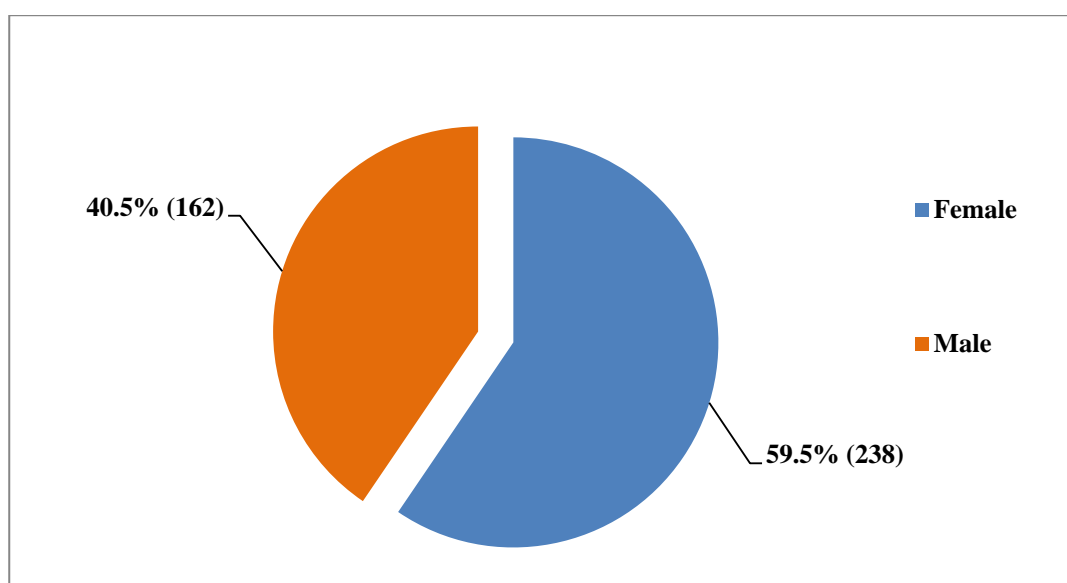
Fig. 4.44: Drop-out rate in the locality (Female or Male)

Fig. 4.44 reveals 59.5% and 40.5% drop-out rate of female and male respectively in the respondents' locality. Some of the main reasons for female drop-out were domestic works, financial problems, no interest in continuing their education and preference for boys' education by parents/guardians.

4.4.3 Women and higher studies
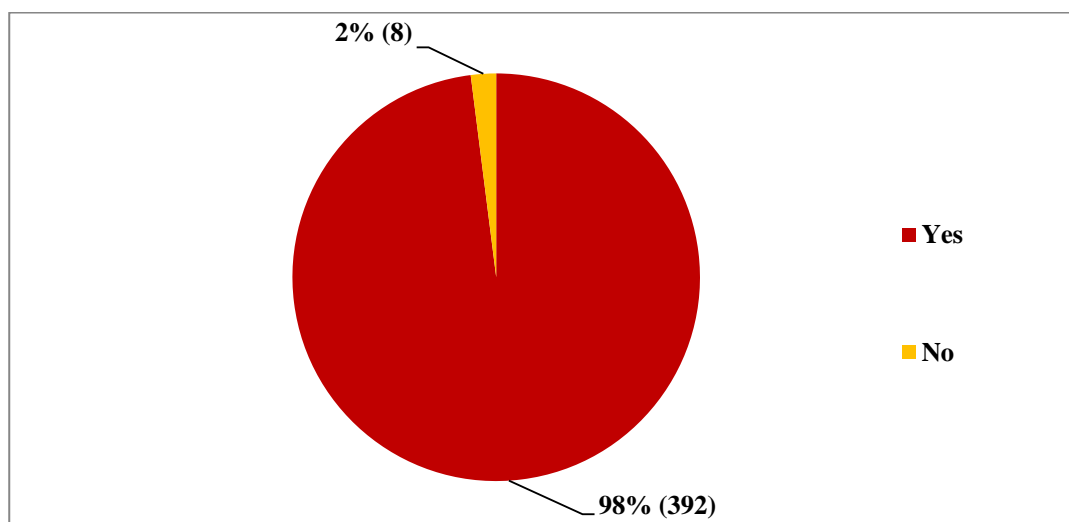
Fig. 4.45: Curricular and co-curricular activities helping the girls for higher education

Fig. 4.45 shows that majority i.e., 98% agreed that curricular and co-curricular activities are helping the girls to pursue higher studies.

4.4.4 Education Empowering Women
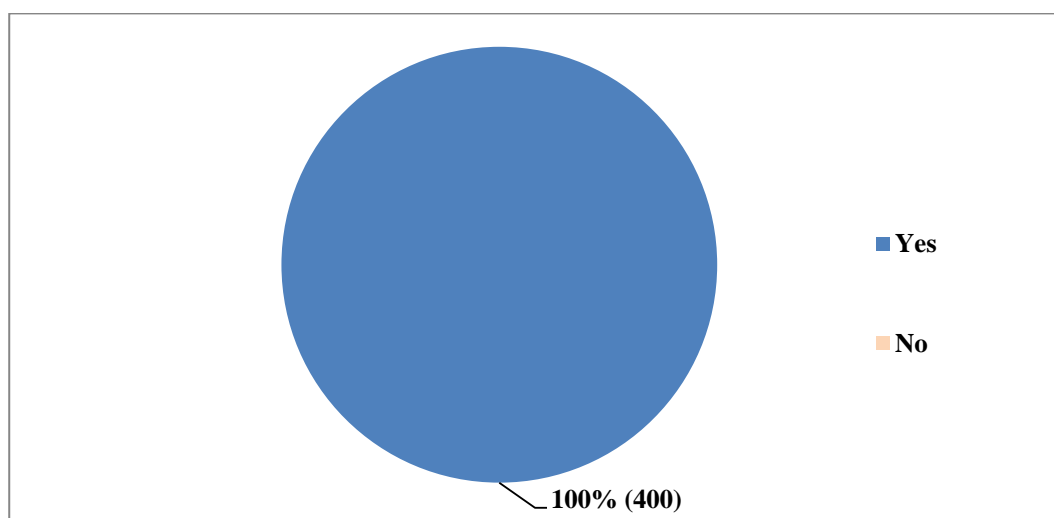
Fig. 4.46: Whether education is empowering women

25
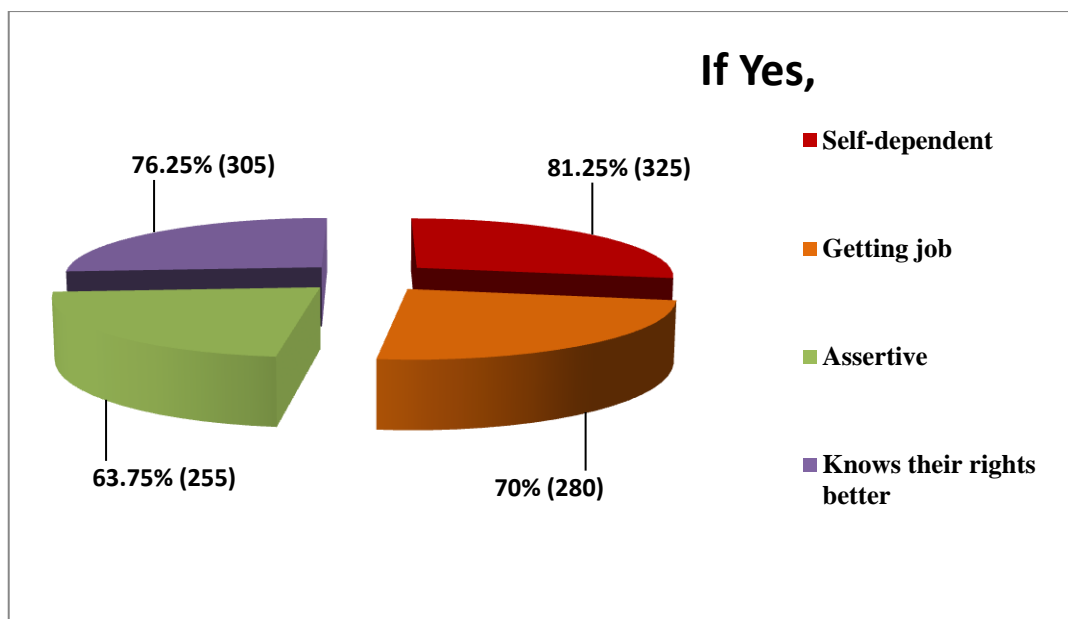
Fig. 4.47: Results of education in empowering women

Fig. 4.46 shows an overwhelming support where 100% of the respondents felt that education empowers women. From Fig. 4.47, 81.25% of the respondents revealed that education makes women self-dependent, helps in getting job (70%), become more assertive (63.75%) and knows their rights better (76.25%).

4.4.5 Educational Status of Chakhesang Women
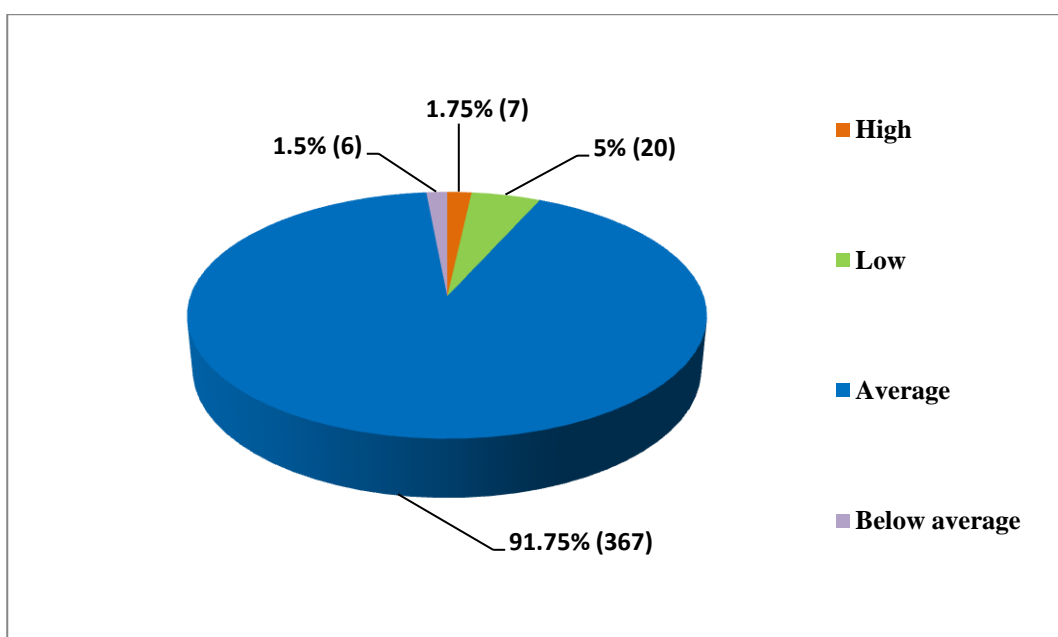
Fig. 4.48: Educational status of Chakhesang women

From the above figure, majority i.e., 91.75% of the respondents feel that the educational status of the Chakhesang women is average.

4.4.6: Education

1.75% (7)

Yes

No

98.25% (393)

Fig. 4.49: Education change the role of women

69.72% (274)

81.67% (321)

If Yes,

Involve in outside activities

Bread earner

Assertive

64.88% (255)

70.73% (278)

Aware of their rights

Fig. 4.50: Reasons for education in changing the role of women

Fig. 4.51: Impact of education on changing the role of women

According to Fig. 4.49, 98.25% of the respondents opted that education changes the role of woman thus leading them to involve in outside activities at 81.67%, 70.73% as bread earners, 64.88% to become more assertive and 69.72% to be aware of their rights (Fig. 4.50).

As shown in Fig. 4.51, majority of the respondents i.e., 98.5% supported that education changes traditional practices and attitudes, while all the respondents agreed that education is necessary for gender equality, 97.25% felt that educational opportunity affects status and control over their own life while, 98% responded that education helps in family planning.

4.5 Changing role of women

Data on changing role of women were gathered from 400 women, 22 Prominent Women and 22 Prominent Men respondents through questionnaires and interviews.

4.5.1: Traditional roles
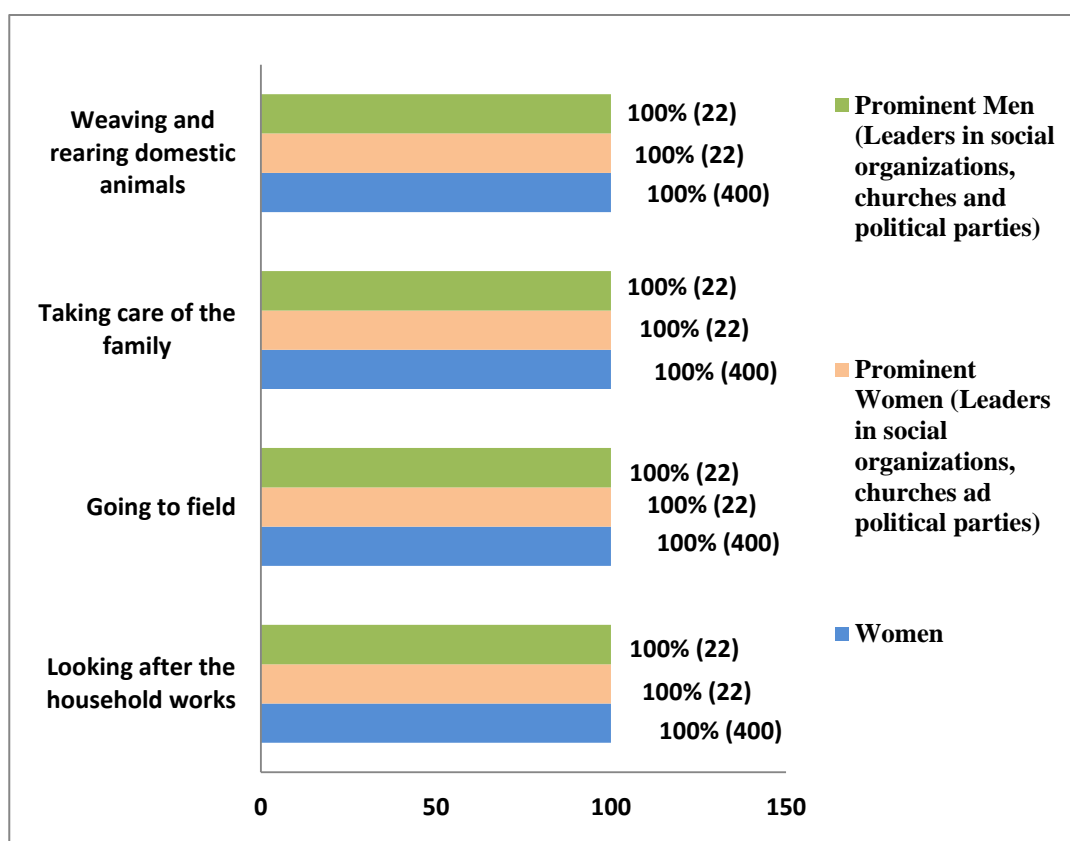
Fig. 4.52: Traditional roles of women in the Chakhesang society
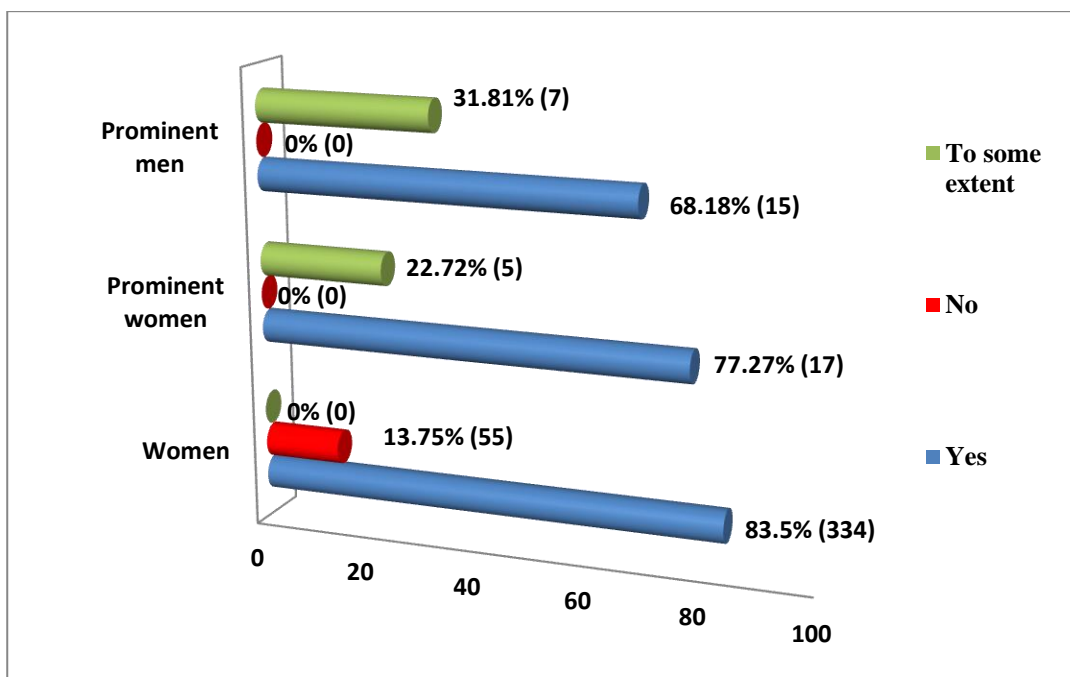
Fig. 4.53: Traditional roles of women subordinate women's position
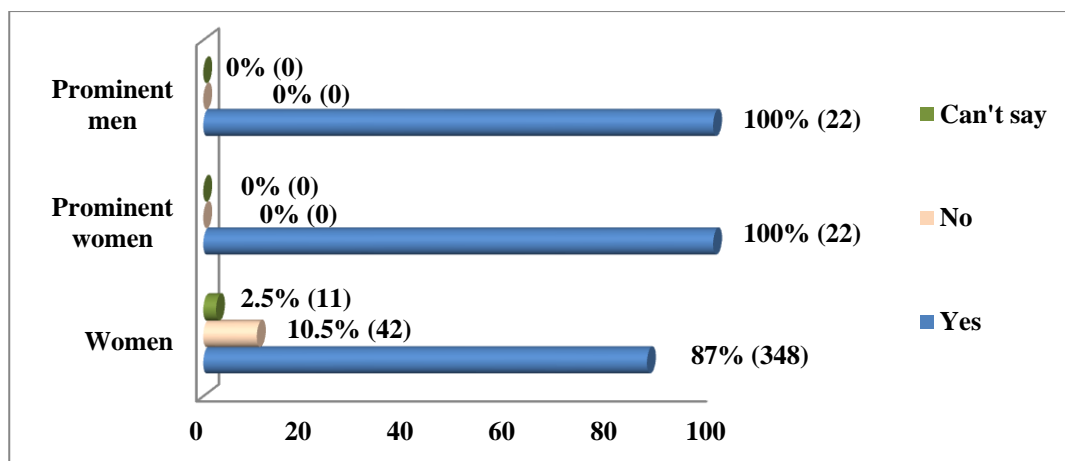
Fig. 4.54: Women's changing work pattern put a strain on traditional expectations

The responses presented in Fig. 4.52 shows that 100% women, prominent women and prominent men revealed that the women's traditional roles of Chakhesang society were looking after the household works, going to field, taking care of the family, weaving and rearing domestic animals.

