

**EMPOWERMENT OF NAGA WOMEN THROUGH
EDUCATION: A COMPARATIVE STUDY OF MON,
KOHIMA AND MOKOKCHUNG DISTRICTS**

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DECLARATION OF CANDIDATE

I hereby declare that the thesis entitled “*Empowerment of Naga women through Education; A Comparative study of Mon, Mokokchung and Kohima districts*”, is my original work, the contents of which have not been the basis of the award of any previous degree to me or by anybody, to the best of my knowledge. Nor has it been published or submitted by me to any other University for any other purpose.

The thesis is submitted for the award of the degree of Doctorate of Philosophy in the Department of Sociology, Nagaland University.

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While being so with all, both named and unnamed I bear the sole responsibility for any error and uncalled for insertions in the thesis.

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CHAPTER I

INTRODUCTION

1.1 INTRODUCTION

Status of women is a topic now drawing the attention of one and all in the Indian Society. When a traditional society is taking the shape of a modern society and its basic philosophy and life style are undergoing drastic changes, what should be the role of a woman? What will be a woman's contribution to the society? These are some questions which need to be answered. The image of women is undergoing considerable change from mere passivity to positive self-asserting in view of her education, employment opportunities, and break-up of joint families, rapid industrialization and urbanization.¹

Women in India have come a long way from a rigid orthodox condition to a more lenient ethical growth. If the general status of women throughout the Indian history is reviewed it shows women in different equations with men. During the early Vedic age women had access to education. Rigveda and Upanishads do mention several names of women sages and seers, notably Gargi and Maitrey. Thus, there is evidence of active participation of women in all aspects of the society. However, at the later stage of the historical process the status of women began to deteriorate approximately from 500 B.C. The situation got worsened with the invasion of the Mughals and of the Europeans.

During medieval period the Indian society was almost patriarchal and men-women difference was evident. The role of men and women was decided on the basis of sex, and the visibility of women's emancipation was at a standstill. Women were considered purely as mere commodities. There was little space for women to develop

¹ Janapathy V, *Indian Women: Through the ages*, New Delhi-2002, p. 6.

their potentialities at its fullest; women were largely cornered within the four walls with limited participation in political, social and economic aspects of the society. Even basic human rights entitled to them were suppressed. In the 18th and 19th century the status of women in India was no better. The customs of Purdha (veil system), female infanticide, child marriage, sati system (self immolation by the women with their husbands), dowry system and the state of permanent widowhood further aggravated the degrading state of women. During this period many eminent persons like Raja Ram Mohan Roy, Iswar Chandra Vidyasagar emphasized women's education. Mahatma Gandhi, Periyar and Baba Saheb Ambedkar advocated for the cause of those who were at the lower rung of Hindu society. They fought for the abolition of all kinds of repressive practices that were in prevalence in those days. The realization that education was the main base to build any type of progressive society was against the backdrop for all the social movements. Movements to eradicate all forms of social evil were encouraged and up to a certain extent these movements played a crucial role to make women realise the importance to be educated and empowered. Women got the right to vote in 1932² and were elected to provincial and central legislatures in 1936. Women played an important part in India's struggle for independence. Some of the famous women who took part in the freedom for independence includes Bhikaji Cama, Dr. Annie Besant, Pritilata Waddedar, Vijayalakshmi Pandit, Rajkumari Amrit Kaur, Aruna Asaf Ali, Sucheta Kriplani and Kasturba Gandhi. Besides, Muthulakshmi Reddy and Durgabai Deshmukh are also known to have participated in the movements. The Rani of Jhansi Regiment, Indian National Army under Subhash Chandra Bose, consisted entirely of

² Moran Mickey, *The status of the Equal Rights Movement during the Great Depression*. 1988-89, p.2

women including Captain Lakshmi Sahgal and Sarojini Naidu, the first Indian woman to become the President of the Indian National Congress and also the first woman to become the governor of a state in India.³

After independence the constitutional framers were conscious of the status of women in India. Hence, they assured that the principal of gender equality was enshrined in the Indian constitution in its Preamble, Fundamental duties and Directive Principles. The constitution was framed thus, empowering the states to adopt measures of positive discrimination in favour of women. The Constitution of India guarantees to all Indian women Equality (Article 14), no discrimination by the State (Article 15(1) Equality of opportunity (Article 16) and Equal pay for Equal work (Article 39(d). In addition, it allows special provisions to be made by the State in favour of women and children (Article 15(3), renounces practices derogatory to the dignity of women (Article 51(A) (e), and also allows for provisions to be made by the State for securing just and humane conditions of work and for maternity relief (Article 42).

Several acts such as the abolishment of Sati 1829, Hindu Marriage Act of 1955, The Hindu adoption and maintenance Act of 1956, The Hindu Succession Act 1956, The Child Marriage Restraint Act 1929, Women Property Right Act 1937, Dowry Prohibition Act 1961, Anti- Dowry Law 1983, The Equal Enumeration Act of 1976, The Indecent Representation of Women (Prohibition) Act 1956, The Commission of Sati (Prevention) Act 1987, Immoral Traffic Prevention Act 1956 were introduced to improve the status of Indian women. The realisation to educate women was the most important to bring about change in the society and to uplift the

³ Nelasco Shobana. *Status of Women in India*, New Delhi, 2010, p.11

status of women. 1975 was observed as the International Women's year and 1975-1985 as the International Women's Decade and 8th March is celebrated as the International Women's Day each year. From the Fifth year plan (1974-1978) onwards there has been a marked shift in the approach to women's issues from the welfare to the empowerment approach.

During the 1990s, Grants from foreign donor agencies enabled the formation of new women-oriented Non Governmental Organisations, Self-help groups and NGOs such as Self Employed Women's Association (SEWA) have played a major role in women's rights in India. Many women have emerged as leaders of local movements. For example, Medha Patkar of the Narmada Bachao Andolan. The Government of India declared 2001 as the Year of Women's Empowerment (Swashakti)⁴. The Protection of women from Domestic violence Act 2005, The Prohibition of Child Marriage Act 2006 is some of the important acts which have special provisions to safeguard women and their interests.

Special initiatives for women were taken up by the Government of India. Some of which are mentioned below:

- (i) National Commission for women: In January 1992, the Government set-up this statutory body with a specific mandate to study and monitor all matters relating to the constitutional and legal safeguards provided for women, and to review the existing legislation to suggest amendments wherever necessary.
- (ii) Reservation for women in Local Self-Government: The seventh third & seventy fourth Amendment (1993) to the constitution of India have provided

⁴ Nelasco Shobana, *Ibid*, p.12

for reservation of seats in the local bodies of Panchayats and municipalities for women, laying a strong foundation for their participation in decision making at the local bodies.

- (iii) The National Plan of Action Committee for the Girl-Child (1991-2000): This is to ensure survival, protection and development of the girl child with the ultimate objectives of building up a better future for the girl child.
- (iv) National Policy for the Empowerment of women: The Department of Women & Child Development in the Ministry of Human resource Development has prepared a 'National policy for the Empowerment of women' in the year 2001. The goal of this policy is to bring about the advancement, development and empowerment of women.

The constitution of the Republic of India ensures equality for women and men in every sphere of life and activity. Women in India have been given equality of opportunity in all matters relating to education, employment and legal status. However, this is not truly indicative of the existing position of women in general in the country as yet. Though legally and constitutionally all women have equal access to and right to venture in every walk of life, a vast majority of them are still illiterate, uneducated, unemployed. Women still continue to live under stress and strain of male domination that manifest itself in the form of various kinds of hardships and indignities meted to them.

1.2 CONCEPTUAL FRAMEWORK

The term Empowerment implies gaining control over one self, resources and decision making. Associated with concepts of freedom, justice, equality and equity that widen choices. With more empowerment equal distribution, power-relations changes, so that no individual or group can restrict others or renders others ineffective from the ideologies of the context of women. It further means liberating them from the ideologies of oppression and stereotypes of gender roles.⁵ The concept of Empowerment is a global issue. It was introduced at the International Women Conference at Nairobi in 1985. In the recent years the concept of empowerment has been recognized as the core indicator to determine the status of women. The origins of the concept of empowerment go back to the civil rights movement in the USA in the 1960. It has since then been interpreted differently and filled with new meanings and is today used in such different sectors as business, social work, developmental discourse and by advocates of very different political agendas. At the Social Summit in Copenhagen in 1993 and the International Conference on Population and Development in Cairo 1994, the governments committed themselves to the empowerment of women. This commitment was operationalised and formulated into a clear action plan at the fourth World Conference on Women in Beijing 1995 where the governments took a strong stand towards the empowerment and advancement of women, including the right to freedom of thought, conscience, religion and belief, thus contributing to the moral, ethical, spiritual and intellectual needs of women and men, individually or in community with others and thereby guaranteeing them the

⁵ Sharma A Kavita, *Empowering Women through Education; Women as agents of Change*, New Delhi 2012, p-72

possibility of realizing their full potential in society and shaping their lives in accordance with their own aspirations. It has been one of the most widely used development terms. It is also the most nebulous and widely interpreted of concepts, which has simultaneously become a tool for analysis and also a concept to justify development intervention. It is a process that fosters power in people for use in their own lives, their communities and in their society by acting on issues they define as important. Empowerment is multi-dimensional, social, and a process. It is multi-dimensional in that it occurs within sociological, psychological, economic, political and other dimensions. Empowerment also occurs at various levels, such as individual, group, and community. The different levels are seen as inter-connected and mutually reinforcing, e.g when empowerment on individual level occurs, this will have an effect on the group and societal levels. Empowerment, by definition, is a social process, since it occurs in relationship to others. It is similar to a path or journey, one that develops. Empowerment is a multi-dimensional social process that helps people gain control over their own lives. Empowerment is a process of gaining access and developing one's capacity with a view to participating actively in shaping one's life and that of one's community in economic, social and political spheres. Women Empowerment is one of the central issues in the process development for many countries of the world today.⁶ It has received significant attention from all over the world during the last few years. In changed circumstances coupled with globalisation and liberalisation, issue of women empowerment has gained multi-facial significance and importance. Women empowerment is a prerequisite to gender equality and development of Women. The term empowerment of women has been used under different circumstances to mean different things. For some it implies

⁶ Sen, Amartya, *Development as Freedom*, New Delhi, 1992, p.202

imparting skills to enable a woman to be economically independent; in other cases it has been taken to mean assertion of her human rights; in yet another situation it has implied political participation for political empowerment. As Aktar in his book *Personal Communication* has observed, Women's empowerment in reality is to empower herself, and not to overpower men.⁷ According to Batliwala Srilatha, the term Women empowerment has come to be associated with women's struggle for social justice and equality.⁸ Thus, empowerment of women is a multi-faceted, multi-dimensional and multi-layered concept. As such, it is not this or that; it is the action and interaction of various factors physical, socio-economic, political, mental, psychological, and attitudinal and so on. Women's empowerment could be described as a process in which women gain greater share of control over resources – material, human and intellectual like knowledge, information, ideas and financial resources like money and access to money and control over decision making in the home, community, society and nation.

1.2 (a) National Policy for the Empowerment of Women 2001

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

The National Commission for Women was set up by an Act of parliament in 1990 to safeguard the rights and legal entitlements of women. India has formally approved various international conventions and human rights channels committing to

⁷ Atherya, Venkatesh and Chunkath, Sheela *Literacy and Empowerment*, New Delhi, 1996.p.11

⁸ Batliwala, Srilatha, *Women's Empowerment in South Asia-concepts and Practices*, New Delhi, 1994, p.11.

serve equal rights of women. One of the important pledges was the convention on Elimination of all forms of discrimination against women.⁹

The Mexico Plan of action (1975), The Nairobi Forward Looking Strategy (1985), The Beijing Declaration as well as The Platform for Action (1995) and the Outcome Document adopted by the UNGA Session on Gender equality and development for peace for the 21st century, titled 'Further action and initiatives to implement the Beijing Declaration and the platform for action' have unreservedly been endorsed by India for appropriate follow-up.

The policy also takes into account of the Ninth Five Year Plan and other sectoral policies relating to the empowerment of women. Women's movements and NGOs which have strong grassroots presence and deep insight into women's concerns have contributed in taking up initiatives for the empowerment of Women. The fact that there exists a wide gap between the goals propagated or enshrined in the constitution, legislation, policies, plans, programmes and the ground reality of the status of Women in India . This has been analysed in the Report of the Committee on the status of women in India. 'Towards Equality', 1974, and has also been highlighted in the National Perspective for women 1988-2000, The Shram Skahti Report (1988) and The Platform for action. Gender Disparity manifests itself in various forms, the most obvious being the trend of continuously declining female ratio in the population of the last few decades. Social stereotyping and violence at the domestic and societal levels are some of the other manifestations. Discrimination

⁹ Singh Pratap Bhanu , Article on *National Commission for Women*.2015

against girl- children, adolescent girls and women still exists in some parts of the country.

The underlying factors of gender inequality are related to social and economic structures which are based on informal and formal norms and practices. Consequently, women residing in rural areas have still little access to education, health, productive resources. They remain largely marginalised, poor and socially excluded. The end goal of this policy is to bring about development, advancement and empowerment of women. Specifically, the objective of this policy includes:

- (i) Creating an environment through positive economic and social policies for full development of women to enable them to realise their full potential.
- (ii) The De-jure and De-facto enjoyment of all human rights and fundamental freedom by women on equal basis with men in all spheres- political, social. Cultural economic and civil.
- (iii) Equal access to participation and decision making of women in social, political and economic life of the nation.
- (iv) Equal access to health-care, quality education at all levels, career and vocational guidance, employment, equal enumeration, occupational health and safety, social security, public office; etc.
- (v) Strengthening legal systems aimed at elimination of all forms of discrimination against women.

- (vi) Changing societal attitudes and community practices by active participation and involvement of both men and women.
- (vii) Mainstreaming a gender perspective in the development processes.
- (viii) Elimination of discrimination and all forms of violence against women the girl-child and
- (ix) Building and strengthening partnerships with civil society, particularly women's organisations.

It is obvious that women empowerment has mainly five specific components:

- (i) Women's sense of self-worth and right to have and determine choices
- (ii) Their right to have access to opportunities and resources
- (iii) Their right to have the power to control their own lives both within and outside the home and
- (iv) Their ability to influence the direction of social change to create a more just social and economic orders nationally and internationally.

Almost in all sphere of human development, contribution of women is being considered as the most vital and inevitable.

1.2 (b) Education and Empowerment of Women

“If you educate a man you educate an individual, however, if you educate a woman you educate a whole family. Women empowered means mother India empowered”.

Pandit Jawaharlal Nehru

The term Empowerment is to empower oneself and not to overpower or dominate others. It also implies empowering oneself so as to bring about an innate change, change in the attitude, perspective and also in working towards an all round development in the personality of an individual. It also means personal right/freedom to choose and to decide the best for oneself. In the 18th and 19th century, basic rights were even denied to women, clipping all possibilities to develop and progress relating to all aspects of her growth as a human being starting from her intellect to her political rights, social awareness and being independent economically. Bounded by the social constraints under the patriarchal form of society which has been existing from time immemorial, women were cornered and had little say in the decision making process, but with the change of time the issue of women empowerment has become the slogan and motto of many social reformers, governmental agencies and voluntary organizations. Women need to be empowered to take up new challenges for building up of the family, society and the nation. Women empowerment is human empowerment in itself. It is a process which helps women to change other women's consciousness through creating awareness.¹⁰

The progress and development of society can be reflected from the status of women in that particular society. Empowerment of women also embraces empowerment of family/household which in turn has a direct positive influence on the development and progress of the society. Education is the first step and the most crucial factor towards empowerment. Education not only gets rid of ignorance but it

¹⁰ Sahay Sushama, *Women and Empowerment - Approach and Strategies*, New Delhi, 1998, p. 56.

also helps in developing a sense of rationality. It enlightens the perception of a person and makes an individual become aware of his rights as a human being. The main factor for women to be empowered is to be educated. It helps in lessening the in-equalities and functions as a means for improving their status within the family and in the society as a whole.

Education is an input not only for economic development but also for inner strength, and hence the need for education of women, particularly for those residing in rural areas is the need of the hour. Women empowerment cannot be possible unless women come with and help to self empower themselves, and the realization for self empowerment is possible only through education.

The National Curriculum Framework of Women points out that education of women is an important key to improving health, nutrition and education in the family and also empowering them to participate in decision making.¹¹ Education is a universal human right and is considered to be the most important single factor which can liberate human beings from exploitation and more so in improving the status of women.

Education being the main indicator of socio-economic and political progress, literacy sets one free from ignorance, exploitation and poverty. Universal education was expressed in the U.N (1945) and in the Universal Declaration of Human Rights (1948) which state that men and women everywhere are entitled to basic rights and fundamental freedom including right to education. Education is regarded as a process

¹¹ Bera Nabanita, *Women empowerment through education*, 2016, West Bengal, p.188

that can serve humanity by fostering enlightened ideals, standards and methods for dealing with human problems. It liberates minds, opens up new horizon, new hope, opportunities and self confidence equipping them with knowledge, skills, self respect and freedom to participate, sustain and excel in their life. Illiteracy, on the other hand, breeds ignorance, which leads to exploitation, poverty, neglect, crimes and number of social evils.

Education is a gateway to information, opportunities and empowerment. The Education Commission (1964-66) endorsed the recommendations of all committees and commission about the equality in the educational development of women. Women's education plays a very important role in the overall development of the country. It not only helps in the development of half of the human resources but also in improving the quality of life at home and outside.

Moreover, educated women can also help in the reduction of infant mortality rate and growth of the population. Women's education will have to have the same importance if not more, as that of man's and the state will have to come down heavily on customs and prejudices that obstruct the progress of women's education. The cost of keeping women down is high, and a society that neglects the education of its women deprives not only them but itself.

The real impetus to women's education came with the political awakening of the country and the grand push Mahatma Gandhi gave to women's movement. Women's education thus got so much later-start than men's education with the result that the gap between the two is very wide, as can be seen from the percentage of men

and women. In India since independence there has undoubtedly been an overall increase in the female literacy as clearly shown in the above table.

Table 1.1 Literacy rate in India

Sl. No	Year	Person	Male	Female
1	1901	5.3	9.8	0.7
2	1911	5.9	10.6	1.1
3	1921	7.2	12.2	1.8
4	1931	9.5	15.6	2.9
5	1941	16.1	24.9	7.3
6	1951	16.7	24.9	7.3
7	1961	24.0	34.4	13.0
8	1971	29.5	39.5	18.7
9	1981	36.2	46.9	24.8
10	1991	52.1	63.9	39.2
11	2001	65.38	76.0	54.0
12	2011	74.04	82.14	65.46

Source: *Govt. of India; Census 2011*

In 1951 the percentage of female literates was not even 8 percent while it has gone up to 39.2 percent and 65 percent in 1991 and 2011 respectively. Compared to that of men women still have further to go in the elimination of illiteracy. Nevertheless, the increase in the percentage of women's literacy over the last few decades is clearly encouraging as a crucial factor in improving the general quality of human existence.

1.3 EDUCATION IN THE NAGA HILLS

In the traditional Naga society '*Morung*' was an important institution for socialisation and learning. Before the advent of Christianity '*Morung*' was the only social institution that enlightened the boys and girls to adapt itself with the customs, traditions of the society. There is no corresponding terminology in English for the *Morung*. However, many writers called it 'dormitory', where many boys slept together. But in reality, it signified something much more. So, perhaps, its local name would be more befitting here. The Angamis call it '*Kichüki*', the Aos call it '*Arriju*', the Lothas call it '*Jambo*', the Semas call it '*Jambo*' and '*Dakha Chang*' respectively. Generally speaking, it was known as *Morung* for boys and 'Dormitories' for girls.¹²

For the Nagas, the *Morung* was the pivot around which the social, religious, educational and cultural activities of the young people revolve. According to R.R. Shimray, the *Morung* and the ladies' dormitories can be called as the Naga schools. The *Morung* institution was common to all the Nagas, but its functioning differed from tribe to tribe. Among the Aos, Changs, Konyaks and Lothas, a big building was constructed on a commanding location of the village, and used as the *Morung*. Among the Semas, Angamis, Tangkhuls and Maos, the house of the village chiefs or influential persons or warriors served as *Morung*. It is a fact that *Morung* played an important role in educating the young people among all Nagas,

If a *Morung* was well organized and suited well to the nature of the boys, ladies dormitory was equally efficient and suited to the requirements of the girls. In

¹² Shimray R.R, *Origin and Culture of Nagas*, New Delhi, 1985.p.192.

every village, there used to be at least two or three ladies dormitories. Big villages were usually divided into several parts called '*khel*', and in each *khel*, there was one or two ladies dormitory. While some tribes provided separate buildings for ladies dormitory, some used the house of rich men for the purpose. Usually the owner of the house was the patron. Wherever the institution was, it was compulsory for every young girl to take membership of the dormitory as soon as she attained puberty and sleep there till marriage.

While the boys learned about the art of life and war in their dormitories, girls too learned various arts like cotton ginning, spinning, spindling and weaving. Weavings of various kinds, embroidery and the handicraft work were taught in the dormitories at night. The nature of handicrafts differed from tribe to tribe, and from region to region. In those areas specialising in weaving, girls brought to the dormitory, weaving materials like indigenous spinning wheels, raw cotton, threads and finished clothes for stitching. In certain areas where weaving was less prevalent, the girls took up embroidery works, and other handicraft works such as head-dress and necklace, etc. These were some of the important items of work that the young girls learned from their seniors.

The girls were uncultured to believe that they were solely responsible for house work which included washing, cleaning, cooking, looking after children, collecting firewood, collecting water, kitchen gardening, caring for the sick at home, etc. Once its inmates matured and get married, they left the dormitory and were inevitably consigned to the domestic drudgeries of everyday life. On the other hand the 'graduates' of the '*Morung*' go on into higher seats of Village administration,

like the Council of elders commonly known as the Village council. Thus, the traditional institution for males and females in Naga society socialized their respective inmates based on a strict sexual division of labour.¹³

The coming of Christianity adversely affected the *Morung* institution in some areas. It was interpreted as not keeping in tune with the spirit and principles of Christianity. For about half a century after the British came, the dormitory institution was running with varied life. Modified and revitalized with the changed environment and Christian spirit, the activities of the dormitory now covered almost all the social activities of the youth. In addition to the improved weaving and embroidery work done, the dormitory became the centre of learning of modern education through night schools in the villages and for teaching Bible. Young boys and girls were taught Roman letters and Christian music.

The advent of Christian Missionaries to the Naga inhabited territory in the later part of 19th century did have impact on improving the status of women, making the women conscious of their position. As they were exposed to the modern education, the awareness of their importance and social standing began to seep into their minds though it was not the first priority of the missionaries to make the women learn. Nonetheless, beginning with that era the Naga society has gone through tremendous changes, more so in the development of women's status. Pioneering efforts in education for the girls among the Nagas was initially made by Mary Mead Clark, who served among the Ao Nagas for thirty five years (1876-1911) as a woman missionary. The first formal school in the Naga Hills was started in 1878 at

¹³ Jamir Toshimenla, Longkumer Imlimenla, *Women and Rural Development, A study of Women VDB in Nagaland*, Kohima, p-15

Molungyimsen village by Mrs. Mary Mead Clark. It was, a matter a fact, originally intended for girls. The purpose of educating the Naga girls by the Missionaries was so that the Naga converts can have Christian wives who can build Christian homes. Therefore the initial objective for the girl's education in Nagaland by the Western Missionaries was not so much for its own sake, but with the agenda of proselytizing the Christian faith. However, it was not a task easily achieved. Ethel May Stevenson, the Head of the girl's school at Impur in Mokokchung district of Nagaland reported in 1917 that it was still very difficult to persuade Naga parents to send their daughters to schooling.

The chief concern of the parents was that there would be no one to do the domestic chores in the house, as well as farm work if their daughters were to be sent to the school, pointing to the almost regimented gender division of labour that exist in Naga society.¹⁴ The main indicator of socio-economic progress being education, it is encouraging to note that there has been a remarkable improvement at all levels of women's literacy rates. In 1981 the literacy percentage of women in Nagaland was only 33.89 percent which has increased to 54.75 percent in 1991 and has increased to 61.92 percent in 2001 and 76.69 percent in 2011. The growth of literacy rate is very challenging. There are many areas where interventions are required for women to free themselves from various forms of domestic violence, male dominated state machinery, etc.

¹⁴ Jamir Toshimenla, *Women and Politics in Nagaland; Challenges and Imperatives*, New Delhi, 2012.p-21

1.4 REVIEW OF THE RELATED LITERATURE

In the past centuries, women have mobilised in many countries to take back control of their own destinies from cultures that forced them to accommodate the will of men without question Shulamit Reinharz (1992) in the book *Feminist Methods in Social Research* explores the relationship between Feminist and Methodology, challenges stereotypes, and explains the historic origins of current controversies. Dianne Rocheleau (1996) *Gender and Environment: A Feminist Political Ecology Perspective* explores the gendered relations of ecologies, economies, and politics in communities as diverse as the rubber tappers in the rainforests of Brazil and activist groups fighting environmental racism in New York. The study attempts to bridge the gap between academic and rural orientation of political ecology and the largely activist and urban focus on environmental justice movements. It aims to bring together the theoretical frameworks of feminist analysis with the specificities of women's activism and experiences around the world. Farah Faizal & Swarna Rajagopalan (2005) *Women, Security, South Asia: A Clearing in the Thicket* explores sources and insecurity in women's lives, as well as their agency in creating security for themselves and others in different settings within the South Asian context.

Women in India, whose status and role traditionally were well defined and almost fixed in the society in now experiencing far reaching changes. V. Janapathy (2002) in the book *Indian Woman through the ages* gives an account of the status of women throughout the ages. Women enjoying a high status in the ancient time and low status in the medieval period and the renewal of women's emancipation during the modern times mainly led by Mahatma Gandhi and other social reformers greatly advocated women's emancipation in all aspects of the society. On a similar note

Andal N (2002) in *Women and Indian Society: Options and Constraints* mentions about the women of India, the way they were perceived during the ancient times, the perceptions of their role in a patriarchal society and changes that cropped up in their lives during the freedom struggle. The author has explained the core causes for their clustered roles and their marginalization and has put forth some key factors that could empower them with an identity of their own and supply them with a viable escape route out of a state of entrapment. S.C Dube (1990) *Indian Society* draws upon various sources in looking at the past and the present Indian Society. It focuses on India's diversities and unities. The functioning of Varna and Jati are examined in urban and rural contexts and gender relations and Zainab Rahman (2005) *Woman and Society* in her study discusses in detail all the important aspects of women's discourse and presented various prevalent views including her own on this aspect. She makes a comment on topic like feminism, women's perspective, women's studies, man women relationship, the status of women in India through the ages, the reform movement to improve the status of women and the various roles of women – the traditional role of housewife and the modern role of working women, pointing out the contribution of both to society. Shoma A. Chatterji (1988) *Indian Women's search for an identity* seeks to fill the gaps in information and education about the position of women in India. It gives a comprehensive view of the position of Indian women within the home, in the society, at work and in terms of health. Dr. M. Lakhshmi Narasaiah (2006) in the book entitled *Women and Development* has classified the book into a series of topics relating to the development. Some of the important topics discussed in this book are on Empowerment of Women, Women and Poverty, Gender and Violence and Equal opportunities for women in the

community and other factors related to women in general. Mira Seth (2001) in the book *Women & Development: The Indian experience* presents an account of women's development programmes since India's independence. This book comes at a critical juncture in women's studies in India. It is an Important book which focuses on all aspects of a woman's life starting with the status of a girl child to women's health, education, employment, and women's exploitation. Likewise Rita Sood (1991) *Changing status and adjustment of women* presents a picture of the changing status and adjustment of women in present day and examines major related issues such as the place of women in society, their employment, working condition, wages structure and social status. The author attempts to study the pattern of status determination and adjustment among the working women of Jawaharlal Nehru University, New Delhi. The book makes an effort to present a complete picture of multidimensional status of Indian women, after considering and analyzing their status regarding all the aspects of their life. Ranchana Kaushal (2000) in the book *Women and Human Rights in India* presents an evolutionary history of Human rights in brief. It also gives an account of national and international provisions which guarantees Human Rights. The provisions mainly focus on the rights of the women particularly in India. Assessment of the status of women in India and the analysis of the rights and freedoms to which Indian women are constitutionally entitled are the aspects dealt with by the book. It brings into light the kind of crimes against Indian women in Indian society despite the constitutional safeguards. The author discusses the kinds of exploitation other than the crimes and covers largely the result of our socio-religious fabric paving way for degrading further the low status of women in India. The author also throws light on various factors responsible for violation of Human Rights

relating to Indian Women and the possible remedies. Similarly Dr. Mohini Chatterjee (2005) *Women's Human Rights* attempts to present the entire kaleidoscope of women's human rights and show how it all began. Neerja Ahlawat (1995) in *Women Organizations & Social Networks* takes into account of the adverse significance of social networks and the role played in the process of mobilization among individuals and groups for strengthening the women organization for social changes. For example, in state like Haryana, two types of non-government voluntary organization are working. Some organizations are funded by the state to implement welfare programmes and other organizations not funded by the government apparatus. The author finds out that the organization network attributes and corresponding mobilization patterns indeed make a significant difference in the organization's effort and growth . Usha S. Kanhere (1987) in her book *Women and Socialization* emphasis on the status and role of women and socialization of boys and girls in the sample families in the urban lower strata caste communities. The author analyses the status and power enjoyed by woman in earning a living and economic affairs of the family, in domestic work and day to day family living, in decision making on family matters, in freedom of movement and participation in community and public life outside the family.

Education is considered one of the most important factors to bring about changes in all aspects of the society. It brings about an all round development in the perspective, mindset of an individual. The role of education and its multiple benefits to the economic and social environment are well known, as education is recognized as being the single most important path to development. Maithili Vishwanathan (1994) in the book *Development and Orientation of Women's education* gives an

account on the educational parameters of women citing instances of women from all over the world. The book highlights the current status of women's education in India and emphasizes the various developmental programmes and planned policies of the Government relating to women emancipation. It also makes a detailed orientation of women's education in the context of some of the socialist society, gives a brief orientation of women's education in Sudan and makes an in-depth and detailed study of Indian women in education and Rekha Wazir (2000) in *The Gender Gap in basic Education* focuses on Map gender disadvantage in Indian education giving an analytical account of the evolving policy scenario. It investigates Child labour and the educational based exclusion from education and lastly, focuses explicitly on the NGO dimension as an agent in the gender gap in education.

Whereas Archana Patkar (1995) *Socio- Economic Status and Female Literacy in India* focuses on increased enrolment, retention and achievement in primary education in conjunction with the feverish Total Literacy Campaigns conducted by the Government of India (GOI) as it also deals with the structural problems such as the deeply ingrained gender bias at all levels of the education-employment matrix and the inherently gendered nature of the ideological framework underlying educational provision in India. At the same time, it argues that divorced from other areas such as women's low socio-economic status, labour market inequalities and legal bias, literacy programmes are relatively inexpensive and politically expedient palliative in their present limited form. R.K.Dutta, (2003) in the book *Women Empowerment* emphasizes women's movement, the structure and goals of the movement, and presents a theoretical approach. The importance of education

as a critical tool to improve status of women, higher educational system and the importance of women's study are also highlighted in the book. The author also analyses women employment and women empowerment.