From Fig. 4.53, out of the total respondents, 83.5% women, 77.27% prominent women and 68.18% prominent men responded that traditional roles subordinate women's position whereas 22.72% prominent women and 68.18% prominent men responded with 'to some extent'.

Fig. 4.54 also shows that 87% women, 100% prominent women and men responded that women's changing work pattern put a strain on traditional expectations.

4.5.2: Role sharing
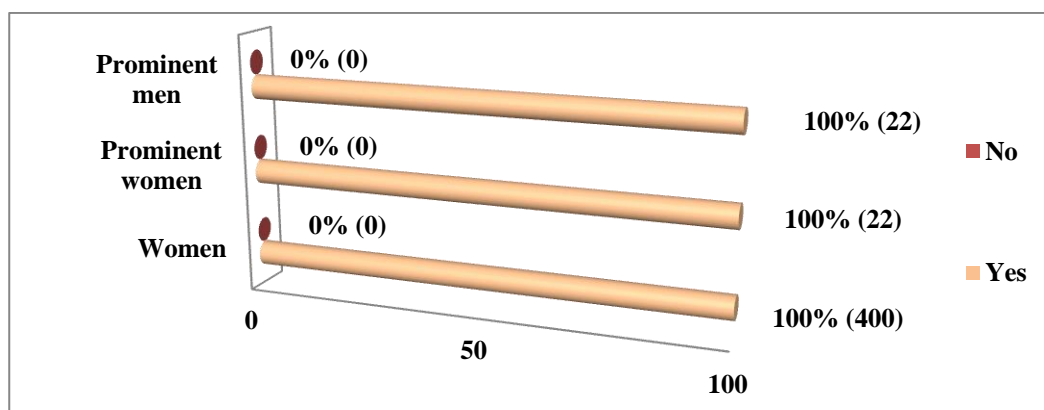
Fig. 4.55: Role sharing uplift the status of women

Fig. 4.55 shows that 100% of all the respondents including women, prominent women and prominent men responded that role sharing in parenting, housekeeping and making money can uplift the status of women in the society.

4.5.3: Influence of education
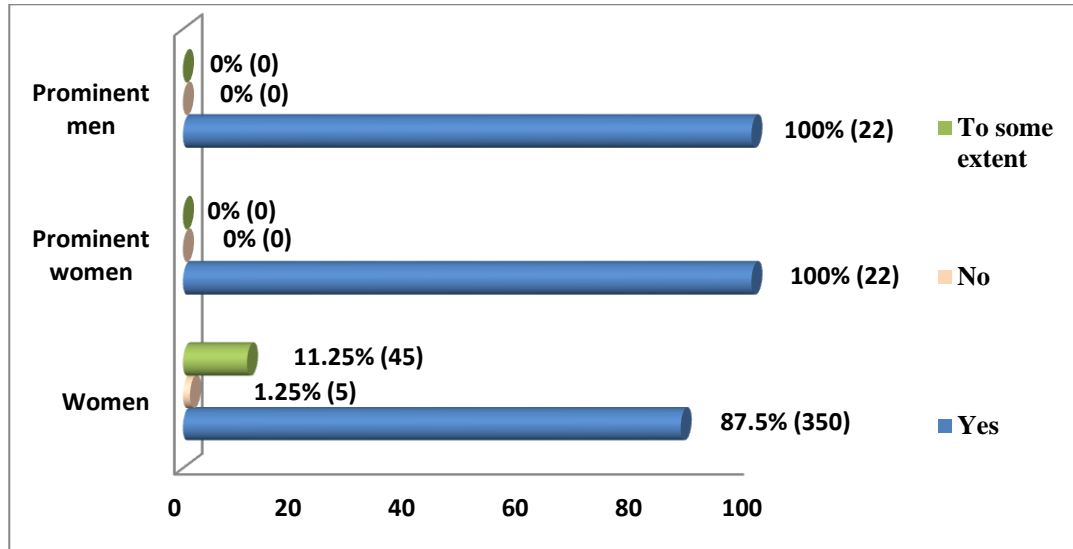
Fig. 4.56: Education change the role of women

It is evident from Fig. 4.56 that majority of the respondents i.e., 87.5% women, 100% prominent women and 100% prominent men agree that the role of women have changed with the influence of education, whereas 1.25% women responded that women's role has remained unchanged.

4.5.4: Women Empowered

Fig. 4.57: Women empowered by working outside their homes
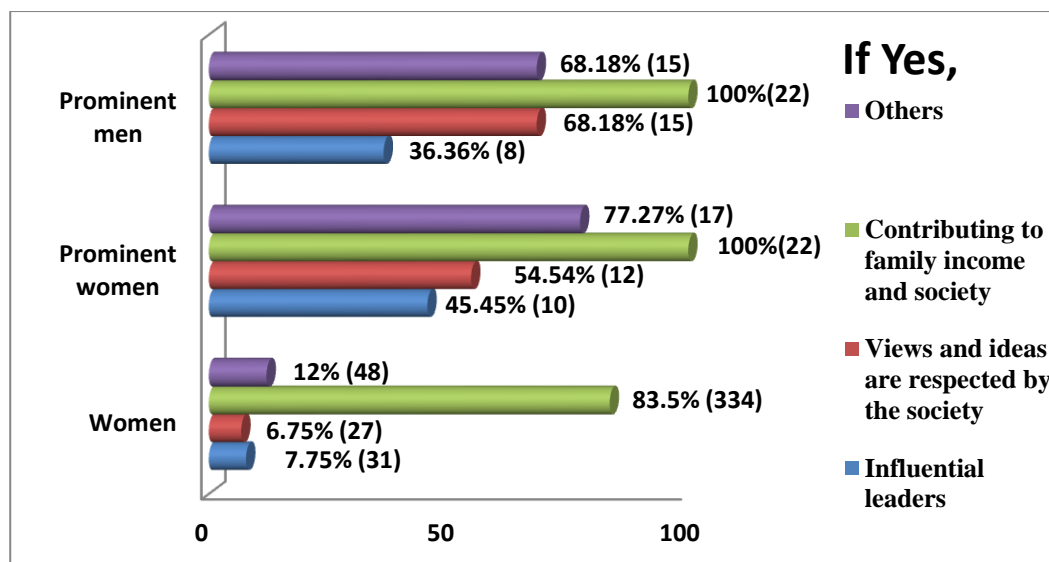
Fig. 4.58: Women empowered as a result of working outside their homes

As shown in Fig. 4.57, all the women, prominent women and men respondents agree that women are empowered as a result of working outside their homes.

Fig.4.58 presents some of the reasons such as, women are becoming influential leaders (7.75% women, 45.45% prominent women and 36.36% prominent men), their views and ideas are respected by the society (6.75% women, 54.54% prominent women, 68.18% prominent men), women are contributing to the family income and society (83.5% women, 100% prominent women and men) and others (12% women, 77.27% prominent women, 68.18% prominent men).

4.5.5: Women empowerment
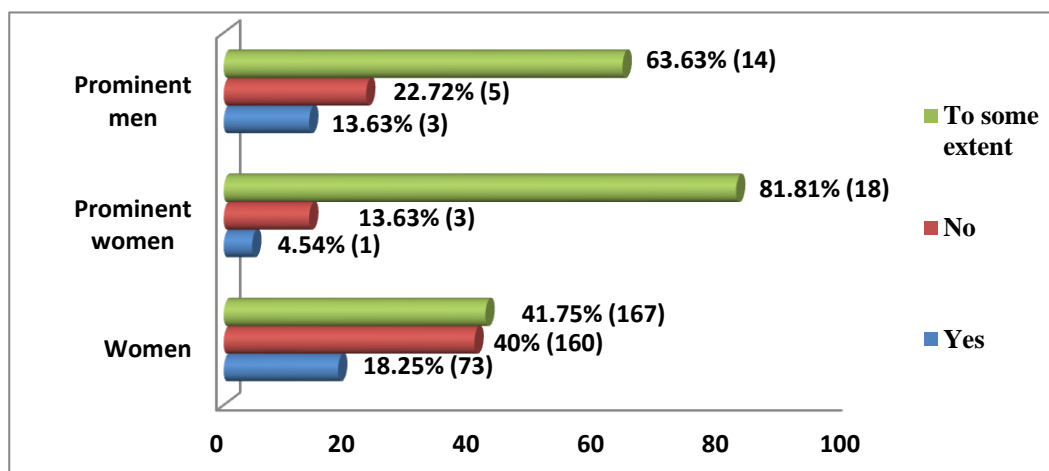
Fig. 4.59: Whether different organisations existing in our society are contributing enough for the cause of women empowerment

Fig. 4.59 shows that, out of the total respondents, 18.25% women, 4.54% prominent women and 13.63% prominent men were positive that different organizations existing in the society are contributing enough for the cause of women empowerment whereas 40% of women, 13.63% prominent women and 22.72% prominent men were in disagreement of the same, while 41.75% women, 81.81% prominent women and 63.63% prominent men felt the contribution of the organisations is to some extent.

4.5.6: Profession
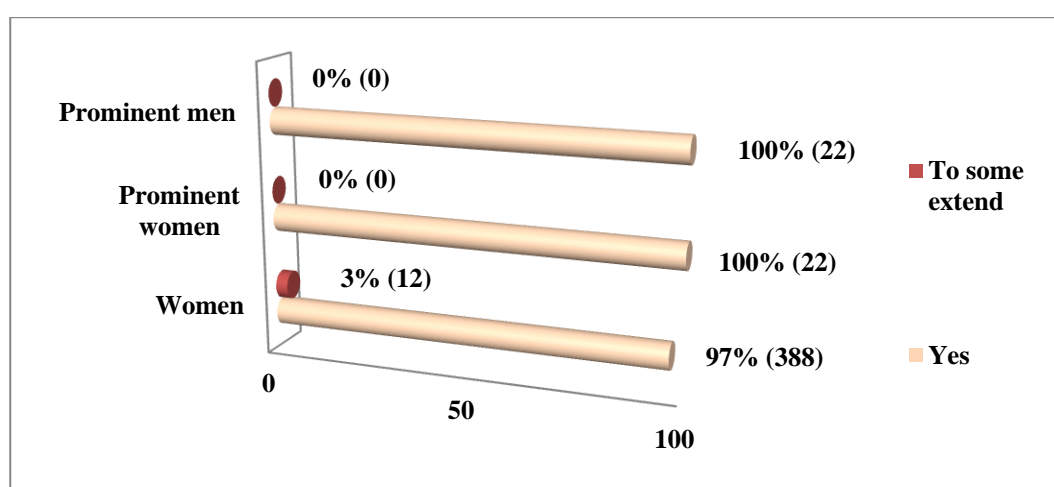
Fig. 4.60: Free choice in choosing profession

According to the above figure, out of the total respondents, 97% women, 100% prominent women and men responded that women should have the choice when it comes to choosing their own profession whereas 3% women responded that the choice should be made only to some extent.

4.5.7: Women's participation
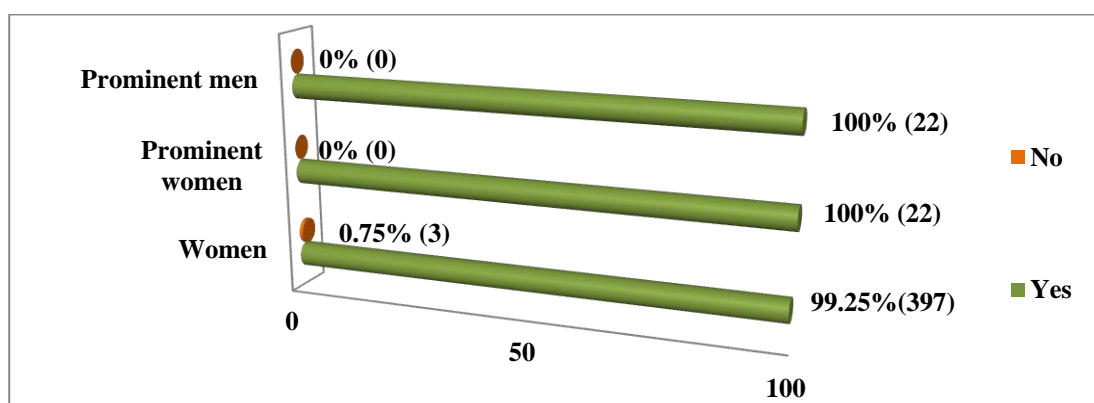
Fig. 4.61: Should women participate in decision making in the society

Fig. 4.61 shows that 99.25% women, 100% prominent women and men are in agreement for women to participate in the decision making in the society. Meanwhile, 0.75% of the women who disagreed opined that men can do better at decision making as they have better experience outside their homes.

4.5.8: 33% reservation
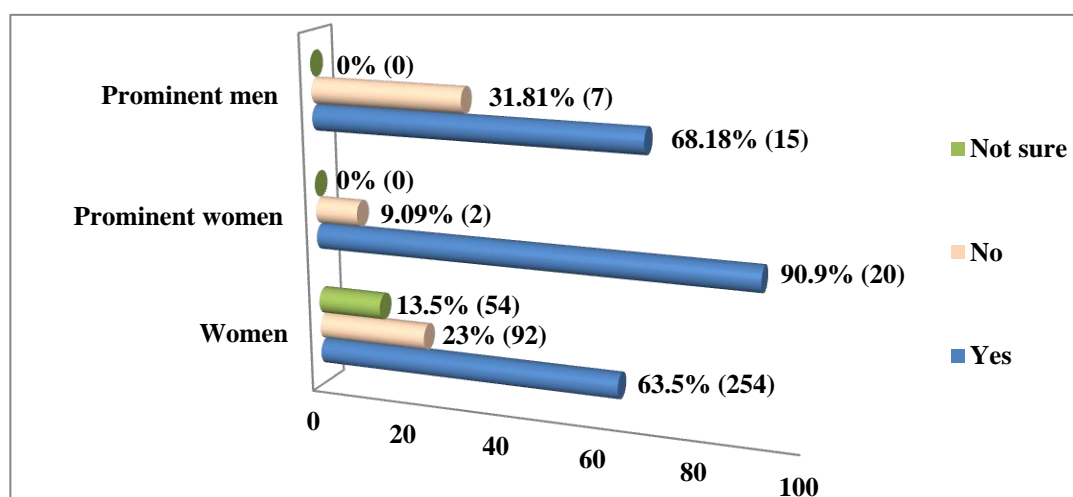
Fig. 4.62: 33% reservation in municipalities and town councils applicable in the present scenario
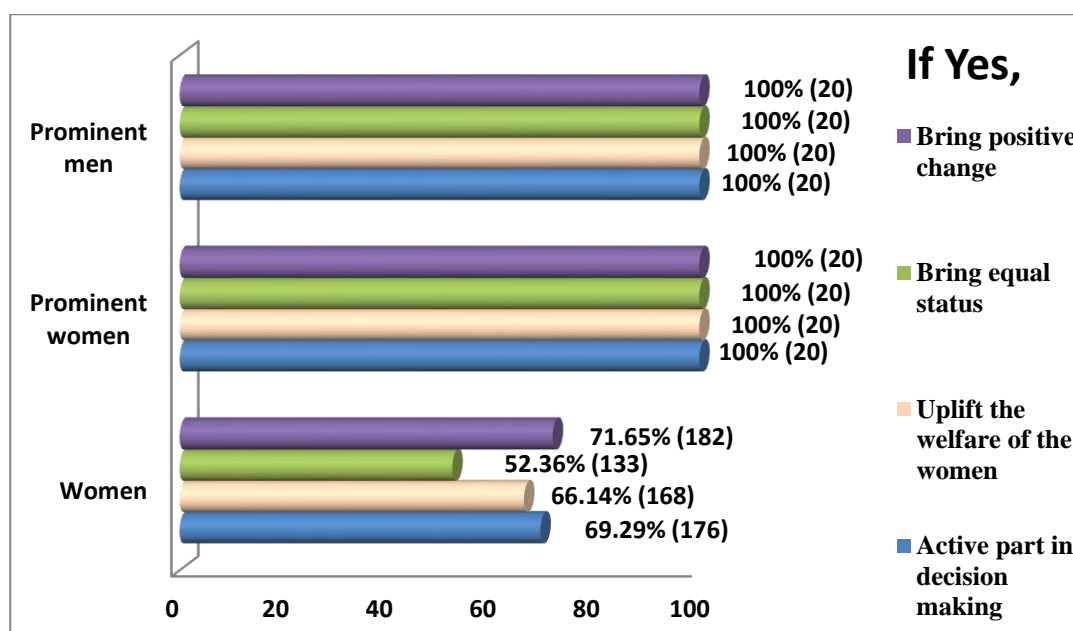
Fig. 4.63: Reasons why 33% reservation in municipalities and town councils is applicable in the present scenario
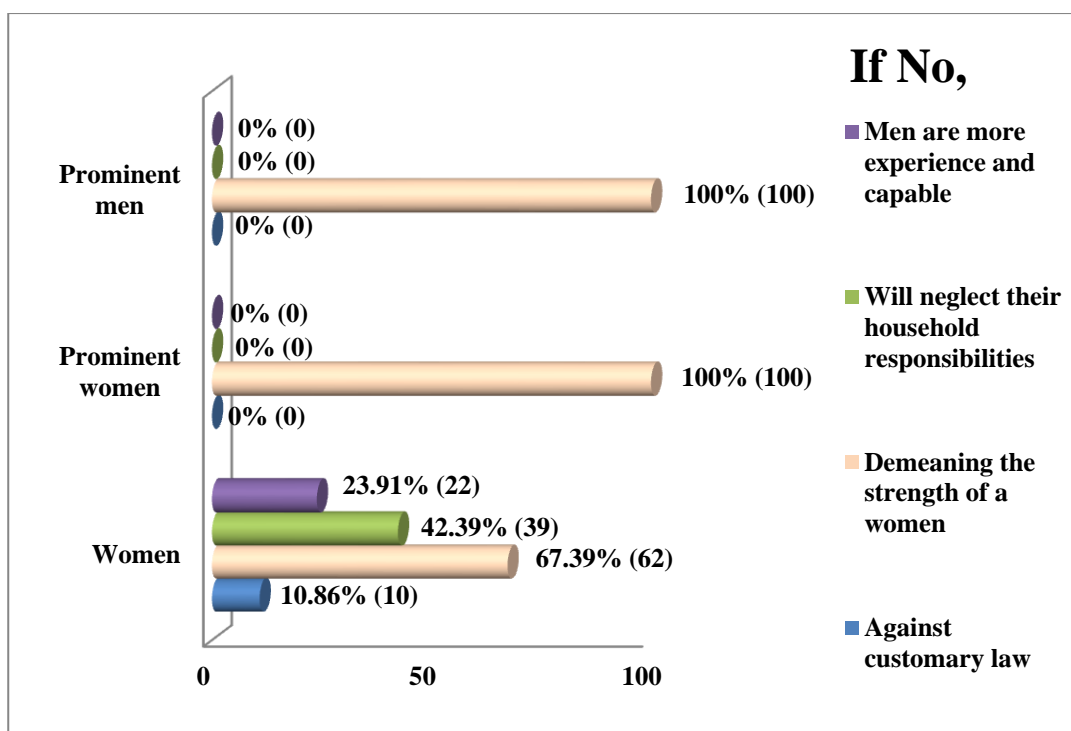
Fig. 4.64: Reasons why 33% reservation in municipalities and town councils not applicable in the present scenario

According to Fig. 4.62, 63.5% women, 90.90% prominent women and 68.18% prominent men responded that 33% reservation of municipalities and town councils is applicable in present scenario, the reasons (Fig. 4.63) being that it will help women to play active part in decision making (69.29% women, 100% prominent women and 100% prominent men), that it will uplift the welfare of women (66.14% women, 100% prominent women and 100% prominent men), that it will bring equal status (52.36% women, 100% prominent women and 100% prominent men) and that it will bring positive change (71.65% women,100% prominent women and 100% prominent men).

Fig. 4.64 shows that 23% of the women, 9.09% prominent women and 31.81% prominent men are not in favour of the 33% reservation. Of all those respondents who disagreed, 100% of the prominent men and women feel that the reservation will demean the strength of a woman. Meanwhile, few of the women (10.86%) respondents feel that reservation is against the customary law, 67.39% feel that it will demean the strength of women, 42.39% feel that women will neglect their household responsibilities while 23.91% of the women are of the opinion that men are more experienced and capable. Furthermore, 13.5% respondents of women are not

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sure whether 33% reservation of municipalities and town councils is applicable in present scenario.

4.5.9: Equal pay for equal work
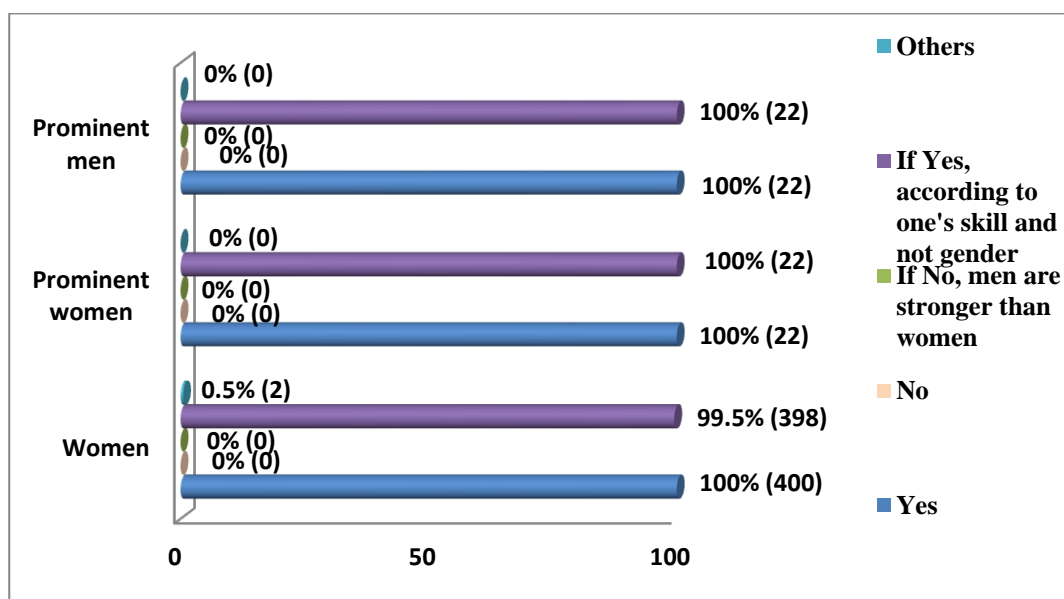
Fig. 4.65: Equal pay for equal work in both public and private sector

Relating to equal pay for equal work, Fig. 4.65 shows that 100% of the respondents comprising of women, prominent women and prominent men gave full support for equal wages. None of the respondents supported that men are stronger than women, while 99.5% women, 100% prominent women and 100% prominent men revealed that it should be according to one's skill and not based on gender. Meanwhile, 0.5% of women had some other reasons which were not specified.

4.5.10: Inheritance rights
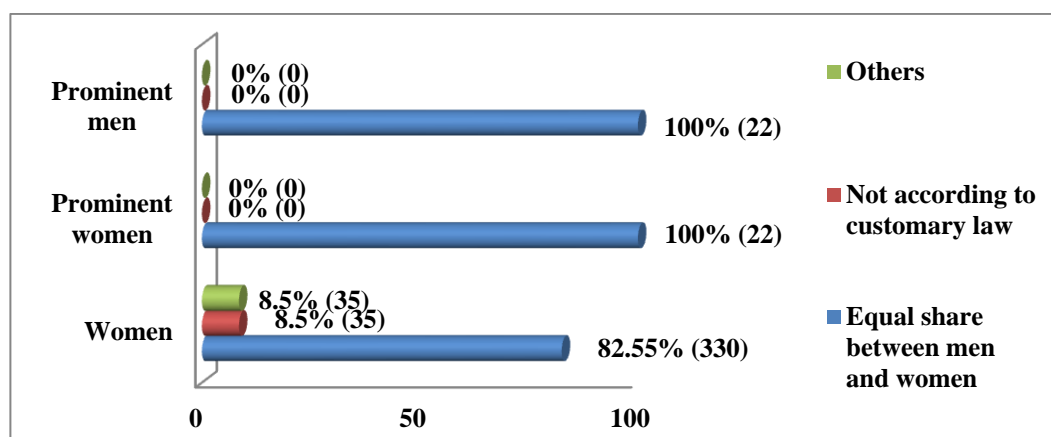
Fig. 4.66: Should women be given the inheritance rights

Fig. 4.66 indicates that majority of the respondents i.e., 82.55% of women and all (100%) prominent men and prominent women support women to get inheritance rights but excluding the ancestral property. Those women who are in disagreement (8.5%) declared that it is against the customary law while, 8.5% had some other reasons which were not specified.

4.6 Problems of Chakhesang women

4.6.1 Inferiority complex
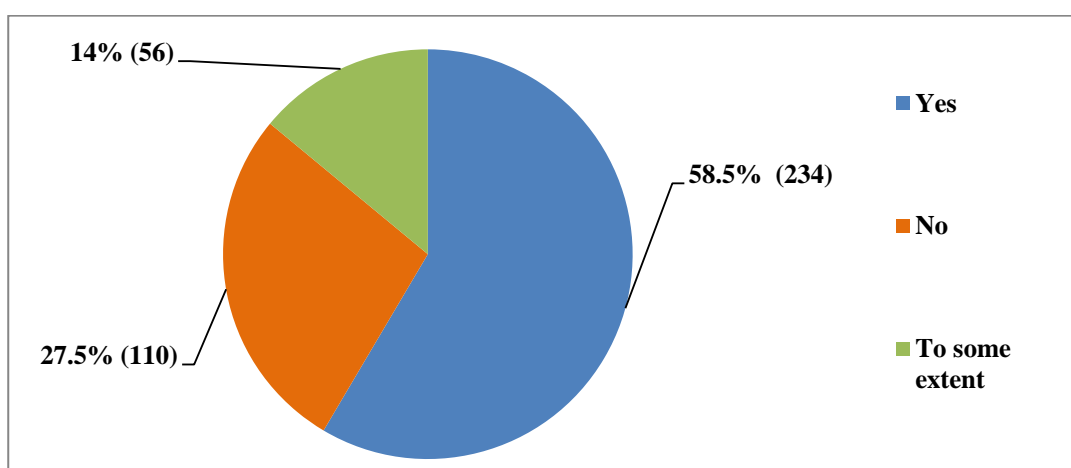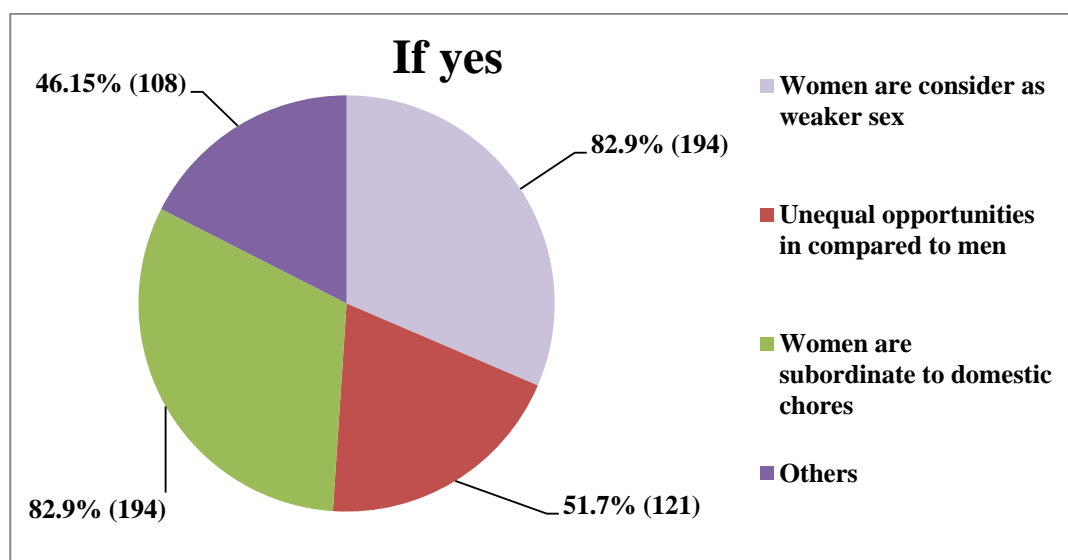
Fig. 4.67: Inferiority complex in being a woman

Fig. 4.68: Reasons for inferiority complex in being a woman

From Fig. 4.67 and 4.68, we observe that majority of the respondents (58.5%) have inferiority complex in being a woman with some main reasons as women are

considered as weaker sex (82.9%), unequal opportunities in comparison to men (51.7%), women are subordinate to domestic chores (82.9%), and other reasons at 46.15%. Meanwhile, 27.5% of the respondents responded that they do not have the feeling of inferiority complex and 14% of them felt the inferiority complex to some extent.

4.6.2 Participation in community meetings
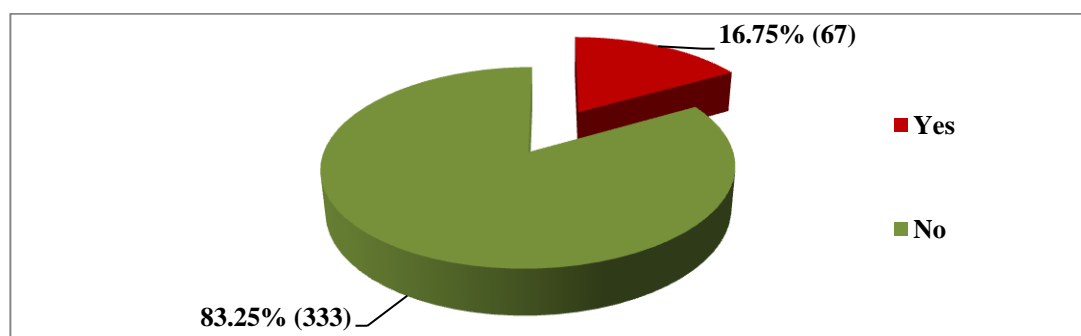
Fig. 4.69: Member in local community body or association
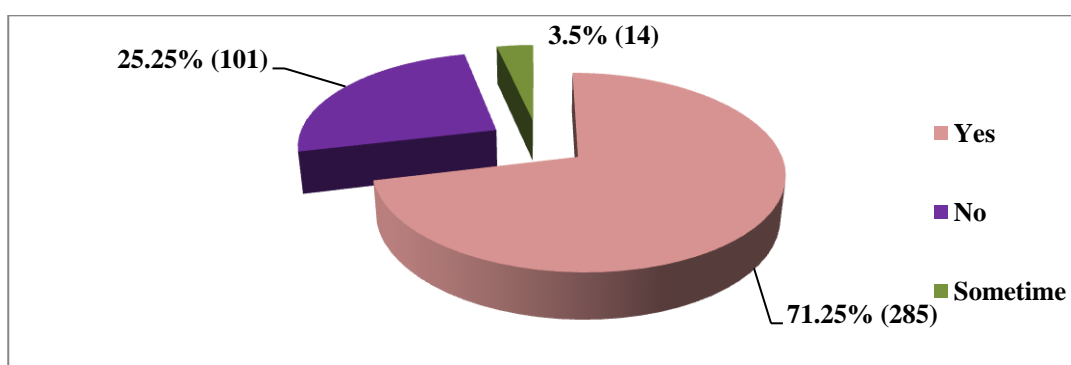
Fig. 4.70: Attend meetings/programs organised by community
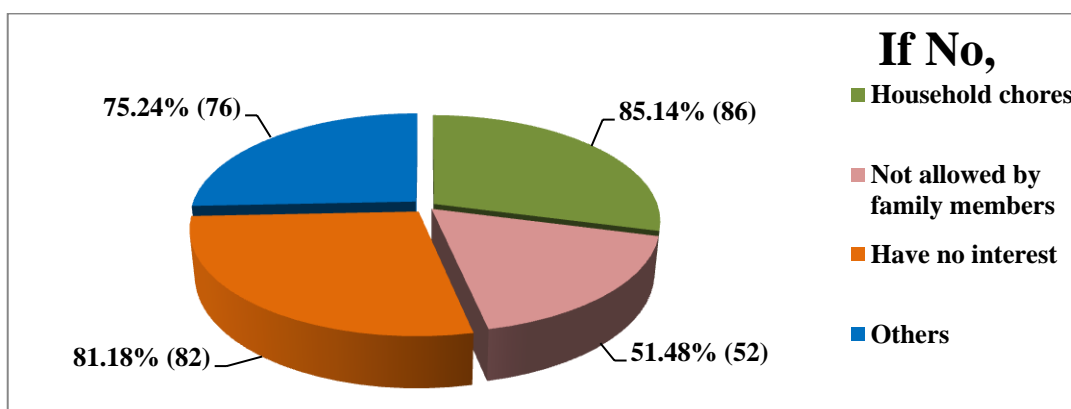
Fig. 4.71: Reasons for not attending meetings/programs organised by community
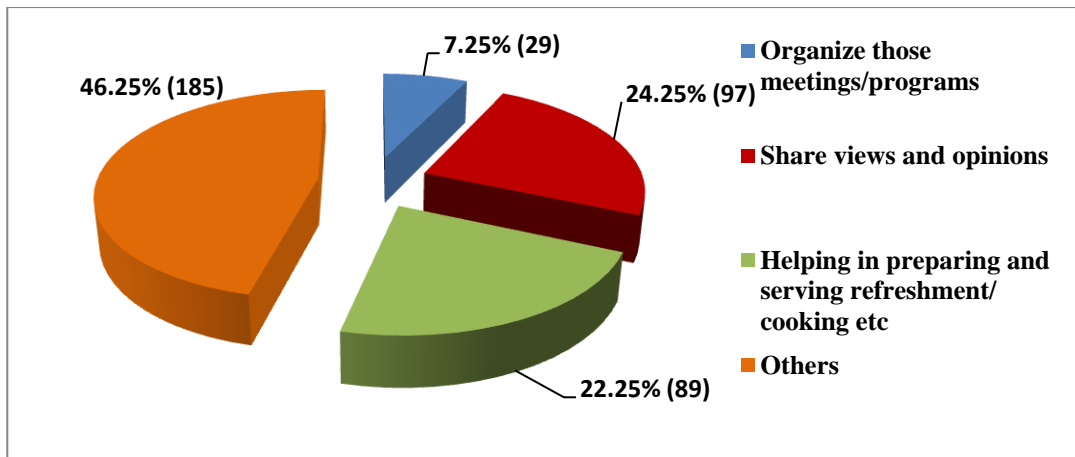
Fig. 4.72: Take part in meetings/programs

As shown in Fig. 4.69, when the respondents were asked whether they are a member in any local community body or association in their colony or village, majority i.e., 83.25% of them responded with 'No' and only 16.75% responded with 'Yes'.