The term empowerment means to increase the degree of authority and self determination in people and communities in order to enable them to represent their interest in a responsible and self determined way. Nelly P. Stormquist(1988) in her book *The Theoretical and Practical bases for Empowerment* makes a short longitudinal study on the theoretical and practical bases for Empowerment. The major findings are on the definition and conceptual framework of empowerment which must be considered if the concept is to become a reality. Moreover, strengthening women in development units and funding the women's organization directly from the trade unions to cooperatives should be one of the focuses, according to her. Meenu Agrawal (2007) *Women Empowerment Today's vision for Tomorrow's Mission* traces the evolution of Indian women through the mists of history to the present efforts to empower them and give them their rightful place in society. She presents a picture not only of the past but also of the changing status of women in present-day India and also examines major related issues, such as the place of women in India, their employment, working conditions, wage structure, social status.

Nelam Devasia & V.V. Devasi (1994) in *Empowering women for Sustainable Development* stress the importance of empowerment of women and state that empowering women is critical for sustainable development in any progressive society. The authors also discuss in detail the different perceptions relating to

empowerment, development of women through equality and struggle for social justice and development. M.R Biju (2006) in the book entitled *Women's Empowerment* examines the role of women in the socio-political climate in India. He suggests that it would be desirable that the percentage of reservation has to be raised to the proportion of women's population. The most significant aspect of women's participation in decision making process at the grassroots level is that it would throw up a trained younger leadership for political mainstream, which has hitherto been restricted to men and a few women. B.P. Tiwari (2006) *Women's Empowerment: Politics and Policies* The author emphasises the role of law in the empowering of women. He strongly criticizes that no amount of legislations would help improve the condition of women unless they themselves are assertive and have positive approach to their rights. Superiority is not required to be asserted in comparison to men folk, rather they have to accept and prove that they are not second to none. But this may happen only when they themselves advance in all walks of life, according to the author. Sangeeta Bharadwaj Badal (2009) in the book *Gender, Social structure Empowerment status Report of women* explains and describes various variables relating to the position of women showing detailed tales of the status of women. The author highlights the development of the status of women from different perspectives political, social and economic.

Mary Cherian (2006) in *Information and communication Technology for Women empowerment* examines the role of information and communication technology for the empowerment of women. The study emphasised the support development and advancement of women. It is needed to drive economic, social and

political development and also to reduce the gap between the genders and the search for better ways to improve and to empower women resulting in the right of freedom of choice, the power to control her life both within and outside her home, economic order. Stine and Karina (2003) in *Entrepreneurship and Women Empowerment* explains the term 'Empowerment' as a process by which the disempowered individuals and groups gain the power to control their lives and the ability to make strategic life choices. The study emphasizes that the economic elements of empowerment refer mainly to the capability of earning a living. The study also finds that one of the important determinants of the low average income of women is their intermittent labour force participation, which is a consequence of their time spent on unpaid work such as childcare, housework and food production. Sangeetha Purushothaman (1998) in the book *The empowerment of women in India* explains empowerment of women in India, Grassroots women's network through a case study of a decentralized, informal, loosely structured network of non-governmental organizations and women collection called the Swayam Shikshan Paryog. The case study demonstrates the need for decentralized, informal organizational forms, such as networks and women's collections in mobilizing resources for poor women and for facilitating their participation in developmental process.

Tribal society in the post independence era has witnessed unprecedented change. S. S. Shashi (1978) in the book *Tribal Women of India* has tried to focus on the study of the tribal women of India who live in the forests, in villages and in hills and lead a nomadic and difficult life; it touches upon polyandry, polygamy and monogamy which are prevalent among the tribals. Dr. Lipi Mukhopadhyaya (2002) in

Tribal women in development elaborates an account of the salient features of social cultural and present life style of tribal women of the country. It focuses on the crucial role being played in sustainable development of the nation by their useful participation, either directly or indirectly. Coming to the North - East India education has taken a prominent role during the last few decades. The book *Education in North-East: Experience and Challenge* edited by Biloris Lyndem & Utpal Kumar De (2004) ponders upon different issues relating to the education in North-East India. Analyses have been made on the current educational system and the educational infrastructures that are prevalent in the region. The book highlights different important issues that are in existence in the North-East India relating to education.

Women in the region comparatively enjoy a higher status than the other counterparts of the country. Except in the district of Meghalaya, the rest of the north east society is patriarchal. Therefore, the issue of Gender discrimination exists to some extent. In the book *Women and Gender: Emerging voices from North East India* edited by Temjensosang, et al (2015) emphasis is being put on the prevailing condition of the Women in the North-East where they are discriminated and the problems they face are uncared. Women in the region are considered as inferior beings as compared to the men folk. The book highlights various issues relating to political, social, economic, cultural development of women so as to liberate them from all kinds of oppressions. *Naga Society: Culture, Education and Emerging Trends* edited by Benjongkumba (2014) contains a collection of articles dealing with a wide range of issues relevant to the Nagas. It has covered important issues like Community participation towards educational development in Naga society, higher

education in Nagaland, Naga women in traditional values and practices and their relevance in modern context. *Changing Gender Equation with special reference to Nagaland* edited by Kedilezo Kikhi & Narola Dangti Kikhi (2009) presents some of the most important issues on gender in the Naga society. The book clearly presents the changing trend that is observed in Naga society relating to the status of women. The writers have brought in a number of specific aspects whether it's political, social or economic basing on various Naga tribes. The topic on political participation by Naga women as well as the women empowerment through self help group has also been highlighted. Certain factors on gender conflict and gender changing equity have been discussed.

Lucy's book (1998) *Woman in Naga Society* is a collection of papers, presented in a seminar organized by the Naga Students' Union, on women among the major Naga tribes. The papers look at Naga society from traditional and modern perspective and provide vital information on Naga women from both men's and women's point of view. This collection is an exploratory study and examines various dimensions of the status of women in Naga society.

The book on *Women and Politics in Nagaland; Challenges and Imperatives* by Dr. Toshimenla Jamir (2012) provides a perceptive analysis of Naga women in politics. It opens with an illuminating social background to the subject and goes on to assess the role of Naga women in the political field. The author also stresses the pattern of Naga women participation in politics, particularly in the male dominated scenario and highlights the challenges and obstacles faced by Naga women in the political field.

In the book *Women and Rural development; A study of women VDB in Nagaland* by Dr. Toshimenla Jamir & Imlimenla Longkumer discusses the role of women in rural development. A detailed study of women in Village Development Board has been conducted and analysed. The book highlights issues like gender relation in Naga society and gender implication of Village Development Board. Participation of women in rural development through Village Development Board has been thoroughly analysed taking into account the challenges faced by women in the Rural development process. The authors stress the importance of Village Development Board and how it acts as an agent to empower women in the rural areas and further lay emphasis on how women participation in the Village Development Board would be a stepping stone for women to participate in the whole developmental process.

Violence against women has become a prominent topic of discussion even in Naga society in recent years: *Voices against domestic violence* edited by A. Tali Ao (2016) discuss different forms of domestic violence that prevail in the Naga society but which were often left undiscussed. The author not only presents the issue in general but also analyses deeper giving suggestions and solutions. This issue has been discussed from different perspectives.

1.5 STATEMENT OF THE PROBLEM

In the last decade or so the empowerment of women has been recognized as a central issue in determining the situational reality of their status. The question of being empowered comes with the realization of one's right. Women empowerment is being debated and advocated in almost all walks including social, political,

economical and other areas of human concern. Women's education plays a pivotal role in empowering women and is regarded as an important variable which is necessary for the uplift of society. Denial of education seriously curtails women's ability to earn a decent, independent livelihood besides disadvantaging them in terms of mental growth. It shuts the door on the whole realm of ideas and thought, the world of science, technology and knowledge.

In this respect education plays a great role in getting rid of people's ignorance and also in knowing what one has to do in life. Indeed, it is an instrument for changing women's subjugated position in the society. It not only develops the personality and rationality of individuals, but also qualifies them to fulfil certain economic, political and cultural functions. Education will have to be all-round in the sense that no one side of the individual nature will be overemphasised to the neglect of any other. Nagaland today is in the midst of a very innovative experience. Earlier, when the process of education was not well grounded in the Naga inhabited areas, the Naga women were mostly engaged in primary activities. Apart from mothering their children they engaged themselves in agriculture.

Women's education was not well received in Naga society pertaining to the patriarchal mindset. The backwardness of women's education was largely due to social and economic condition as well as the lack of a clear conception of the aims and ideals of education. While women's education has progressed in urban areas, literacy rate has not increased much in the rural areas, and unless special efforts are

made, it will remain where it is. Then, the question being asked is what are the factors that come in the way of women's education? In expecting education to play a pivotal role in the process of social change one has to consider the nature of education which would help in bringing about a desirable change.

To have an enlightened and progressive society it is necessary that both men and women should have the right to education. It is noteworthy to say that the role Naga women play today is much wider than what it was in the past when it was confined to the domestic chores. With the same trend of changes it is expected that Naga society in particular will make immense progress overshadowing inequality, disparity, and domestic violence in various forms.

1.6 SIGNIFICANCE OF THE STUDY

The empowerment and its wide ranging implications especially in the context of the socio-economic life of women in Nagaland is yet another important field of inquiry. The most important task education is expected to perform relating to empowerment is to make people aware of the need for development and the manner in which they can participate in it and benefit from it. One of the direct expectations from educational development in a society is the reduction in the equality among individuals in our Naga society and that is why the level of empowerment and in what arenas of the society empowerment has been manifested needs to be thoroughly studied. It has not received due attention as of now in the scientific study of women in Nagaland. So far no study has been taken up in this area. And the significance of

the present study stems from the fact that this work will throw light on the impact of education in empowering Naga women in every field. Further, this will meet the interest of not only the academicians but also of the youngsters involved in deeper analysis of the phenomenon.

1.7 OBJECTIVES

- 1) To study the impact of education on socio-economic and political life of Naga women.
- 2) To study the level of empowerment among urban and rural women
- 3) To analyse and compare the variation level of empowerment of Naga women.

1.8 HYPOTHESES

- (1) The higher the literacy rate, the higher the level of empowerment in all spheres of life.
- (2) Distinction does exist between women of rural and urban as far as empowerment is concerned.
- (3) Empowerment of women through education leads to attitudinal change among Naga women.

1.9 METHODOLOGY

The scientific study requires a design based on logical and systematic use of methods. the present study is based not only on primary data as well as on the secondary data for clear interpretation of thye collected datas

The investigator has followed analytical and descriptive survey method to describe and interpret the conditions and relationships that exist at present.

1.10 SOURCES OF DATA COLLECTION

The data that have been used in this study are drawn from both primary and secondary sources. The secondary data have been widely collected from official records, statistical data and other related publications and books. However, the primary data have been collected from the field with the help of appropriate research tools in the form of questionnaire and interview schedule.

1.11 SAMPLING DESIGN

The present study adopted a purposive random sampling method for selection of respondents.

In the first stage, out of 11 districts in Nagaland, 3 have been identified purposively basing on the literacy rate of the present and the previous census to make a comparative study of women residing in urban and rural areas. The literacy rate of Mokokchung district is 92.68 in total where female literacy rate is 91.74, Kohima district is 85.58 in total where female literacy rate is 81.56 and Mon district is 56.60 in total where female literacy rate is 52.39 as per census 2011. In the second stage, 3 villages have been selected from the identified districts. Accordingly from Kohima district; Viswema village, Jotsoma village and Meriema village were selected for the study, from Mokokchung district; Changki village, Longkhum village and Mokokchung village, and from Mon district; Mon village, Hangpoi village and Wangla village were selected. In the third stage a sample size of 50 respondents from the urban sector and 20 respondents from each of the 9 selected villages were taken for the study to represent women residing in rural set up

Accordingly, a total number of 330 respondents were selected for the study undertaken. A profile of the selected respondents is presented in the following section.

1.11 Profile of the Respondents

For the purpose of the present study the main variables used to classify the respondents are Age, Marital Status, Occupation, Educational qualification and Place of residence, i.e Rural and Urban.

Fig 1.1 Classification of the Respondents by age

As reflected in figure 1.1 on an average 41 percent of the respondents falls under the age group of 18-28 years, 38 percent of the respondents falls under the age group of 28-38 years, while another 16 percent of the respondents falls under the category of 38-48 years and 5 percent of the respondents falls under the category of 48 years and above.

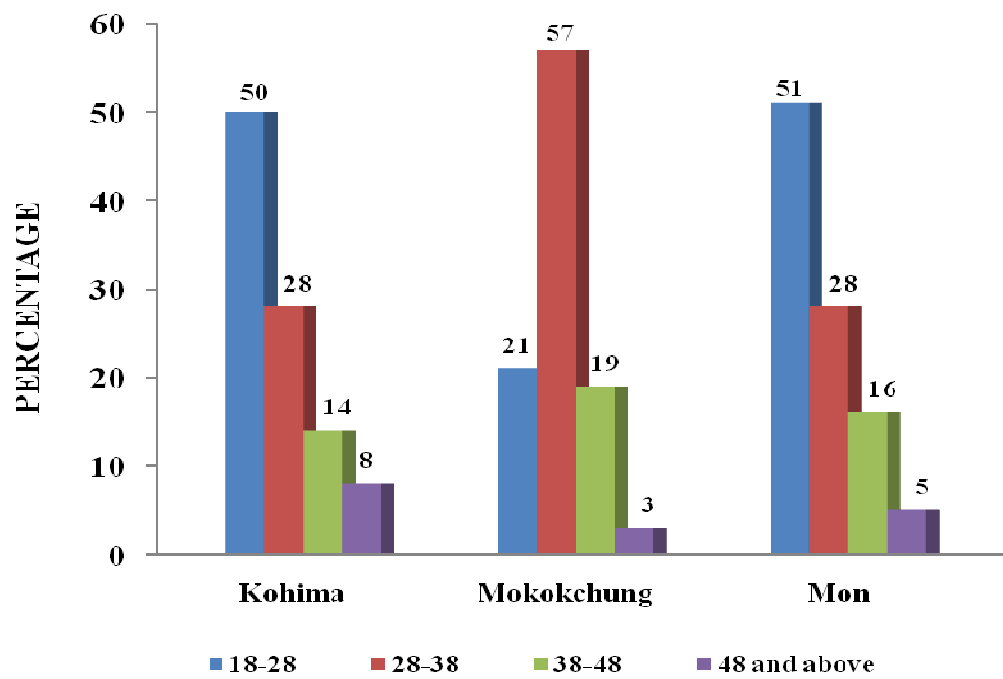
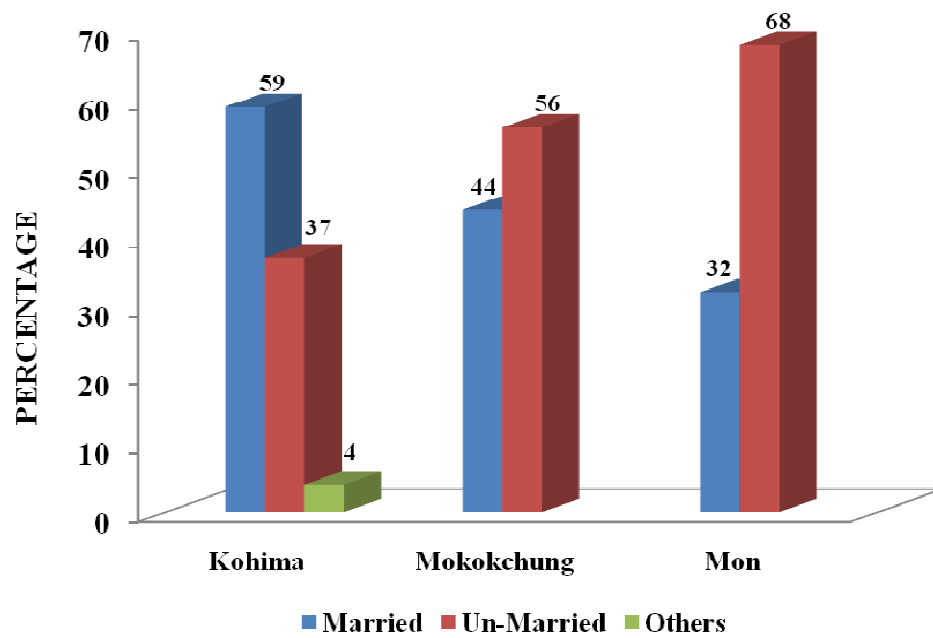
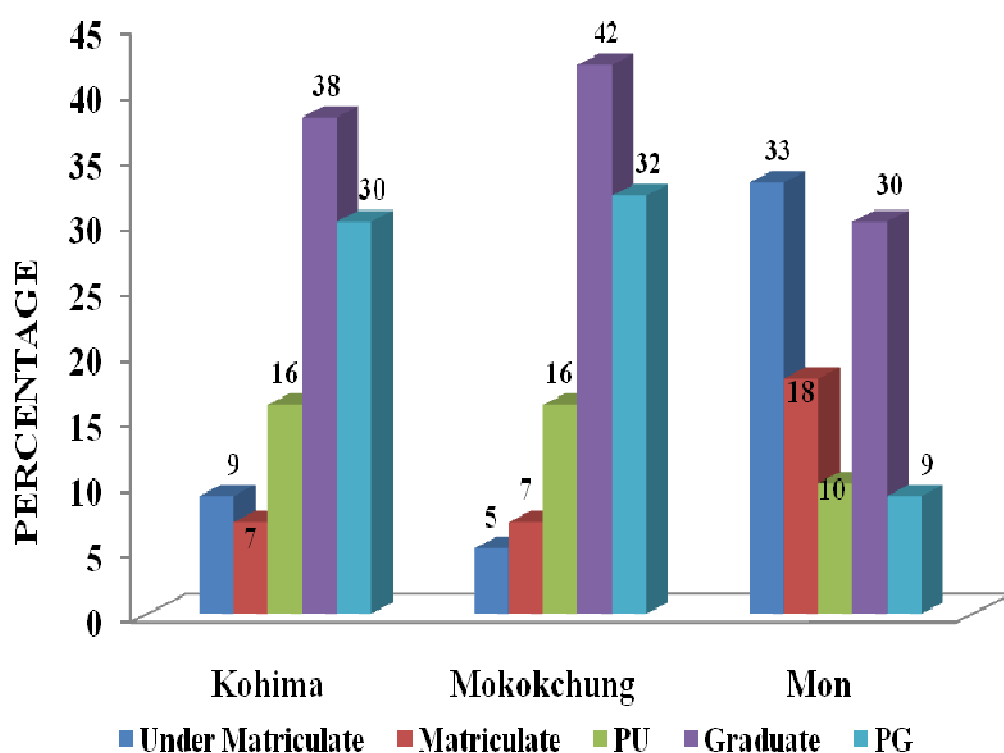


Fig 1.2 Marital status of the Respondents



As reflected in figure 1.1 on an average 41 percent of the respondents falls under the age group of 18-28 years, 38 percent of the respondents falls under the age group of 28-38 years, while another 16 percent of the respondents falls under the category of 38-48 years and 5 percent of the respondents falls under the category of 48 years and above.

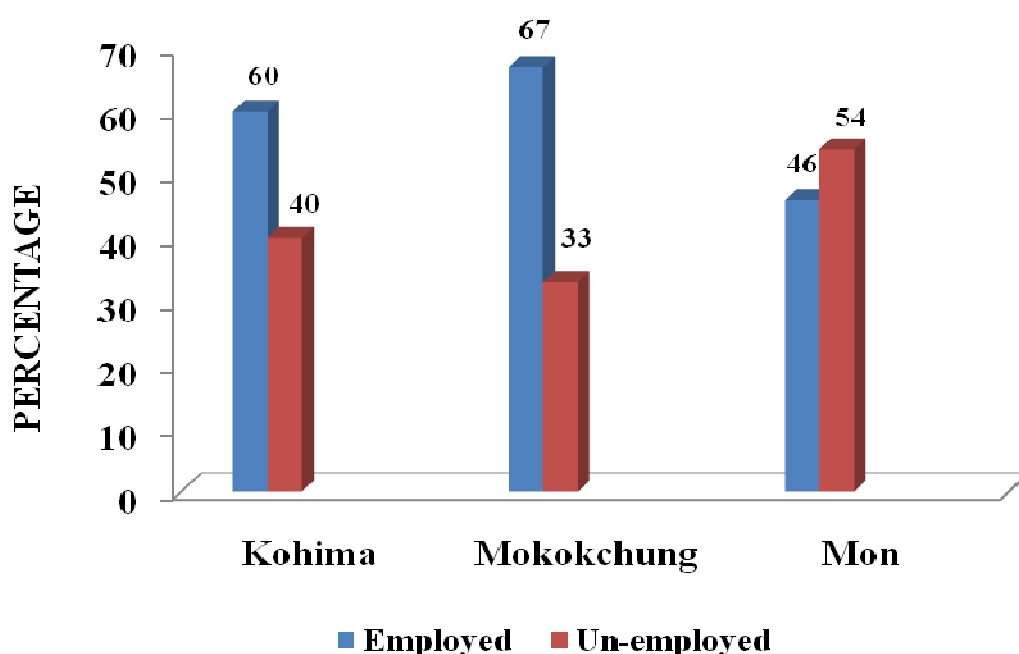
Fig 1.3 Educational profile of the Respondents



As presented in Fig 1.3 it indicates that on an average 15 percent of the respondents are under matriculate, while 37 percent of the respondents are graduate, 24 percent of the respondents are post graduate, 14 percent of the respondents are from Pre-University level and 10 percent of the respondents are matriculate.

Further basing on the educational qualification, the respondents have been categorised under three groups. Firstly, those respondents who are graduates and postgraduates will be categorised as highly educated, those respondents who are under graduates, i.e above matriculate till pre university level will be termed as moderately educated and those respondents who are under matriculate will be categorised under the low level of education .

Fig 1.4 Employment status of the Respondents



On an average of 58 percent of the respondents are employed and 42 percent of the respondents are unemployed as shown in Fig 1.4

Fig 1.5 Occupation profile of the Respondents

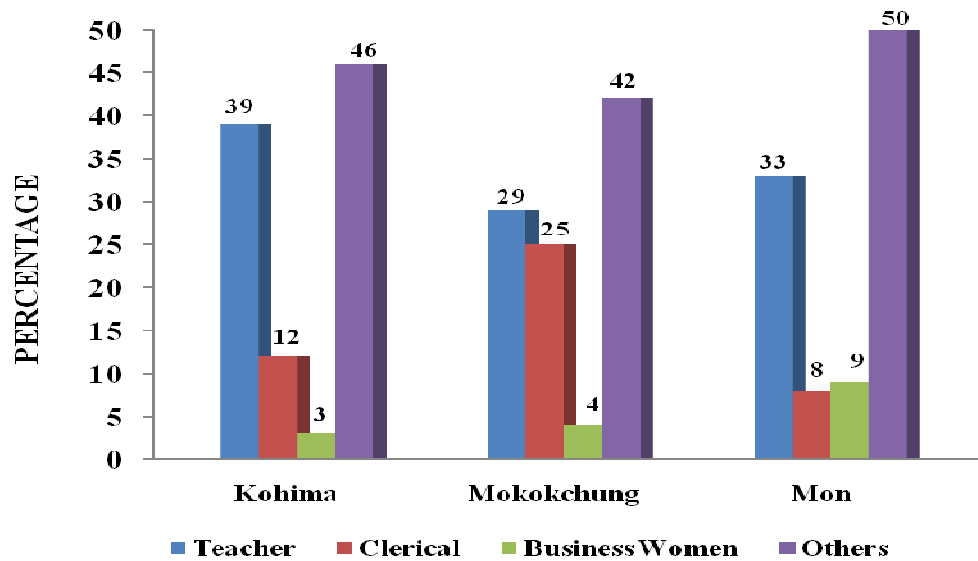


Figure 1.5 shows that 34 percent of the respondents are employed as teachers, whereas 46 percent of the respondents are engaged in private sector. 15 percent of the respondents have clerical jobs and only 5 percent of the respondents are business women.

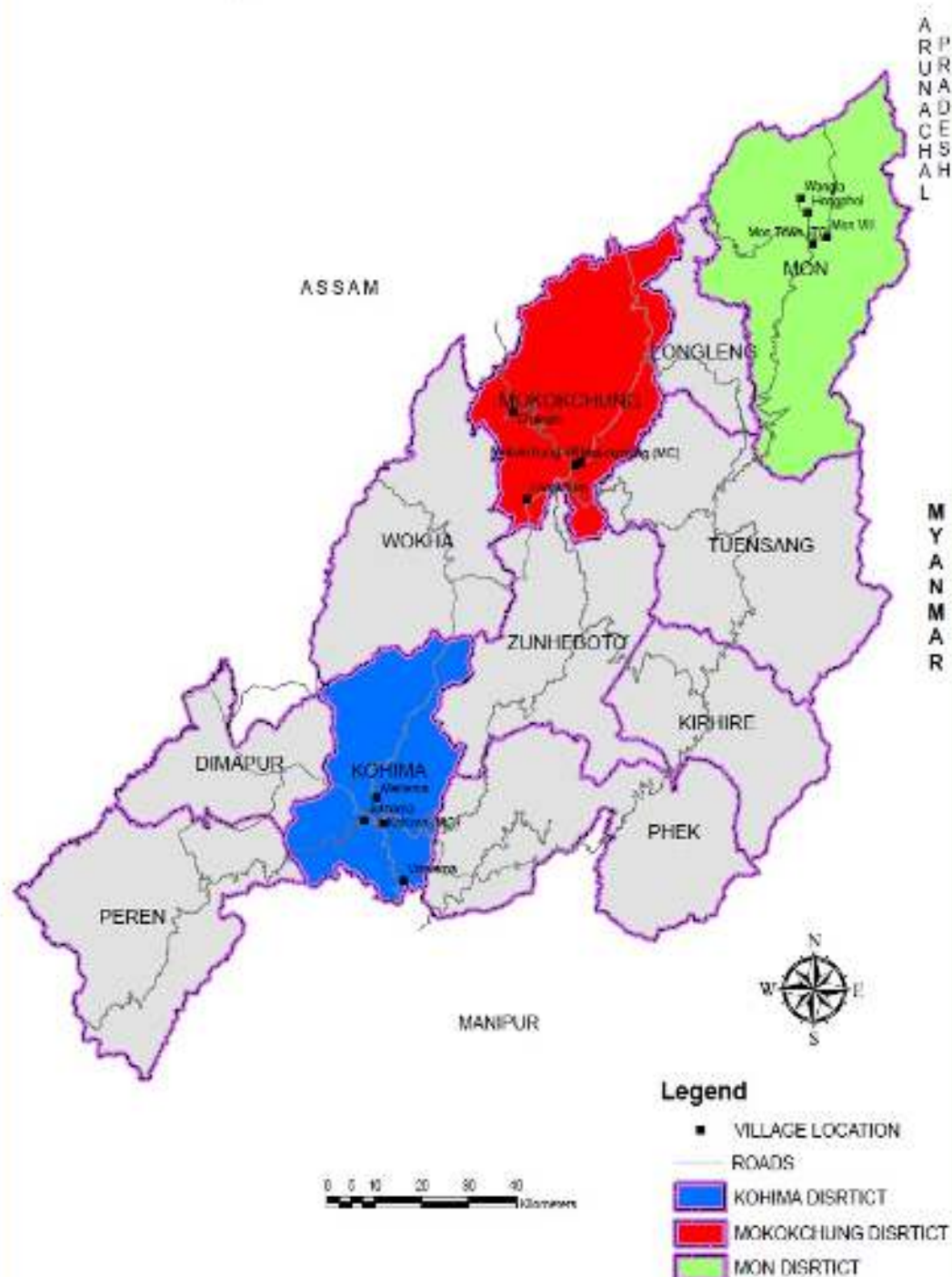
Tool of data collection

The researcher has made a questionnaire based on the chapterization of the thesis and also in line with the objectives of the research and the statement of problem. An effort has been made to make the questionnaire as specific as possible by selecting a definite number and participants, focused on the usage of closed as well as open ended questions, placed questions in a logical order to maintain the consistency. Along with the questionnaire, an interview schedule has been developed according to the objectives of the study to collect information. Group discussions have also been conducted to validate the results of other forms of data collection.

CHAPTER II

PROFILE OF THE AREA OF STUDY

LOCATION OF THE STUDY AREA MON, MOKOKCHUNG AND KOHIMA DISTRICT



2.1 DEMOGRAPHIC PROFILE OF NAGALAND

Landlocked and largely inaccessible to foreigners, Nagaland is one the youngest and certainly the most hidden states of modern India. Cut off from the rest of the world at the eastern hem of the Himalayas, it is the home to 1.9 million people from some sixteen Tibetan-Burmese tribes who have been fighting a remote and rarely reported war of independence from India, on and off. The fighting and skirmishes take place sporadically between rival independence movements and Indian armed forces undermining fragile treaties.

Nagaland, tucked into the far north-eastern corner of India with a geographical area of 16,579 Sq. Km lies between 25°60" and 27°40" North latitude and 93°20" and 95°15" East longitude. The state is bounded by Assam in the North and West, by Myanmar and Arunachal Pradesh in the East and by Manipur in the South. Nagaland being one of the Eight Sisters commonly called as the North-Eastern Region including Sikkim, is a land of lush green forests, rolling mountains, enchanting valleys, swift flowing streams and of beautiful landscape. Its topography is much dissected, full of hill ranges, which break into a wide chaos of spurs and ridges. The terrain is mountainous covered by rich and varied biodiversity of flora and fauna. It is one of the 25 hot spots of the world with respect to its biological diversity, and hence can be termed as the state of true Mega bio-diversity. The inhabitants of Nagaland are almost entirely tribal with distinctive dialects and cultural features. The state is predominantly rural with 82.26 percent of population living in villages. It comprises 11 districts with 52 blocks and 1278 inhabited villages. Each district has generally a predominant concentration of one of the major/minor tribes of the state. For many of the Nagas, Nagaland which got

statehood in 1963 is an Indian fabrication that fails to recognise nationhood. The fragmentation of natural homeland into districts by politically expedient boundaries bears distinct linguistic, cultural, traditional and socio-political characteristics.. Literacy in Nagaland has undergone an extremely positive improvement in the last decade. From the initial literacy of only 60 percent, it has risen to about 80 percent according to 2011 census.¹⁵ Urban population is less as compared to the rural. The state has only one airport in Dimapur.

The state capital of Nagaland is Kohima. It is one of the few states in India to have English as its official language. Due to the variation in its culture, about 20 languages are spoken in the state with English as the official language. Nagamese derived mostly from Assamese is also widely used. Total population of Nagaland as per 2011 census is 19,78,502 out of which male and female are 1,024,649 and 953,853 respectively. In 2001, total population was 19, 90, 036 in which males were 1,047,141 while females were 942,895. The total population growth in this decade was -0.58 percent while in previous decade it was 64.41 percent.¹⁶ The population of Nagaland forms 0.16 percent of India in 2011. In 2001, the figure was 0.19 percent. Literacy rate in Nagaland has seen upward trend and is 79.55 percent as per 2011 population census. Of that, male literacy stands at 82.75 percent while female literacy is at 70.01 percent.

The sex ratio is greater in the rural population as compared to that of urban population but the sex ratio is higher than the total average. Surprisingly as indicated in the table 2.1 there is a disparity between the rural female sex ratio and urban sex

¹⁵ <https://www.nagaland.gov.in/portal/> accessed on 2-4-2016

¹⁶ Directorate of Economics and Statistic, *Statistical handbook of Nagaland*, 2013.

ratio. The total figure of population living in urban areas is 573,741, of which 301,112 are males and while remaining 272,629 are females.

Table 2.1 Rural and Urban sex ratio of Nagaland 2011

State/Districts	Rural/Urban	Person	Male	Female	Sex-ratio (Female/- 1000 Male)
1	2	3	4	5	6
Nagaland	Rural	14,06,861	7,24,595	6,82,266	942
	Urban	5,73,741	3,01,112	2,72,629	905
Kohima	Rural	1,46,914	76,370	70,544	924
	Urban	1,23,149	63,748	59,401	932
Dimapur	Rural	1,82,492	94,501	87,991	931
	Urban	1,97,277	1,03,662	93,615	903
Phek	Rural	1,38,689	70,454	68,235	969
	Urban	24,605	13,230	11,375	860
Mokokchung	Rural	1,37,517	70,528	66,989	950
	Urban	55,654	29,701	25,953	874
Wokha	Rural	1,31,254	66,301	64,953	980
	Urban	34,985	18,128	16,857	930
Zunheboto	Rural	1,13,409	56,762	56,647	998
	Urban	27,605	14,407	13,198	916
Tuensang	Rural	1,59,960	82,485	77,475	939
	Urban	36,841	19,492	17,349	890
Mon	Rural	2,15,953	1,13,573	1,02,380	901
	Urban	34,718	18,489	16,229	878
Peren	Rural	80,153	41,824	38,329	961
	Urban	14,801	7,706	7,095	921
Kiphire	Rural	57,536	29,203	28,333	970
	Urban	16,497	8555	7,942	928
Longleng	Rural	42,984	22,594	20,390	902
	Urban	7,609	3,994	3,615	905

Source: Statistical handbook of Nagaland, 2013.

The urban population in the last 10 years has increased by almost 30 percent. Sex Ratio in urban centres is 931 females per 1000 males. In rural areas of the state, female sex ratio per 1000 males was 940 while same for the child (0-6 age) was 933 girls per 1000 boys. In Nagaland, 17,482 children (0-6) live in rural areas. Child population forms 15.45 percent of total rural population.

Table 2.2 Literacy rate of districts in Nagaland

Sl. no.	State/ District	Literacy rate in percent 1981			Literacy rate in percent 1991		
		Total	Male	Female	Total	Male	Female
	NAGALAND	42.57	50.06	39.89	61.7	67.5	54.76
1	Kohima	48.94	57.04	38.69	69.6	77.24	60.6
2	Phek	37.99	49.09	25.27	62.6	72.28	51.35
3	Wokha	45.6	55.49	34.82	73.9	81.06	65.99
4	Zunheboto	45.59	52.81	38.1	64.4	70.76	57.63
5	Mkg	61.78	65.95	57.18	77.9	80.52	74.88
6	Tuensang	30.49	36.89	23.32	48.4	53.98	41.98
7	Mon	19.89	26.45	12.33	36	41.9	29.1
8	Dimapur	¹⁷			68.7	73.44	64.22
9	Kiphire	¹⁸					
10	Longleng						
11	Peren						

Table 2.2. A Literacy rate of districts in Nagaland

Sl. no.	State/ District	Literacy rate in percent 2001			Literacy rate in percent 2011		
		Total	Male	Female	Total	Male	Female
	NAGALAND	67.1	71.8	61.92	80.1	83.3	76.69
1	Kohima	74.28	81.44	66.64	85.58	89.3	81.56
2	Phek	71.35	78.97	63.08	79.13	84.5	73.5
3	Wokha	81.28	85.69	76.46	87.6	90.5	84.58
4	Zunheboto	69.73	73.43	65.8	86.26	88.9	83.61
5	Mkg	84.27	86.14	76.46	92.68	93.6	91.74
6	Tuensang	51.3	55.97	46.12	73.7	76.8	70.4
7	Mon	42.25	46.7	37.12	56.6	60.4	52.39
8	Dimapur	78.15	82.16	73.34	85.44	88.1	82.54
9	Kiphire				71.1	76.5	65.44
10	Longleng				73.1	75.6	70.35
11	Peren				79	84	73.57

Source: - Statistical handbook of Nagaland, 2013

¹⁷ Dimapur became a full-fledged District only in December 1997.

¹⁸ The Districts i.e Kiphire, Longleng and Peren officially came into being as a District only in the year 2004.

The educational landscape is not so depressing as there was growth from 42.57 percent in 1981 to 61.65 percent in 1991, 67.11 percent in 2001 and 80.11 percent in 2011. The female literates are also increasing and according to the 2011 census the literacy rate of female is 76.69 percent much higher than the national average. Through the decades Mokokchung district has been leading in literacy rate with 61.78 percent in 1981 and 92.68 percent in 2011. This level is one of the highest literacy rates in the country. Another district which has shown very significant rise is Wokha with literacy rate increasing from 45.60 percent to 87.6 percent between 1981 to 2011. These two districts have also the distinction of being the first district in the state to have literacy rates above 80 percent. The literacy rate of Kohima district at 85.58 percent is higher than that of the state average of 80.11 percent as per the 2011 census. But the district literacy rate is lower than that of Mokokchung and that of Wokha. Concerned efforts are required to improve the literacy rate of the district. Mon which during the same time started off with much lower level of literacy rate at 19.89 percent stands today at 56.6 percent (2011 census).

2.2 PROFILE OF KOHIMA DISTRICT

Kohima is the hilly capital of India's north eastern border state of Nagaland which shares its borders with Burma. It lies in Kohima District and is one of the three towns with Municipal council status along with Dimapur and Mokokchung, Kohima, officially given by the British as they could not pronounce the Angami name *Kewhima* or *Kewhira* (Tenyidie for the land where the flower Kewhi grows) was also known as Thigoma. It is located in the south of Kohima District (25.67°N

94.12°E)¹⁹ and has an average elevation of 1261 meters (4137 feet). The town, located on the top of a high ridge snaking along the top of the mountain ranges is typical of most of the Naga settlements.

The British incursions into the Naga territory, beginning in the 1840s, met with stiff resistance from the independence-loving Nagas, who had never been conquered by any empire before. The stiffness of the resistance can be gauged by the fact that it took nearly four decades for the British to conquer a territory that is less than 10,000 square kilometres (the eastern region was left free). And Kohima became the first seat of modern administration as the Headquarters of Naga Hills District (then under Assam) with the appointment of G.H. Damant, the Political Officer in 1879. When Nagaland became a full-fledged state on 1 December 1963, Kohima was christened as the state capital. In 1944 during World War II the Battle of Kohima along with the simultaneous Battle of Imphal was the turning point in the Burma Campaign.

Today the town's population is composed of all the tribal groups of Nagaland, the population of Angami being the largest followed by that of the Ao. Greater Kohima which includes Kohima Village, Jakhama and Jotsoma along with Kohima town is the second largest urban area of Nagaland after Dimapur-Chumukedima. It has a population of about 100,000. 'Kohima Village' called 'Bara Basti' or 'large village', which is the second largest village in Asia forms the northeastern part of Kohima urban area today. The Bara Basti is divided into khels or localities. There are

¹⁹ Geographical Survey of India

four of them, namely - Tsütuonuomia, Lhisemia, Dapfütsumia and Pfüchatsumia. They are in short termed as T, L, D, and P Khel respectively.

As per the 2011 census, the density of Kohima District is 183 people per sq. km. which was 111 people per Sq. Km in 2011.

Table 2.3 Profile of Kohima District

Sl.No	Particulars	2001	2011
1	Population	115,609	267,988
2	Male	103,709	138,966
3	Female	219,318	129,022
4	Population Growth	42.83 percent	131.81 percent
5	Area Sq. Km	1,463	1,463
6	Density/km2	111	183
7	Proportion to Nagaland Population	11.04 percent	13.54 percent
8	Child Sex Ratio (0-6 Age)	967	985
9	Average Literacy	78.00	85.23
10	Male Literacy	83.51	88.69
11	Female Literacy	71.78	81.48

Source:- Statistical handbook of Nagaland, census 2011

2.2 (a) Education in Kohima district

Kohima became the headquarters of the Naga Hills in 1878 under the British rule. This opened the way for American missionaries to come and set up a school as part of their evangelical programme. As there was no script and the Angamis never heard of their language in written form, they feared that their words would be scripted and used for worshipping other gods which would result in unwanted

consequences. In the early days, it was difficult to get children to go to school. There was a time when children were lured with money to study in school. The first school started with the study of the Assamese language. Students wore dhotis and saris to school. Even up to the 1960s there were older generations who read their Bible in Assamese. But with the publication of reading materials in Angami language, all medium of learning took place in Angami language, now called Tenyidie. Gradually English became part of the syllabus and with subjects like English talking class, students became familiar with the English language and to pursue further studies knowledge of English was necessary. Thus English language became firmly established as the official language when Nagaland attained statehood. The first American Baptist missionary to start a school in Kohima was Mr. C.D. King. This was followed by Rev. S.W. Rivenburg who printed many books in the Angami language. A missionary educationist by the name Mr. George W. Supplee took over the school in 1923 after Rev. S.W. Rivenburg retired and returned to America. Rev. Supplee with the help of Mr. C.R. Pawsey, the then Deputy Commissioner of Naga hills started Kohima Government High School and became its first Headmaster in 1941. The present Government higher Secondary School Kohima is thus the outcome of the vision of this American missionary on whose land the school still stands today.

Average literacy rate of Kohima District as per 2011 census is 85.23 percent compared to 78.00 in 2001. On the gender-wise distribution it is observed that male and female literacy rates are 88.69 per cent and 81.48 per cent respectively. During 2001 census, the figures stood at 83.51 and 71.78 for male and female. Out of the total population of the district (2011 census) 45.18 percent lives in the urban centre.

In total 121,088 people live in urban area of which males are 62,597 and females 58,491. From Kohima district 3 villages were selected namely Jotsoma village, Mereima village and Visweima village.

Table 2.4 Profile of Kohima District in Rural and Urban areas.

Sl. no	Particulars	Rural	Urban
1	Population (in Percent)	54.82 Percent	45.18 Percent
2	Total Population	146,900	121,088
3	Male Population	76,369	62,597
4	Female Population	70,531	58,491
5	Sex Ratio	924	934
6	Average Literacy	81.14 Percent	90.09 Percent
7	Male Literacy	85.70 Percent	92.26 Percent
8	Female Literacy	76.15 Percent	87.74 Percent

Source:- Statistical handbook of Nagaland, census 2011

2.2 (b) Profile of Jotsoma village

Jotsoma village is a large village located in Kohima district with a total of 552 families. It has a population of 2458 of which 1259 are males and 1199 females as per 2011 Census. The children in the age-group i.e. 0 – 6 is 381 constituting 15.50 of the total population of the village. Average sex ratio of the village is 952 which

are higher than that of the state. It is 1059 in the case of children. In 2011, literacy rate of Jotsoma village was 80.50 percent compared to 79.55 percent of Nagaland. Male literacy stands at 84.54 percent while female literacy rate at 76.17 percent. Most of the village population comes under the category of Schedule Tribe (ST) constituting 84.26 percent of total population. A total population of 1125 are engaged in work activities. Of the total, 94.13 percent of workers are involved in Main Work (employment or earning more than 6 months) while 5.87 percent are in the Marginal activity providing livelihood for less than 6 months. Of 1125 workers engaged in Main Work, 615 are cultivators while 19 are Agricultural labourers.²⁰

Table 2.5 Profile of Jotsoma village

Sl.no	Particulars	Total	Male	Female
1	No. Of houses	522	---	---
2	Population	2,458	1,259	1,199
3	Child(0-6)	381	185	196
4	Schedule Tribe	2,071	1,023	1,048
5	Literacy rate	80.50 percent	84.54 percent	76.17 percent

Source:- Statistical handbook of Nagaland, Census 2011

2.2(c) Profile of Viswema village

Viswema Village, one of the three selected settlements under Kohima District is located in the south of the district. It has a total population of 7417 of which 3576 are males and 3841 are females. In the village the children population from 0 – 6, makes up 12.17 percent of the total population. Sex ratio of

²⁰ *Statistical handbook of Nagaland, Census 2011*

the village is 1074, and is higher than that of the state (931). The village has a high literacy rate of 80.69 percent compared to 79.55 percent of Nagaland. Of the total literates the percentage of male is 86.91 while that of female is 74.89. Of the total, 3124 persons are engaged in work activities. And out of the work force, 90.69 percent falls under main work while 9.31 percent under marginal activity. Of the 3124 workers engaged in main work, 1644 are cultivators (owner or co-owner) while 9 are Agricultural labourers.²¹

Table 2.6 Profile of Viswema village

Sl.no	Particulars	Total	Male	Female
1	No. Of Houses	1369	---	---
2	Population	7417	3,576	1,199
3	Child(0-6)	903	435	468
4	Schedule Tribe	7,211	3,469	3,742
5	Literacy rate	80.69 percent	86.91 percent	74.89 percent

Source:-www.census2011.co.in

2.2(d) Profile of Meriema village

Meriema is yet another village selected from Kohima District for case study. It is populated by 1233 of which 576 are males and the rest females. Children population between 0 and 6 is 178, making up 14.44 percent of the village total. Sex ratio of the village is 1141, higher than that of the state. Child sex ratio in the village is 1225 which is also above the state level. With 81.52 percent of literacy rate, the

²¹ *Statistical handbook of Nagaland, census 2011*

village enjoys comfortable frontal position amongst the villages in Kohima District. Similar to other neighbouring villages, Meriema Village does have higher percentage of male literacy than the female one. Total number of villagers under work activities is 555, out of which 81.26 percent belongs to Main Work (Employment or Earning more than 6 Months), whereas 18.74 percent to the Marginal activity providing livelihood for less than 6 months. Of 555 workers engaged in Main Work, 293 are classified as cultivators (owner or co-owner) while 1 as agricultural labourer.²²

Table 2.7 Profile of Meriema village

Sl.no	Particulars	Total	Male	Female
1	Total no. of Houses	239	---	---
2	Population	1,233	576	657
3	Child(0-6)	178	80	98
4	Schedule Tribe	1,212	564	648
5	Literacy rate	81.52 percent	89.31 percent	74.60 percent

Source:-www.census2011.co.in

2.3 PROFILE OF MOKOKCHUNG DISTRICT

Mokokchung is both a town and a municipality in Mokokchung District, and is well connected with other district headquarters in the state. It is not only the district headquarters and the main urban hub of Mokokchung District but also the cultural nerve centre of the Aos. The town is made up of 16 wards. Kumlong, Sangtemla, Alempang and Yimyu are among the largest wards. Historically, Mokokchung was one of the first Naga Hills sites where the Assam Rifles, led by

²² *Statistical handbook of Nagaland, census 2011*

Britishers, established their outpost in the later part of 19th century. Much of the town initially grew around this post that was located in the DC Hill.

Mokokchung is located at 26.33°N 94.53°E with an elevation of 1325 metres above sea level. It enjoys equable climatic condition, marked by pleasantness. It is better connected to most areas of Nagaland when compared to Kohima and Dimapur. Besides, every village and settlement of the district is well linked to the town by district and community roads. Dimapur and Mokokchung are the only towns in Nagaland with a significant sub urban population. Mokokchung is the hub of Mokokchung Metropolitan Area, a term which refers to the continuous settlements from Alichen in the south, through Mokokchung town up to Amenpong and Khensa in the North West; and from Mokokchung town through Fazl Ali College up to DEF colony in the North East.

Table 2. 8 Profile of Mokokchung district

Sl. no	Particulars	2001	2011
1	Population	120,929	194,622
2	Male	111,156	101,092
3	Female	232,085	93, 530
4	Population Growth	46.54 Percent	60.94 Percent
5	Area Sq. Km	1,615	1,615
6	Density/km2	75	121
7	Proportion to Nagaland Population	11.55 Percent	9.84 Percent
8	Sex Ratio (Per 1000)	2088	925
9	Child Sex Ratio (0-6 Age)	989	949
10	Average Literacy	83.92	91.62
11	Male Literacy	86.03	92.18
12	Female Literacy	81.61	91.01

Source:-census2011.co.in

The trend of sub urbanization in Mokokchung (which had started in Western countries in the sixties) started in the eighties with the mushrooming of satellite

towns like Yimyu and Marepkong. Today, the urban settlement has spilled outside the historical boundary of Mokokchung town. This trend has speeded up so much that the erstwhile satellite town of Yimyu boomed and spread towards Mokokchung and became conjoined with it. Today it has become a ward of Mokokchung.

2.3(a) Education in Mokokchung district

Education is considered as one of the key elements that contribute to social, economic and cultural transformation of a nation. Mokokchung has contributed remarkably in the process of development in Nagaland including education. The first formal school in Nagaland was started in 1878 by the Christian missionaries at Molungyimsen village in Mokokchung, with a handful of boys and girls. Since then, Mokokchung district has come a long way in the field of formal education. As such, its literacy rate has been the highest in the state and the gender and rural-urban gaps have narrowed down. The educational institutions at varying levels have also increased. At present, every village has a school in the district. Altogether, it has 266 and 36 government and private schools respectively, 7 colleges (comprising of arts and science streams, theology, law and teacher education), 1 (one) Institute of Communication and Information Technology (ICIT), and 1 (one) ITI that gives training on various skill. There is 1 (one) District Institute of Education & Training (DIET). Its proximity to Nagaland University at Lumami is a boon for the district. On the other hand, the district lacks in professional and technical educational institutions and the existing quality of education needs further improvements. Thousands of young boys and girls move out of the district for higher and better education, leading to huge outflow of resources from the district, and most importantly, inflicting economic hardship on the parents. In the event of globalisation, Mokokchung district in particular and the state in general need renewed effort to build educational institutions of technical and professional education with improved quality and need

based curriculum, keeping in view to improve employability of the young people after their education

According to 2011 census the literacy rate of Mokokchung District is 91.62, an increase from 83.92 in 2001. For 2001 census, same figures stood at 86.03 and 81.61 in Mokokchung District. Total number of literates in the district was 159,494, of which male and female were 83,479 and 76,015 respectively.

Table. 2.9 Profile of Mokokchung District in Rural and Urban areas

Sl. no	Particulars	Rural	Urban
1	Population in percent	71.37	28.63
2	Total Population	138,897	55,725
3	Male Population	71,373	29,719
4	Female Population	67,524	26,006
5	Sex Ratio	946	875
6	Average Literacy	90.82	93.59
7	Male Literacy	91.50	93.81
8	Female Literacy	90.11	93.33

Source:-Census2011.co.in

The total population of Mokokchung District living in rural areas is 138,897 of which males and females are 71,373 and 67,524 respectively. Of the total, male population is 71,373 and the female is 67,524. Evident from the above table that

71.37 percent of the district population lives in rural areas. Sex ratio in the district is 946 females per 1000 males. From Mokokchung district 3 villages were selected namely Changki village, Longkhum village and Mokokchung village.

2.3(b) Profile of Changki village.

Changki is a large village with 690 families and is located in the western part of Mokokchung District. The village has a total population of 2486 of which 1219 are males and 1267 females. Between the age of 0 and 6 the total number of population is 325, which is 13.07 per cent. Sex ratio of the village is 1039, that of Child sex ratio is 879. In 2011, literacy rate of Changki village was 84.04 percent compared to 79.55 percent in Nagaland. Percentage of male literacy is 83.75 and female is 84.30 percent.

Table.2.10 Profile of Changki village

Sl.no	Particulars	Total	Male	Female
1	Total no. Of Houses	690	-	-
2	Population	2,486	1,219	1,267
3	Child(0-6)	325	173	152
4	Schedule Tribe	1,883	862	1,021
5	Literacy rate	84.04 percent	83.75 percent	84.30 percent

Source:-census2011.co.in

In Changki village, most of the village population is from Schedule Tribe (ST) that constitutes 75.74 percent of total population. In Changki village out of total population, 1368 were engaged in work activities. 79.09 percent of workers describe their work as Main Work (Employment or Earning more than 6 Months) while 20.91

percent were involved in Marginal activity providing livelihood for less than 6 months. Of 1368 workers engaged in Main Work, 527 were cultivators (owner or co-owner) while 110 were Agricultural labourers.

2.3(c) Profile of Longkhum village

Longkhum is a large village located in Ongpangkong Range of Mokokchung District. It has a total number of 546 families with 3811 as total population. The shares of males and females out of the total are 1961 and 1850 respectively. In Longkhum the population children within the age group 0-6 is 434. It constitutes 11.39 percent of total population of village. Sex ratio of Longkhum is 943 which are higher than that of the state. Child sex ratio in the village is 938.

Table 2.11 Profile of Longkhum village

Sl.no	Particulars	Total	Male	Female
1	Total no. Of Houses	546	---	---
2	Population	3,811	1,961	1,850
3	Child(0-6)	434	224	210
4	Schedule Tribe	3,697	1,888	1,809
5	Literacy rate	97.75 percent	98.10 percent	97.38 percent

Source:-census2011.co.in

Longkhum Village has 97.75 percent as literacy rate which is above the state average level. Of the total literates the share of males stands at 98.10 percent while that of female is 97.38 percent. Out of the total population 2155 are engaged in work activities, 74.90 percent in Main Work (Employment or earning more than 6 Months) while 25.10 percent in Marginal activity, providing livelihood for less than 6 months.

Of 2155 workers engaged in Main Work, 1228 are cultivators (owner or co-owner) while 12 are agricultural labourers

2.3(d) Profile of Mokokchung village

Mokokchung Village with a total number of 1119 families is located in Ongpangkong Range. The Mokokchung village has population of 5338 of which 2745 are males while 2593 are females as per Population Census 2011. In Mokokchung village population of children with age 0-6 is 515 which make up 9.65 percent of total population of village. Average Sex Ratio of Mokokchung village is 945 which are higher than Nagaland state average of 931. Child Sex Ratio as per census is 1036, higher than Nagaland average of 943.

Table 2.12 Profile of Mokokchung village

Sl.no	Particulars	Total	Male	Female
1	Total no. Of Houses	1,119	---	---
2	Population	5,338	2,745	2,593
3	Child(0-6)	515	253	262
4	Schedule Tribe	5,170	2,646	2,524
5	Literacy rate	93.59 percent	94.70 percent	92.41 percent

Source:-census2011.co.in

Mokokchung village has higher literacy rate compared to Nagaland. In 2011, literacy rate of Mokokchung village was 93.59 percent compared to 79.55 percent of Nagaland. Male literacy stands at 94.70 percent while female literacy rate was 92.41 percent. The village population constitutes 96.85 percent of Schedule Tribe (ST). Out

of the total population, 2098 were engaged in work activities. 84.46 percent of workers describe their work as Main Work (Employment or Earning more than 6 Months) while 15.54 percent were involved in Marginal activity providing livelihood for less than 6 months. Of 2098 workers engaged in Main Work, 375 were cultivators (owner or co-owner) while 115 were Agricultural labourers.

2.4 PROFILE OF MON DISTRICT

Mon district is situated in the north eastern part of Nagaland. It is surrounded by the plains of Assam in the north, Arunachal Pradesh in the north east, Myanmar on the south east and Tuensang and Longleng districts of Nagaland in the south. Mon district is inhabited by the Konyak tribe, one of the major tribes of Nagaland. The Konyak Nagas inhabit not only the State of Nagaland but also areas of Arunachal Pradesh, Myanmar and Assam. Konyaks living outside of Mon district constitute a larger portion of the Konyak population than the Konyaks living within the State of Nagaland. Mon has an area of 1,786 sq km with a density of 145 persons per sq km. The population of Mon is 2,59,604 with 1,38,005 males and 1,21,599 females according to Census of India 2001.

The rural population comprises of 93.79 percent of the total population in 111 villages and a total of 34, 922 households. The sex ratio is 881:1000. The district has the lowest literacy rate of 42 percent and life expectancy of 75 years. The altitude of the district varies from 100 meters to 1,050 meters above sea level. Konyaks are generally divided into two groups – the Thendu (the tattooed group) or the Thenko (the non tattooed group). The Thendu group is mostly found in the central part of Mon district and Thenko group mostly in the upper part and in the lower part of the district in Wakching area. Linguistically, the Konyaks come under the Naga-Kuki

group of the Tibeto-Burman family. Each village has its own dialect but the dialect of the Wakching village is commonly used as the medium of communication.

Table 2.13 Profile of Mon district

Sl.No	Particulars	2001	2011
1	Population	138,753	250,260
2	Male	121,899	131,753
3	Female	260,652	118,507
4	Population Growth	74.12 Percent	80.36 Percent
5	Area Sq. Km	1,786	1,786
6	Density/km2	78	140
7	Proportion to Nagaland Population	13.25 Percent	12.65 Percent
8	Child Sex Ratio (0-6 Age)	973	912
9	Average Literacy	41.83	56.99
10	Male Literacy	46.56	60.94
11	Female Literacy	36.35	52.58

Source:-census2011.co.in

The term 'Konyak' is believed to have been derived from the words 'khao' meaning 'head' and 'Nyak' meaning 'black' translating to 'men with black hair'. Like most Naga tribes, the Konyaks strategically live on mountaintops. A variety of rituals used to be observed before choosing a village site. The Konyak village is divided into different sections called the Baan(Pronounced 'Paan'). The Baanis like the 'Morung' of the other Naga tribes. It is administered by the 'Jeiyong Ei' or the body of elders. Each Baan consists of a number of 'nokphongs' or clans.

Mon town is the headquarter for the district with four Additional Deputy Commissioner headquarter at Tobu, Tizit, Aboi, and Naginimora, two Sub Divisional Officer's headquarter at Phomching and Wakching and seven Extra Assistant Commissioner's headquarter at Honta, Shangnyu, Chen, Mopong, Munyaksh, Longching and Longshen.

2.4(a) Education in Mon district

The Census of India 2001 showed an overall literacy rate of 42.25 percent for the district with female literacy rate of 37.12 percent and the male literacy rate of 46.70. According to the 7th All India School Education Survey 2002, Mon district had a total of 206 schools of various categories and one college having Classes 11 and 12. This number increased to 278 schools in 2006, although there was no increase in number of colleges. Wangkao College at Mon is the only institution imparting higher education. The enrolment in the college over the past 5 years indicates an increasing trend implying the demand for higher learning among the Konyak people. With the launching of communitisation of elementary education in the State in 2002, there has been a paradigm shift. The notion that provision of education was the sole responsibility of the State Government has given way to the notion of joint responsibility for education of children. All primary and middle schools in the district are communitised and are managed by 98 Village Education Committees, 8 Town Education Committees and 2 Ward Education Committees. In all these communitised schools, Parent-Teacher Associations have been formed.

It is now well recognized that a crucial factor in determining the income levels of individuals is their educational achievement. In developing countries in particular, it is recognized that the State has a crucial role in providing the educational input

particularly in elementary education. Women in the district are poorly represented at all levels for formal decision making in the society. however organizations like the Konyak Nyupuh Sheko Khong (KNSK) has over the years contributed tremendously to the socio-cultural fabric of the tribe in the field of education and social welfare, health, etc. Its role in 1980s to bring about liquor prohibition in the district sowed the seed for prohibition of liquor in the entire State. Till today it continues to be a major force amongst the Konyak community.

Table 2.14 Profile of Mon District in Rural and Urban areas

Sl. no	Particulars	Rural	Urban
1	Population in percent	86.24 percent	13.76 percent
2	Total Population	215,816	34,444
3	Male Population	113,469	18,284
4	Female Population	102,347	16,160
5	Sex Ratio	902	884
6	Literacy	52.54 percent	84.47 percent
7	Male Literacy	56.74 percent	86.54 percent
8	Female Literacy	47.88 percent	82.11 percent

Source:-census2011.co.in

The 2011 Census showed the overall literacy rate of Mon district at 56.6 percent with female literacy rate of 52.39 percent and male literacy rate of 60.38 percent, which is an improvement over 2001 Census record of 42.25 percent.

According to the 7th All India School Education Survey 2002, Mon district had a total of 206 schools of various categories and 1 college having classes 11 and 12. This number increased to 278 schools in 2006 although there was no increase in the number of colleges. This indicates the rate of increase in number of schools, which is also an indicative of the demand for education. Unlike elsewhere in the State, there has been an increase in the number of schools in rural areas, both Government and Private, while the number of schools in urban areas decreased.

Out of the total Mon population for 2011 census, 13.76 percent lives in urban regions of district. In total 34,444 people lives in urban areas of which males are 18,284 and females are 16,160. Sex Ratio in urban region of Mon district is 884 as per 2011 census data. Similarly child sex ratio in Mon district was 935 in 2011 census. Literacy rate in Mon district as per census 2011 is 84.47 percent of which males and females are 86.54 percent and 82.11 percent literates respectively. From Mon district 3 villages were selected namely Mon village, Hongphoi village and Wangla village.

2.4(b) Profile of Mon village

Mon Village is a large village located in Mon district, with total no. of 367 families. The village has a population of 2402 of which 1240 are males while 1162 are females as per Population Census 2011. The population of children with age 0-6 is 439 which make up 18.28 percent of total population of village. Average Sex Ratio is 937 which is higher than Nagaland state average of 931. Child Sex Ratio for the Mon Village as per census is 814, lower than Nagaland average of 943. Mon village has lower literacy rate compared to Nagaland.

As per the census 2011, literacy rate of Mon village was 52.17 percent compared to 79.55 percent of Nagaland. Male literacy stands at 57.62 percent while female literacy rate was 46.53 percent.

Table 2.15 **Profile of Mon village**

Sl.no	Particulars	Total	Male	Female
1	Total no. Of Houses	367	---	---
2	Population	2,402	1,240	1,162
3	Child(0-6)	439	242	197
4	Schedule Tribe	2,378	1,223	1,155
5	Literacy rate	52.17 percent	57.62 percent	46.53 percent

Source:-census2011.co.in

2.4(c) Profile of Hongphoi village

Hongphoi is a medium size village located in Mon district with total no. of 199 families. It has a population of 1345 of which 713 are males while 632 are females as per Population Census 2011. The population of children with age 0-6 is 238 which make up 17.70 percent of total population of village. Average Sex Ratio of the village is 886 which is lower than Nagaland state average of 931. Child Sex Ratio as per census is 831, lower than Nagaland average of 943. It has a higher literacy rate compared to Nagaland as per 2011 census. The literacy rate of Hongphoi village was 81.39 percent compared to 79.55 percent of Nagaland. Male literacy stands at 82.16 percent while female literacy rate is 80.53 percent.

Table 2.16 **Profile of Hongphoi village**

Sl.no	Particulars	Total	Male	Female
1	Total no. Of Houses	199	-	-
2	Population	1,345	713	632
3	Child(0-6)	238	130	108
4	Schedule Tribe	1,338	708	630
5	Literacy rate	81.39 percent	82.16 percent	80.53 percent

Source:-census 2011.co.in

2.4(d) Profile of Wangla Village

Wangla is a medium size village located in Mon district with total no. of 145 families. The village has a population of 940 of which 483 are males while 457 are females as per Population Census 2011.

Table 2.17 **Profile of Wangla village**

Sl.no.	Particulars	Total	Male	Female
1	No. of Houses	145	---	---
2	Population	940	483	457
3	Child(0-6)	202	93	109
4	Schedule Tribe	938	482	456
5	Literacy rate	80.35 percent	85.13 percent	75.00 percent

Source:-census 2011.co.in

The population of children with age 0-6 is 202 which make up 21.49 percent of total population of village. Average Sex Ratio is 946 which is higher than Nagaland state average of 931. Child Sex Ratio as per census 2011 is 1172, higher than Nagaland average of 943. It has higher literacy rate compared to Nagaland.

In 2011, literacy rate of the village was 80.35 percent compared to 79.55 percent of Nagaland. Male literacy stands at 85.13 percent while female literacy rate was 75.00 percent.

In the present chapter a detail study has been conducted on the three districts specifically selecting three districts and three villages from each of the three districts. This enables one to ascertain and gain insight into knowing the social as well as economic condition of the Naga women. Nevertheless, the aspects relating to their socio-economics life are highly dependent on their educational status which speaks about the empowerment. Higher the degree of literacy rate the more it is of their empowerment of the three districts, Kohima and Mokokchung are comparatively higher than Mon with regard to the literacy rate among the females. Women in the two districts are undoubtedly more in line to their rights and privileges reflecting their consciousness about empowerment.