From Fig. 4.70, majority of the respondents i.e., 71.25% attend meetings and programs organized by community but 25.25% could not attend such meetings.

Fig. 4.71 lists out the reasons such that 85.14 % could not attend due to household chores, 51.48% are not allowed by family members, 81.18% have no interest and 75.24% have some other reasons for not attending but did not specify the problems. Only few of the respondents i.e., 3.5% sometime attend those meetings/programs organized by the community.

As revealed in Fig. 4.72, out of the total respondents, 7.25% organizes those meetings, 24.25% share their views and opinions, 22.25% helps in preparing and serving refreshments while majority of the respondents (46.25%) who attend those meetings/programs are listeners.

4.6.3 Income:
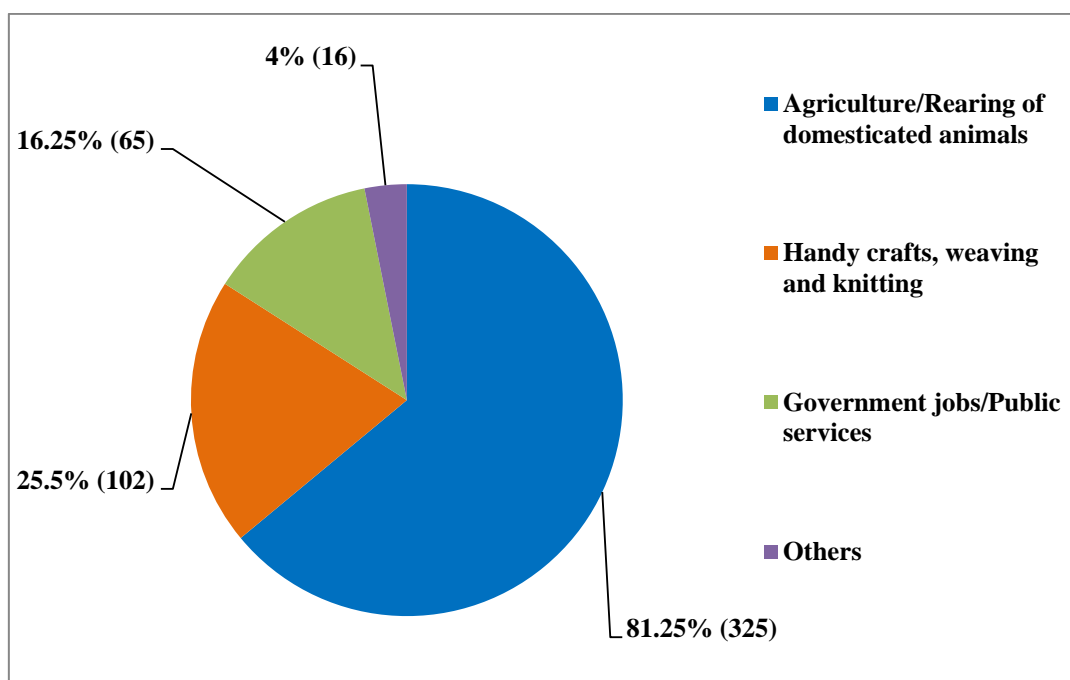
Fig. 4.73: Source of income
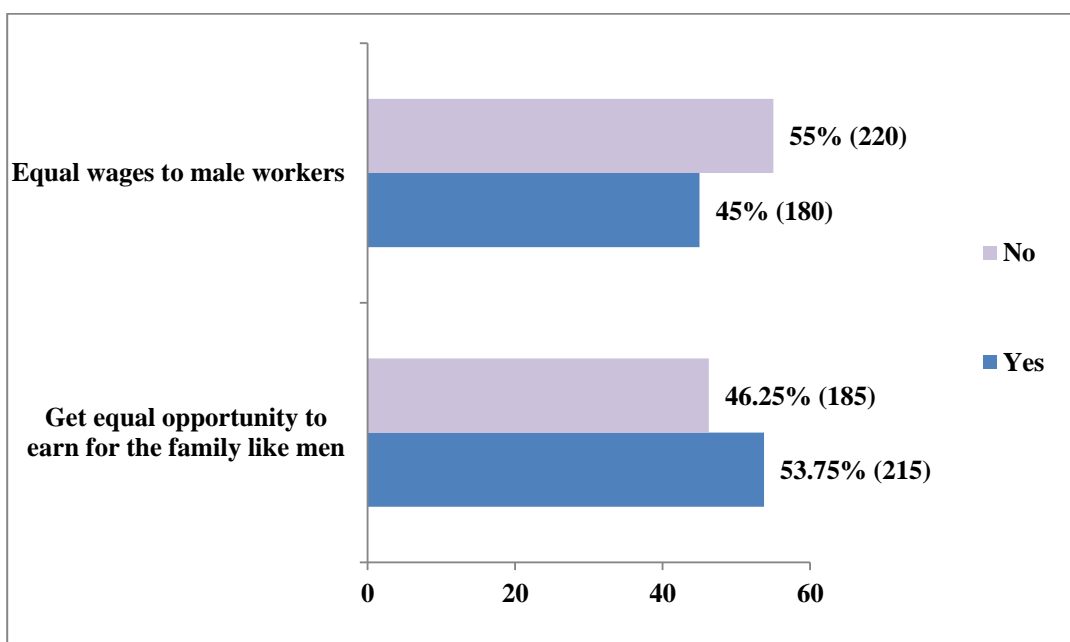
Fig. 4.74: Status of income

Fig. 4.73 shows that majority of the respondents' income are sourced from agriculture (81.25%), handy crafts, weaving and knitting (25.5%), govt. jobs/public services (16.5%) and 4% from other sources.

From Fig. 4.74, it can be drawn that majority i.e., 53.75% of the respondents get equal opportunity while 46.25% do not get equal opportunity to earn for the family like men. Meanwhile, with regard to equal wages with male workers, 45% of them get equal wages whereas 55% do not get equal wages as the male workers.

4.6.4 Property inheritance
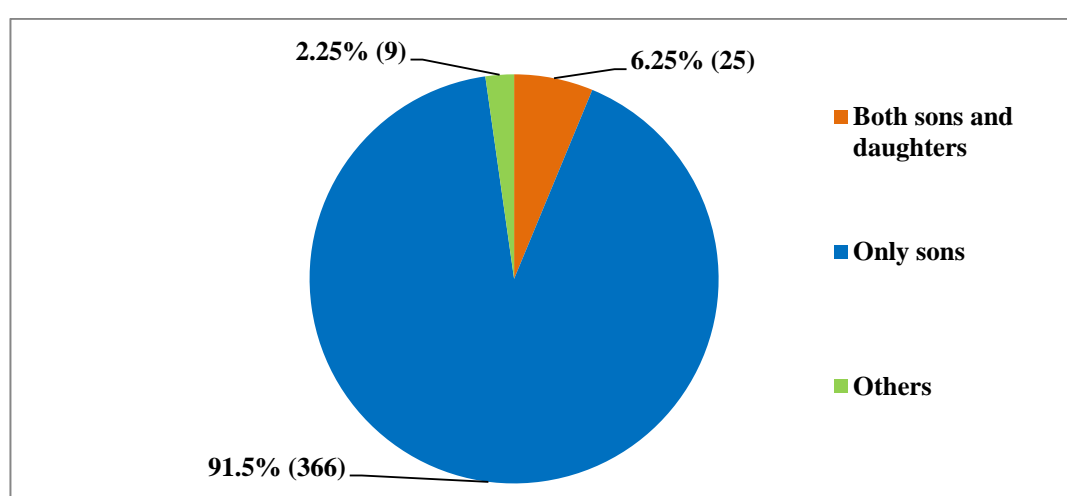
Fig. 4.75: Inherit the ancestral property
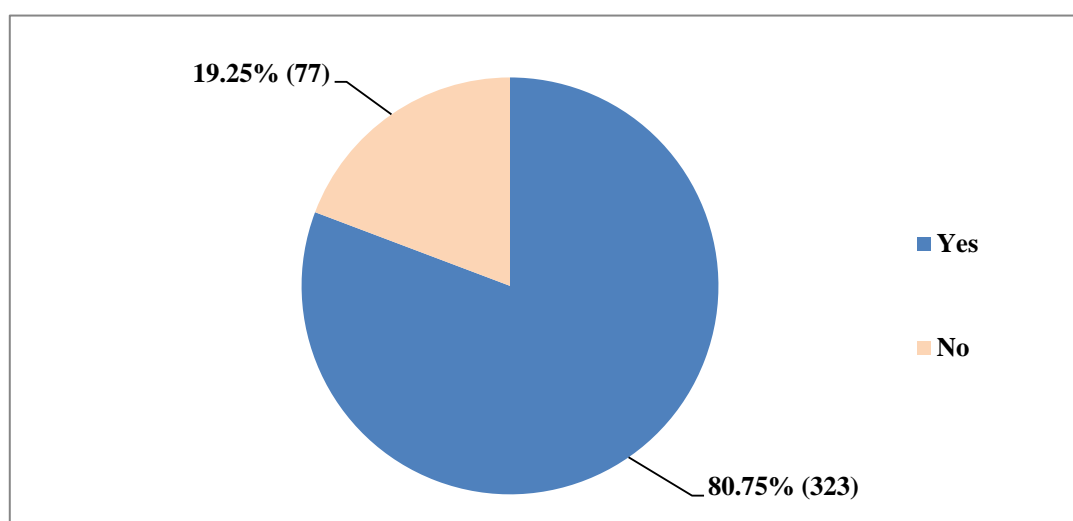
Fig. 4.76: Allow women to get equal share in the property of their parents

From Fig. 4.75, we can observe that 6.25% responded that both sons and daughters inherit the ancestral property and majority of the respondents i.e., 91.5% responded that only sons inherit the ancestral property, while 2.25% of the respondents did not specify any reasons in the property inheritance.

Fig. 4.76 shows that majority of the respondents (80.75%) support women to get equal share in the property of their parents but 19.25% of the respondents are against by citing reasons that it is against the traditions and men have more right over women.

4.6.5 Political status of Women
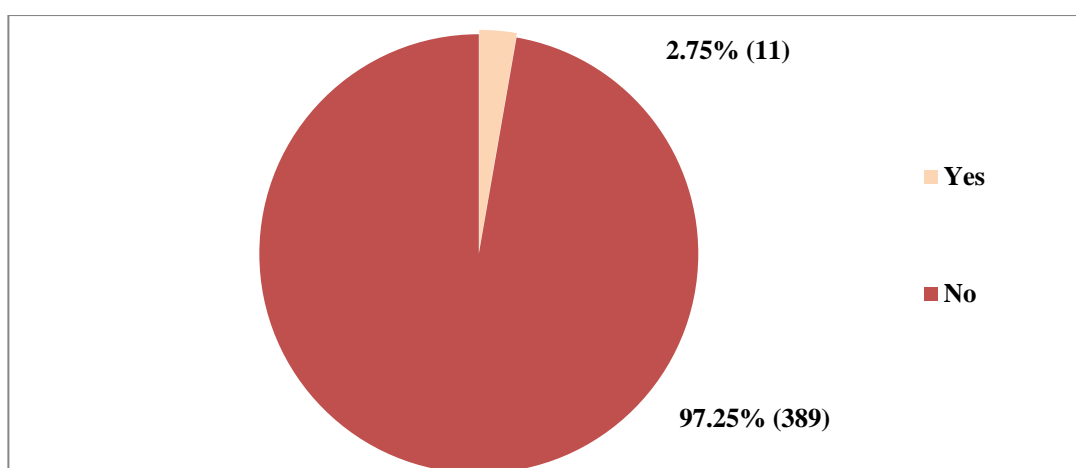
Fig. 4.77: Present status of women in politics is satisfactory
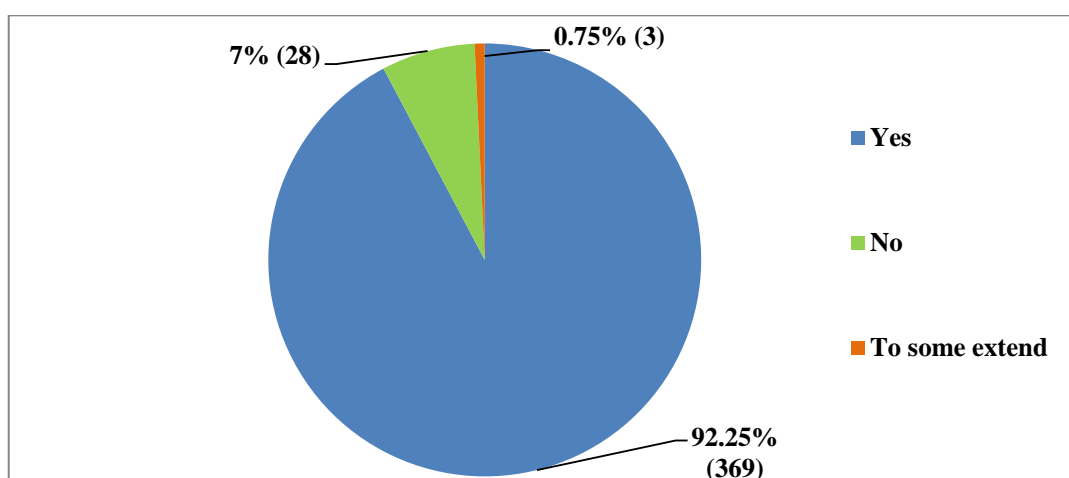
Fig. 4.78: Women are given less preference in politics/organisations/associations in leadership role

42
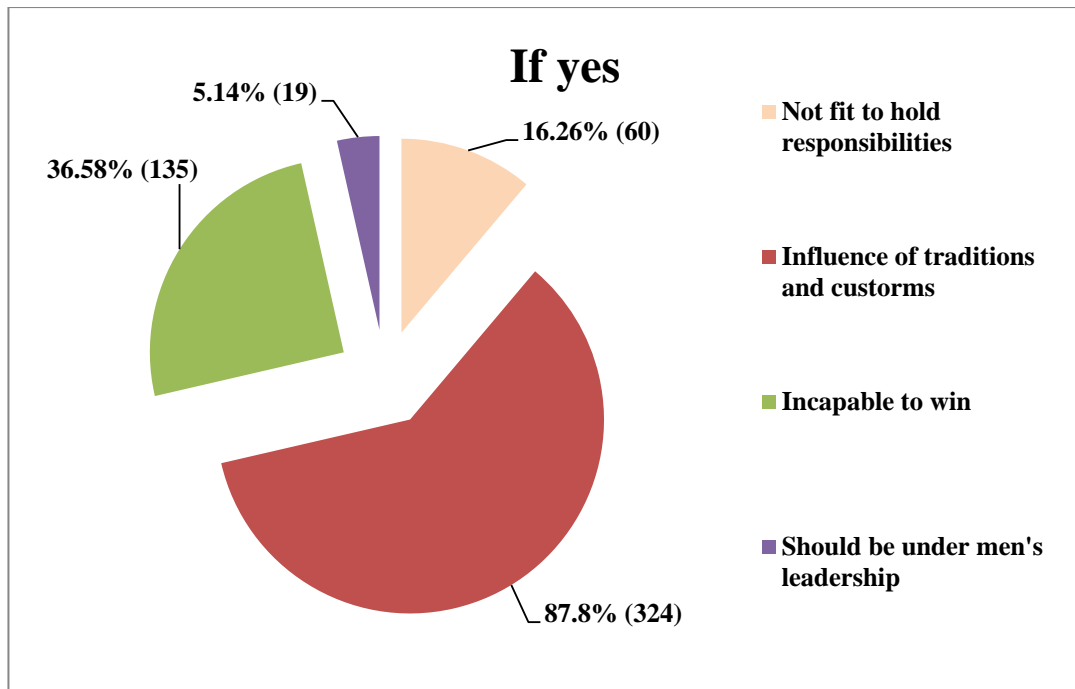
Fig. 4.79: Reasons for giving less preference in politics/organisations/associations in leadership role

As shown in Fig. 4.77, majority of the respondents (97.25%) are not satisfied with the present status of women in politics. Also, 92.25% agreed that women are given less preference in politics, organizations, and associations in roles of leadership. As depicted in Fig. 4.79, the root cause is believed to be due to the influence of traditions and customs (87.8%). Some of the respondents are also unconfident that women are incapable to win (36.58%) and not fit to hold responsibilities (16.26%), while a few others (5.14%) feel that women should be under men's leadership.