CHAPTER III

ROLE OF NAGA WOMEN IN TRADITIONAL SOCIETY

3.1 INTRODUCTION

In societies all over the world and throughout recorded history, women's primary roles have been family oriented. The activities and relations that are basic to their lives are within the context of the family. This does not mean that women's lives are completely restricted to home but their outside activities tend to be extensions of their domestic roles and their extra familial relationships are secondary to those based on kinship. Thus study of familial roles (daughter, wife, mother and sister) is fundamental for the understanding of women and their place in the society.

Undoubtedly more value is placed on motherhood than any other female's roles. It is her most vital contribution to society. Motherhood even shows her role as wife, for her primary obligation as a wife is to provide continuity to own or her husband's lineage. The issue of whether men ought to do work that is culturally assigned to women is a matter of personal decision and culturally determined values. Men's capabilities are never questioned. Women engage in a extensive range of economic activities.

In the traditional societies, the status of women was generally in relation to her family as a daughter, wife, sister and mother, in the new emerging situation, a women's status is described more in terms of her achievements in education, career, and position etc. in a society. In fact, we can see that her role is not limited to the home as was in the traditional society but also outside the home The status of women is not the same among all the different communities and varies from society to society and sometimes within the societies.

In the classless, caste-less Naga society, women have by tradition enjoyed a high social position, with a key role in both family and community affairs. However,

being a patriarchal society with strong warrior tradition, it was considered an honor to be born as a man. The traditional culture and customs expect a Naga woman to be dutiful and humble and was also expected from her to perform the roles of wife, mother, child bearer, food producer and household manager. She also increased the household income by weaving colourful shawls, an activity which is done solely by women. Women were highly respected and given a great deal of freedom. They were not included in the decision-making process of a clan or a village.

Although Naga society is patriarchal, women enjoy considerable freedom and play an important role in family and community life. Women have a greater range of responsibilities, from domestic work - within and outside the homestead - to various agricultural activities and bear a greater work burden as well. Gender disparity measures reveal that men's responsibility for household activities is shrinking while women's work frontier is expanding, as they take over work traditionally designated for 'male'. "However, traditionally Naga women could not become the religious head of her family, clan or village and was debarred from performing religious rites and sacrifices. Women were not allowed to come to the village altar"²³.

While Haimendorf remarked on Naga women as, "many women in more civilised parts of India may well envy the women of the Naga Hills, their high status and their free and happy life and if you measure the cultural level of the people by the social position and personal freedom of its women you will think twice before

²³ Jamir Toshimenla, *Women and Politics in Nagaland; Challenges and Imperatives*, 2012.p.23

looking down on the Nagas as savages.”²⁴ Hutton has shown that the status of Naga women is high but they are not free from the influences of traditional customary laws. J.P Mills has also expressed similar opinion about the life of the Naga women stating that traditional laws bind the life of both men and women in every aspect of their life.

“Since time immemorial Naga Women have been taking part in various activities. Despite the fact that the Women could not directly partake in certain matters of social importance as those of men folk, their indirect contributions were felt even on those matters. In the political and social affairs it was the women folk who privately shared their opinions with men folk. During the time of wars and trapping of fierce wild animals, women were the motivating force behind men by encouraging them with apt songs composed on the spot, because in those days important words were expressed in the form of songs. On special occasions like festivals, slaughtering of Mithuns, Women together with Men danced, sang and served on social gatherings. It was also the Women folk who sang to encourage and rejuvenate the Men to work harder during the cultivation and harvesting of paddy fields. Naga Women were known for their skill of weaving cloths. Honesty, Dignity of Labour and the skill of weaving were some good qualities inherent in Naga Women.”²⁵

In the traditional days when head hunting was practiced, women played a very important role in saving lives of men. A woman was like a

²⁴ Haimendorf Fürer Von. C. *The Naked Nagas*, 2nd edition, 1962, p.101.

²⁵ Changkiri Atola, L. *Socio-Cultural and Political History of the Nagas* (Collected papers), Dimapur; Nagaland, June 2015, p.119

representative and also a mediator. She enjoyed full diplomatic protection. Nobody could place hands on her. She was called the Peace maker, and the Red Cross bearer of Naga Inter-village war.

“The role of women in society is therefore immense. There is, however, some social restrictions viz., Woman cannot become a Priest, Woman cannot sit cross legged, Women cannot put her leg on men, Women cannot touch spears and shields which are men’s domain, Women cannot wear Haora/Luirim i.e, male shawls, they cannot join hunting party, they cannot loosen their hairs before the village Elders and they cannot inherit the father’s landed property.”²⁶

Given that such a cultural identity existed within this era there were distinct differentiations among the tribes. The role played by Naga women in the traditional society was both crucial and significant in spite of the patriarchal dominance prevalent at that time. With regard to the social milieu of the Konyak, Angami and Ao tribe following are the role played by women in the traditional culture.

3.1(a) Role played by the Konyak women

In general, the status of women was the same as any other Naga women in the traditional society. Apart from the domestic responsibilities, she had to go to to the field and other family needs. She lived under the domain of her husband in every walk of her life, she had to live within the limitations and taboo imposed on her. Some of these are:

²⁶ Shimray R.R, *Origin and Culture of Nagas*, New Delhi 1985, p-169

1. No matter what the position is, she could never become the head of the family. Even if a widow continued to live in her late husband's house, she had no liberty and she was under the direct supervision of her in-laws.
2. Women were not allowed to attend any meeting of the village, unless she was specifically invited.
3. Women were forbidden to touch male weapons like spear, shield and dao²⁷. There was an omen that if a young girl (spinster) walked over a dao, she would get pregnant.
4. Women were not allowed to enter the morung²⁸, for there was a belief that if she did the morung would be struck by a lightning.
5. Women were prohibited from wearing the ornaments or the articles worn by male folks.
6. At the time of going for head hunting or village fight, the women were tabooed from uttering any word. Beliefs being that, for such words uttered by women, their mission would fail.
7. Women were not allowed to put on hair and for which she had to shave her head all the time. This was done, so that, women do not dirty the food.
8. Women could not inherit her father's properties.²⁹

During the festival Konyak woman would dance in her traditional attires which had been handed to her by her parents, and through the rich attires, she displayed the economic status of her family to the villagers or the neighbouring villagers.

²⁷ "Dao" is a traditional Naga weapon.

²⁸ "Morung" are the traditional built Naga huts made of bamboo and cane.

²⁹ Zehol Lucy Dr, *Women in Naga society*, New Delhi 1998,p-77 & 78

During the head hunting days, heads were taken as trophy. The heads of a young unmarried girl was equivalent in value to that of a man. When the villagers returned came back victorious from the warfront with the trophies, the warriors who returned with head/s, were as an achievement of their worth tattooed on their faces and body. For his conquest, not only himself, but even his wife would also be tattooed. This shows that women had the right to equally celebrate with the courageous warriors at the time of their win. Women were not authorized to partake in the religious ceremony. During certain rituals, it was the responsibility of the mother to see to it that her daughter was tattooed.

Though the father was the head of the family, the mother was the main source of earning for the family. She would go to the field and with her hard earn wage, she sustained the family. Sometime, women clubbed themselves into groups, comprising of five or more and earned money. One of the most important roles played by women, was the role of a messenger or negotiator during the inter-village war. In case of any clash, women were conveyed to the other village with the terms of agreement or the terms which were acceptable to her village and failing to act accordingly with the terms and conditions war could be declared between the two villages.

During the head hunting days, women carried the head of the slain ones to the bereaved families as they could move without any restraint between the warring villages. Only the exceptionally talented women could play such role and it was a taboo to kill such women.

3.1(b) Role played by Angami women

“However, low the legal status of the Angami women may seem, her position in the household makes it true that in the Naga Hills, as elsewhere women are very strong folk. The husband expects absolute fidelity from his wife, but at any rate in the case of the ordinary villager, he renders a fair measure of it himself in return, and while in all domestic matters the wife is an equal partner, consulted by and consulting with her man. A woman is in *Tengima (Kohima)* villages, usually the holder of the village office of First Reaper. While hunting and warfare fall to her husband’s lot, as weaving and cooking to hers, agriculture and in some degree, trade are carried on by both together.”³⁰

In the traditional Angami Naga society, women were made to feel inferior to man. Women were restricted to the household and food gathering duties within the boundaries of the village state. The traditional Angami Naga society not only positioned women in the family and assigned her little or no place in the social, political and religious institutions, women were also assigned vast role in the economic activities. The roles of the Angami women were insignificant from the Angami men not only in the household work but as well as in the ritual and public festivals almost all the household rituals and ancestral rituals cannot be completed without the help of women in the early Angami Naga society.

“A war culture of an Angami tribe promotes a patriarchal society. This is because many of the deliberations of the village council in the traditional Angami society involved matters relating to warfare or defense and farming in which men rather than women were directly involved. Women and children were not spared in

³⁰ Hutton J. H, *The Angami Nagas*, London 1969,p.167

head-hunting. As a matter of fact, a women's head was considered more prized trophy. This was for very significant reasons. Women were always given the maximum protection by the men folk, and taking a women's head meant penetrating deep into the adversary's ranks with all its concomitant risks.³¹

Since the traditional era, Angami women have been contributing towards every aspect of life particularly with the social aspect though men were considered to be stronger and more competent than women in the Angami society, when it comes to agriculture it was the women who almost carried out all the work in the field. Women toiled hard and worked in the field as well as they took the house hold responsibilities. Women have been a carrier of identity through the art of weaving skill, and her enormous agricultural work. One of the most important roles that a woman takes part in Agriculture is the "first reaper".

Among the Angami Naga tribe, the beginning of the harvest was led or started by a woman known as 'Liedepfü'³² or the first reaper. It was a custom and ritual for women to begin agriculture in Angami Naga society. The 'liedepfü' played a very significant role, where until she starts to harvest no one could start harvesting. Thus, after these rituals everyone in the village starts harvesting. Angami Naga women played a very major economic role within and outside the family. Women carry out major agricultural activities collect fuels and other articles from the jungle, and carries water, looks after the children and the domestic animals. But all the communal properties were controlled by the clan elders and these clans elders were

³¹ Kehie Visielie, *Changing Status and Identity of the Angami Women*, (et) by Temjensosang, Ovung Athungo, Ao, Lanunungsang, *Women and Gender; Emerging voices from Northeast India*, Dimapur, 2015, p.195

³² "Liedepfü" is a "Tenyidie" word which means the lady who starts the harvest or reaps the crop.

usually males and not females. There are always imbalances in giving privileges and opportunities between men and women, but when it comes to agricultural work there was no difference on gender.

“According to Customary law, the Administration of an Angami village is democratic in nature. In the earlier times the Council of Elders was the supreme legislative and judicial body. Each clan sent a representative to the Council of Elders, but no woman could ever represent her clan.”³³

3.1 (c) Role played by Ao women

“An Ao woman is very far from being a slave and a drudge. Her position is no whit inferior to that of a man. She always has her clan behind her, and were a bad-tempered husband to bully his wife he would soon have a swarm of angry in-laws buzzing round his ears, and his wife would promptly leave him. All her life a woman enjoys considerably freedom.”³⁴

“In the economic aspect, agriculture is the main stays of the Aos. Cultivation and especially jhum cultivation is the practice since time immemorial. Both man and woman participate in the jhum culture right from the time of clearance of the jungle and burning till the paddy is finally store in the granary. There is no significant division of labour between man and woman as everyone works according to his or her capacity. However it is to be noted that, no-self respecting Ao man will ever assign hard work such as carrying of heavy loads etc, to woman.”³⁵

³³ Christina Kekhrieseno, *Implications of Customary law on Angami Naga women*, (et) by Temjensosang, Ovung Athungo, Ao, Lanunungsang, *Women and Gender; Emerging voices from Northeast India*, Dimapur, 2015, p.71.

³⁴ Mills J.P *The Ao Nagas*, London, 1973, p.211-212.

³⁵ Temjensosang, *Ao Naga women: Customary to Contemporary perspectives* edited by Temjensosang, Ovung Athungo, Ao, Lanunungsang, *Women and Gender; Emerging voices from Northeast India*, Dimapur, 2015 p.161

In traditional Ao society men and women contributed towards the economy of the family. It could be said that women contributed even more because while she worked equally with the men in the field, she also had to do work at home with which the men was of little help. Household duties were seen to be the responsibility of women. This Patriarchal society did not provide any place for the public exercise of leadership for women, or even membership in any decision making bodies. Important decision making was not the proper role of women, who-in this respect were certainly regarded as inferior to men.

“Women have been participating in most of the social and cultural ceremonies along with the opposite sex except in certain religious offerings and rituals, which were restricted only to the priests. In many ways, the Ao women were treated as equal to man. In the ancient Ao society, women were not deprived from learning basic non-formal education especially in the field of traditional songs, history, art and culture, festivals and in religious affairs.”³⁶

In the traditional society women could not become the religious head of her family clan or the village council and was restricted from carrying out religious rituals and sacrifices but the wife helped her husband in performing the rituals. They were not allowed to give their opinions in village council meetings as well as in the village public meetings and were not part takers in the diplomatic relation making and in the oath taking process in public. During the time of agriculture activities folk songs were normally initiated by women folk and was followed by the men folk. During the *Moatsu*³⁷ festival women participation is very significant.

³⁶ Lanunangsang A & Jamir Talitemjen. N, *Naga Society and Culture*, Jorhat, 2005,p.218.

³⁷ *Moatsu festival is the main festival of the Ao Nagas.*

3.2 ECONOMIC ROLE OF WOMEN

Naga women played an important role in society significantly contributing towards their economy. Women's productive mind was bent on agriculture and other related economic activities and domestic affairs while men's interest and energy were mainly on the activities of headhunting and hunting for game. Woman's work of service was more developed and useful than that of man as it sustained the society. Although Naga women did not manage the means of production, they engaged in different levels of economic activities- agriculture, cotton plantation, spinning/weaving and other related works. The sustenance of the society was based on the strength of its economy therefore the participation of women folk to a large degree improved the successful conduct of most of these economic activities. Women of every household were engaged in production of both food crops and cash crops.

3.2 (a) Agriculture

Agriculture was the main occupation of the Nagas and the Naga communities, in general, carried on the slash and burn method i.e., shifting cultivation. Agriculture was a woman's venture and they did nearly ninety percent of agricultural work and worked longer hours every day. The agricultural work was done without the help of a plough. The main implement of agriculture was the hoe. When not occupied in warfare, men did their part of clearing the jungle, felling trees and preparing the ground for sowing by burning it. Then it was women's work to sow the seeds and tend to the fields; to ensure a good crop was their look out. At harvest time, both men and women took part in the reaping and threshing and winnowing the paddy. After harvest and once paddy was stocked in the granary,

women were not permitted to touch it till the priest had performed the ritual opening the granary for use. As one account holds, in the days of headhunting there were times when all able bodied men were engaged in strategic training for expeditions, that they neglected their share of agricultural work. At such times, the women had to carry out the share of men's work, of slashing and burning of the jungle apart from their own. And while men had bouts of resting period from hunting, women's work continued all throughout the year. Apart from paddy cultivation, they raised vegetables for household use and exchange. Through direct participation in such practices within the agricultural sector the women folk contributed to the growth of local crop production process. However, women's importance in agriculture did not necessarily endow them with economic or political influence.

3.2 (b) Cotton Plantation

Next to agriculture women engaged in cotton plantation on a large scale. Though men rendered their services in agriculture, cotton plantation was an activity left entirely to women. Cotton was important not only because it clothed the entire family but because of its economic worth. All activities related with cotton were done with the simplest and crudest of equipment. The spinning wheel was practically unknown to the Nagas and the primitive method of spinning thread on the naked thigh was universally practised.

3.2 (c) Cottage Industry

Besides, women also had to their credit household industries like pottery, spinning and weaving which was handed on from mother to child by example and precept. There is, therefore, no doubt that the major share of work of economic value

was done by women. Pot-making, as in all ancient societies, a occupation of great value was left to the women. Women competently searched for areas where the proper layers of clay were exposed and quarried out the raw material. The entire process from quarrying, carrying, washing, mixing, moulding, modelling and shaping to firing was done by women and with bare hands without the help of a wheel. Food preservation was another engagement of women. Women were also responsible for collecting fuel- firewood and water.

3.2 (d) Weaving

Nagaland is known for its rich textiles with all its colored splendour and intricate weaving. These beautiful woven mostly comprise of shawls worn by both men and women and the traditional *mekhela*³⁸. A noteworthy industrial engagement characteristic of pre-colonial economy was weaving. It was an industry that engaged the services of the women population in such aspects as cotton picking, ginning, processing, spinning etc. Cotton prepared by women with the crudest of implements was spun and woven into cloths, on primitive looms, for the entire family. If weaving was an industry which had no buyers outside their hills it was a very useful industry for the Nagas who depended on their own products. Weaving is a traditional art handed through generations. It was a pivotal part of the traditional Naga society, and all average Naga women knew the art of weaving. Before the Christian Missionaries arrived there existed a traditional culture was every tribe was identified by their own distinct designs and colour in shawls and their *mekhelas*, identification prevalent to this day. In the past it was only the women who took to the art of weaving and it was a craft that was passed down from generation to generation. The women in the

³⁸ "*Mekhela*" is a piece of cloth wrap around the waist of a women body.

household played a significant role as most of these shawls and *mekhelas* were woven for daily use and the occasional shawls use for gifts and the like. It is also a well known fact amongst the Nagas the designs in shawls and *mekhelas* often denoted the status of a person and a poor person could often not wear the designs worn by a rich person.

With the advent of modernisation all these traditional ways and rituals have disappeared and the current occupation of these Naga women weavers have shifted solely to weaving as a sense of livelihood and sustenance. These women are empowered through a skill where they are able to gain independence and start their own business or be part of self-help groups. Thus craftsmanship of weaving has never really died but rather its purpose evolved with time, with women contributing largely to a sect of Nagas culture and tradition.

3.3 WOMEN IN TRADITIONAL POLITICS

In Naga society, the village was the primary political and social unit. Every Naga village was very much a world unto itself. The Nagas former head hunters which was a very important feature of their social and cultural life. Head hunting was a typically masculine precinct with ritual, social and political implications. Their social and political life was to a large extent structured around this practice so much so the sexual division of labour was a commonsensical outcome of this. Women were neglected to the domestic sphere and remain in the vicinity of the homestead, while strategic political decisions remain the sole province of men folk. As much of the decision making was centered round offensive and defensive tactics of war, a muscular hobby, women did not have much to do with politics in those days.

Cumulatively, customs and traditions were adapted around this division of labour which became crystallized over the centuries into accepted customary practices.³⁹

In the traditional Naga society each village had developed the system of authority based on their customary laws with the intention to manage common affairs, maintain law and order, provide justice, and protect the people from alien aggressions. The forms of authority might be aristocratic, republican, or monarchic, but the spirit of these governing institutions appears to be more of a basic democratic nature. Each village had a governing body either comprising of a council of elders which was chosen by the adult male villagers who are responsible for village administration or some under a distinguished leader who was a warrior, wealthy and a man of capacity to command and protect the people. Naga women's vital roles in traditional society have always been related with home and children. But on special occasion they performed one function outside the home: as arbitrators in times of conflict. Though women could not become a village councillor, they played a very important role in the village council through indirect means like for example wife of *Gaonbura* is in much better situation to make her opinion felt. Issues like conflicts among kinsmen, marriage negotiation, inheritance and land rights easily split over into domestic realm to affect the women and therefore women voice their opinion and being an indirect part taker in the decision making through their husbands. Therefore, role of women at home has direct impact towards sustaining the social ethos and maintaining the societal balance while their involvement in politics in traditional Naga society was always indirect. Women were not given any role in the

³⁹ Jamir Toshimenla, *Engendering Politics in Nagaland: Challenges and Imperatives*, (et) by Temjensosang, Ovung Athungo, Ao, Lanunungsang, *Women and Gender; Emerging voices from Northeast India*, Dimapur, 2015, p.48 & 49.

village administration and other community work. The Village Council being the utmost governing body in the traditional Naga Society, yet women were not allowed to partake nor voice in the administrative decision of the village. They participated only in insignificant works which did not occupy power and authority. These may perhaps be the reason, why since the olden times, Naga Women never realized the necessity of their role in the privileged position of the village administration. On a further point, patriarchy itself has created a self repressive nature in women.

With globalisation the diverse of contribution of women continue to exist. In spite of changes with modernisation, the traditional role of the women is still of prime importance towards the state's economy, society and culture. Changes has been little pertaining to the political aspect also there have been active participant in the electoral poll their role has been marginalized /cornered relating to the representation on the political front.

CHAPTER IV

**EDUCATION AND SOCIO-
ECONOMIC CHANGES**

4.1 INTRODUCTION

Education is regarded as the most significant instrument for changing women's subjugated position in the society. It not only develops the personality and rationality of individuals but also qualifies them to fulfil certain economic, political and cultural functions and thereby improve their socio-economic state. One of the direct expectations of the educational development in a society is the reduction in the inequality among individuals and that is why education was included as the basic right of every human being in the Universal Declarations of Human Rights. The constitution of UNESCO also directs its efforts to achieve the ideal of equality of educational opportunity without regard to race, sex or any distinction, economic or social.⁴⁰ Education is considered one of the most important factor to bring about changes in all aspects of the society. Education has played and is still playing an important role in framing and training the individual their existence. It brings about an all round development in the perspective, mindset of an individual. The role of education and its multiple benefits to the economic and social environment are well known, as education is recognised as being the single most important path to development.

Education is the key to all progress and pre-primary stage is the base of the entire super structure of the Educational System. It is a period when the foundation of a child's full potential is outlined and the impressions that are made on the child's mind last throughout his life. It is also now, an established fact that children who attend early childhood education learn much faster in the formal school than those

⁴⁰ Maithili Vishwanathan, *Development Orientation of Women's Education*, 1994, p-115.

who do not do so. Realizing the importance of early childhood education, the National Policy on Education has also given a great deal of importance to it. In Nagaland inspite of the tremendous growth of education at higher levels, the efforts made in the area of pre-primary education were few and far between. The State Government realizing that, only through giving proper education can it ensure a better life for women in Nagaland started taking initiative in implementing early childhood education through various schemes and projects. Nagaland today has sufficient number of schools and colleges, yet the state government has much to do in these institutions by way of building better citizens for tomorrow. Development of the human resources through education is a priority.

Empowerment as a concept is the result of the process which enables an individual to know herself, what she wants, express it, try to get it and fulfil their needs by enhanced confidence, awareness, mobility, choices, control over resources and decision making power. The process, which enables as individual to gain the above qualities, is called empowerment.⁴¹

Women's empowerment has been a debating issue and various people have been defining it in various ways. The concept kept changing with space and time. The term empowerment of women has been used at different times under different circumstance to mean different things. For some it implied inculcating skills to make women to be economically independent, in other case it has been taken to mean ascertain of her human rights, in yet another situation it has implied political participation for political empowerment. The empowerment of women begins when

⁴¹ Reddy Narayana, Kumar Vijaya S, Nalini B, *Women in Development Challenges and Achievements*, 2005, p-49

she becomes aware of the social-psycho-cultural injustice that is being done to her and also how gender inequality exists and awareness of social cultural and economic potentialities. The question of being empowered comes with the realization of one's right. In this respect education plays a great role in getting rid of people's ignorance and also knowing what one has to do in life. The overall state of women empowerment in the country may not be impressive as there are sections of women in our country especially in the rural areas that are being oppressed and exploited. Women as a whole do not have much say in the village administration. It, however, does not mean that they are ill treated and are not well regarded. In all the other spheres of life they are given the opportunities to exercise one's right. Women, as a result are found to be engaging themselves in all socio-economic activities. This has been more in recent years because of the growing competition between male and women. With the literacy rate increasing women are being employed in all kinds of services in the state. In many case they are found aptly handling the affairs.

In this present chapter, an effort will be made to examine the role of education and the extent it has taken its form to empower women residing in the three districts on the social, economic and political aspects of the society, taking into consideration the age group, educational qualification, employment, marital status of the respondents. In the following pages under different sub heading qualitative as well as quantitative comparative study will be analysed.

4.2 WOMEN AND EDUCATION

Education is the key to progress and unless women are educated, they will not be able to enjoy their rights. It is considered the most effective instrument of bringing

about change.⁴² Women constitute almost half of the population in the world. But because of the subdued position of women, they have been deprived from exercising their entitled rights. The rise of feminist ideas has, however, led to the tremendous improvement of women's condition throughout the world in recent times. Access to education has been one of the most pressing demands of these women's rights movements. Women's education in India has also been a major preoccupation of both the government and civil society as educated women can play a very important role in the development of the country.

However, women's education got a fillip after the country got independence in 1947 and the government has taken various measures to provide education to all Indian women. As a result, women's literacy rate has grown over the three decades and the growth of female literacy has in fact been higher than that of male literacy rate. It not only helps in the development of half of the human resources, but in improving the quality of life at home and outside. Educated women not only tend to promote education of their girl children, but also can provide better guidance to all their children. Education is the key to all progress and pre-primary stage is the base of the entire super structure of the Educational System. It is a period when the foundation of a child's full potential is outlined and the impressions that are made on the child's mind last throughout his life. Children who attend early childhood education learn much faster in the formal school than those who do not do so.

⁴² Reddy Narayana, Kumar Vijaya S, Nalini B: *Women in Development Challenges and Achievements*, 2005, p-68.

The present day education system in India has come a long way and the age old traditions have undergone a new change. Government of India is undertaking lots of efforts in this aspect so that the purpose of inclusive growth can be achieved very soon by it. A great achievement of the Indian government is a huge leap in the literacy rate from 18.3 percent in 1950-51 to 74.04 percent in 2010-11. Education contributes to the individual's well being as well as the overall development of the country. Education is not only an instrument of enhancing efficiency but is also an effective tool of widening and augment democratic participation and upgrading the overall quality of individual and societal life.⁴³ Thus, the importance of education can't be ignored.

As per 2011 census the female literacy rate in Nagaland which is above 80 percent is quite high. Education has been playing a crucial role to uplift the status of women. Earlier Naga women were mainly confined to the agricultural sector. Being basically an agriculturist society, Naga women in general have always been along men in traditional agriculture. Women, particularly in rural areas contribute substantially towards the process of food production and they carry major responsible in procuring food for family consumption.⁴⁴

In the division of labour, men were assigned for fieldwork and women were expected to carry out work both in the field as well as to look after the domestic affairs. She also contributed to her family income through backyard rearing of animals and handicrafts. Women engaged in a wide variety of economic activities.

⁴³ International Journal of Social Science & Interdisciplinary Research Vol.1 Issue 8, 2012, p-5

⁴⁴ Jamir Toshimenla, *Women and politics in Nagaland, Challenges and imperatives*, New Delhi, 2012, p-18

Naga women were the producer, contributor, sustainers and supervisor of the home even in the traditional Naga society. In the traditional society, the status of women was derived in relation to her family as a daughter, wife, sister and mother.⁴⁵ The introduction of western education by the Christian Missionaries brought the Naga in touch with modern civilization. The British colonial education had revolutionized the culture ethos of the Nagas, led them to a new dimension of valued system of life. With the progress of modern education, the strictly narrow outlook significantly widened, which enabled them to accept the trend of change in their society. Education is the main instrument for social changes. It is an important human activity. It was born with the birth of human race and shall continue to function till the human race exists. Education fashions and models man for society. It signifies man's supreme position in societies. Normally, it has been considered an agency helping economic production through the development of skills and efficiency highly necessary for the said production. Economic development is defined as maximization of national income and its rate of growth. Intellectual development is the aim and function of education. Education is a social instrument which functions as a vital agent of socio-cultural change. The main aim of education is to preserve, transfer and enrich culture. Culture symbolises the society and consequently education emerges as an instrument of social transformation. Modern education tends to become the master determinant of social mobility and social transformation because it alone leads to higher occupational achievements. The entire culture including values, norms, ideals, belief, customs, skill techniques etc is transmitted through education

⁴⁵ Jamir Toshimenla, Longkumer Imlimenla, *Women and Rural Development, A Study of Women VDB in Nagaland*, SIRD, Nagaland, p.18

from one generation to another. Thus education is one of the most powerful tools in shaping our future.⁴⁶ The benefits of educating girls and women in the society are well-understood. It enhances women's well being and gives them a greater voice in household decisions, greater autonomy to determine the conditions of their lives, and improve opportunities to participate in all aspects of the society. Education is considered as the most important indicator for social-economic status. Individuals who are educated are different from the less educated and illiterate in terms of economic attainment and standard of living. Women education leads to significant social-economic development. It is a key part of strategies to improve individual's well being and societies' economic and social progress. With the concise factors of the role of education on the socio-economic milieu of the society, a specific question was raised on the current educational system as presented in Fig 4.1

Fig 4.1 Approval of Educational system

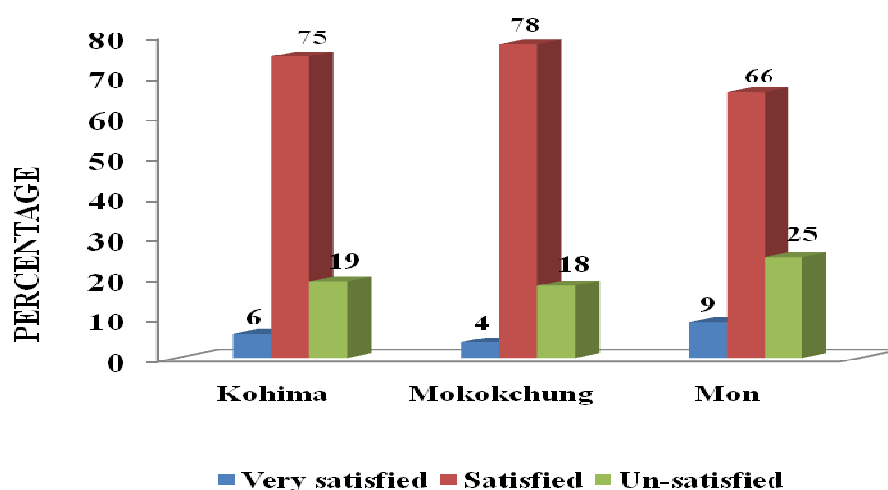


Fig 4.1 shows the comparative data of the responses from the women residing in the three districts. On an average 79 percent of the respondents are satisfied with

⁴⁶ Lyndem Biloris and Kumar De Utpal, *Education in Northeast India: Experience and challenges*, 2004,p-171

the current educational system. On the other hand, 21 percent of the respondents are dissatisfied with the current educational system. When the educational background of the respondents who are dissatisfied is being divulged 57 percent of the respondents are highly educated, 24 percent of the respondents are moderately educated and the rest 19 percent of the respondents are lowly educated. Moderately to highly educated respondents appear to be more discontented with the prevailing educational system in the state which can be an indicator of their awareness and critical assessment of the prevailing educational system.

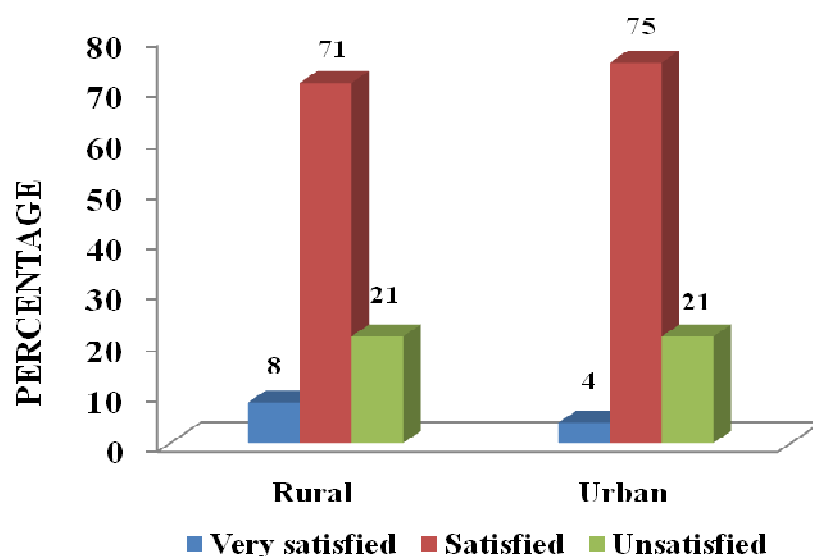
Making an analysis of the districts categorically, in Kohima district 6 percent of the respondents were very satisfied and 75 percent of the respondents were satisfied with the educational system, while 19 percent of the respondents were dissatisfied with the prevailing educational system in the state. In Mokokchung district 78 percent of the respondents were satisfied with the educational system followed by 18 percent of the respondents being dis-satisfied with the educational system. In Mon district 66 percent of the respondents were satisfied with the educational system only 9 percent of the respondents were very satisfied and 25 percent of the respondents were dis-satisfied. As compared to the other two districts respondents from Mon district were more unsatisfied with the current educational system. An interview was conducted with the respondents who were not satisfied with the current educational system and they expressed some important issues like lack of infrastructure which created problem to accommodate all the children and the school buildings are in a very pathetic condition and another issue which they cited was severe poverty and lack of interest on the part of the parents towards education especially in the rural areas who lay more importance on agriculture activities. Most

importantly lack of higher education institution in the district making the student unable to pursue for further studies were cited as other reasons for their expressed dissatisfaction with the system.

As shown in fig 4.1 (a) there is a variation between the responses of women residing in urban area and rural area. One of the factors for this margin in opinion is due to the fact that there are only a handful of proper schools in rural areas and moreover because of certain factors like inadequate infrastructure, lack of proper communication and no proper facilities for well established institutions.

Fig 4.1 (a)

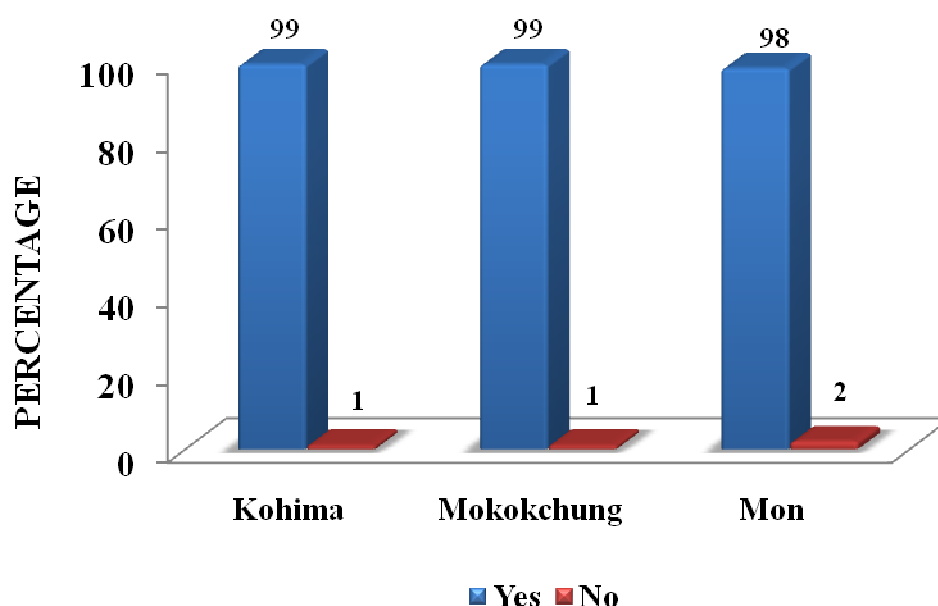
Rural –Urban Comparison



In Nagaland inspite of the tremendous growth of education at higher levels, the efforts made in the area of pre-primary education were few. The State Government realizing that only through giving proper education can it ensure a better and richer life for the people of Nagaland. It started taking initiative in implementing early childhood education through various schemes and projects.

As per the latest census 2011 Nagaland today has sufficient number of schools and colleges, yet the state government has much to do in these institutions by way of building better citizens for tomorrow. Realizing the importance of early childhood education, the National Policy on Education has also given a great deal of importance to it. The Right of Children to Free and Compulsory Education Act or Right to Education Act (RTE) was passed by the parliament on 4th August 2009. The Act describes the modalities of the provision of free and compulsory education for children in the age groups of 6 to 14 in India under Article 21A of the Constitution of India. The Act came into force on 1st April 2010. Being put a vital tool for advancement of education, respondents were queried on their awareness about the Right to Education Act. Their responses are reflected in the figure below.

Fig 4.2 Awareness of RTE Act



On an average 99 percent of the respondents are aware of the RTE Act. Among the respondents the educational qualifications of 59 percent are highly educated, 24 percent of the respondents are moderately educated and 16 percent of the respondents are lowly educated. Highly educated respondents seem to be more aware of RTE Act Which reflects that the educational qualification is highly correlated with the awareness level.

Considering the three districts there is no much of a variation in the level of awareness. In Kohima district 99 percent of the respondents are aware of the Act and only 1 percent of the respondents were found to be not aware. In Mokokchung district 99 percent of the respondents are aware of the Act and only 1 percent of the respondents are not aware. In Mon district 98 percent of the respondents are aware of the Act and only 2 percent of the respondents are not. Overall it shows a very positive picture.

Higher education means the education beyond the level of secondary education. It is assumed that education imparted by the colleges or universities fall under higher education. But higher educational institutions also include Professional Schools in the field of Law, Theology, Medicine, Business, Music and Art. It also includes other institutions like Teachers' Training School and Technological Institutions. Moreover, institutions for training of highly skilled specialists in the field of economics, Science and technology are treated as Higher Educational Institutions. Historically the development of Higher Education in Nagaland is relatively young compared to others states in the country.

With the establishment of Fazl Ali College as the first college at Mokokchung in 1959 followed by Kohima Science College at Jotsoma in 1961, Dimapur Government College in 1966 and Kohima College in 1967. By 1989 there were 20 colleges in the States catering to the needs of higher education. The decade of 1990-1999 saw a surge in the growth of colleges with 21 colleges having been established during that period alone. The number of colleges in Nagaland is growing substantially. Today there are 66 secular colleges, out of which 15 are Government and 43 are Private Colleges.

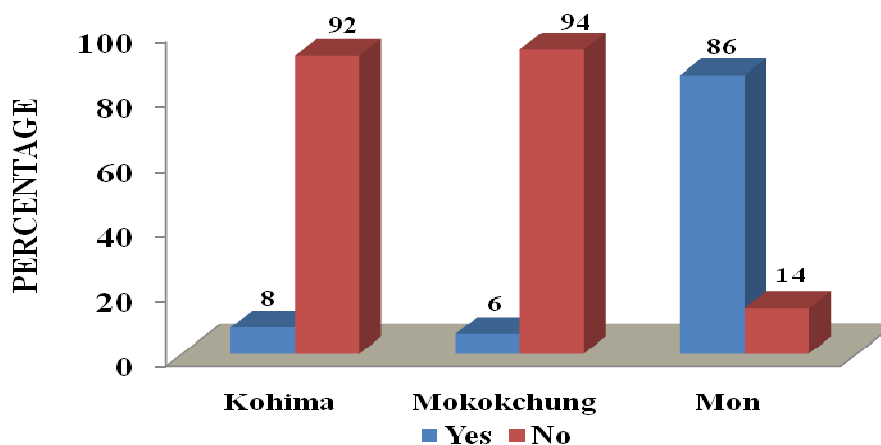
It may be stated that the Private Colleges are playing a larger role as provider of undergraduate courses in the State not only in terms of number of colleges and higher student enrolment but also better pass percentage. It may also be noteworthy that Patkai Christian College acquired the status of an autonomous college in 2005 and that it has started providing post graduate courses.⁴⁷ Kohima science college Jotsoma also attained the status of Autonomous College in the year 2015 and it has also started providing Post graduate courses with effect from 2016.

In view of the existing gender gap of 6.61 percent (table 2.2.A) in Nagaland a question was posed to the respondents in the study on whether they encountered any constraints in the pursuit of higher education.

⁴⁷ Benjongkumba, *Naga society; Culture, Education and Emerging Trends*, 2014, p-34.

Fig 4.3

Constraints in Higher Education



Constraints imply the difficulties faced by women in pursuing higher education as reflected in fig. 4.3 an average of 91 percent of the respondents did not encounter such constraints and an average of 9 percent of the respondents encountered constraints in their pursuit of higher education i.e 6 percent from Mokokchung district, 8 percent from Kohima and 14 percent from Mon District. Those respondents that encountered educational constraints irrespective of the districts cited financial constraints as the reason for facing such problems. Due to financial constraints, males are inevitably given first preference to continue studies, as they are expected to perform future traditional gender role of males as providers in the family.

4.3 WOMEN AND DISCRIMINATION

Women's differential access to power and control of resources is central to discrimination in all institutional spheres, i.e. the household, community, market, and state. Within the household, women and girls can face discrimination in the sharing

out of household resources including food, sometimes leading to higher malnutrition and mortality indicators for women. At its most extreme, gender discrimination can lead to son preference, expressed in sex selective abortion or female feticide. In the labour market, unequal pay, occupational exclusion or segregation into low skill and low paid work limit women's earnings in comparison to those of men of similar education levels. Women's lack of representation and voice in decision making bodies in the community and the state perpetuates discrimination, in terms of access to public services, such as schooling and health care or discriminatory laws.⁴⁸

Though the Indian constitution provides equal rights and privileges for men and women and makes equal provision to improve the status of women in society, majority of women are still unable to enjoy the rights and opportunities guaranteed to them. Traditional value system, low level of literacy, more house hold responsibilities, lack of awareness, non-availability of proper guidance, lack of self confidence, family discouragement and advanced science and technology are some of the factors responsible to create gender disparity in Indian society.

In the Naga context, men have continued to dominate societal and family life in Naga society. In the traditional Naga society most of the women were engaged in the primary sector such as cultivation, agricultural labour, livestock, plantations, and in different household chores. Most women welcomed these responsibilities as housewives but surprisingly their labour was highly exploited which went unnoticed.

⁴⁸ Reeves Hazel and Baden Sally, *Gender and Development: Concepts and Definitions*, Institute of Development Studies University of Sussex, UK, 2000,p-7

Their participation in decision-making was quite insignificant. While this scenario is changing with increasing level of female literacy, on the hinterlands men continue to dominate the social as well as all the other aspects including inheriting properties.

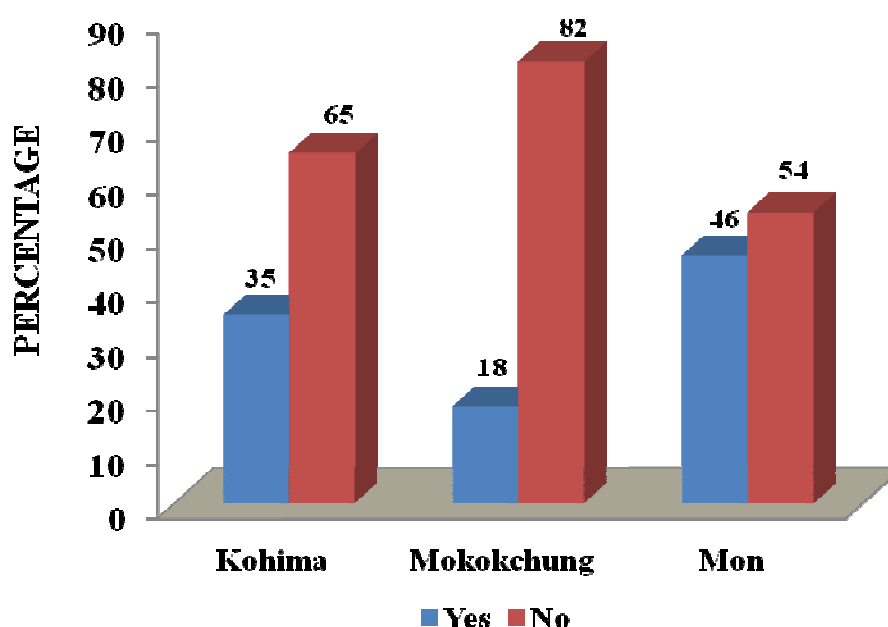
Naga society having a patriarchal set up the Law of Inheritance and The Right to Property are both mainly patriarchal oriented as in the sons inherit the property. This patriarchal ideology is reflected in education system. Giving equal opportunity of schooling for both boys and girls is a good gesture but disparity still exists in education process. Boys and girls enrolment in primary education level may be same but at the higher levels, the disparity is in favour of boys by parents. This suggests that the old traditional attitudes on the part of parents are still in existence at least in higher education giving preference to the boys than girls. Undoubtedly this reflects the traditional cultural attitude that a girl will no longer contribute to her own family when she is married. While son's schooling is expected as normal, daughter's schooling is considered as wasteful expenditure, whereas the investment for their son is legitimate and motivated by expectation of a job with higher income.⁴⁹

Keeping this view in mind, a specific question was presented to the respondents as to whether they face discrimination in education. As indicated below in figure 4.4, on an average 67 percent of the respondents express that they did not faced any sort of discrimination while attaining education. On the other hand, 33 percent of the respondents faced discrimination in the field of education.

⁴⁹Longkumer Limatula, '*Longings and Aspirations of Naga Women in education process*' in Temjensosang (ed) et al, *Women and Gender; Emerging voices from Northeast India*, Nagaland, 2015, p-99

An overall average of 67 percent of the respondents did not face any discrimination while 33 percent of the respondents expressed that they had faced discrimination in the field of education. If the educational background of the respondents that faced discrimination is divulged 52 percent of the respondents are highly educated, 24 percent of the respondents are moderately educated and the rest 24 percent are from low level of education.

Fig 4.4 Gender discrimination in Education



Therefore as such it clearly indicated from the educational background that discrimination exists at all levels of education whether it is primary, secondary or higher education. It has been observed that highly educated respondents appear to be more aware of the fact that discrimination exists in the field of education. The higher the level of education the more the awareness is observed.

Considering the three districts as reflected in figure 4.4 a section of the Naga women is of the opinion that there is discrimination between male and female in the field of education in spite of the fact that education holds a very important place in the Naga society. 65 percent of the respondents did not face any kind of discrimination in the field of education whereas 35 percent of the respondents did encounter discrimination in Kohima district. In Mokokchung district, 82 percent of the respondents did not face any sort of discrimination and 18 percent of the respondents have face discrimination in the field of education. In Mon district, 54 percent of the respondents did not face any kind of discrimination in the field of education whereas 46 percent of the respondents did face some sort of discrimination. As compared to the other two districts respondents residing in Mon district faced discrimination the most. The importance of education is undeniable for every single individual in the society, but in the Naga society there are still traces of gender discrimination in the field of education. Preference to educate male more than the female still exist which is clearly reflected in the figure.

Women meet the criteria in a work place because of the ideal-worker norm which defines the committed worker as someone who works full-time and full force for forty years straight, a situation designed for the male sex. Women in contrast are still expected to fulfil the caretaker role and take time off for domestic needs such as pregnancy and ill family members, preventing them from conforming to the 'ideal

worker norm.’ With the current norm in place, women are forced to juggle full-time jobs and family care at home.⁵⁰

In the traditional Naga society receiving education was secondary and was confined to only a certain area of workforce but with the passage of time and realising the importance of education, the Naga women have entered into a wider spectrum of workforce however women working outside home do not minimize the domestic chores. The accepted norm of any society is that household work and nurturing children are exclusively women’s activities. Even successful business women or women in the high rank positions assume the role of housewife when they are at home. Women still do the entire household chore even if they work the same length of time as their husbands outside the home.⁵¹

Most men are yet to come to terms with the fact that women are also capable of working with them, shoulder to shoulder, in any field or professional sphere. They still opines that women as individuals should be in charge of the kitchen and other domestic affairs. No matter how high their position or designation is in the office, women in the Naga society are still viewed as the family manager back home. They are expected to return home at a certain time, cook, clean and take care of family affairs.

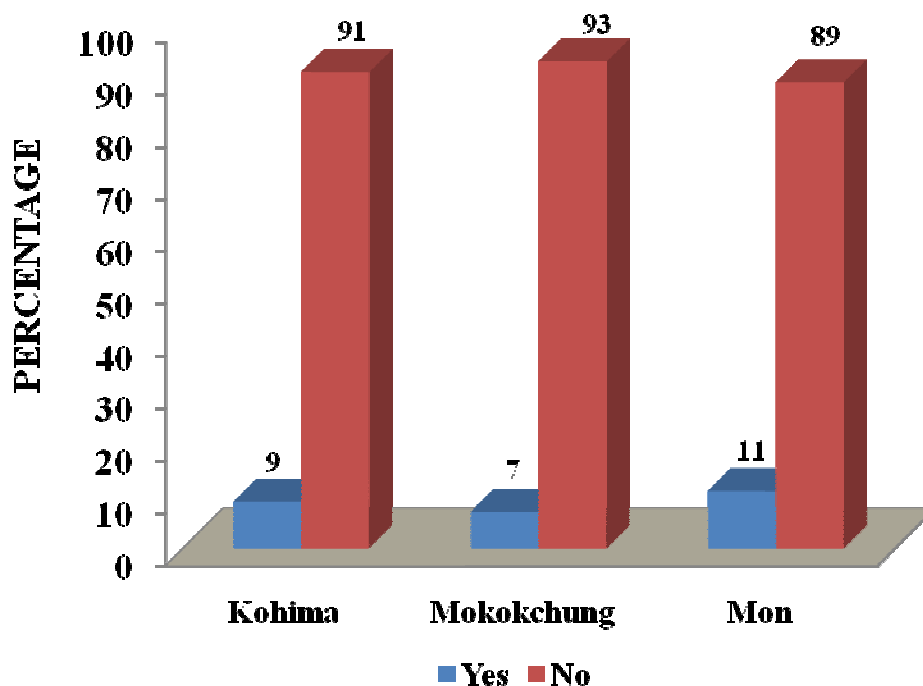
A majority of working women continue to be denied their right to equal pay, under the Equal Remuneration Act, 1976 and are underpaid in comparison to their

⁵⁰ Attanayake Shamini M.T.R, *Women at workplace-gender sensitivity, Work-life balance and Empowerment*. Sri-lanka, p-5(<http://www.academia.edu/15349747/>)

⁵¹ Ao Lanunungsang, et al (ed), *Women and Gender; Emerging voices from Northeast India*, Nagaland, 2015, Pp. 103-04

male colleagues outside Nagaland which is usually related to cases in factories and labour-oriented industries. A specific question was raised to the respondents as to whether they faced discrimination of any kind at their workplace as indicated below.

Fig 4.5 **Discrimination at Work place**



Overall an average of 91 percent of the respondents did not face any sort of discrimination at their work place whereas an average of 9 percent of the respondents did faced discrimination at their work place.

An interview was conducted with the subjects who faced discrimination and they expressed that they were discriminated on the grounds of job promotions, decision making at work place, under value of work performance and display of chauvinistic attitude at work place. 45 percent of the respondents who faced such

situations are highly educated, another 44 percent of the respondents are moderately educated and only 11 percent of the respondents are from low level of education. The educational background clearly indicated that such situation was faced more by the moderate and highly educated respondents.

As reflected in figure 4.5 in Kohima district, 91 percent of the respondents did not face any sort of discrimination at their work place whereas 9 percent of the respondents encountered such discrimination. The respondents who encountered such situation are from different professions such as 4 respondents are business women and 6 respondents are employed in Government Sector.

Coming to Mokokchung district 93 percent of the respondents did not face any discrimination at their work place whereas 7 percent of the respondents had faced discrimination. Those respondents who faced discrimination are employed in different sectors such as 1 of the respondent is a businesswoman, 3 of the respondents are into clerical jobs, 1 of the respondent is a lawyer, another 1 of the respondent is a teacher and the other 2 respondents are church workers.

In Mon district 89 percent of the respondents did not face any sort of discrimination at their work place whereas 11 percent of the respondents had faced discrimination. Out of the employed respondents who encountered such discriminatory situation 5 of the respondents are teachers, 4 of the respondents are clerks and 3 of the respondents are engaged in business.

It has been observed through this study that in spite of the influence of education and other opportunities there still exists discrimination in some degrees. It

not only confines to the lower level of the working system but it exists in other sectors of employment. The problem can be traced to the fact that the occurrence of women discrimination at work place is not related with the nature of the job but the mental attitude of the society towards women in the working. Moreover in a male dominated society where women are treated inferior to men such discriminatory situations are bound to happen.

4.4 WOMEN AND VIOLENCE

The Indian Protection of Women for Domestic violence Act 2005 defines domestic violence as an Act, Omission, Commission or conduct that leads to physical, verbal, emotional, sexual and financial abuse; or an act or omission that huts or degrades a women by a husband/male partner, relative and other family members who are living together in a common space or shared household. This type of violence is frequently invisible since it happens behind closed doors, and effectively when legal systems and cultural norms do not treat as a crime but rather as a private family matter, or a normal part of life. Most domestic violence involves male anger directed aganist women partners.⁵² There is no place for violence in the civilized world. But the number of cases that are reported every year raise a high alarm. And this is not the complete depiction, as; most of the cases go unregistered or unnoticed in everyday life. Women and children are often the soft targets.

In Indian society the situation is really startling. Illiteracy, economical dependency on men and the otherwise patriarchal structure of the society are some of

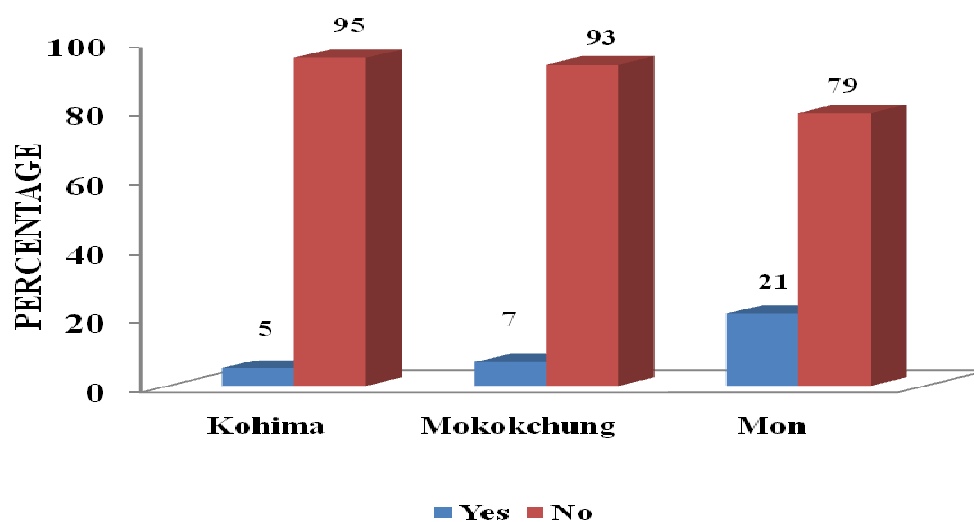
⁵² Jamir Toshimenla, (2016), '*Patriarchy and domestic violence*', in A. Tali Ao,(ed) *Voices against Domestic Violence*, New Delhi, p-54

the attributing factors to the problem. In India, dowry is one of the leading causes that result in violence against women. The continuous practice of dowry system in the Indian society proves that the violence against women is deep rooted. At the time of marriage, if a bride does not bring adequate dowry with her, she is at a higher risk of maltreatment after marriage. Physically assaulting women, making atrocious remarks and depriving them of basic human rights are often showcased in many parts of the country. Recently, in India, to cope with the situation, a campaign, called 'Bell Bajao' was launched. The campaign was launched in India on August 20, 2008 by Breakthrough in collaboration with the Ministry of Women and Child Development, UNIFEM and the UN Trust Fund. The global campaign, known in English as Ring the Bell, was launched at the Clinton Global Initiative. United Nations Secretary General Ban Ki-moon joined the campaign as the inaugural global “champion,” and Breakthrough will join forces with United to end Violence against Women campaign as its first global partner.⁵³ The main reason of the campaign was to motivate the individuals of the society to raise their voice against the domestic violence happening in home and around. Domestic violence is a serious social concern. In the context of the Nagas, the issue of domestic violence is not effectively acknowledged neither by the community nor the church. Despite the enormity of the issue the society appears to treat it as a personal, family and domestic concern not to be intervened by those outside the periphery and relationship. Cases of dowry, child marriage and female infanticide is absent in the the Naga society.

⁵³ Ban, Ki-moon. *"Ring the Bell' Campaign Allows Individuals to Interrupt Suspected Violence against Women, Address Terrible Problem, Says Secretary-General in Message"*. United Nations Office of the Secretary General. Retrieved 19 November 2016.

Customary law of the Naga people often address violence issues selectively. For instance leaders of civil organization, who are the unwritten custodians of customary/traditional laws, take case as sexual assault, specially rape, into consideration but usually wife battering or ignore child's spanking all together. Behaviour such as those mentioned are neither openly challenged nor considered harmful and unacceptable.⁵⁴ The issue of domestic violence cannot be overlooked and hence a specific question was posed to the respondents as to whether they have experienced domestic violence in any form. As indicated in fig 4.6 an overall average of 89 percent of the respondents did not encounter any form of domestic violence whereas on the other hand an average of 11 percent of the respondents has experienced domestic violence.

Fig 4.6 Respondents and Domestic Violence



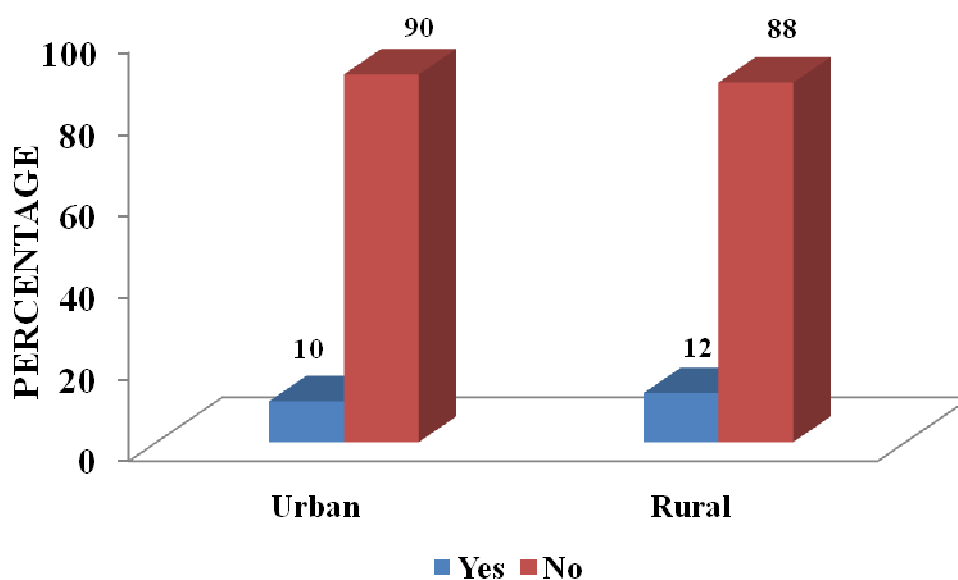
⁵⁴ Nienu Humtsou Eyingbeni, 2016, 'Theological response to domestic violence', in A. Tali Ao (ed) *Voices against Domestic Violence*, New Delhi, p-111

If the educational background of the respondents who have experienced domestic violence are to be considered 18 percent of the respondents are highly educated, 46 percent of the respondents are moderately educated and 36 percent of the respondents are from low level of education. Victims of domestic violence are seemed to be mostly from the moderately and lowly educated category as indicated from their educational background. Irrespective of the educational qualification women in general are victims of domestic violence to some extent. Among the victims of domestic violence 20 of the respondents are employed and 16 of the respondents are unemployed. This indicates that the state of being employed or unemployed is immaterial in so far as being subjected to domestic violence is concerned. An interview was conducted with the victims and they expressed that they had faced verbal, mental and physical abuse.

Coming to the three districts, women residing in Mon district as indicated in figure 4.6 seemed to be the highest victims of such violence as compared to the other two districts. One of the major factors contributing to such violence in Mon district is that the victims are mostly illiterate and was from rural set up which indicate that lack of education makes women less aware of how hideous such violence is. From this analysis it is obvious that Naga women face this issue of domestic violence and also reveals that it is still very much in existence in Naga society.

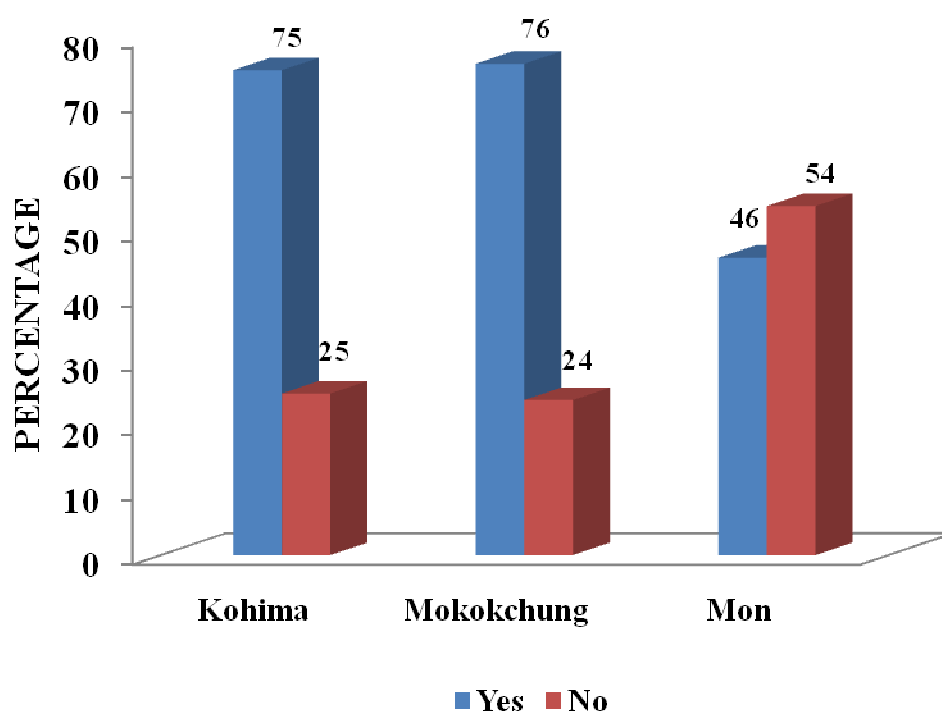
But also on the other hand it depicts a very positive picture of Naga society since majority of the respondents as presented in the figure have not experienced such violence in any form. To make a comparative study between the women residing in Rural and Urban areas relating to the issue of domestic violence a figure has been presented to make an analysis of the variation.

Fig 4.6(a) Urban-Rural Comparison



As indicated in Fig 4.6 (a) the issue of Domestic violence seems to be more prevalent in the rural areas than the urban women. Women residing in the rural area are mostly uneducated and unemployed which makes them more vulnerable to such violence as they are mostly dependent on their husband for financial assistance.

Victims of Domestic violence can take recourse to the domestic Violence Act. The rules and regulations have been introduced in section 498-A of Indian Penal Code. Law gives an effective shelter and deals strictly with the culprits. But mere enactment of law is not sufficient unless people are made aware of its provisions.