4.6.6 Hurdles for absence of women candidates in the general elections till 2017.

Legend:
- Lack of political experience
- Don't get support from the community
- Tradition works against women's interest in politics
- No internal democracy in political porties
- Domestic responsibilities don't allow them to involve in politics
- Don't g't have interest to be involved in politics

Values shown: 34.75% (139), 31.75% (127), 45.25% (181), 27.75% (111), 53% (212), 54.5% (218)
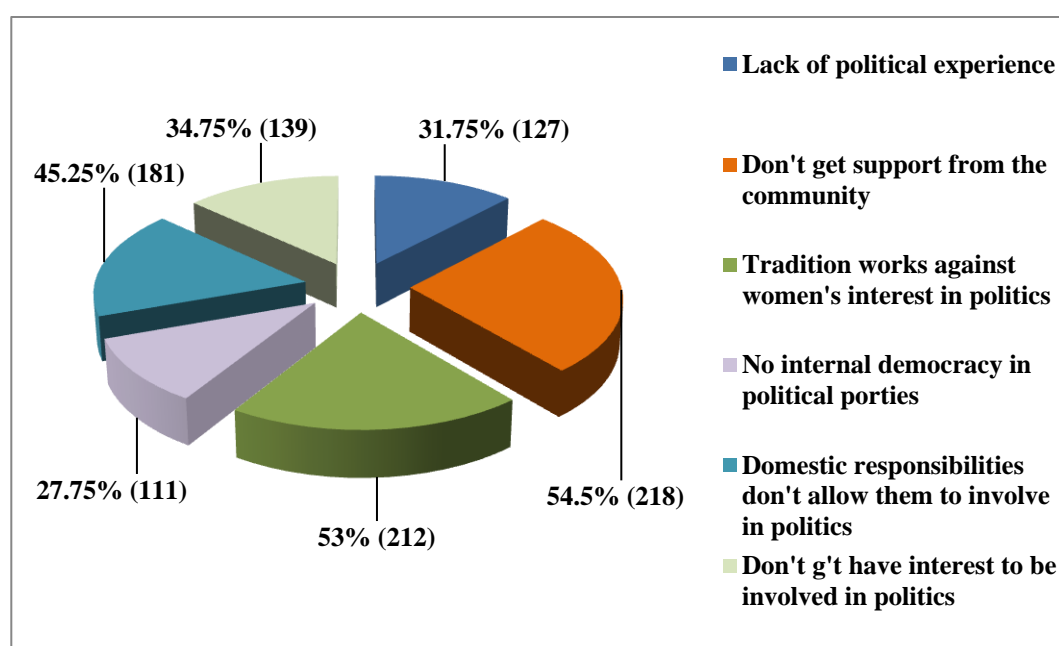
Fig. 4.80: Hurdles for absence of women candidates in the general election till 2017

In Fig. 4.80, the major hurdle for absence of women candidates in general elections till 2017 is that women don't get enough support from the community (54.5%), followed by traditions work against women's interest in politics (53%), domestic responsibilities don't allow them to involve in politics (45.25%), women are also not interested to involve in politics (34.75%), lack of political experience (31.75%) and no internal democracy in the political parties (27.75%).

4.6.7 Activities of women imposed by patriarchal culture
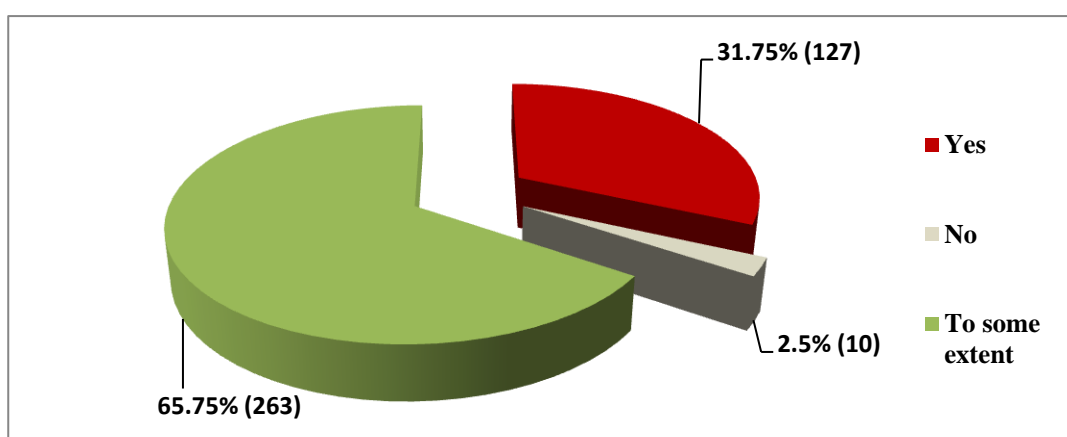
Legend:
- Yes
- No
- To some extent

Values shown: 31.75% (127), 2.5% (10), 65.75% (263)

Fig. 4.81: Activities of women imposed by patriarchal culture

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Fig. 4.81 indicates that majority of the respondents (65.75%) agreed that activities of women are imposed by patriarchal culture to some extent whereas almost one third (31.75%) opined that it is imposed by patriarchal culture whereas 2.5% disagreed.

4.6.8 Distribution of responses on 33% reservation in Municipalities and Town Councils.

Fig. 4.82: Responses on 33% reservation in Municipalities and Town Councils.

Fig. 4.82 depicts that majority of the respondents (63%) support 33% reservation in Municipalities and Town Councils as it will help women to play active role in decision making, uplift the welfare of women, bring equal status between men and women, and bring positive change in the society. 18.5% respondents who responded with 'No' cited reasons that it is against the customary law, that it demeans the strength of a woman, that women will neglect their household responsibilities and that men are more experienced than women. Further, 10.25% could neither decide 'Yes' or 'No', while 8.25% of the respondents did not respond to the options given in the questionnaire.

4.6.9 Drop-out rate
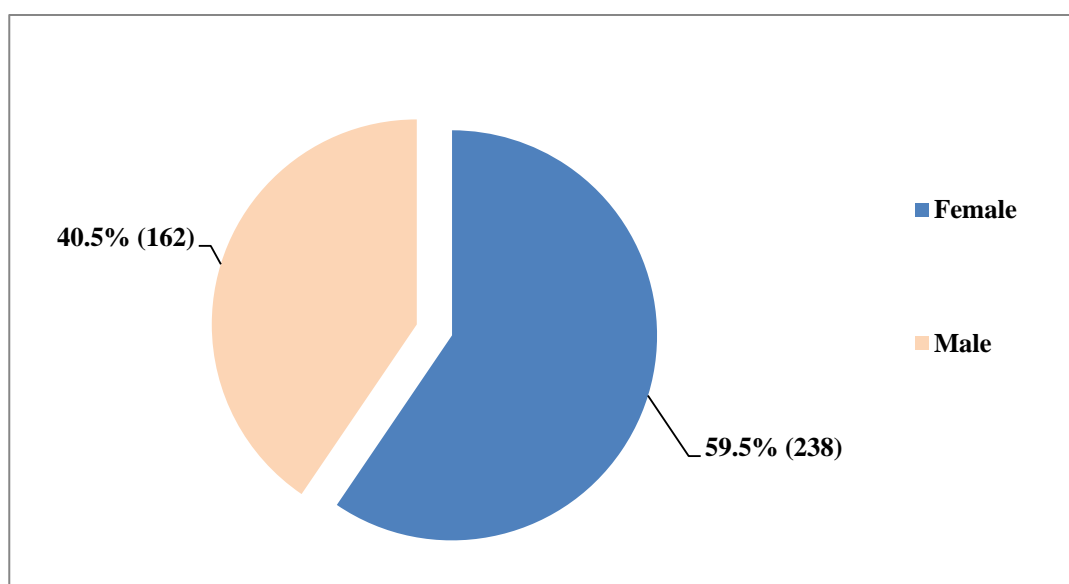
Fig. 4.83: Drop-out rate in the locality (Female or Male)

Fig. 4.83 reveals 59.5% and 40.5% drop-out rate of female and male respectively in the respondents' locality. Some of the main reasons for female drop-out were domestic works, financial problems, no interest in continuing their education and preference for boys' education by parents/guardians.

4.6.10: Women empowerment

Fig. 4.84: Whether different organisations existing in our society are contributing enough for the cause of women empowerment

Fig. 4.84 shows that, out of the total respondents, 18.25% women, 4.54% prominent women and 13.63% prominent men were positive that different organizations existing in the society are contributing enough for the cause of women empowerment whereas 40% of women, 13.63% prominent women and 22.72% prominent men were in disagreement of the same, while 41.75% women, 81.81% prominent women and 63.63% prominent men felt the contribution of the organisations is to some extent.

CHAPTER V

MAJOR FINDINGS, DISCUSSION, CONCLUSION, RECOMMENDATIONS AND SUGGESTIONS FOR FURTHER RESEARCHES

5.1. Major Findings of the Study

5.1.1 Basic Information about the Respondents (Women)

The study showed that 57.25% of the respondents were residing in rural areas and 42.75% in urban areas when the fieldwork was conducted. Majority of the respondents i.e., 57.5% were married whereas 42.5% were unmarried. With regard to age group of the respondents, those between 18-25 years were 12.25%, 26-33 years were 33.75%, 34-41 years were 31%, 42-49 years were 12% and 50+ years were 11%.

5.1.2 Findings related to Status of Socio-Economic Spheres

5.1.2.1 Findings related to Status in the Family

The study showed that out of the total respondents, 14% of the respondents belong to joint family, majority of them (81.5%) belong to nuclear family and extended family was recorded at 4.5%.

The study indicated that 68% see themselves as decision makers in the family, 70.5% as followers, and only a few respondents with 1.5% consider themselves as an inconsequential person when it comes to position in the family.

Majority of the women's i.e., 81.5% views and opinions were accepted by the male members whereas some (1.5%) were ignored while 17% of women's views and opinions were accepted to some extent.

5.1.2.2 Findings related to Independence in decision making

The study revealed that when it comes to decision making in the family, 65% women have independence to decide on financial matters, 60.75% on children's/sibling's education, 23% on marriage related, 32.25% on social matters, 8.25% on property matters, 60.75% on personal matters, and others with 0.75% where the respondents did not cite any specific reason.

5.1.2.3 Findings related to Inferiority Complex

According to the study, majority i.e., 58.5% of the respondents have revealed to be having inferiority complex in being a woman, however 27.5% responded 'No' and few (14%) 'to some extent'.

Some of the main reasons for having inferiority complex among the respondents were, women are considered as weaker sex (82.9%), unequal opportunities in comparison to men (51.7%), women are subordinate to domestic chores (82.9%), and others (46.15%) where the respondents didn't specify the reason.

5.1.2.4 Findings related to participation in community meetings.

The studies revealed that majority of the respondents i.e., 83.25% are not members in any of the local community bodies or associations in their colony or village.

The study showed that 71.25% attend meetings and programs organized by community but 25.25% could not attend due to household chores (85.14%), not allowed by family members (51.48%), don't have interest (81.18%) and 75.24% of the respondents had some other reasons which were not specified. A handful of respondents (3.5%) attend those meetings but are not regular.

Furthermore, the study revealed that 7.25% of the respondents organized those meetings, 24.25% share their views and opinions, 22.25% helps in preparing and serving refreshments and 46.25% of the respondents who attend those meetings/programs are listeners.

5.1.2.5 Findings related to Employment

The study revealed that 70% respondents are not employed in any Government or Private sector whereas 30% of the total respondents were employed.

5.1.2.6 Findings related to Income

The study found out that majority of the respondents' sources of income are through agriculture produce (81.25%), followed by handicrafts, weaving and knitting (25.5%), government jobs/public services (16.25%) and few (4%) from other sources.

The income range per month are as follow – less than Rs.1000 per month is 7.5%, Rs.1000 to Rs.5000 per month is 42.5%, Rs.5001 to Rs.10,000 per month is 20% and more than Rs.10,000 per month is 30%. Other than the salaried respondents, most of the income from various mentioned sources varies or fluctuates depending on the suitable vegetation (agricultural products) and orders for crafts, weaving etc. This is in reference to the income through cash and not in kind.

The study also indicated that 53.75% get equal opportunity to earn for the family like men whereas 46.25% do not get such opportunity.

With regard to equal wages, 45% of the respondents get equal wages with men workers however 55% did not get equal wage for the same work.

5.1.2.7 Findings related to Scheme/Loan

The study revealed that 50.25% were aware of the schemes and loans from the government and NGOs, however 49.75% had no such knowledge.

According to the study it was found that majority of the respondents (89.5%) were not beneficiaries of any scheme or loan from the government and NGOs.

5.1.2.8 Findings related to Beneficiary of Life Insurance

The study revealed that only few respondents (10.25%) are beneficiaries of life insurance while the majority (89.75%) are not beneficiaries of the same.

5.1.2.9 Finding related to Spending and Investing

The study showed that 47.5% of the respondents spend or invest their money whereas, 52.5% gave it to their family members.

The study revealed that majority of the respondents i.e., 74.75% spend their money for domestic purposes, 66.5% on their children/sibling education, 39% for personal needs, 23.5% invest in saving and 2.75% invest in business.

5.1.2.10 Findings related to Assets/Bank Account

The study revealed that only 16.75% of the respondents own immoveable property (but the ownership is temporary as it will go to the husband or son after her death) and majority of them (83.25%) do not own any immoveable property.

Majority of the respondents (81.5%) have their bank accounts, but it was revealed that most of them do not operate their accounts after opening, so the accounts often remain dormant.

5.1.2.11 Findings related to Property Inheritance

From the study it was found out that ancestral property is mostly inherited by the sons and only a few i.e., 6.25% of both sons and daughters are allowed to inherit the ancestral property, while 2.25% gave the property to others but details were not specified.

The study revealed that majority of the respondents (80.75%) support women to get equal share in the property of their parents, but 19.25% of the respondents were not in agreement by citing reasons that it is against the traditions and also men have more right over women.

5.1.3 Findings related to Political Status

5.1.3.1 Findings related to Status of Women

The study revealed that only a few of the respondents (2.75%) were satisfied with the present status of women in politics and majority of the respondents (97.25%) were not satisfied. It has been found that 92.25% agreed that women are given less preference in politics, organizations and associations in leadership roles. Some of the main reasons were believed to be influence of traditions and customs (87.8%), unconfident that women are incapable to win (36.58%) and not fit to hold responsibilities (16.26%). Some respondents (5.14%) responded that women should be under men's leadership.

5.1.3.2 Findings related to hurdles for absence of women candidates in the general election till 2017.

The study revealed that the main hurdles for absence of women candidates in general election till 2017 is that women don't get enough support from the community (70.25%), followed by traditions work against women's interest in politics (53%), domestic responsibilities don't allow them to involve in politics (42.25%), women are also not interested to involve in politics (34.75%), lack of political experience (31.75%) and no internal democracy in the political parties (27.75%).
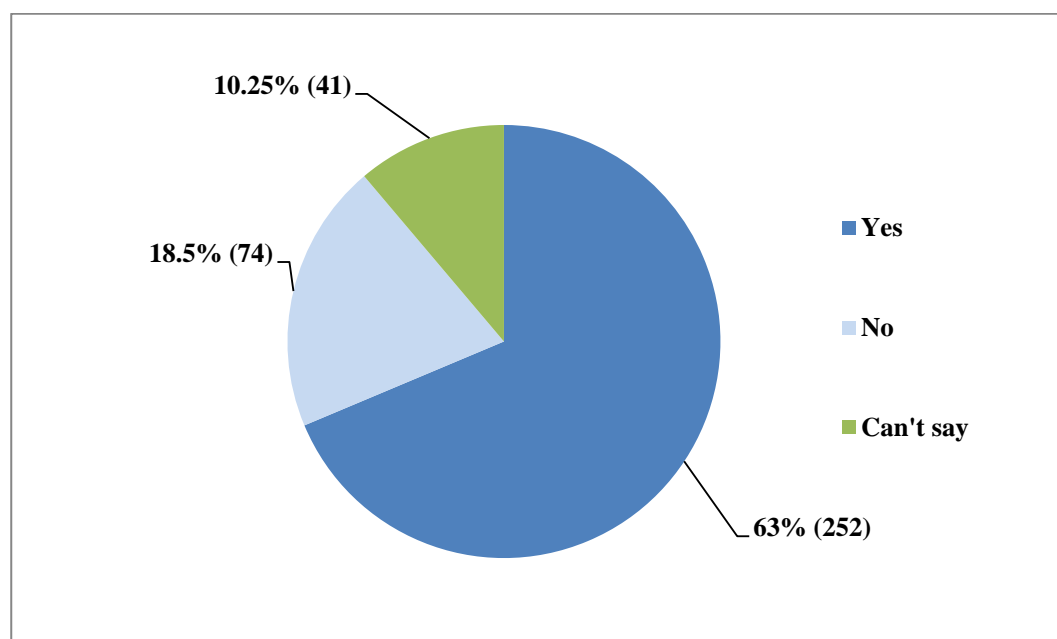
5.1.3.3 Findings related to responses on the query that Politics is for men

According to the study, 88% of the respondents felt that politics is not only for men but for both men and women, while 16.5% felt that it is the trend of the modern society and 12.5% opted that it will be undemocratic if women are not included in politics.

5.1.3.4 Findings related to activities of women imposed by patriarchal culture

According to the study, almost one third (31.75%) opined that activities of women are imposed by patriarchal culture. Majority (65.75%) responded that the imposition is only to some extent while 2.75% responded that activities of women are not imposed by patriarchal culture.

5.1.3.5 Findings related to participation in politics

The study revealed that few i.e., 1.5% were members in political parties while a major percentage of respondents i.e., 98.5% were not members.

According to the study, some of the problems faced by women while participating in politics were lack of family and friends' support (65.25%), women are considered to have less experience (28.75%) and less education (27.5%) in politics as compared to men.

The study revealed that majority of the respondents (98.5%) support that women should take active part in political campaigns.

5.1.3.6 Findings related to status of women in relation to governance of village

The study relating to the status of women in the governance of village, 12.25% responded that women have equal status as men, 9.25% felt that women cannot be a member while 13.5% responded that women have no rights and privileges.

Meanwhile, 57.5% of the respondents cited other reasons for their non-participation, such as their expectations of men as decision makers, inferiority complex, etc. Meanwhile, 7.5% of the respondents did not respond to any of the given options.

5.1.3.7 Findings related on whether women are allowed to participate in community meetings

According to the study, majority i.e., 98.75% responded that women are allowed to participate in community meetings. But only a few among them (13.75%) are actively involved in community meetings while the rest (86.25%) participates as listeners/spectators and some just help in serving refreshments.