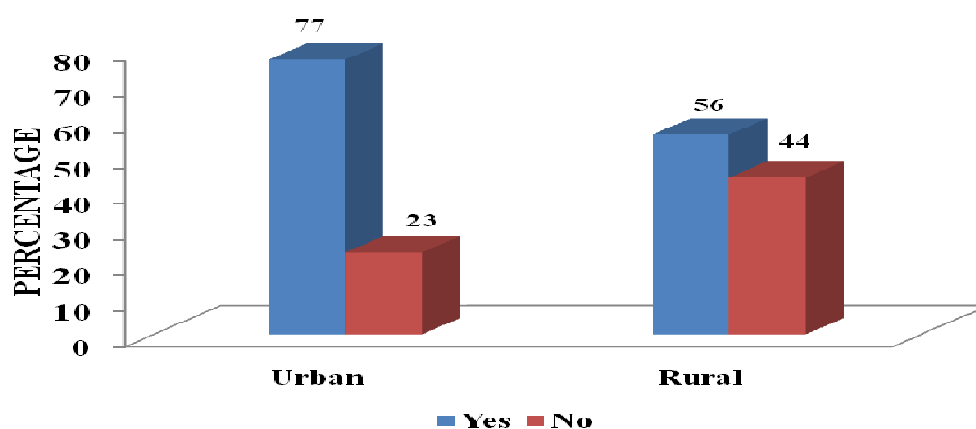
Fig. 4.7**Awareness of Domestic Violence Act**

Every human being deserves the basic honor and respect. No one is entitled to take law in one's hands. Besides the legal aspect, domestic violence has deeper roots. It is the mentality of the society that covets an overhauling. Every individual should make the necessary amendments and the society will change. It is high time to raise voice against the injustice happening to self and others. Domestic violence has no place in the modern society and should be strongly dealt with. As indicated in figure 4.7 a specific question was raised as to whether the respondents were aware of the Domestic Violence Act or not.

An average of 66 percent from the total respondents are aware of the Act whereas as 34 percent of the respondents are not aware. The educational background of the respondents who are aware of the Act, 70 percent of the respondents are highly educated, 24 percent of the respondents are moderately educated and 6 percent of the respondents are lowly educated. Highly educated respondents appear to be more aware of the Act as it can be clearly seen from the educational background.

Coming to the three districts women residing in Mokokchung district seemed to be more aware than the women residing in the other two districts. Comparatively women in Mon district were less aware of the Act, if analyzed there appears to be a correlation between the prevalence of domestic violence in the said district and their level of awareness. The lower the degree of awareness the higher the chance of being vulnerable to such violence is being observed. Coming to the urban-rural variations as indicated in fig.4.7(a) women residing in urban area appear to be more aware of the Act as compare to women residing in rural areas.

Fig. 4.7 (a) Urban-Rural Comparison



4.5 WOMEN AND ECONOMY

Women's empowerment and economic development are closely interrelated. While development itself will bring about women's empowerment, it is expected to bring about changes in decision making, which will have a direct impact on development. Contrary to what is claimed by some of the more optimistic policymakers, it is however not clear that a one-time impulsion of women's rights will spark a vicious circle. With women's empowerment and development mutually reinforcing each other. On the other hand economic development alone is insufficient to ensure significant progress in important dimensions of women's empowerment.

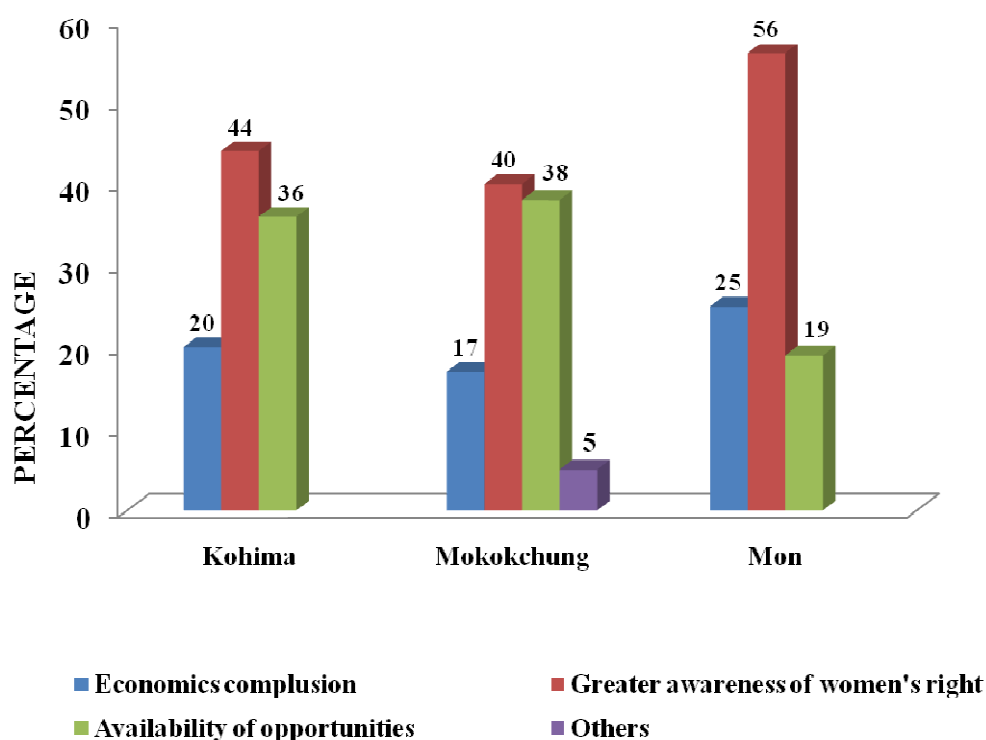
Through education women can have the change in their own economic status, as well as that of the communities in which they live. Yet more often than not women's economic contributions go unrecognized, their work undervalued. Unequal opportunities between women and men continue to impede women's ability to lift them from poverty and gain more options to improve their lives.

The economic traditional Naga society considers women as an equal partner to men in word but the word 'equal' could not be considered because women were not considered as equal with men in practice. With the impact of education besides agriculture, with the growth in market facilities, transport and communication Naga women are entering into a whole new arena of occupational pattern. Naga women have started entering other sectors such as trading, cottage industries, floriculture, a

handful of them have also entered the highly competitive export market. Now with the opening up of the tourism sector more opportunities will be available.⁵⁵

According to the Census of India 2011, the female work participation rate is 44.7 percent, if the previous years' work rate participation is considered in 1981 the percentage was 43.2, in 1991 it was 38 percent and it was 38.1 percent in 2001⁵⁶. It is evident that the trend of female work participation in Nagaland continues to increase which is a good indication. A specific question was raised to determine the factors for participation in economy by Naga women as indicated in Fig.4.8.

Fig 4.8 Factors for participation in economy



⁵⁵ Nagaland State Human Development Report, 2004, p.170.

⁵⁶ Statistical Profile on Women Labour of India. 2009-11, Labour Bureau Ministry of Labour & Employment, Govt. of India, Chandigarh and Shimla.

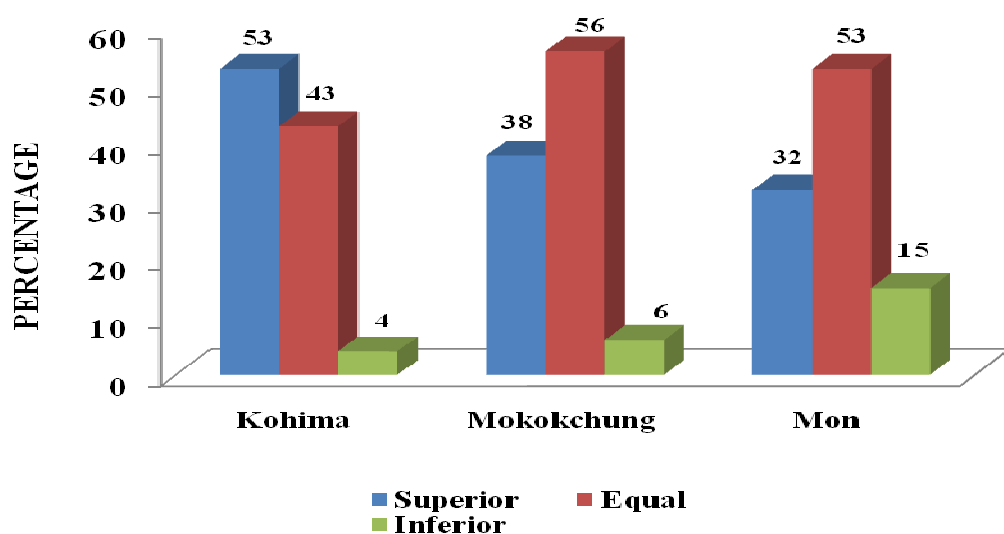
Education will not only ensure more participation in developmental processes but also enhance awareness of rights and entitlements in society so that women can enhance their participation in society on an equal footing in all areas. The economic independence that education brings is an added incentive. Economic independence and awareness will help curtail the vicious cycle of reinforcing negative stereotypes and aid women in charting paths as individuals in their own right, contributing to society, polity and the economy. On an average 47 percent of the respondents cited greater awareness for participation in economy, 31 percent of the respondents cited availability of opportunities whereas 21 percent of the respondents cited economic compulsion as the factor for participating in economy and 1 percent cited other reasons.

Empowerment refers to the process of change that gives individuals greater freedom of choice and action. The development of economic empowerment for women is dependent upon available resources and whether women have the skills to use them. Moreover, it depends on women's access to economic opportunities and control over their economic benefits. In reality, Naga women face obstacles throughout the process of transforming resources into strategic choices. Paramount among the obstacles to women's economic empowerment is society's dependence on women's unpaid work, either at home. The economic empowerment of women is a human right and social justice issue. This is particularly important for Naga women as policies and interventions aimed at promoting women's economic empowerment will help achieve full recognition and realization of women's economic rights.

Economic dependency is the degree in which a person relies upon others to fulfil her needs. Figure 4.9 reflects the respondent's view on the status given to

women who are economically dependent to that of economically independent women. A specific question was posed to determine the status of financially independent women to that of dependent women. In Kohima district 53 percent of the respondents are of the opinion that independent women are superior to that of the dependent women, 43 percent of the respondents dis-agreed and are of the opinion that both independent as well as dependent women share equal status in the society. 4 percent of the respondents consider dependent women as inferior to independent women. In Mokokchung district 56 percent of the respondents are of the opinion that economically independent women share equal status with dependent women. Followed by 38 percent of the respondents agree that economically independent women enjoy a superior status than that of the dependent women, 6 percent of the respondents are of the opinion that the status of dependent women is inferior to that of the economically independent women.

Fig 4.9 Status of financially Independent and Dependent women



In Mon district 32 percent of the respondents are of the opinion that independent women are superior to that of the dependent women. 53 percent of the respondents dis-agreed and are of the opinion that both independent as well as dependent women share equal status in the society. 15 percent of the respondents consider dependent women as inferior to that of independent women.

The women residing in Mokokchung district and Mon district and Kohima district strongly felt that an economically independent woman enjoys higher status. A favourable number of respondents from all the districts agreed that dependent women as well as independent women enjoy equal status. 15 percent from Mon district felt that economically dependent women are inferior to independent women.

Women's economic empowerment also means the capacity to bring about economic change for them which is increasingly viewed as the most important contributing factor to achieving equality between women and men. But economically strengthening women is very important and it is not only a means to spur economic growth but also a matter of advancing women's human rights.

4.6. WOMEN AND POLITICS

Women's equal participation in political activities plays a major role in the development of the country's political system. Political participation is not just casting of vote, it also means some other activities like contesting elections, membership of political party and representative bodies, electoral campaigning, attending party meeting, demonstration, communication with leaders, holding party

position, participation in decision making and policy making and other related activities.

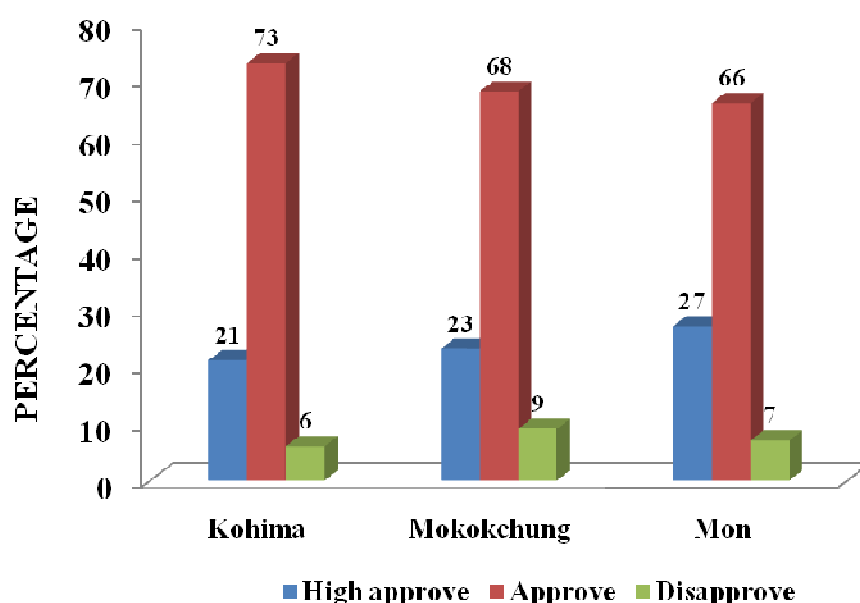
In the patriarchal Naga society men on the basis of tradition usually have more power and authority in the society. Having a secondary social existence, therefore contradict women the right to participate in political domain. Women have no direct access to the public spheres. They rely mostly on men to mediate on their socio-legal and economic problems. Since men's roles are more thoroughly utilised in the public domain, all tasks related to household domain are consigned to women. Naga women have played a significant role in their society in almost every aspect of life however their roles were undermined by traditions and customs. Thus women had to exist by the conditions and situations of the traditional customs. Women are considered as the weaker section and their status are lower as compared to men. They are not encouraged to participate in politics. The social roles of women are valued as economic asset in the domestic sphere but their voices are muted in their social, political and economic domains. Though not expressed openly, the tradition of this community is based on the assumption of their intellectual inferiority. Since women do not participate in politics; the power-bearers want them to remain as they are. Naga women have no political control in their society.

Women often find their effort to break into politics marginalised by the failure of the parties to support their viability as candidates. The important determinant of voting of the Nagas includes considerations of kinship ties, clans, economic considerations, and political affinity of family members, and not on the basis of political ideology or party principles. Often their choice of candidate depends on the decision of the male members in the family. The political parties

dominated by male have not genuinely taken up the issues of political participation by women either within the party as leaders or in fielding them as part candidates.

Participation means more than female membership in political parties' voter turnout in election or a token female presence in political bodies. Participation must be meaningful and effective and must include representation in the political area. This includes not only a formal or higher level decision making forums but also other political units; the family, community groups, associations, trade union and local bodies. These are the crucial factors for intervention within which women can easily understand and play an effective role.

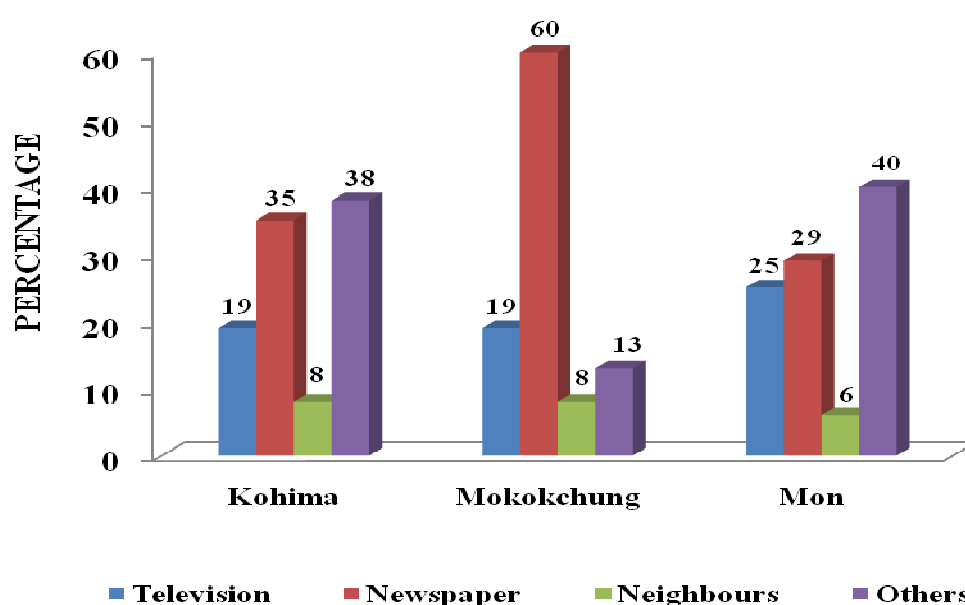
Fig 4.10 Approval for women participation in politics



An average of 70 percent of the respondents highly approved women's participation in politics followed by another 23 percent of the respondents agreeing

to it. Only a small percentage of 7 percent dissaproved women participation in politics. As indicated in fig 4.10 respondents from the three districts have unanimously approved women participation in politics there is not much of a difference between the three districts. This is significant given the fact that actual participation of women in the political process is marginal in the Naga society. Women representation in all the political fronts is quite low and as compared to the other women in general Naga women lags behind in the political sphere but at the same time is going through a transitional period which is clearly reflected on the response given by the respondents. The need to make it vocal and visible in the political arena can be well observed through the study.

Fig.4.11 Factors for political awareness



On an average 41 percent of the respondent cited newspaper as the factor for becoming politically aware, followed by 30 percent of the respondents citing other

factors. An interview was conducted with the respondents that cited other factors. They were of the opinion that at this age of globalisation social media plays a very important role to spread political awareness and at the same time they also cited the social as well as the political environment for creating political awareness. 21 percent of the respondents from all the districts cited television as the factor for becoming politically aware and lastly 8 percent of the respondents cited neighbours as the factor for becoming political aware.

As indicated in the figure 4.11, In Kohima district 35 percent of the respondents became aware of their political rights through Newspaper. 19 percent of the respondents cited television and 8 percent of the respondents became aware through neighbours and 38 percent of the respondents cited other sources.

In Mokokchung district 60 percent of the respondents became aware of the political rights through newspaper, 19 percent of the respondents through television followed by 13 percent of the respondents by other means and only 8 percent of the respondents cited neighbours.

In Mon district 29 percent of the respondents became aware of the political right through Newspaper. 25 percent of the respondents cited television, 40 percent of the respondents cited other means and 6 percent of the respondents through neighbours.

The analyses reveal the importance of social media and Mass media. In this technological age information and awareness are obtained through the use of social platforms. Many of the political parties during the time of election or to propagate their agendas use social media as an agent. Mass Media is a communication whether

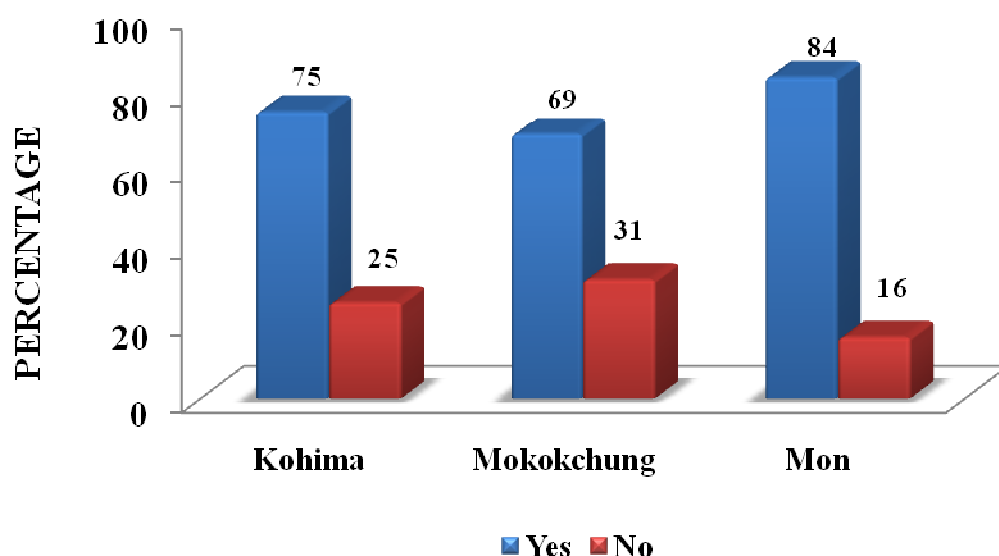
written, broadcast, or spoken that reaches large audience. This includes television, radio, advertising, newspapers, magazines and so forth. Mass media are the main leverages for education and for political campaigns and constitution of public understanding. It plays an important role in creating awareness especially political awareness. It can be implied to sensitivity to public policy and government and the agendas driving politicians. The importance of social and mass media even in Naga society particularly for women have been contributing an important role to create awareness especially in the urban areas. In the rural areas the advantages of mass media and social media are being deprived to a great extent here the inter-personal communication dominates other forms of media and hence political and social environment plays a very important role.

In democratic system, participation in politics has to be viewed at the levels of acquisition and exercise of the rights of a citizen. As such, voting is accepted as the standard expression of political participation. The voting pattern is an expression of power which an individual is entitled an account of constitutional framework. It is also an expression of an ideology and understanding which a person has. voting can act as an catalyst in bringing change in the political and social milieu.⁵⁷ Election can provide the best possible opportunity to ensure women's voices are heard, their concerns are addressed, and their potential contributions to peace and democracy are maximised. Electoral rights means much more than to

⁵⁷ Jamir Toshimenla, *Women and Politics; Challenges and Imperatives*, New Delhi, 2012, p.47

simply the right to vote ⁵⁸ a specific question was posed to the respondents whether they had cast vote in the state assembly election.

Fig 4.12 Exercise of Franchise



An average of 75 percent of the respondents from the three districts casted their vote in the last State Assembly election. If the educational qualification of the respondents that casted there are taken into consideration 61 percent of the respondents are highly qualified, 23 percent of the respondents are moderately qualified and 16 percent of the respondents are lowly qualified. Most of the women who casted their vote fall under the category of highly educated and then followed by moderately educated respondents respectively.

⁵⁸ Jamir Toshimenla, *Engendering Politics in Nagaland: Challenges and Imperatives*, Temjensosang, et al (ed), Dimapur, 2016, p. 47

Similarly those who did not cast their vote are 25 percent on an average from the three districts. and out of the respondents who did not exercise their franchise, 60 percent are highly qualified, 28 percent are moderately qualified and 12 percent are from low level of education. From the analyses shown on the educational background it can be drawn that voting is exercised by Naga women basing mostly on awareness. There is inverse correlation between education and political participation of women in Nagaland. It is generally assumed that the more education people have, the more likely it is that they will participate in political engagement. This has been a widespread belief among social scientists. This negative trend among educated Naga women reflects their disillusionment with the prevailing political system in the state which is no longer regarded as a viable instrument to usher in positive changes in society.⁵⁹

As indicated in fig. 4.12, compare to Kohima and Mokokchung districts, Mon district had the highest number of women voters and on the other hand Mokokchung had the lowest numbers of women voters as compared to the other two districts. But overall it is observed that the turnouts of the women voters in the last State election are commendable.

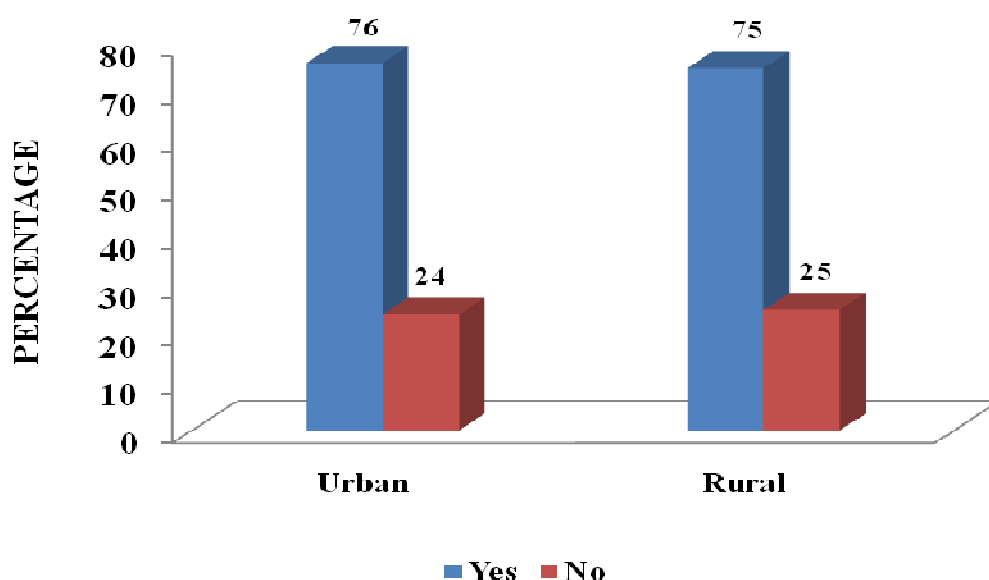
It also reflects that Naga women are becoming more aware of their political right and are utilising it up to a certain extent provided it does not imply that they are actively participating in the top level of politics but the realisation that voting is as much as responsibility as it is a right have sunk in the mindset of the Naga women.

⁵⁹ Jamir Toshimenla, *Political consciousness and participation of Naga Women: A Social enquiry*, 2005, p.175-176.

To analyse the variation between women residing in urban and rural areas relating to the mode of voting a figure has been presented.

It has been observed that there is not much of a variation it is almost the same. It indicates that women residing in rural areas exercised the right to vote as much as the women in the urban areas.

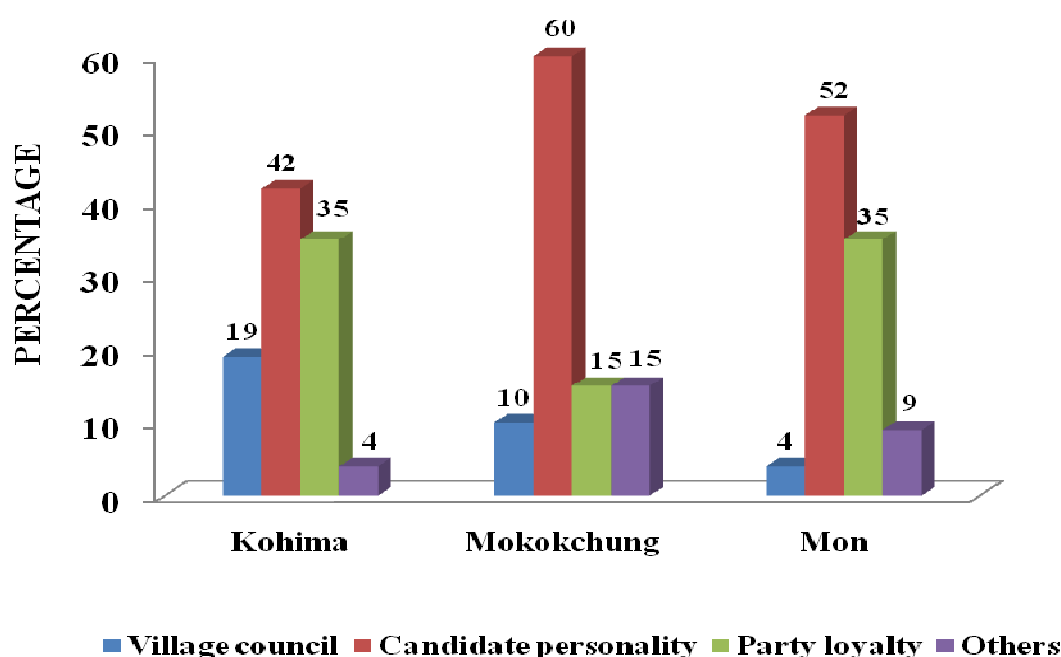
Fig.4.12 (a) Urban-Rural Comparison



The participation of the Naga women in the state election shows a number of factors for selecting the candidates. On many occasions in the field of politics the voters are compelled to follow the decision made by the Village Council. Therefore many are deprived from electing candidate of their own choice. The role played by Village Council is still very prominent. Therefore in reality in such a situation the real spirit of democracy is curbed for the people in general and women in particular.

Keeping this view at the background a question was posed to the respondents on the factors for electing their candidate.

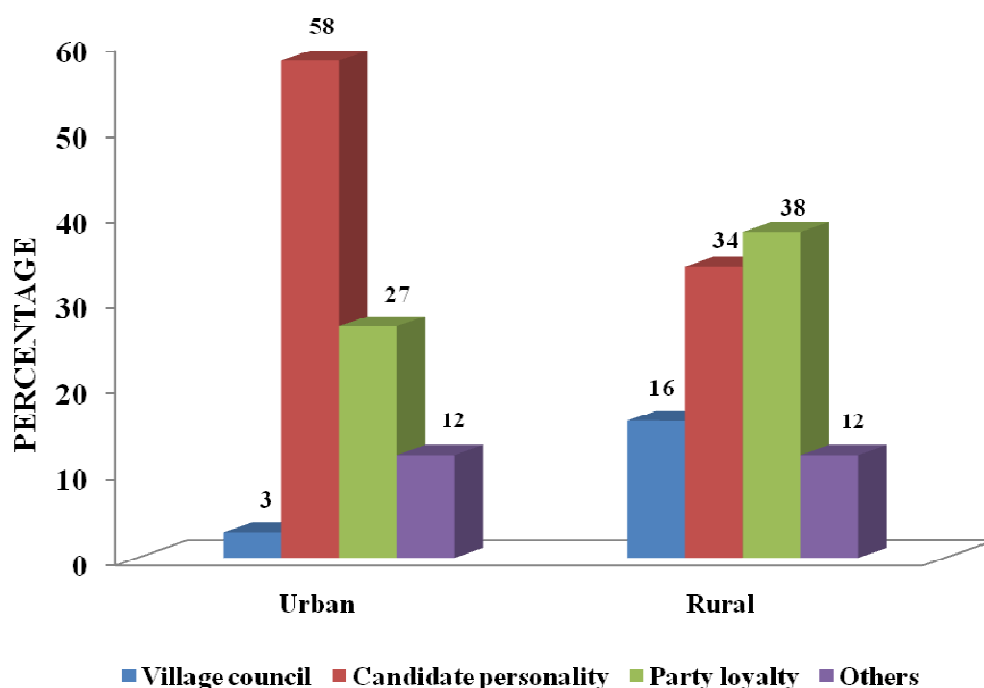
Fig 4.13 Factors for Choice of Candidate



On an average 51 percent of the respondents viewed that candidate personality was the main factor for their choice of candidate followed by 28 percent of the respondents citing party loyalty and 11 percent of the respondents cited Village Council decision. 9 percent of the respondents cited other factors. An interview was conducted with those respondents who cited other factors and they expressed personal relationship with the candidate, Clan relationship and other assurances like employment to be given to them should the candidate be elected. Taking into account women residing in Kohima district gave importance to the decision of the village council as compared to the other two districts. This implies

that the role played by the Village Council is more significant and their allegiance to their leaders is deeply rooted.

Fig 4.13 (a) Rural - Urban Comparison



Another observation from the analyses was women residing in Mokokchung district cited for the candidate personality more than the other two districts and it implies that the women expressed a freedom of opinion of their own choice. Respondents from Mon district stressed more on candidate's personality and party loyalty.

4.6. WOMEN AND DECISION MAKING

Women are still debarred from major decision making because they are not given a chance to participate fully in the socio-political gathering. They rather have

to obey the decision made by their men folk, by the clan members, village authorities and the tribes' men.⁶⁰ The Nagas follow the patriarchal society and family system, where the man is the head and he is the decision maker.

Equality between women and men is a matter of human rights and a condition for social justice and is also a necessary and fundamental prerequisite for equality, development and peace. A transformed partnership based on equality between women and men is a condition for people-centred sustainable development.(Beijing Platform for Action, excerpt from Mission Statement). Every human being has the right to participate in decisions that define her or his life. This right is the foundation of the ideal of equal participation in decision-making among women and men. This right argues that since women know their situation best, they should participate equally with men to have their perspective effectively incorporated at all levels of decision-making, from the private to the public spheres of their lives, from the local to the global.

Decision making of the women is a rather complex process. The over decision- making power among the family members does not necessarily indicates the power structure within the family. It is the authority figure who decides the limits to which she allows the family members to take family decision. The role of a woman in decision – making as related to family building process is rather important.

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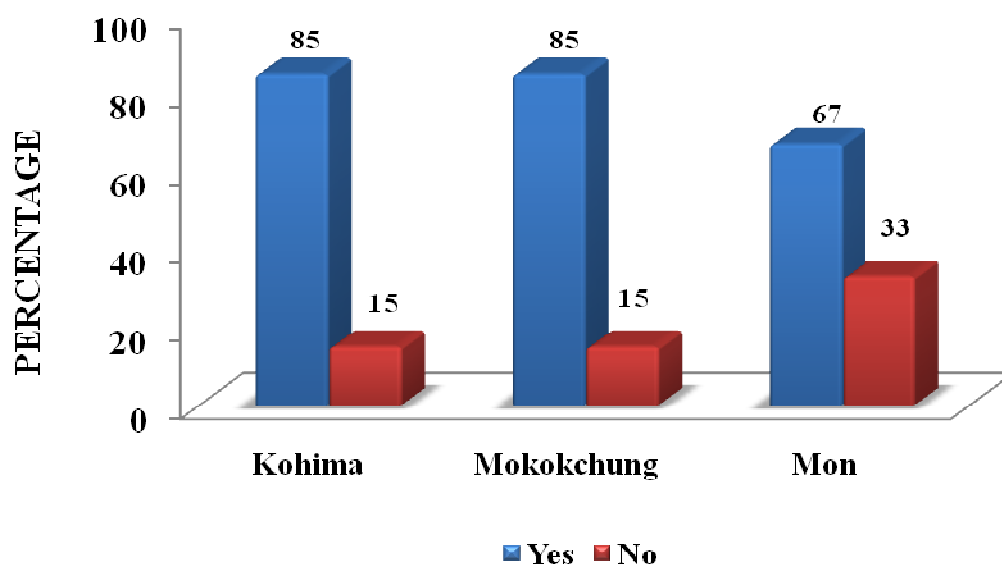
⁶⁰ Tatongkala, 'Putu menden, Customary laws and Ao women', in Benjongkumba (ed), *Naga Society: Culture, Education and Emerging Trends*, Dimapur, 2014, p-72

⁶¹ R,K Sapru, *Women and development*, New Delhi, 1989 , p.54

The unwritten customs, cultural patterns, conventions, social norms and values had been established by old-age usages and practices by the members of the Naga society. As far as the Naga customary law is concerned women have no place in decision-making whether within the family or outside the family. The decision on the administration of the village and the society exclusively rest with men. Women were ignored in most of the important functions. They were not given rights to represent any clan, village decision matter. Though the tribal woman dominates in socio-economic activities, their participation in the political processes and governance is practically nil. The village council which are elected bodies does not have even a single women representative from the state. No woman has ever become the head or chief of the village. Thus in the traditional system women are debarred from the decision-making body of the society.⁶²

A specific question was raised to the respondents regarding their participation in the decision making affairs of the family as indicated in Fig. 3.15. On an average 79 percent of the respondents are consulted in the decision making of the family affairs whereas 21 percent of the respondents are not consulted. 28 percent of the respondents are highly educated, 48 percent of the respondents are moderately educated and 24 percent of the respondents are from low level of education. It is seen that those respondents who are not consulted are mostly from the lowly educated category. Which further re affirms that women with low education are mostly not taken into account by the family members.

⁶² Ovung Athungo, 'Status of Women with special reference to Naga society', in (ed) Kikhi & Kikhi *Changing Gender Equation with Special reference to Nagaland*, New Delhi, 2009, p-100

Fig 4.14**Respondents and Decision making**

Coming to the three districts it has been observed that women residing in Mon district were least consulted in the decision making of the family. Decision making in the family affair is the most basic form of participation for any individual. But even not to be a part of it indicates the kind of suppression women face. In the aspect of decision making women residing in the Mokokchung is observed to be given the liberty to participate the most.

Fig 4.14(a) Rural and Urban Comparison

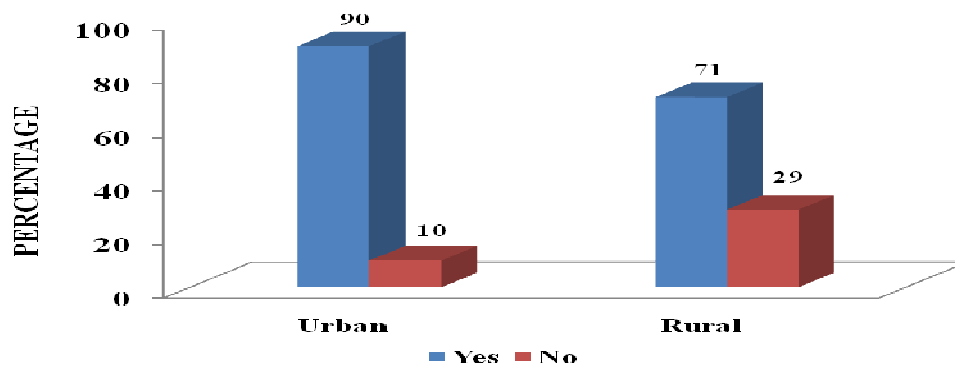


Fig 4.14(a). Clearly shows a significant variation. Women residing in rural areas clearly lag behind the urban women even in the matters of the family affair. It further reveals that urban women are consulted more in the decision making within the family and the low decision making power faced by the women residing in rural area. Participation in decision making is an important aspect of empowerment and in that way urban women are more empowered than rural women.

Education not only ascertains the identity of a woman in all spheres but also brings about an overall change in the personality of an individual. There is no second opinion about the pivotal role played by education in sculpturing the socio-economic landscape of any society. It gets rids of ignorance, and opens the minds of the people to get enlightened. Along with the receipt of education, the realization of one's rights and responsibilities grow in the minds of the people. It is in the midst of collective thinking and actions to overcome challenges to education and through education.

CHAPTER V
EDUCATION AND
CHANGING PERSPECTIVE
OF NAGA WOMEN

5.1 INTRODUCTION

Education is considered one of the most important factors to bring about changes in all aspects of the society. Education has played and is still playing an important role in framing and training the individuals. It brings about an all round development in the perspective, mindset of an individual. The role of education and its multiple benefits to the economic and social environment are well known, as education is recognized as being the single most important path to development. During the development process, the contribution of education is essential.

Despite the spread of education, legal status of the women has not improved, particularly those of the poor women.⁶³ Empowerment of women is essential to emancipate women from the patriarchy structure of the society. Empowerment is required to increase awareness and capacity building for their greater participation in the decision making, and for transforming action. This process enables women to make choices in personal life regarding education, employment, marriage etc. To empower women education plays the most important role, education is bound to give them place of honour in society.⁶⁴ Educated women not only tend to promote education of their girl children, but also can provide better guidance to all their children. Education is milestone of women's empowerment because it enables them to respond to the challenges, to confront their traditional role and change their life. Women empowerment means enabling to take their own decision by breaking all limitation of the society and family.

⁶³ Maithili Vishwanathan, *Development orientation of Women's education*, 1994,p. 160

⁶⁴ Reddy Narayana V, Kumar Vijaya S, Nalini B, *Women and development*, 2005, p.47

Education took its root in Nagaland with the advent of the Christian missionaries in Nagaland. It focuses on the attitudinal changes towards the social, economic and political aspects. Basing on the study the researcher analyses the way in which the general outlook of the Naga women have changed over the years. The researcher attempts to analyse the impact of education and up to what extent education has been able to bring changes in the mindset of the Naga women.

One of the factors that has been taken into consideration is the empowerment of women through education. Considering the fact that Naga society has a patriarchal form of society, the literacy rate of women is quite high which is above the national female literacy rate. Education has played a key role in changing the status of both men and women in the Naga society. However, in a patriarchal and patrilineal society the question still remains as to whether Naga women have still been able to attain freedom in the male dominant society.

5.2 RESPONDENTS' ATTITUDE TOWARDS MARRIAGE

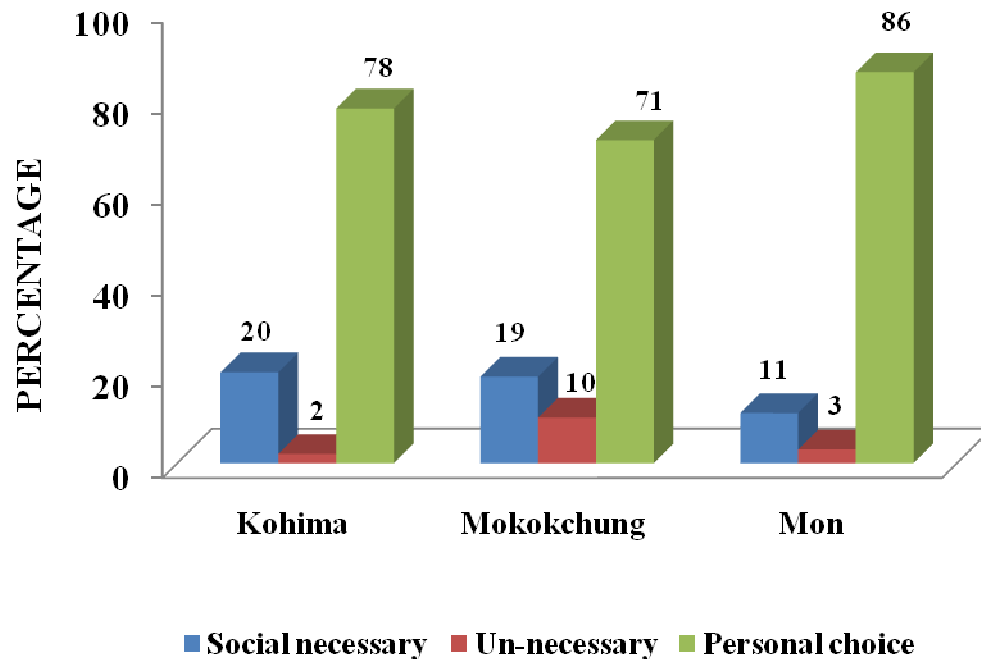
Marriage is one of the most important institutions of human society. It has been variously defined by sociologists as well as by legal luminaries. Westermarck has defined marriage as a more or less durable connection between male and female, lasting beyond the mere act of propagation till after the birth of the offspring. According to Horton and Hunt, marriage is the approval social pattern whereby two or more persons establish a family.⁶⁵ The institution of marriage can be called as one of the most important dynamic social institutions. It has been touted as an important stage in one's life and has been accorded a lot of importance historically. The

⁶⁵ Horton and Hunt, "*Sociology*", 1998, p. 216.

institution of marriage as a way of organizing relations in the society enjoys wide social, legal and religious mandate.

In view of the sweeping changes taking place in the Naga society with the impact of westernisation, globalisation and rise in literacy rate an attempt has been made to examine the role of education in the changing mindset of the Naga women towards the institution of marriage. Keeping this factor in mind a question was raised to look into the changing perception of the Naga women towards marriage. A specific question was asked to the respondents.

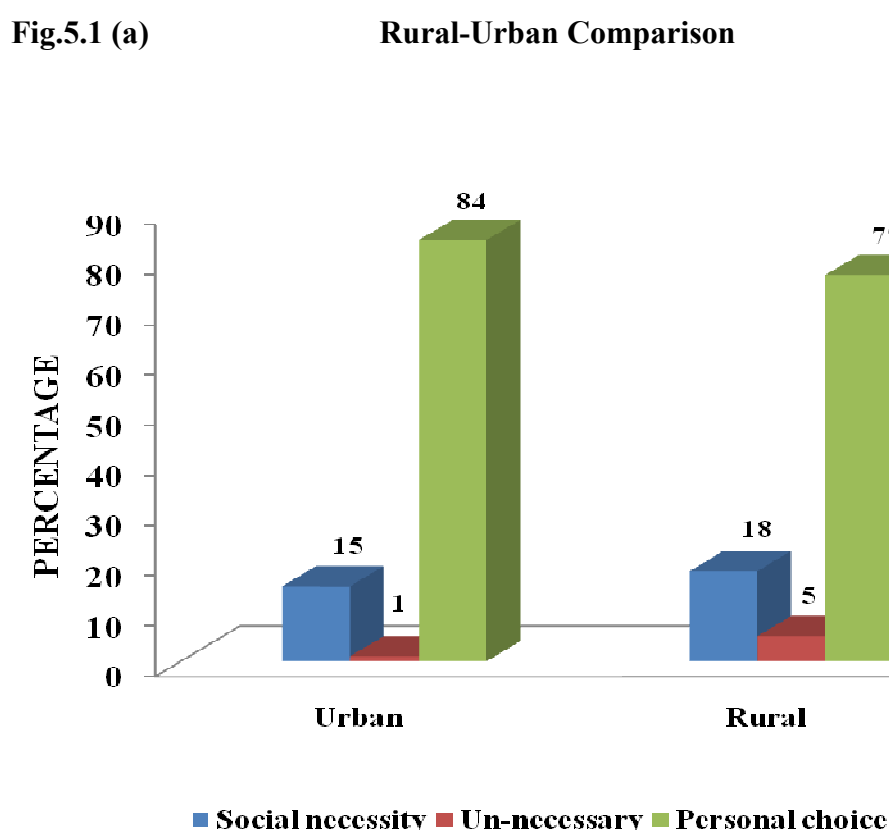
It must be noted that education of women is only one of the several determinants of the social-economic and political spheres necessary for empowerment of women. Marriage has always been a very important part of the Naga society. As indicated in the fig 4.1 an average of 81 percent of the respondents cited personal choice. If the educational qualification is considered, 63 percent of the respondents are highly educated, 23 percent of the respondents are moderately educated and the rest 14 percent of the respondents are from level of education. Highly educated respondents appear to prefer personal choice more than the moderately and lowly qualified respondents.

Fig.5.1**Respondents Perception towards Marriage**

In an average only 17 percent of the respondents opted for social necessity and the rest 2 percent of the respondent considered it as unnecessary. The figure clearly reveals the changing perception of the Naga women towards marriage. In the past marriage was considered as a social obligation and there was so little space for women to make personal choice especially relating to marriage. In traditional society women hardly had any opportunity to achieve outside their traditional role. After reaching the age of puberty she was expected to be given in marriage. But at this present age attitude towards the concept of marriage has changed. As the figure reflects there is no significant difference between the three (3) districts. The respondents, regardless of marital status, profession, age, had more or less the same opinion when it comes to marriage.

One of the main factors attributed for such attitudinal change is due to the fact that women have more inclination towards their career. Earlier marriage was considered the highest attainment in life. Today with the impact of education Naga women perception towards marriage is changing and it is very well reflected. The concept of marriage has undergone change. It is no longer considered a social compulsion.

An attempt has been made to assess whether there is any variation between the women residing in urban and rural area in this respect as indicated in the figure presented below.



Majority of the respondents from rural area and urban area consider marriage as a matter of choice. Only a section from both rural and urban areas considers it as

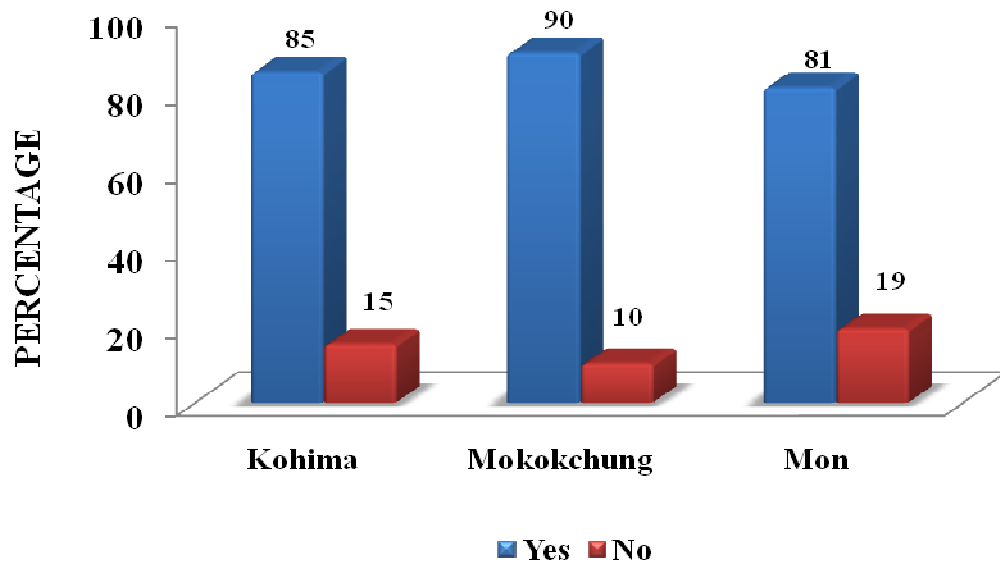
social necessity. And some were even of the opinion that it is unnecessary. The strong opinion given by the women does not indicate that marriage has lost its ground. It is still considered as a very important social institution in the Naga society. There is not much of a difference, irrespective of the locale in the opinion of the women, which reveals the changing perception taking place in both the sectors.

In the traditional Naga society issues like remarriage was left to the choice of the individuals for men and women as well. Before the advent of Christianity the norms for marriage and remarriage was not so rigid. At any event the spouses could leniently separate from each other without much binding for both husband and the wife. And so also for remarriage they could do so as per their options. A specific question was posed to the respondents on their perception towards remarriage as indicated in fig.5.2. The respondents in general agreed that a woman has the right to remarry which again reflects the transition in the mindset of Naga women within the patriarchal set up. This notion is undergoing a drastic change as educated population realizes that both men and women have the right to remarry again.

On an average 85 percent of the respondents from the three districts were of the opinion that remarriage is accepted by the society whereas on the other hand 15 percent of the respondent were of the opinion that remarriage is not accepted. The level of percentage varies but there is not much significant difference found among the three districts.

Fig 5.2

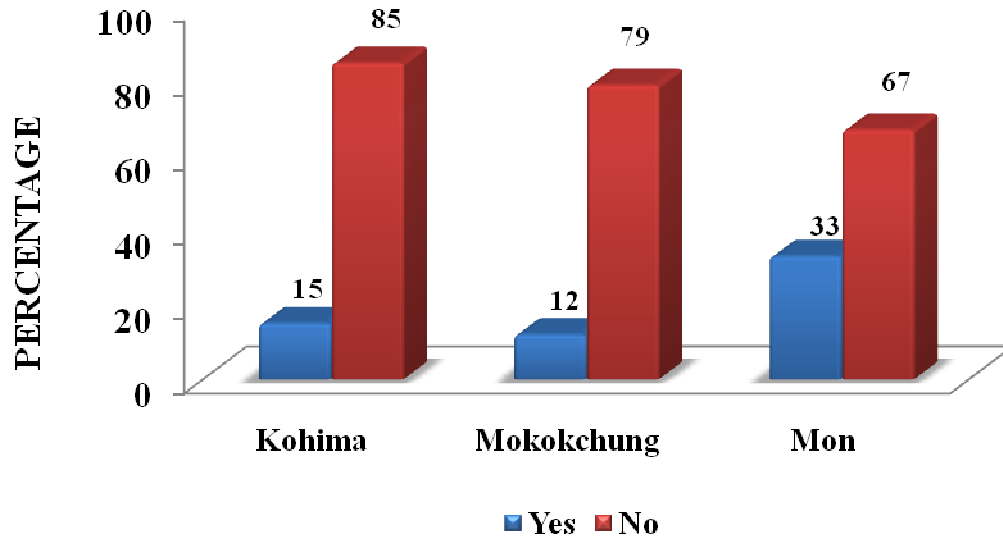
Perception on Remarriage



In the past divorce was relatively common and quite liberal in the pre Christian Naga society. Men and women were not strictly bounded. Divorce was given to a woman on any ground, such as infidelity, barrenness or any other issues⁶⁶. A specific question has been posed to analyze the Naga women perception towards divorcees.

In the event of divorce the traditional customary laws are relevant and applicable for all the Nagas tribes even now. The occurrence of divorce was very frequent in the traditional society but with the advent of Christianity marriage became more principled and stable. It has become an implication of covenant between man and woman. An average of 78 percent of the respondents which constitute majority of the respondents from the three districts expressed that they felt divorcees are not positively viewed in the society.

⁶⁶ Ghosh.B.B., *Wokha district Gazetteer, Government of Nagaland, Kohima, 1979, p.42*

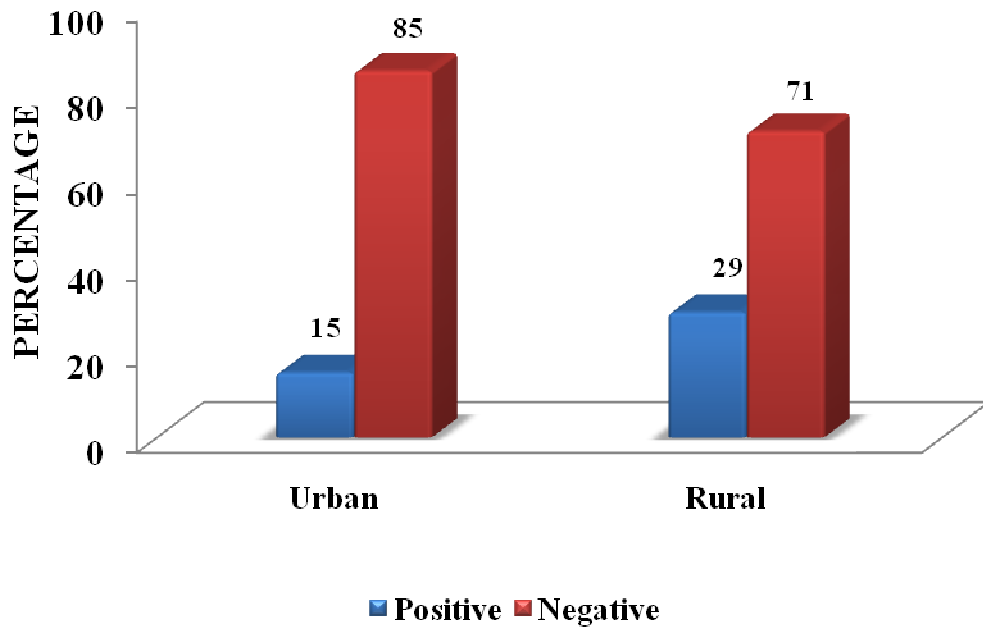
Fig 5.3**Perception on Divorcees**

As indicated in fig. 5.3 there is not much of a variation among the three districts under study which clearly indicates that irrespective of the area, age or profession the Naga society still has a conservative attitude towards divorce. There is a certain degree of stigma attached towards divorcees. It is a well known fact that divorce is considered as a liability even for the families. And the present analyses further indicate the fact that divorcees are not viewed positively in Naga society.

Whereas, on the other hand a section of the respondents i.e 22 percent of them felt that divorcees are not viewed negatively in the society. If the educational background of the respondents that held this view is taken into account 68 percent of the respondents are highly educated. Highly qualified respondents appear to be more in favour of the positive perception towards divorcees than from the rest.

Coming to the two sectors i.e urban and rural there is not much of a difference in their opinion towards divorcees as indicated in fig 5.3(a)

Fig 5.3 (a) Urban-Rural Comparison



It further shows that the respondents irrespective of the locale had a general opinion about the issue of divorce. From the preceding analysis on the perspective of Naga women towards marriage, remarriage and divorce there are traces of changes in the attitude of the Naga women towards marriage and remarriage but when question was being raised about the society's view on the divorcees it was not positive, which reveals that marriage as a social institution has more religious and moral implications than other status like legal and social status.

As shown in Fig. 5.3(a) Rural–Urban variation on issue of attitude towards divorcees seem to indicate that respondents from urban area were more conservative

as compared to the women residing in rural area. The reason for such variation between urban and rural could be due to lack of education and ignorance of the consequences and as clearly seen in the educational background lowly educated respondents constitutes majority of the respondent.

5.3 WOMEN AND WORK

Understanding that the women's work is a complex task in India and anywhere else in the world, the issues relating to women's work and employment are qualitatively different from those of male workers⁶⁷. Women experience a range of multiple challenges relating to access to employment, choice of work, working conditions, employment security, wage parity, discrimination, and balancing the competing burdens of work and family responsibilities. The primary occupation of a woman in the past was that of a housewife and a mother and secondly, farming. Because of a strong social stand a girl's duty was to work and not to earn; the girl child remained illiterate and hence ended up as a somewhat 'working machine'.⁶⁸

Women and work are closely related in the sense that she also contributes to the economy of the family and to the society as whole. It has become necessary for women to be engaged either in the professional or private enterprises. Their performances in every area are being appreciated. Over the years women are also being able to undertake any kind of work which had been done only by the men folk. The more educated they are the more employable they become for any kind of career job. Now with the growing of female literacy rate there is a tremendous shift from the traditional role to that of modern and educated person.

⁶⁷ Beneria, L; *Women and development: The division of labor in rural societies* ,1982, pp. 119–147

⁴⁸ Chaudhary Renuka and Verick Sher, *Female labour force participation in India and beyond*, New Delhi, 2014,p.19.

In many areas women are coming up and this is another way of empowerment which has been made possible through education. An educated workforce is a more productive and stable workforce. Women who are educated contribute to the economic development and the political stability of the entire region.⁶⁹ In the traditional Naga society women were mostly involved in the agricultural activities. Both men and women were equally responsible for the economic stability of the family. Women are regarded as greater assets in the house because without them the domestic works will not get done. They are respected and highly esteemed and enjoy considerable degree of freedom although their activities, especially in the traditional were restricted to certain clearly defined areas.⁷⁰

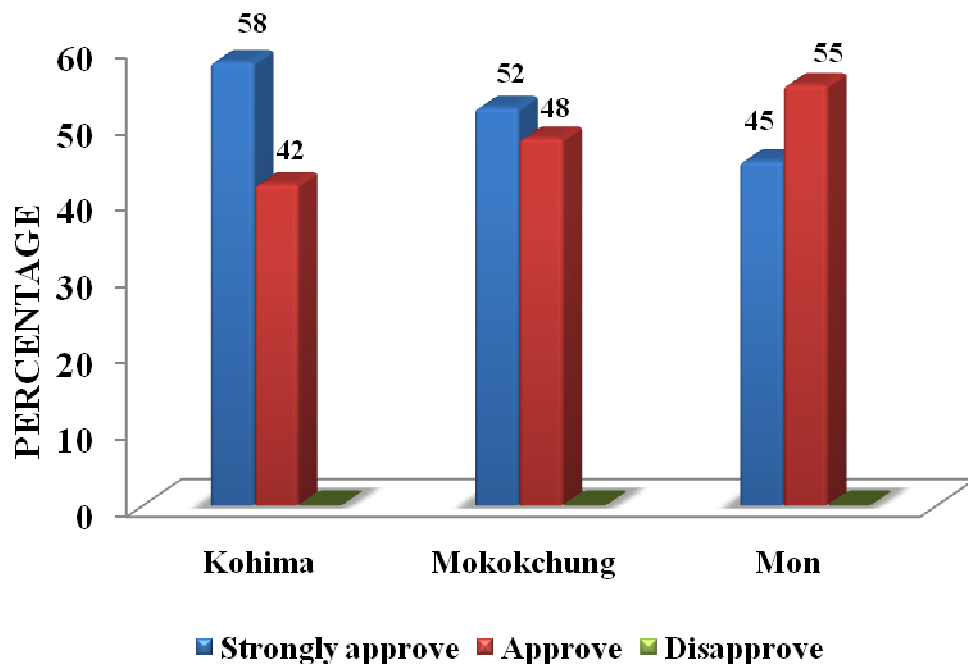
In the context of the Naga women, unlike in traditional societies, women get opportunities to work outside their homes, in office, schools and different organizations. Education has provided women more employment avenues, economic independence, status and the possibilities of achieving their own identity.⁷¹ The female work participation rate for Nagaland according to 2001 census is 12.6 percent of which for private it is 1.2 percent and for the public sector is 11.4percent⁷²

⁶⁹ Goodman Jacqueline, *Global perspectives on Gender and work*, New Delhi, 2010, p.516

⁷⁰ Zehol Lucy, *Women in Naga society*, New Delhi, 1998, P.93

⁷¹ Longkumer limatula, 'Longings and aspirations of Naga women in Education Process', in *Women and Gender Emerging voices from North-east India* (ed) Temjensosang et al, Dmapur, 2015, p.103.

⁷² Limatula longkumer, *ibid*, p.104.

Fig 5.4**Perception towards Working women**

In the past women unquestionably contributed to the economy of the family by way of participation in the agricultural field, later as time went on with the advent of Christianity came the opportunity for women to pursue formal education. In the present context it is only through education that has been made possible for women to expand their contribution in various fields. Keeping this in mind a question was posed as to whether Naga society approved the women who are employed.

As shown in the above fig 5.4 a comparative study have been made among the three districts as to assess their view on working women in the society. Overall an average of 52 percent of the respondents strongly agreed that women should work followed by 42 percent of the respondents also approving working women. This reflects the changing attitude of the Naga women toward women who are working in different fields and it implies recognition of the individual identity of women in the

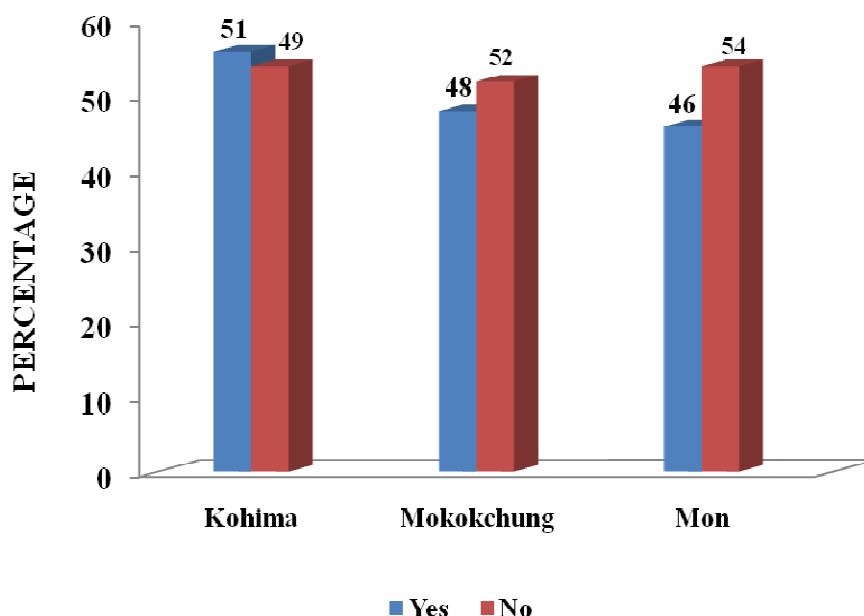
society. None of the respondents disapproved working women. This in itself also says a lot about the important contribution made by women in the income of the family.