5.1.3.8 Findings related to 33% reservation in Municipalities and Town Councils.

The study revealed that majority of the respondents (63%) support 33% reservation in Municipalities and Town Councils as it will help women to play active role in decision making, uplift the welfare of women, bring equal status between men and women, and bring positive change in the society.

However, 18.5% respondents were against 33% reservation in Municipalities and Town Councils as it is against the customary law, it demeans the strength of a woman, women will neglect their household responsibilities and men are more experienced than women. Further, 10.25% could neither decide 'Yes' or 'No', while 8.25% of the respondents did not respond to any of the options given in the questionnaire.
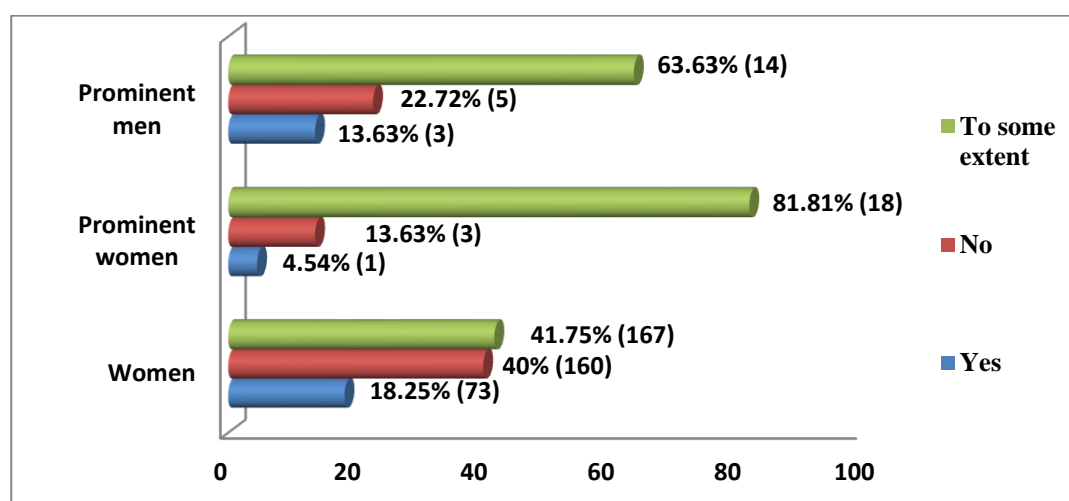
5.1.3.9 Findings related to whether women should involve in decision making

According to the study, 97.75% of the respondents agreed that women should involve in decision making and only few of them with 2.25% disagreed.

5.1.4 Findings related to Status of Education

5.1.4.1 Findings related to Educational background

From the study, 50% of the respondents are literate out of which 5% are below class X, 5% are Class X passed, 11% are Class XII passed and 74 % are Graduates and above and 50% are illiterate. Some reasons for illiteracy were due to parental negligence, financial problems, early marriage, non-availability of school in their locality, ignorance about the value of education, looking after the younger siblings and early parent(s) demise.

5.1.4.2 Findings related on Drop-out rate

The study revealed that there are more female drop-outs in the locality at 59.5%, some of the reasons being financial problems, preference for boys' education, domestic works, while some of them were not interested in pursuing formal education.

5.1.4.3 Findings related to women and higher studies

The study revealed that 98% respondents agreed that the present curricular and co-curricular activities in formal education are helping girls to pursue higher studies.

5.1.4.4 Findings related to whether education is leading to women empowerment

The study revealed that 100% of the respondents supported that education empower women. Accordingly, 81.25% revealed that education makes women self-dependent, helps in getting job (70%), become more assertive (63.75%) and knows their rights better (76.25%).

5.1.4.5 Findings related to the status of Chakhesang Women

From the study, 1.75% of the respondents felt that the educational status of the Chakhesang women is high, 20% felt that it is low, 91.75% felt that it is average and 1.5% felt that it is below average.

5.1.4.6 Findings related to Education

From the study, 98.25% of the respondents agreed that education changes the role of women, thus leading them to involve in outside activities (81.67%), become bread earners (70.73%), become more assertive (64.88%) and more aware of their rights (69.72%).

According to the study, 98.5% accepted the view that education changes traditional practices and attitudes.

All the respondents agreed that education is important for gender equality; majority i.e., 97.25% felt that educational opportunity affects status and control over their own life, while 98% perceived that education helps in family planning.

5.1.5 Findings related to the changing roles of women

5.1.5.1 Findings related to traditional roles of Women

According to the study, all the respondents agreed that the traditional roles of women in the Chakhesang society were looking after the household chores, going to field, taking care of the family, weaving and rearing domestic animals.

According to the study, majority of the women with 83.5% and 77.27% prominent women and 68.18% prominent men admitted that traditional roles subordinate women's position. Meanwhile, 87% Women and 100% prominent women and men revealed that women's changing work pattern put a strain on traditional expectation.

5.1.5.2 Findings related to role sharing

According to the study, all the respondents agreed that role sharing in parenting, housekeeping and making money can uplift the status of women in the society.

5.1.5.3 Findings related to Influence of education

According to the study, 87.5% women and 100% prominent women and men opted that the role of women have changed with the influence of education. Of the women, 11.25% felt that the influence of education has changed women's role only to some extent, whereas 1.25% women responded that women's role has remained unchanged.

5.1.5.4 Findings related to women empowered as a result of working outside their homes.

According to the study, majority of women (83.5%), all the prominent women and men agreed that women are empowered as a result of working outside their homes. Some of the reasons like, women are becoming influential leaders (7.75% women, 45.45% prominent women and 36.36% prominent men), their views and ideas are respected by the society (6.75% Women, 54.54% prominent women, 68.18% prominent men), women are contributing to the family income and society (83.5% women, 100% prominent women and men) and others (12% women, 77.27% prominent women, 68.18% prominent men).

5.1.5.5 Findings related to women empowerment

According to the study, only a few of the respondents (18.25% women, 4.54% prominent women and 13.63% prominent men respectively) agreed that the different organizations existing in our society are contributing enough for the cause of women empowerment. 40% of women, 13.63% prominent women and 22.72% prominent men have disagreed. The study also revealed that a major percentage of the respondents i.e., 41.75% women, 81.81% prominent women and 63.63% prominent men felt that the contribution of the organizations is to some extent.

5.1.5.6 Findings related to free choice in choosing profession

The study revealed that majority of all the respondents (97% women, 100% prominent women and men) agreed that women should have the free choice when it comes to choosing their own profession.

5.1.5.7 Findings related to women's participation in decision making

According to the study, majority of the respondents (99.25% women, 100% prominent women and men) agreed that women should be allowed to participate in decision making in the society and only very few i.e., 0.75% felt that men can do better at decision making as they have better experience outside their homes.

5.1.5.8 Findings related to 33% reservation

The study revealed that majority of the respondents (63.5% women, 90.90% prominent women and 68.18% prominent men) agreed that 33% reservation of municipalities and town councils is applicable in present scenario, the reasons being that it will help women to play active part in decision making (69.29% women, 100% prominent women and 100% prominent men), that it will uplift the welfare of women (66.14% women, 100% prominent women and 100% prominent men), that it will bring equal status (52.36% women, 100% prominent women and 100% prominent men) and that it will bring positive change (71.65% women,100% prominent women and 100% prominent men).

Out of the total respondents, 23% women, 9.09% prominent women and 31.81% prominent men are not in favour of the 33% reservation. Of all those respondents who disagreed, 100% of the prominent men and women felt that the reservation will demean the ability of a woman. Meanwhile, few of the women (10.86%) respondents felt that reservation is against customary practices and law, 67.39% felt that it will demean the strength of a woman, 42.39% felt that women will neglect their household responsibilities while 23.91% of the women supports that men are more experience and capable. Furthermore, 13.5% respondents of women were not sure whether 33% reservation of municipalities and town councils is applicable in the present scenario.

5.1.5.9 Findings related to equal pay for equal work

According to the study, 100% of all the respondents agreed that equal pay for equal work should be given in both the public and private sectors. None of the respondents supported that men are more able than women, while 99.5% women, 100% prominent women and 100% prominent men revealed that it should be

according to one's skill and not based upon gender. Meanwhile, 0.5% of women had some other reasons which were not specified.

5.1.5.10 Findings related to Inheritance rights

According to the study, majority of the women respondents (82.55%) and 100% of the prominent women and men responded that women should get inheritance rights. However, inheritance of ancestral property (which is mostly inherited by male members in the family) solely depends on individual family's decision. Some women (8.5%) were not in agreement with women's right of inheritance as they feel that it is against the customary practices and law, while 8.5% of the women had some other reasons which were not specified.

5.1.6 Problems of Chakhesang Women

5.1.6.1 Findings related to Inferiority Complex

According to the study, majority i.e., 58.5% of the respondents have revealed to be having inferiority complex in being a woman, however 27.5% responded 'No' and few (14%) 'to some extent'.

Some of the main reasons for having inferiority complex among the respondents were, women are considered as weaker sex (82.9%), unequal opportunities in comparison to men (51.7%), women are subordinate to domestic chores (82.9%), and others (46.15%) where the respondents didn't specify the reason(s).

5.1.6.2 Findings related to participation in community meetings.

The studies revealed that majority of the respondents i.e., 83.25% are not members in any of the local community bodies or associations in their colony or village.

The study showed that 71.25% attend meetings and programs organized by community but 25.25% could not attend due to household chores (85.14%), not allowed by family members (51.48%), don't have interest (81.18%) and 75.24% of the respondents had some other reasons which were not specified. A handful of respondents (3.5%) attend those meetings but are not regular.

Furthermore, the study revealed that 7.25% of the respondents organized those meetings, 24.25% share their views and opinions, 22.25% helps in preparing and serving refreshments and 46.25% of the respondents who attend those meetings/programs are listeners.

5.1.6.3 Findings related to sources of Income

The study found out that majority of the respondents' sources of income are through agriculture produce (81.25%), followed by handicrafts, weaving and knitting (25.5%), government jobs/public services (16.25%) and few (4%) from other sources.

Other than the salaried respondents, most of the income from various mentioned sources varies or fluctuates depending on the suitable vegetation (agricultural products) and orders for crafts, weaving etc. This is in reference to the income through cash and not in kind.

The study also indicated that 53.75% get equal opportunity to earn for the family like men whereas 46.25% do not get such opportunity.

With regard to equal wages, 45% of the respondents get equal wages with men workers however 55% did not get equal wage for the same work.

5.1.7.4 Findings related to Property Inheritance

From the study it was found out that ancestral property is mostly inherited by the sons and only a few i.e., 6.25% of both sons and daughters are allowed to inherit the ancestral property, while 2.25% gave the property to others but details were not specified.

The study revealed that majority of the respondents (80.75%) support women to get equal share in the property of their parents, but 19.25% of the respondents were not in agreement by citing reasons that it is against the traditions and also men have more right over women.

5.1.6.5 Findings related to Political Status of Women

The study revealed that only a few of the respondents (2.75%) were satisfied with the present status of women in politics and majority of the respondents (97.25%) were not satisfied. It has been found that 92.25% agreed that women are given less

preference in politics, organizations and associations in leadership roles. Some of the main reasons were believed to be influence of traditions and customs (87.8%), unconfident that women are incapable to win (36.58%) and not fit to hold responsibilities (16.26%). Some respondents (5.14%) responded that women should be under men's leadership.

5.1.6.6 Findings related to hurdles for absence of women candidates in the general election till 2017.

The study revealed that the main hurdles for absence of women candidates in general election till 2017 is that women don't get enough support from the community (70.25%), followed by traditions work against women's interest in politics (53%), domestic responsibilities don't allow them to involve in politics (42.25%), women are also not interested to involve in politics (34.75%), lack of political experience (31.75%) and no internal democracy in the political parties (27.75%).

5.1.6.7 Findings related to activities of women imposed by patriarchal culture

According to the study, almost one third (31.75%) opined that activities of women are imposed by patriarchal culture. Majority (65.75%) responded that the imposition is only to some extent while 2.75% responded that activities of women are not imposed by patriarchal culture.

5.1.6.8 Findings related to 33% reservation in Municipalities and Town Councils.

The study revealed that majority of the respondents (63%) support 33% reservation in Municipalities and Town Councils as it will help women to play active role in decision making, uplift the welfare of women, bring equal status between men and women, and bring positive change in the society.

However, 18.5% respondents were against 33% reservation in Municipalities and Town Councils as it is against the customary law, it demeans the strength of a woman, women will neglect their household responsibilities and men are more experienced than women. Further, 10.25% could neither decide 'Yes' or 'No', while

8.25% of the respondents did not respond to any of the options given in the questionnaire.

5.1.6.9 Findings related on Drop-out rate

The study revealed that there are more female drop-outs in the locality at 59.5%, some of the reasons being financial problems, preference for boys' education, domestic works, while some of them were not interested in pursuing formal education.

5.1.6.10 Findings related to contribution of organizations towards women empowerment

According to the study, only a few of the respondents (18.25% women, 4.54% prominent women and 13.63% prominent men respectively) agreed that the different organizations existing in our society are contributing enough for the cause of women empowerment. 40% of women, 13.63% prominent women and 22.72% prominent men have disagreed. The study also revealed that a major percentage of the respondents i.e., 41.75% women, 81.81% prominent women and 63.63% prominent men felt that the contribution of the organizations is to some extent.

5.2 Discussion of the findings:

The present study was undertaken to study Women Empowerment among the Chakhesang Nagas with an attempt to find out the status of Chakhesang women in the spheres of socio-economic, politics, education, and the changing role of women.

Socio-economic Status

The findings of the study have brought to light that majority of the women are independent decision makers at the household level but are not rendered the same opportunity outside their home. Studies among Naga women have also deliberated on how women are only seen as voters but excluded from decision making (Jamir, 2008; Amer, 2014; Ojha, 2014). The independence to decide upon various matters in the family is confined to the domestic spheres, and most of them are withdrawn from the decision making process at the societal level. While stating inferiority complex as the major reason for disengaging themselves, it has revealed that women consider

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themselves as the weaker sex and at the same time, felt that women are not getting enough opportunities like men.

Ojha (2014) commented that women know how to solve their difficult situation and if women participate in decision making, then it will have a great impact and bring development. Women should be encouraged to participate in the community affairs and they should be given the space and platform to share their thoughts. As long as women remain mute spectators, so long their empowerment will remain dormant. The impression of men as the preferred and abler representatives outside the home should be amended to include women for an inclusive society. It is equally important to include women in the decision making processes. Women's contribution cannot be underrated; moreover, their inclusion can further encourage and facilitate in overcoming the inferiority complex. A study by Shettar (2015) in *A study on Issues and Challenges of Women Empowerment in India* has also commented that empowerment of women could only be achieved if their economic and social statuses are improved. As evidently shown in this study, to bring about women empowerment, the socio-economic indicators need to be addressed and improved so as to elevate the status of women.

Niumai (2015) in *Gender among the Nagas of North East India* wrote "The Naga view of a woman is that she is considered to be weaker than man in physicality; and owing to such belief, they are given less wages". Beekman (2005) in comparing the implementation of the third goal of the *Millenium Development Goals in South Asia and Sub-Saharan Africa: Bangladesh, Nepal, Ethopia and Uganda* observed that poor economy in the society had affected the life of women and that disparity in wages between men and women was also present. The Naga Woman Union, Manipur (NWUM) had expressed that such practice is an injustice to women and they passed a resolution by calling upon all the Naga communities to ensure that all the women are given equal wages with men for equal work (Shangkham, 1995).

The study also highlighted that very few women take up leadership roles by actively taking part in organizing meeting/programs, sharing their views and opinions. Among several impediments in attending meetings/programs, obligation to engage in household chores is found to be one major factor. Moreover, women's participation at such gatherings are discouraged and considered redundant as they are

supposedly, already being represented by the male members of the family. Women's participations, if any, are limited to help serve refreshments or merely attend as silent listeners. As cited by one respondent in one of the villages, "Today we had a general meeting where six speakers spoke but all of them were men. It is not a matter of women's lower qualifications, but a matter of habitual exclusion of women in decision making in a male-dominated society." The status of Chakhesang women with regard to decision making is limited as showed in the study. A similar report was published by the Nagaland State Commission for Women (2015) on the social economic and political empowerment of women in Nagaland revealed that only few women were found to be holding positions in the local community bodies in various capacities which substantiated the findings of the study undertaken.

Economically, women contribute immensely to the family's livelihood. Since majority of the women do not have a salaried job, they exchange the agricultural products, handicrafts, etc. for monetary returns. However, the incomes are not consistent as they are solely dependent upon seasonal vegetation and orders for the handicrafts. Other alternatives which are highly remunerative and non-seasonal activities ought to be introduced, such as giving trainings on various skills. Opportunities should be provided to upskill women and expand their capabilities so as to empower women, their family and the society as a whole.

In the Chakhesang Naga society, there are families who work as day wage earners in farming and other manual works. For agricultural works, it has been revealed that men are paid more than women for the same type of work. Disparity in wages was the norm since long past and is evident even among other communities. The study has shown that some villages like Lozaphuhu (1997), Khulazu Basa (2011) and Chizami (2015) have passed resolutions to pay equal wages in the agricultural sector. This is a commendable initiative taken towards equality and women empowerment. It is without doubt that certain works are generally done by men such as carpentry, masonry, wood cutting, etc., however, in the agricultural sector, the extent and duration of work is the same for men and women. As such, equal wages should be paid without any gender biasness.

The study also showed that almost half of the respondents were ignorant of the loans and various schemes provided by the government and NGOs, thus, only a

handful of the respondents were availing such benefits. Therefore, the need to create awareness and sensitizing the masses on the various opportunities will facilitate women in becoming economically independent and self-sufficient. Women should be encouraged to invest their income as it was learned that most of the spending are for domestic purposes, children/siblings education, personal needs, savings, etc., and rarely utilized for investments.

The study has shown that except in some exceptional cases, majority of the women still do not inherit or own any immoveable property because of the patriarchal and patrilineal system. Other studies have also reported that women in Naga society do not inherit or own immovable property (Dzuvichu, 2013; Jamir, 2014; Niumai, 2015). Women's right to land is a critical factor for their social status, economic well-being and empowerment (Jamir, 2014). For the Nagas, land was also a social asset, crucial for cultural identity, political power and participation in local decision-making process (ibid).

A study done by Rhakho (1998) among the Chakhesang-Naga women mentioned that majority of the respondents were against property inheritance by the women. However, according to the present study majority are of the opinion that women should get equal right to inherit property. So as such it has clearly depicted that after two decades, the views have apparently changed and taken on a new outlook, exhibiting an increasing departure from the olden concept where men were considered as the legitimate inheritors and keepers of immovable properties.

Political Status

Exclusion of Naga women in politics has been reported by several studies (Jamir, 2008; Dzuvichu, 2013; Ojha, 2014; Niumai, 2015). James (2017) in her book *Tribal Theology Reviewing the Nagas Traditional Worldview* mentioned that Naga women in particular and all Nagas in general believed and accepted "Patriachy" and its culture as the 'right' (morally so) way of life as nature intended and as the Supreme Being or God-ordained structure of human life.

Majority of the people, including both men and women, are still hesitant to accept women's authority and leadership at the top rung of the political ladder. Prejudice against women's leadership is also, surprisingly exhibited by women

themselves. "How can women head such organization?" (Mrs Tirilhuo, cited in Vitso, 2001). "Even if women were given the chance to become the President of any organization, they would not be able to carry out the duties effectively" (Mrs. Chachao, cited in Vitso, 2001). Dzuvichu (cited in Niumai, 2015) wrote, "The customary laws prohibit women from participating in the decision-making body and considering this traditional law and customary practices, men in general and majority of women in particular are not willing to acknowledge any Naga woman politician as an 'able and efficient leader'". The psyche and attitude of the people toward women leaders need to be changed (Niumai, 2015).Similarly, Rongsen (2001) revealed in her study *The impact of Education and Modernization among the Ao community with special reference to wome*n, that though there had been considerable change in the society but still women cannot participate in village polity and lead religious ceremonies. If women have greater political power, they will emerge as more forceful and visible and make their contribution for achieving gender equality in a substantial way (ibid).To empower women it can be achieved only through their active participation in the political process and not making them an outsider and observer of the politics (Achanger, 2016).

The reasons for women's non-participation and less preference for political leadership are – influence of traditions and customs, having a negative attitude towards women as incapable to win or hold responsibilities, while some women are of the view that women should be under men's leadership, that men can do better at politics as they are more experienced. It has been observed that Chakhesang women are not satisfied with the present status of women in politics.

The study has shown that although all the respondents agreed that politics is for both men and women, women themselves are unwilling to participate as they are more comfortable with the conventional attitudes. The major hurdles that have restrained women from the frontline of politics are domestic obligations, traditions, lack of support from the community, lack of political experience, and no internal democracy in political parties. Moreover, women stayed away from contesting elections because the societal structure does not seem to prefer them as candidates.

The study with regard to the perceived status of women in the governance of village, very few respondents opined that women enjoy equal status with men, while

some felt that women cannot be members while some feel that women have no privilege. It is generally accepted that men are the invincible leaders in the governance of village.

In the overall analysis of women's involvement in politics, the study revealed the involvement of women to be negligible. Some of the issues which confront women are lack of family and friends' support; women are also considered to have lesser experience and knowledge related to politics. Rhakho (1998) mentioned in her study on *The educational and social status of Chakhesang-Naga women* that there was no encouragement for women to participate in politics, which also affected the social awareness on the part of the women. Hence, women ought to be given the required support and encouragement so as to further the participation of women in politics.

Relating to 33% reservation in the municipalities and town councils, majority are in support of the reservation with the belief that it will bring positive impact on women and the society at large. Jamir (2012) in her study related to women's view on the Reservation Policy in Nagaland found out that more than 70% of Naga women were in favor of reservation. However, there are also those people who choose to disagree by holding steadfast to the customary laws, while some feel that it will demean the strength of the womenfolk. Women's active participation in the society is echoed by majority of the people, but in reality there are various issues that hinder women from participating in politics for reasons like lack of support from the family, local community, various stakeholders and the society as a whole. Another setback is that many women themselves are not willing or interested to take up leadership roles as women are being conditioned by patriarchy for far too long.

The study gave a writ large influence of patriarchal culture on the society. Patriarchy embodies male legal and economic supremacy or dominance over women and children in all spheres of life – both within the family and outside. Customary practices seem to be interpreted to suit patriarchal interest, especially when it comes to the question of political participation and representation in the decision making bodies.

The study analysis's pointed out that empowering women for active participation in the political arena will not materialize until the patriarchal mindset

and traditional attitude towards women's participation at the higher levels of the society changes. Women should not remain mute spectators or listeners but carry out joint ventures along with men, taking up the challenges for growth as individuals and also as a society. Empowering women by women themselves can also be inspiring and instrumental in developing untapped potentials. Hence, the fate of women in political sphere will depend on the support and acceptance of the people from all strata of life. Societal development without including half of the population in the decision making will be one sided. Equal opportunities should be given to both capable men and women in the roles of leadership so that women are empowered to bring positive changes in the society.

Education Status

According to Alphonsus D' Souza, Kekhrieseno Christina (2002):

> *The term "education" can be sociologically understood in two ways. "In its broader sense education can mean any activity designed to impart knowledge and skills to enable a person to play an active role in society. In this sense education is nothing but socialization. Education in the stricter sense, also called formal education, is a conscious training to impart knowledge, values, skills and information in an institutionalized form over a stipulated period as a means to personality development as well as livelihood".*

Katamna (1990) in 'Status of women in relation to education, employment and marriage' revealed that the higher the education of women the greater was their participation in decision making, inter-spouse communication and a progressive opinion on different issues. Mutalik (1991) in *Education and Social Awareness among Women* reported that education had a significant correlation with acquisition of social awareness. Terangpi (2011) in *Educational status of Karbi women and problems of Karbi Anglong District of Assam* revealed in her findings that more than 90% of the respondents agreed that education is liberation from ignorance. Rongsen (2001) in *The impact of Education on Modernization among the Ao Community with reference to Women* have also mentioned that impact of education on socio-cultural and economic life of Ao people have been quite significant. Education is imperative and indispensable to bring about empowerment and gender equality. Yet, the status of women's education cannot be merely assessed in terms of literacy rate; it is by

providing quality education and equipping women with necessary skills that will prepare women to contribute and live efficiently in the society.

Dzuvichu (2013) pointed out that discrimination against the girl child is evident from the high rate of school drop outs. Some of the reasons for the higher drop outs among women in the present study are preference for boy's education, financial problem and disinterest in pursuing education. The influence of patriarchal culture upon women's education is irrefutable. A similar finding was also reported by Vasa (1982) in her study on *The problems of women's education in Chakhesang area* that socio-cultural and socio-economic backgrounds are the main factors for failure in the development of women's education. Reasons like sacrificing daughter's studies for son's sake and poor economic condition of the parents in which the daughters' services are more utilized. Even though there has been an exponential growth in the number of educated women, the study has brought to light that even after almost four decades, the hurdles to women's education has remained the same and that nonchalance towards women's education continue to subsist in the society.

Education promotes empowerment and contributes toward overall development of the society. The present study has also found that education is empowering women to become more self-dependent, getting jobs, more assertive and knowing their rights better. Currently, women are faring better than men educationally and even economically. Many women are becoming the main bread winners by working in both the private and government sectors. "However, equality between men and women in all strata is not possible because people's mindset on patriarchy still influence the society" (Tunyi, President Chakhesang Mothers Association, personal communication, August, 30, 2019). The study showed that women are increasingly opting for formal education as compared to some decades ago, thus raising the status of women. However, female drop outs exceed male drop outs.

Role Sharing Status

The culturally sanctioned gender role of women include, but not limited to, doing household chores, going to field, taking care of the family, weaving and rearing domestic animals. Kuotsu (2019) in her study on *Patrifocal conventions, institutions and legal pluralism: Rethinking resistance of women in Nagaland electoral politics*

wrote that women's expected role in the Naga society remains confined to the acts pertaining to caring and nurturing. Hibo (2013) in *Education and Empowerment of Angami Women* observed that status achievement and role shift changed with the introduction of quality formal education. Thus, role shift and education are interrelated, where shifting of roles is partly determined by formal education.

However, women are beginning to work outside their homes and in the process, women are being empowered. It is high time for women to be liberated from domestic confinements and be given the opportunity of building their own professions. However, in order for women to avail the time and space to realize their potential, household roles have to be shared between men and women. From the study, all of the respondents supported that role sharing in parenting, housekeeping and making money can uplift the status of women in the society.

The study pointed out that women's role in the churches, women are serving in different capacities in their local churches and associations; however, their leadership roles are mostly confined to Women department, Youth department and Christian Education departments like Sunday school or church-owned educational institutions. Newmai wrote that (Naga) women are excluded from top leadership roles within the church, and that women Pastors are not allowed to solemnize any marriage ceremony, minister in a burial service and administer the sacraments.

A prominent Chakhesang Women teaching in a theological seminary V. Veyie (personal communication, August, 28, 2019), commented that "Even today, patriarchy has a great influence when it comes to leadership at the higher level in both the church and in the society at large. However, the disparity is more pronounced in church leadership. For instance, when it comes to selection of head for any higher position in the church, men are always the majority or in some cases, there are no women at all. This stems from the fact that selection or the nomination board committee comprises more of men. Nonetheless, in the secular domain, merit over rules politics."

While on the one hand, there is appreciation of the changes that have taken place in the status of Naga women, on the other hand, respondents came in heavily insisting on preservation of the status quo vis-à-vis women. It was found that the adages: "*men are not binding women*"; "*women are free to contest*"; "*it is*

democracy" are very often used by men. Nevertheless, the expressions vouching for women's rights and freedom are being stated attached with the traditional role and expectations surrounding women's everyday life. The existence of patriarchal ideology is often debated in our society – some deny its existence while some strongly maintain its influence in the society. As long as patriarchal ideology is in operation, gender equality is hindered.

Problems of Chakhesang Women

On close scrutiny, women across the 14 recognised Naga tribes in Nagaland have unequal rights and access to property, in relation to their male counterparts as customary laws governing this continue to impose severe restrictions as they are entitled to inherit only acquired property and not inherited property (Zehol 1998; GoN 2009). The status of Naga women is low as status indicators like power in relation to economy, inheritance, polity, decision-making among others are fairly low as compared to their male counter-parts. The Naga culture is still characterized by a male dominated culture and patriarchal in nature and is driven by tribal customs and tradition that are mostly unfriendly and reluctant to the involvement of women in all spheres of life.

In the Phek District Human Development Report (HDR), 2011. The report has revealed:

> *Gender conflicts are visible in the non-participation of women in decision making in Village Development Boards, the all-powerful church, legislature, municipal bodies, inheritance, and control over resources, disparity in wages and in education where the girl child is discriminated against.*

While coming to the specific study of Chakhesang women, there are multiple factors that can be pointed as problems faced by Chakhesang woman that are creating hurdles towards their full empowerment. Most analyses of the gender gap have suggested that gender differences in resources (education, income, marital status, customs, traditions and the like) are creating hurdles for their full empowerment (PDHDR 2011). Chakhesang women were also not encouraged to participate in political, administrative or religious activities as those activities were considered to be the "domain of men" (Vitso 2003: 59).

The above views were also found out in the study where majority of the respondents accepted that patriarchal culture continues to exist in the society to some extent. A retired Head GB Mr. H. Chuzho (personal communication, February, 23, 2017),

> *"Some decades back women were never invited in any of the general meeting in the decision making for the village. It was men who will represent the family in those meetings and women stay back to take care of the household chores. Men will go outside the village gate and meet in places where no one will hear them. The men folk who come for the meeting are asked not to share anything with women back home as they are scared that confidential issues may leak out. But now such attitude towards women is decreasing however, it still continues to have an affect especially in the decision making where we see more of men taking the lead".*

Decision making for the whole clan, colony, village and town has become more inclusive as both men and women can come together. But this doesn't guarantee that women's leadership is fully accepted by both men and women. In the study majority of the women who attended the community meetings are listeners where they are not able to share their views and opinions as some don't get the opportunity and some are not willing to participate. As cited by one of the respondents "Many qualified women shy away from taking the responsibilities as leaders, saying men can do better or handing over to someone else when given opportunity. This mental concept needs to be overcome so as to take up the challenges to work for the welfare of women and the community in general". It's time for the society to give opportunity to women to speak out for their own rights and not only men to represent on behalf of them. Eligible women who can take responsibility need to come forward and represent women at all levels. Both men and women should work together in bringing out the best solution in solving the existing problems.

The feelings of inferiority complex among majority of women respondents is also another worrying factor found out in the study. The main existing factors are the old traditional mindset of considering women as the weaker sex'. Present of unequal opportunity in comparison to men is also another drawback and women assistant to

domestic chores. Thus, the effect of a gendered socialisation should not be underestimated.

As per the study, for Chakhesang people agriculture continues to remain one of the main occupations, where women in many households contribute to their family income both in cash and in kind. Weaving is another main source of income for many families. As cited by one of the elders at Khezhakeno village, "Many women and even young teenage girls are engage in weaving. If we see the household in the village, families who have more girls are able to earn more money". However, the main source of income solely depend on women's health, favourable weather and demands in the market. As cited by one respondent, "During this Covid-19 induced Lockdown, our source of income has been affected as many are not able to sale our produces like the previous years". This clearly shows the need to set up proper market or supply chain for stable income for those who are dependent on these occupations to earn their livelihoods.

Property inheritance is also another issue as the society mostly practices and recognized men as a legitimate inheritor of the parents' property. It is the traditional practice especially families who have enough immoveable property among the Chakhesang in villages, where women are given a small plot of land or paddy field after the marriage. The practice also differs from village to village where some were given permanently whereas some will be taken back by her brothers or paternal side after her death. There are also practices where after some generations the property will go back to her family she comes from not to her husband or her children. Presently many families who migrated to live in towns and cities cannot follow such traditions. But there are cases where property purchased after marriage are given to the girl child. Thus, it is left to the mercies of the parents. According to the study many are of the opinion that apart from the ancestral property, women should be given inheritance rights.

Women involvement in the political arena is also one issue which needs to change from the present practice and setup norms as per the study. Almost all the respondents were not satisfied with the present status of women in politics. So people in the society need to change their attitude towards women and give more opportunities to involve them in the decision making bodies. Lack of support from

the community is one of the major problems for there were no women candidates in the state general elections till 2017. Some other reasons were traditions work against women's interest in politics, domestic responsibilities don't allow them to involve in politics, women are also not interested to involve in politics, lack of political experience and no internal democracy in the political parties.

The study revealed that majority of the respondents support 33% reservation in Municipalities and Town Councils as it will help women to play active role in decision making, uplift the welfare of women, bring equal status between men and women, and bring positive change in the society. However, some reasons for the respondents who were against 33% reservation in Municipalities and Town Councils. It is against the customary law, demeans the strength of a women, women will neglect their household responsibilities and men are more experienced than women. Further, some of them could neither decide 'Yes' or 'No', while few of the respondents did not respond to any of the options given in the questionnaire.

Women's participation in public life and decision-making processes is critical for achieving women's empowerment, gender equality and other developmental goals. Reference may be made here about the term gender gap in the context of political participation. The term 'gender gap' according to Ronald Inglehart and Pippa Norris (1999) concerns a multi-dimensional and men, such as in their voting behaviour, partisanship, attitudes and opinions or civic engagement, at mass or elite level. Most analyses of the gender gap have suggested that gender differences in resources (education, income, civic skills, marital status and the like) and political culture attitude (interest in politics, personal efficacy, cognitive mobilization, trust, etc.) explain male-female differences in political participation rates (K.L. Schlozman, N. Burns, et al 1995). In the case of Chakhesang woman and their political empowerment, the above gender gap and differences holds ground. As the presence or absence of formal education, income, occupation, education and urban-rural divide can all have an impact on the degree of woman empowerment.

According to the study drop-out rate from formal education showed that still there are more girls in comparison to boys. This has a reverse observation for many people in the society as there is common notion that girls are doing better as there is no discrimination. As one respondent commented, "Girls or women education has

really improved as compared to some 40 or 50 years back where to get formal education is next to impossible for many. Presently, they are doing much better and it appears like girls outnumbering boys. However, to sum up the educational status we need to go back to rural areas where many are still neglected for quality education". Education is one of the strongest individual-level determinants of voting and other forms of political activity (Wolfinger and Rosenstone, 1980). Higher the level of education, the greater are one's sense of civic duty, political competence, interest, responsibilities and also self-confidence and articulateness. The more educated are better able to transmit their political interest and knowledge to their children and hence, to perpetuate the relationship between education and participation (H. McClosky, 1968). Education and Empowerment of Women are seen as the key factor amongst the many solutions for improving the status of women from all angles.

It is worth commendable to many organizations at different levels in the contribution towards empowering women. However, as showed in the study there still exist a great challenge where more efforts need to be set. Just organizing different programs is not enough but creating awareness for continuity starting from the grassroots level will go a long way in achieving the goal of women empowerment.

The various problems faced by women in the society can be overcome if only people from all walks of life come together and contribute in their own capacities for empowering women and the society as a whole.

5.3 Conclusion

Overall, the study has proved that the present status of Chakhesang women is still a far cry from being satisfactory. It is arguable that a handful of successful women cannot represent the status of the entire womenfolk; generalizing would be biased since numerous stories of challenges and hardships that women have to face as daughters, sisters, wives and mothers remain untold. Gender equality has to be viewed in terms of its totality which includes social, economic, education and political empowerment in both secular and religious realms. True empowerment can never be achieved overnight or in a short span of time. It will materialize only if citizens start taking responsibilities in empowering themselves and others within their own capacity. Therefore, it is a necessary prerequisite for women and the society as a whole to play a big part in empowering women which will in turn benefit the society.

It is imperative to give priority to address women empowerment issues with contributions from all sections of the society – government, civil societies and individuals, so as to achieve gender equity for a better society. Awareness, effective implementation and follow-up action plan of the policies and schemes by the Government, NGOs and other organizations will contribute immensely towards empowering women. The relevance of customary laws or traditional practices needs to be re-examined and amended in conformance with the present times so as to accommodate all citizens equally.

Ao (2018), chairperson, Nagaland State Commission for Women (NSCW),has proposed redefining Naga customary laws with special focus on women's acceptance into village councils, town committees and the legislative assembly and equal inheritance of parental property for women, but clarifies that it does not mean abolishing them 'because Nagas would be losing our identity within our rights'. She further elaborated by saying that 'redefining' means 're-doing' or 'changing' an existing entity or a concept and giving it a new meaning. The transition from traditional practices might not happen overnight but sooner or later, women should be legitimized to inherit immovable property.

Therefore, providing quality education to women to become the voice of the voiceless will further prove as a powerful catalyst towards empowering women. Women should not remain mute spectators or listeners but come 'out of the box' by taking up challenges alongside men. The problems have to be resolved in relevance to the present times with a perspective for sustainable development. However, the issues should be addressed with respect and without rebellion as we press toward a common goal i.e., women empowerment for gender equality, where women are empowered and each individual's capability is given preference over gender.

When we do an overview of the study, Political and Legal Rights of women in general are poorly represented at all levels and forums of formal decision making particularly at the village, regional and national levels. One of the main reasons for this in Nagaland is patriarchy, which is a system of social structure and practice in which men dominate and oppress or even exploit women. To facilitate women's participation in the political process and involve them in decision making, there is a need to restructure the policy at all levels for equity.

In regard to social and customary laws, laws on sharing of immoveable property and land are not the same for men and women. While men can inherit land and property, women cannot do so. The customary laws relating to domestic violence or adultery are gender biased. Perhaps the traditional and cultural molding, the social set up, ignorance and lack of awareness on the inequality of the customary laws could be factors for such outcomes. In terms of economic development, Village Development Boards exist across Nagaland in all the recognized villages. The rules of these village institution prescribes allocation of 25 percent of the development funds for women programmes and appointment of women representatives to enable women to actively participate in formulation of plans and its implementations.

On Resources and Inheritance Law, it is seen that access to and control over natural resources, especially land, as per the customary laws men can inherit land and property while women are granted only user rights. Respondents from the sampled villages were asked whether they support equal land or property rights for women or not.

There is also the question of Social Inequality, where social inequality such as unpaid work and formal employment, education. Education empowers both men and women to earn better income, participate in decision making and contribute to the quality and standard of living becomes the main issues.

The study therefore delved into the different issues dwelling on some existing inequalities between men and women. Political and legal rights, wealth distribution, social inequality in education, health care, wage disparity and domestic violence were some of the broad issues. What the study revealed is that one of the biggest challenges has been the non-existence of government or non-governmental sector gender disaggregated data.

5.4 Suggestions/Recommendations for the improvement of the status of Chakhesang women

Suggestion/recommendations given by the respondents for improving the status and empowerment of the Chakhesang women are listed as follows.

In the Socio-Economic sphere:

1. Gender and development approach prioritising should be inculcated for economic development of woman. The Village community should involve more women in planning and implementation.

2. Disparities of wage should be done away with and implementation of same wage for same work should be implemented.

3. Wages for all types of work should be given according to their skills and hours of works and not gender based.

4. Schemes or loans which can be availed by women should be made known as most of the women are ignorant and lack the knowledge to apply.

5. Inheritance rights should be given to women apart from the ancestral property; this can be done with the consent of the family or clan.

6. Customary practices and laws not meeting the need of the present, and not based on equality should be replaced.

7. Equal treatment of both boy and girl child by giving equal opportunities in all areas of life. Gender sensitization should begin at home from a young age.

8. Include women in decision making in both religious and secular arenas in the society.

9. Women should be God fearing in order to uplift their family and the society as a whole.

10. Churches should come forward and address women issues starting at the grass roots level.

11. Equal opportunities should be given to both men and women in performing religious ceremonies as ordained ministers if they possess the requisite qualification. Women should not be excluded from performing religious ceremonies on the basis of their gender.

In the political sphere:

12. To facilitate gender equality in political decision making, gender friendly legal or customary laws that promote justice, mutual trust and gender equality should be enacted and enforced.

13. There are instances where women themselves go against women's leadership in the society in spite of their efficiency. So it is important for women to come together in empowering one another.

14. Role sharing between men and women should be encouraged and do away with traditional gender stereotypes like for instance that household chore is only for women etc. Give importance to capability and not in terms of gender.

15. Women should come forward and avail the opportunities when given the opportunities to head any organizations in the society as women often refuse to take up positions even though they are capable.

In the educational sphere:

16. Organize seminars and workshops on the importance of girls and women's education especially for older and illiterate parents, followed by follow-up action plans.

17. Educate women to elevate their potential/ability by giving training in different vocations, agricultural activities, marketing products, etc.

18. Women should be encouraged to go for higher education even after they start a family. Comparatively, literacy rate may be high among women but majority of them stop pursuing higher education after or even before graduation as many are obliged to discontinue their education or career after marriage.

19. Sensitize women from both urban and rural areas on the importance of acquiring quality education for a better future.

In the overall sphere:

20. All the stakeholders in the society should cooperate and come up with ideas and strategies in empowering women.

21. Every responsible citizen should take initiative starting at the household level by encouraging and enabling women to rise above their feeling of insecurities.

22. Women empowerment should not be carried out through vengeance but mutual understanding and respect for one another as individuals for holistic development.

23. There is a need for the government to introduce and implement multi-dimensional programs with road-maps for women empowerment. So that gender equity, without upsetting the structural social system, must be highlighted for complimentary growth of men and women.

24. Status indicators like power in relation to economy, inheritance, decision-making among others should be the focus of civil society organizations, churches, schools, colleges, university to mitigate the gender status disparity.

25. Quality education is one basic weapon in a silent revolution in men and women without upsetting traditional ethos and system.

Suggestions for further research

Attempt has been made to investigate on "A Study of Women Empowerment among the Chakhesang Nagas". In spite of the best efforts made by the investigator on the status of socio-economic, political, educational and change of roles, a comprehensive study covering all sectors and aspects in regard to women empowerment could not be carried out due to time constraints. Yet, it is hoped that the present study has provided an insight into the status of the Chakhesang women and laid some groundwork for further research and investigations.

Some of the suggestions which can be useful for further research are given below:

1. Research can be conducted to find out the status of cultural and traditional impact in women empowerment.

2. Research can be conducted to find out the status of girl child education.

3. Research can be conducted to find out the role of education in promoting the status of women.

4. Research can be conducted to find out the status of Self Help Groups (SHG's) and their impact in empowering women.

5. Research can be conducted to find out the implementations of schemes particularly for women.

6. Research can be conducted to find out the role of women in decision making in the society.

7. Research can be conducted to find out the contribution of the government and the different NGOs towards empowering women in the society.

8. Comparative studies can be done among the different tribes in contributing towards empowering women.

9. To find out the impediments of educated women in their contribution or participation in the society.

10. The present work can be taken up covering the entire state of Nagaland.

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APPENDICES

Questionnaire for Educated and Uneducated Women

Prof. Buno Zetsuvi   **Razoukhrulu Curhah**

Supervisor   **Investigator**

Dear Sir/Madam,

     I am pursuing PhD in the department of Education; Nagaland University on the subject entitled "A study of Women Empowerment among the Chakhesang Nagas". The purpose of the study is to learn the status and empowerment in the Socio-Economic, political and educational spheres. It also aims to learn the problems and gather the opinion towards the changing role of women in the present scenario. I am assertive that the result will not only uplift women alone but will bring improvement and positive changes to the society as a whole.

     Your attitudes and opinions are critical to the success of my study. I acknowledge the value of your time, and sincerely appreciate your efforts. Individual responses are anonymous and the data will be held in confidence. Kindly do not leave any option unanswered. Any data you will provide shall be for academic purpose only. Please take few minutes to answer these questionnaires and submit it at your earliest convenience.

     Thanking you

Yours faithfully,

Razoukhrulu Curhah

Dept. of Education

Nagaland University

Meriema Campus: Kohima, Nagaland.

Basic information about respondent

Q1. Present residence (please tick whichever is applicable)

a. Rural [….…]

b. Urban [……..]

Q2.Marital status:

a. Unmarried   b. Married

Q3.Age group of Respondent

a. 18-25 years   b. 26-33 years

c. 34-41 years   d. 42-49 years

e. 50+ years

You can tick more than one choice among several options provided against the questions.

Status of Socio-Economic Spheres

Q1.Type of family:

a. Joint family   b. Nuclear family   c. Extended family

Q2.You sees your position in your family as

a. Decision maker   b. A follower   c. A non-entity/inconsequential

Q3. As a female member of the family is your view and opinion accepted by the male members in the family.   Yes [   ]   No [   ]

Q4.What matters do you have independence to decide on

a. Financial matters   b. Children education

c. Marriage related matters   d. Social matters

e. Property matters   f. Personal matters

g. Any others (please specify)………………………………………….....................

....

Q5. Do you have inferiority complex in being a woman?   Yes [   ]   No [   ]

If **Yes,**

a. Women are considered as weaker sex

b. Unequal opportunities as compared to men

c. Women are subordinate to domestic chores   d. Others

Q6. Are you a member of any local community body or association in your colony or village?   Yes [   ]   No [   ]

Q7. Do you attend meetings/programs organized by your community?

                                                                Yes [   ]   No [   ]

If **No,**

a. Household chores   b. Not allowed by family members

c. Have no interest   d. Others (please specify)……………………………

....

Q8. How do you take part in meetings/programs organized by your community?

a. Organize those meetings/programs   b. Share views and opinions

c. Helping in preparing and serving refreshment/cooking etc.

d. Others (please specify)……………………………………….........................

Q9. Are you employed in any Govt. or private sector?   Yes [   ]   No [   ]

Q10. What are the main sources of earning available to the people?

a. Agriculture/Rearing of domesticated animals'

b. Handy crafts, weaving and knitting

c. Government jobs/Public services   d. Others

Q11.What is your income range-

a. Less than Rs.1000 per month   b.Rs.1000 to Rs.5000 per month

c. Rs.5001 to Rs10, 000 per month   d. More than Rs.10, 000 per month

Q12. Do women get equal opportunity to earn for the family like men?

Yes [ ]   No [ ]

Q13.Do you get equal wages as male workers?   Yes [ ]   No [ ]

Q14. Are you aware of any scheme/ loan from the Govt. and NGO's?

Yes [ ]   No [ ]

Q15. Are you a beneficiary of any scheme/loan from the Govt. or NGOs?

Yes [ ] No [ ]

Q16. Are you a beneficiary of any life insurance policy?   Yes [ ] No [ ]

Q17. Do you

a. Spend/invest your money   b. Give away to your family

Q18.If you spend money it is for-

a. Domestic purpose   b. Children education

c. Personal needs   d. Invest in saving

e. Invest in business

Q19.Do you own any immoveable property.   Yes [ ] No [ ]

Q20. Do you have a bank account?   Yes [ ] No [ ]

Q21. Who inherits the ancestral property in the family?

a. Equal share among the sons and daughters

b. Only Sons   c. Others

Q22. Should women be allowed to get an equal share in the property of their parent?

Yes [   ]   No [   ]

If **No,**

a. Tradition since the time of ancestors
b.   b. Men has the right over women
c. c. Others

Political status of Women

Q1. Is the present status of women in politics satisfactory?   Yes [   ]   No [   ]

Q2.   Do   you   think   women   are   given   less   preference   by politics/organizations/associations when it comes to leadership role?

Yes [   ]   No [   ]

If **Yes,**

a. Women are not fit to hold responsibilities

b. Influence on traditions and customs

c. They think women are incapable to win

d. Women should be under men's- leadership

Q3. According to you what are the hurdles for no woman candidate representative in the general election among the Chakhesang till 2017.

a. Women lack political experience

b. women don't get support from the community

c. Tradition works against women's interest in politics

d. No internal democracy in political parties

e. Home responsibilities don't allow them to involve in politics

f. Women don't have interest to involve in politics

Q4. Do you think politics is for men only?   Yes [ ]   No [ ]

If **No**,

a. for both men and women

b. it is the trend of the modern society

c. undemocratic

Q5. Are activities of women in Chakhesang society imposed by patriarchal (male dominated) community?   Yes [ ]   No [ ]   To some extent [ ]

Q6. Are you a member of any political party-   Yes [ ]   No [ ]

Q7.What kind of problem is faced by women while participating in politics?

a. Women lack family and friends support

b. women are inexperienced

c. Women have less education in politics

d. Others

Q8. Should women take active part in political campaigns?   Yes [ ]   No [ ]

If **No**,

a. It will be against our culture

b. There will be immorality

c. Women are politically uneducated

d. Women should stay at home

Q9. How do you decide your own vote?

a. Own decision   b. As per husband's choice/advice

c. As per father's choice/advice   d. Clan/relatives

e. Others (Please specify)………………………………………….................

....

Q10. What is the status of women in governance of village?

a. Women has an equal status as men

b. Women cannot be a member

c. Women have no rights and privileges in the governance of village

d. Others

Q11. Are you allowed to attend community meeting-   Yes [   ]   No [   ]

Q12.Do you participate actively in community discussions- Yes [   ]   No [   ]

 If No, specify..

....

Q13. Do you support the 33% women reservation in Municipalities and town councils?   Yes [   ]   No [   ]

If **Yes**,

a. will help the women to play active role in the decision making

b. will uplift the welfare of the women

c. will bring equal status between men and women

d. will bring positive change in the society

If **No**,

a. it is against our customary law

b. demeaning the strength of a women

c. women will neglect their household responsibilities

d. men are more experienced and capable than women

Q14. Should women be given equal responsibilities in the decision making bodies in the society? Yes [ ] No [ ]

Educational Status

Q1. Are you literate (knows how to read and write). Yes [ ] No [ ]

If **Yes**, (Educational qualification).

a. Below Class X   b. X pass   c. XII pass   d.BA /B.Sc. and above

If No,

(Please specify)..

....

Q2. In the present scenario which group of gender has the higher drop-out rate in your locality?

a. Female   b. Male

If female, please specify the reasons..

....

Q3. Is the present school curriculum and co-curriculum activity helping the girls to pursue higher studies? Yes [ ] No [ ]

Q4. Is education empowering women? Yes [ ] No [ ]

If **Yes,**

a. Makes them more self-dependent.

b. Helps them in getting job

c. Becomes more assertive

d. knows their rights better

Q5. What is educational status of Chakhesang women in your opinion?

a. High   b. Low   c. Average   d. Below average

Q6.Do you think the role of women have changed with the influence of education.

Yes [ ]   No [ ]

If **Yes,**

a. engage in outside activities and not just confined to domestic chores

b. become the bread earner for the family

c. assertive in all walks of life.

d. aware of their rights

Q7. Does education of women help in bringing changes in the traditional practices and attitudes?   Yes [ ]   No [ ]

Q8. Is Education necessary for girls to establish gender equality?

Yes [ ]   No [ ]

Q9. Will the educational opportunities for girls have a powerful effect on their status and their control over their own life?   Yes [ ]   No [ ]

Q10. Is education helping women to go for family planning?   Yes [ ]   No [ ]

Q11.Suggest some measures for the upliftment of women education in the society…………………………………………………………………………………

………...

....

....

....

....

Questionnaire for Educated Women and Uneducated Women.

Interview Schedule for Prominent Men and Prominent Women

Background information

i. Name..

ii. Age...

iii. Sex..

iv. Occupation...

v. Village...

Changing Role of Women

Q1. What do you think are women's traditional roles in Chakhesang society?

a. Looking after the household works

b. Taking care of the family

c. Going to the field

d. Weaving and rearing domestic animals

Q2. Do you think that traditional roles subordinate women's position?

Yes [ ]   No [ ]

Q3. Do you agree that women's changing work patterns naturally put a strain on traditional expectations of what a women's life should be like.

Yes [ ]   No [ ]

Q4. Do you think role sharing in parenting, housekeeping and making money can uplift the status of women in the society?   Yes [ ]   No [ ]

Q5. Do you think the role of women have changed with the influence of education.

Yes [ ]   No [ ]

Q6. Are women empowered as a result of working outside their homes?

Yes [ ]   No [ ]

If **Yes,**

a. Women are influential leaders

b. women views and ideas are respected by the society.

c. Women are equally contributing to the family income and society

d. Others

Q7. Do you think the different organizations existing in our society are contributing enough for the cause of women empowerment?

Yes [ ]   No [ ]   To some extent [ ]

Q8. According to you, should women have the free choice in choosing their own profession in life?

Yes [ ]   No [ ]   To some extent [ ]

Q9.Should women participate in decision making in the society.

Yes [ ]   No [ ]

If No, specify..
....

Q10.Can the 33% reservation approved by the state cabinet in Municipalities and town councils apply in the present scenario.   Yes [ ]   No [ ]

If **Yes**,

a. will help the women to play active part in decision making

b. will uplift the welfare of the women

c. will bring equal status between men and women

d. will bring positive change in the society

If **No**,

a. it is against our customary law

b. demeaning the strength of a women

c. women will neglect their household responsibilities

d. men are more experienced and capable than women

Q11.Can men and women get equal pay for equal works in both public and private sectors.

a. No, men are stronger/able than women

b. Yes, both men and women should get equal pay

c. It should be according to one's skill and not gender

d. Others (please specify)...
....

Q12. Should women get inheritance right?

a. both men and women should get equal share of both moveable and immoveable property.

b. it is not according to the customary law.

c. Others (please specify)...
Q13. Please give your suggestions for the improvement of women status in the society.

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Thank you so much.