Today education has given opportunity to girls to become economically independent and this has encouraged girls to go for higher education. With the improvement in the field of education, more and more women are becoming salaried wives/daughters. But in spite of the increased number of working women the financial dependence still rests on the men. The wife's earning is a sort of complement to the husband's income. In fact, to keep up with the fast changing society and the increased requirements of the family, it is rather expected that a woman should do whatever is in her capability to support and share in the family income. There is always an tendency to pay low wages to women workers as compared to men for the same kind of work.

However, with the modern advancement and greater education among women, there has always been a demand for equal pay for work as women do not consider themselves inferior to men. The Equal Remuneration Act in India was enacted to prevent discrimination between workers on grounds of gender. The preamble to the act describes it as: *An Act to provide for the payment of equal remuneration to men and women workers and for the prevention of discrimination, on the ground of sex, against women in the matter of employment and for matters connected therewith or incidental thereto.* The purpose of the act is to make sure that employers do not discriminate on the basis of gender, in matters of wage fixing, transfers, training and promotion. It provides for payment of equal remuneration to men and women workers, for same work or work of similar nature and for the

prevention of discrimination against women in the matters of employment.⁷³ A specific was raised to the respondents to assess the level of awareness on Equal Remuneration Act.

Fig 5.5 Awareness of Equal Remuneration Act



On an average 51 percent of the respondents are aware of the Equal Remuneration Act and if the educational background of the respondents are studied it is found that 64 percent of the respondents are highly educated, 29 percent of the respondents are moderately educated and 7 percent of the respondents are from low level of education. Highly educated respondents appear to be more aware of the Act and this may be probably due to their educational background. An average of 49 percent of the respondents is unaware of this Act. The educational background of the respondents that are not aware of the Act are 56 percent of the respondents are highly

⁷³ Kavarana Aditi, *Equal Remuneration Act*, Research internship Paper, Centre for civil society, New Delhi, 200, p.1

educated, 24 percent of the respondents are moderately educated and 20 percent of the respondents are from low level of education. The educational background indicates that there are sections of highly educated respondents who are also not aware of the Equal Remuneration Act. But overall it presents a positive image of the level of awareness.

Among the three districts women residing in Mokokchung district and Mon district appear to be more aware of the Act as compared to the women residing in Kohima district.

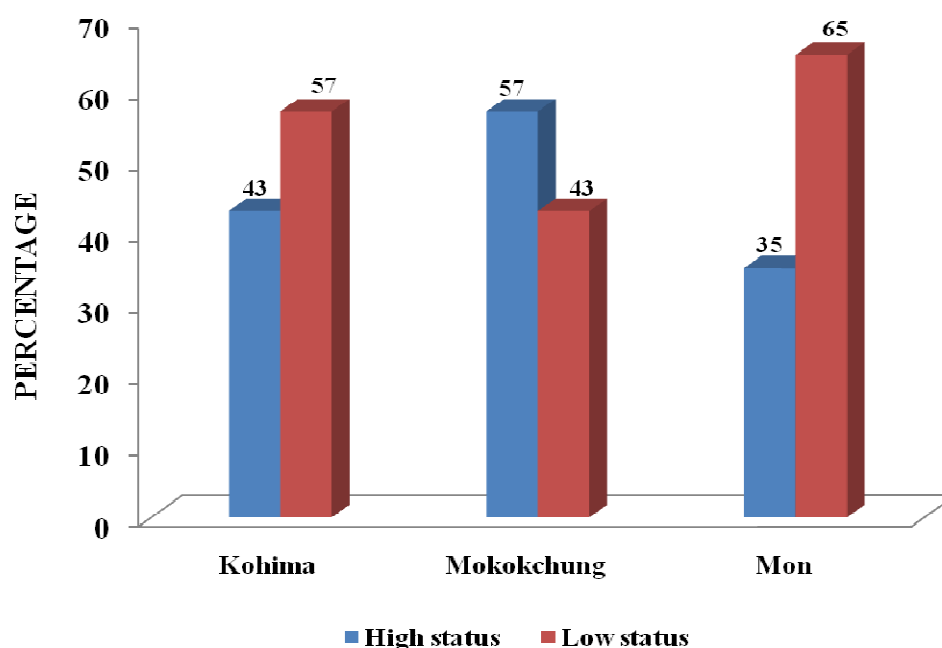
The consciousness and general awareness as a result of women education has been proved an effective measure. Despite the general awareness on the part of women and as active and effective steps through the instrumentality of law, women continue to be victims of unequal treatment and exploitation. To spread proper knowledge and information of women's right to education has to be effectively implemented. Moreover, legislations alone cannot empower women unless they themselves grow conscious of their dignity and needs. Hutton has shown that the status of Naga women is high but they are not free from the influences of traditional customary laws.⁷⁴

In the traditional society the role of the Naga women was confined only within the domestic spheres. They were generally not allowed to participate in politics, fighting, and hunting and also in some religious functions. Chastity and devotion to their husbands and household affairs after marriage were considered the most important role for the Naga women. This finally had led to the changes in the female roles. In modern times, women are working side by side with men in all kinds

⁷⁴ J.H.Hutton quoted by Rammuny, Murkot *The World of Nagas*, New Delhi, 1988, p. 5.

of jobs. Being a house wife may be seen as the opposite of being a career woman. A specific question was asked to the respondents to assess their perception towards housewives.

Fig 5.6 Perception towards Housewives



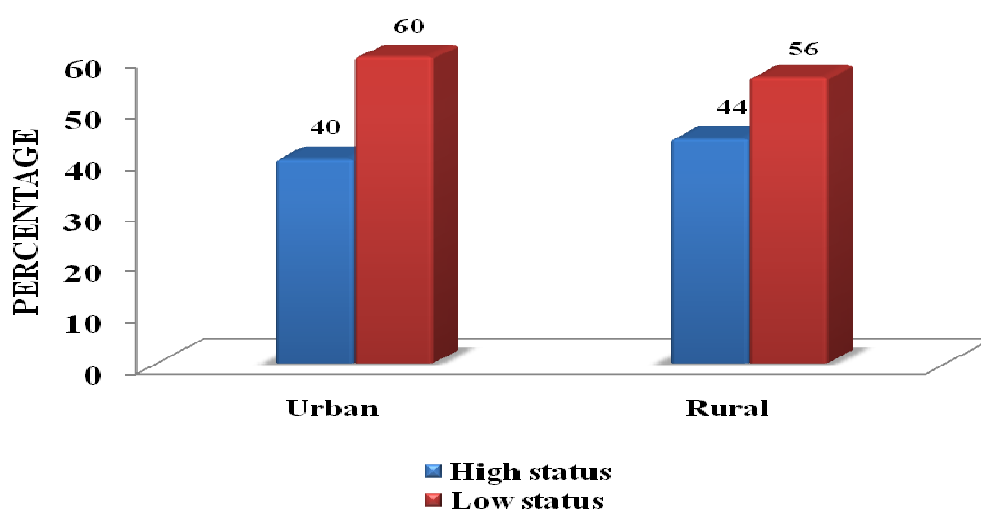
Housewives are financially dependent on members of the household who are employed. Housewives work many unpaid hours a week often depending on income from their husband's or partner's employment for financial support Overall an average of 45 percent of the respondents are of the opinion that housewives also enjoy high status in the society. 64 percent of the respondents who hold this view are highly educated. On the other hand an average of 55 percent of the respondents are of the opinion that status of housewives is low in the society. If the educational background of the respondents that hold this view is taken into consideration. 56 percent of the respondents are highly educated, 24 percent of the respondents are

moderately educated followed by 20 percent of the respondent are from low level of education. From the educational background of the respondents it is clearly shown that the opinion of the highly qualified respondents differs in their opinion from the other categories. But in reality it is observed that some of the housewives are highly educated.

As indicated in figure 5.6 one of the significant difference among the three districts is that it is being observed that only 35 percent of the respondents residing in Mon district perceived that housewives are given high status in the society which means that the rest of the respondents that is 65 percent expressed that housewives are given low status in the society which is significantly high. It gives a clear picture about their opinion on the status of the housewives. It may be taken as a negative view on the women who do not hold a career concerning women from Mon district

Further a comparison may be drawn between the women residing in the urban and rural areas regarding the status of housewives.

Fig. 5.6(a) Urban and Rural Comparison



As shown in fig 5.6 (a) there is not much of a variation in the opinion between women residing in rural and urban areas with regard to the perception towards housewives in the society.

5.4 WOMEN AND ECONOMIC EMPOWERMENT

Education empowers an individual and creates an awareness of one's rights. Education should not only create awareness among women but also should provide them the capability of becoming economically independent. Consequently, the economic empowerment that education brings about is the ability to assume the masculine role of taking decisions and questioning traditional cultural norms.⁷⁵ Empowerment is the process by which the powerless people change their circumstances and begin to have control over their lives. Women must be viewed, just as men are, as economic actors as well as obvious and necessary agents of change. Women's economic empowerment relates to the improvement of women's capability to make choices and action in the sphere of the economy and to the possibilities that this opens up for change in other spheres of their lives.

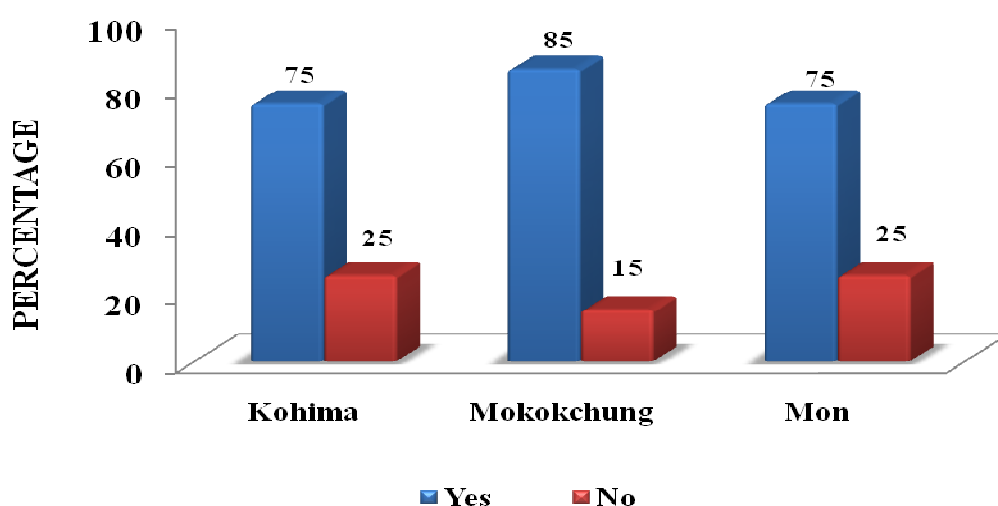
Coming to the state of Nagaland in the past men and women contributed towards the economy of the family. It could be said that women contributed even more because while she worked equally with the men in the field, she also had to perform household chores at home but the men did not help. Household duties were seen to be the responsibility of women. In this way they contribute to the maintenance of the family.

⁷⁵ Narula Anika & Khanna Devika, *Patriarchal Societies and Domestic Violence: Need for Empowering Women. Women and Development: Self, Society and Empowerment*, New Delhi, 2012, p.174

Today many women are employed in government services. They are earning their livelihood and are determined to become economically independent. It is important for women to be economically independent as she has to carve a place for herself in the male dominated society; until and unless she is financially independent it becomes difficult to overcome male prejudices.

Empowerment is also seen in the form of financial independence. Being independent implies not dependent on others to meet one's sustenance. With financial dependence also comes an obligation. The issue is not about the amount of money earned but being able to earn because of one's hard work. And being financially independent is also an implication of being secured. Keeping the factors in mind the respondents were asked if they have been making financial contribution to the family income.

Fig 5.7 Contribution to the income of the family



In the process of empowerment they become economically independent not only in the earning but also in having control over their income. They would be able to face problems in life either individually or collectively.⁷⁶ Recent decades have seen rapid growth in female employment in the state. Naga women are entering into every field and are contributing to the family income. Naga women after getting their education choose to get employed and utilize their knowledge at their workplace. And at the same time contribute financially to the family income.

An average of 78 percent of the respondents has revealed that they contribute to the income of the family and on the other hand 22 percent of the respondents did not make any contribution towards the income of the family. As indicated in the fig 5.7 compared to the other two districts women residing in Mokokchung district seemed to be higher in their contribution to the family income while Kohima district and Mon district shared the same level of contribution in this aspect. It is observed that there is not much significant difference among the three districts because the level of contribution as indicated above is more or less the same in all the districts. There is a correlation between the literacy rate and the financial status and this study also throws a light on this correlation.

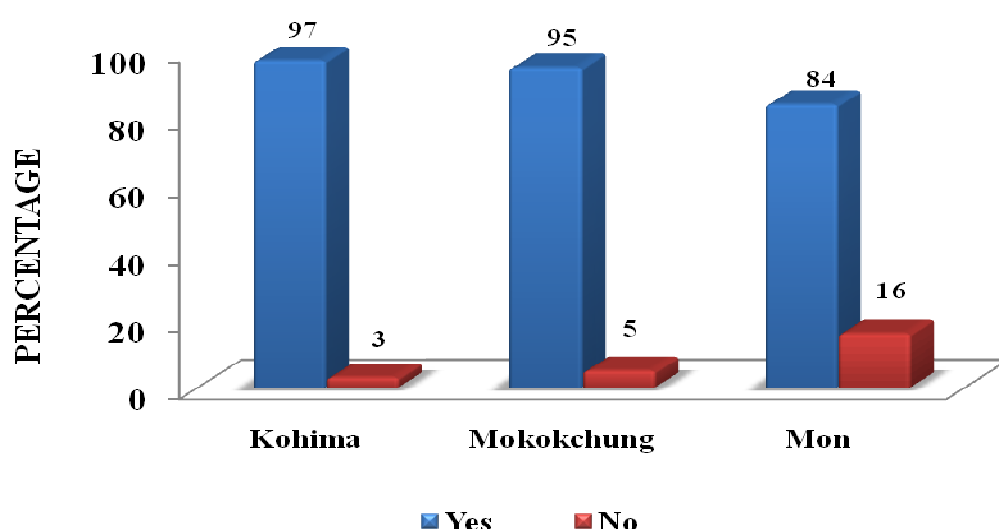
Education also inevitably plays a major role in financial independence. Education enlightens the mind and changes one's perspective. One cannot over look the impact that education has to make an individual financially independent. Women

⁷⁶ V. Reddy Narayana, et al , *Women and development*, New Delhi,2005,p.50

are progressing educationally and with this they are asserting themselves so that they can be in a better situation to sustain them economically.

With the change of time women have realized the importance to be financially independent which gives women a sense of individuality and security. They can equally contribute to the family income and in some of the cases they are the sole bread winners too. The way society view the working women have changed and have come into terms with the fact that they should be financially independent. A specific question was posed to the respondents as to whether women should be financially independent or not.

Fig 5.8 Perception towards financially independent women



An average of 92 percent of the respondents agreed that women should be financially independent whereas a small section of the respondents' i.e 8 percent of the respondents was not in favor of financially independent women. There is not much of a variation among the three districts as indicated in the figure. It clearly

presents a very positive picture on the mindset of the women. The realisation to become financially independent itself is an indicator of progress and development for Naga women.

5.5 PERSPECTIVE TOWARDS POLITICS

Women are still under represented in politics virtually in all parts of the world, with the exception of a few countries. Women face even more barriers and resistance to enter into politics in traditional and conservative societies that have a limited view of women's roles in public life. Some four decades ago, more emphasis was stressed on economics as a path for women to attain greater equity. Today realization has dawned on policy makers and activists all over the globe that political empowerment is the key towards distributive justice and gender equity in all sense.⁷⁷

Women's rise to power and their participation in politics are the vital signs of a healthy democracy. If only this vision emerged from the 1995 Beijing Women's Conference could spread worldwide, one can call it a radicalization of democracy, ways of living. Empowerment of women in all spheres in particular the political sphere is crucial for their advancement and the foundation of a gender equal society.

Nagaland has a patriarchy form of society which is characterized by male dominance. When it comes to the political aspect women are playing a passive role, though they actively participate in other aspects of the society. Their visibility in the political field is not significant. In reality they can be an elected member but as of now there is no women representation in the state assembly as well as in the municipal local bodies. At the most they exercise their voting rights. In fact even as they exercise their vote even outnumber the male counterparts. People get a wrong

⁷⁷ Jamir Toshimenla, *Women and politics in Nagaland, Challenges and Imperatives*, New Delhi, p.8

notion about womenfolk due to their participation as voters. But in reality it is not so. Unless and until they actually come forward and volunteer themselves to contest in the state assembly or in the local bodies they cannot be involved in the decision making. To reach this level, mobilization is necessary. By organizing themselves and working collectively, women will be empowered and gain increased representation which would lead to increase empowerment and ultimately greater control. The participation of women is also a prerequisite for eradicating poverty.

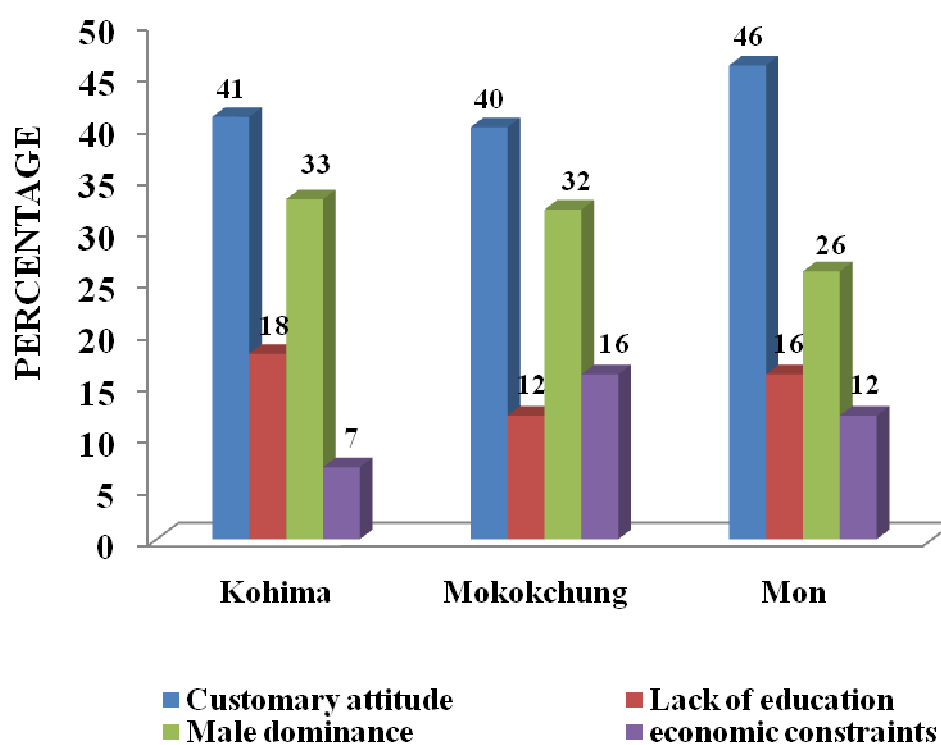
The participation of women as equal partners in national development not only enhances their productivity and earning potential but also raises their living standards and contributes to better economic performance. Participation helps individuals to achieve upward social and economic mobility and active power and status in the society. Participation becomes a source of mobility, equality and empowerment both at the individual and at the societal level. Gender development constitutes an important part of development in this context. It is important in this respect to bring women into the mainstream of development so that society benefits from the women empowerment.⁷⁸ The term Political participation has a very wide meaning. It is not only related to right to vote but simultaneously related to participation in the decision making process, Political activism; Political consciousness.

The political participation of Naga women apparently seemed confined to mere voting on which aspect there is no gender gap. But in the role of women as candidates, political party membership, and as electoral campaigners, their participation is dismally low and lags far behind men. Though voting is

⁷⁸ Narasaiah M Lakshmi, *Women and Development*, New Delhi, 2006, p.1

indispensable to representative democracy, unless it is accompanied by the other political activities such as campaigning, political membership, or contesting in the elections, it reduces citizenship to superficial and relatively passive activity.⁷⁹ A specific question was asked citing factors for the low participation of women in politics as shown in fig.5.9

Fig 5.9 Factors for low Participation of Women in Politics



An average of 42 percent of the respondents cited customary attitudes as the reason for women's low participation in politics. 30 percent of the respondents cited

⁷⁹ Jamir Toshimenla, *Women and Politics in Nagaland, Challenges and Imperatives*, 2012, New Delhi, Pp.111-112

male dominance as the reason for women's low participation followed by 15 percent of the respondent citing lack of education while 12 percent of the respondents cited economic constraints.

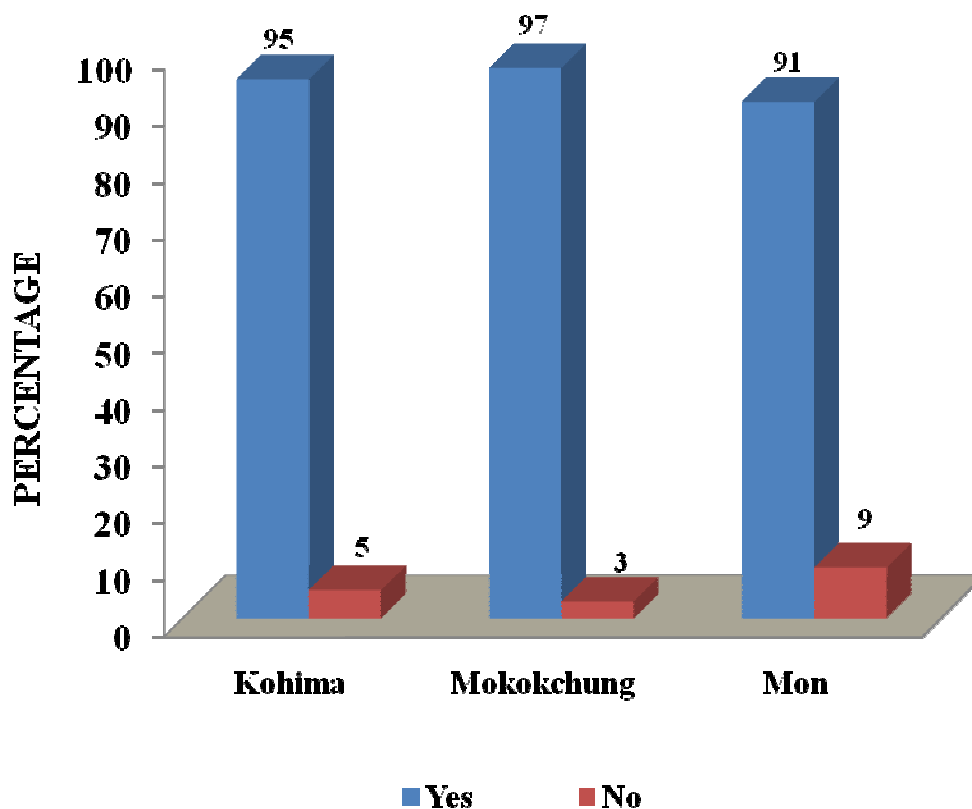
Political activism and voting are the strongest areas of women's political participation but representation of women candidates in politics in Nagaland is quite very vague. As shown in fig 5.9, the reasons attributed for low participation of women in politics in Nagaland are customary attitude, lack of education and economic constraints. Out of all the choices presented by the respondents from all the three districts cited for customary attitude. Naga society being a patriarchal form women are always taken as inferior beings. It becomes difficult for women to come out from the dominating attitude of the men. In spite of the fact that women are coming up in every other field and are highly educated they still have to put up with the issue of gender inequality. In the ground reality every Naga woman has to face this unwanted situation, especially in the political aspect.

And the second reason cited for low participation of women was due to male dominance in all the decision making bodies like Village Council, Village Development board etc. It has been observed that customary attitude and male dominance are traits of a patriarchal society which indicate that women are still bounded by the clutches of gender inequality which is deep rooted and is prevailing in Naga society. Women's equal participation with men in power and decision making is part of the fundamental right. Women at every socio-political level are under represent in parliament and are far from the decision making levels. Lack of education and economic constraints were also cited as other factors for low participation of women in politics. Exclusion of women from political participation does not hinder economic development but discourages the attainment of gender equality.

The validity of all male decision making continue to be questionable in a democratic system because the very essence and principles of democracy remains unfulfilled and it cannot be claimed to be representative of all sections of the people when the female perspective is not taken into account. Further equitable resource allocation cannot be expected without the participation of women as representative members. Thus gender equality is a pre requisite for effective participation of women in strengthening the institutionalised structure of democracy.⁸⁰ The role of women in Naga politics has to some extent changed with the arrival of the adult franchise. Earlier the involvement women in politics were mere role-playing. All decisions were made by the male members. Even though after decades of introduction of adult franchise and several laws guaranteeing the equality of men and women were passed, Naga women's participation in higher political level is both numerically and substantively trivial.

It is important to mention that women in Nagaland have been able to strengthen their political visibility only as voters and loyal supporter. They accordingly go to the poll to cast their votes but their participation ends there. Reservation Quotas for the progress of women in state, municipal and in Local level administration were assertively pursued but could not be implemented till date. A specific question was posed to the respondents as to whether women should be included in the Municipal Act.

⁸⁰ Jamir toshimenla, *Women and Politics in Nagaland, Challenges and Imperatives* ,New Delhi,2012,p.14.

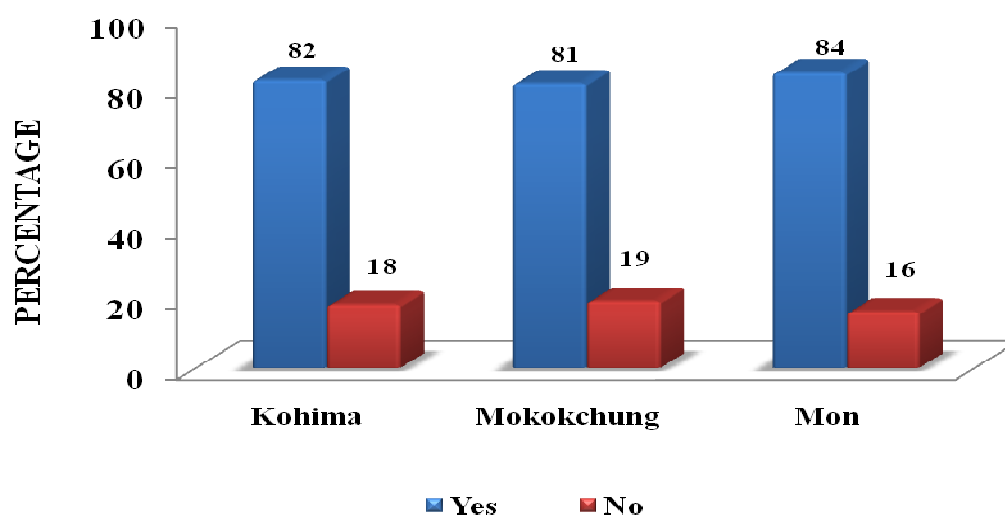
Fig 5.10**Women in Civic bodies**

The term Political participation has a very wide meaning. It is not only related to right to vote but simultaneously related to participation in the decision making process, Political activism, Political consciousness. In Kohima district 95 percent of the respondents agreed and approved that women should be included in urban civic bodies. On an average 94 percent of the respondents were of the opinion that women should be included in Civic bodies whereas only a small percentage of the respondents i.e 6 percent of the disapproved of women inclusion in the Civic bodies. As shown in the figure, majority of the respondents hold the same opinion that women should be included in Civic bodies. There is not much variation in the

opinion between the women residing in the three districts which reflect the changing perception towards women participation in politics. The consensus view that women should be given an opportunity to be included in all fronts of civic bodies clearly denotes Naga women's positive perception towards the participation of women in politics. This is widely significant in view of the much debated issue on women's reservation in the state. Women reservation policy has been a long deliberated issue in Nagaland. In 2006 The Nagaland assembly passed the Nagaland Municipal Amendment Act. This provided for 33 percent reservation of seats for women. But this cannot be implemented as some sections of men are against the Act; they have argued that the Act is against the Naga customary laws. In October 2011 a writ petition was filed against the State Government before the Kohima Bench of the Guwahati High court led by the '*Naga Hoho*'⁸¹.

The judgment given by the court directed the Government to hold the elections of Municipal councils. Before the election even took place, the state government again filed an appeal and further moved the case to the Supreme Court in September 2012 and finally received a ruling by the State government and the State election commission to conduct the election in the urban local bodies with 33 percent reservation, but till today nothing has been materialized. If this Act is implemented in reality it would be a turning point for the Naga women to participate in the political field. Since this issue has been highlighted for long a specific question was asked on this.

⁸¹ '*Naga Hoho*' is considered as the apex of the traditional decision making in the state, constituted by representatives from various tribes.

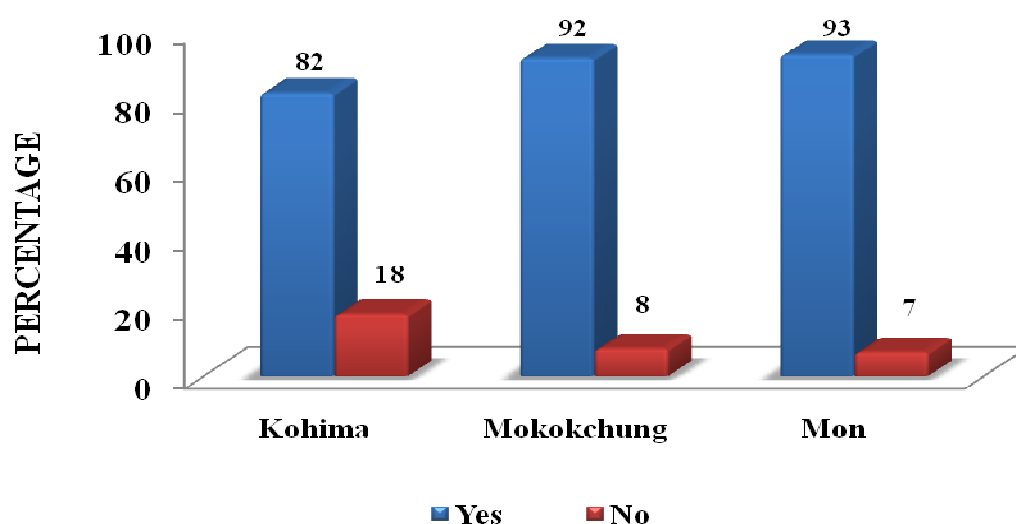
Fig 5.11**Respondents' Perception on Reservation for women**

An average of 82 percent of the respondents from all the three districts is in favor of the Reservation policy. On the other hand there is a section of the women respondents' i.e 18 percent was not in favour of the reservation policy. An interview was conducted with the respondents who are not in favor, they expressed that the policy is not necessary and were of the opinion that such act is not necessary to highlight the status of women and further opined that women are equal to men in every front. Comparatively there is not much of a variation among the women residing in the three districts in their opinion.

Participation means more than female membership in political parties voter turnout in election or a token female presence in political bodies. Participation must be meaningful and effective and must include representation in the political area.

This includes not only a formal or higher level decision making forums but also other political units; the family, community groups, associations, trade union and local bodies. These are the crucial factors for intervention within which women can easily understand and play an effective role. A specific question was posed to the respondents as to whether they approve women's participation in the political field.

Fig 5.12 Perception on Women's participation in Politics



An average of 89 percent of the respondents agreed that women's political participation will improve the status of women and quality of life. Whereas on the other hand, 11 percent of the respondents did not agree with the statement. As indicated in fig 5.12 respondents from the three districts almost unanimously approve of women participation in politics. There is not much of a difference between the three districts. Actual participation of women in the political process is marginal in

the Naga society. Women representation in all the political fronts is quite low and as compared to the other women in general Naga women lags behind in the political sphere but at the same time is going through a transitional period which is clearly reflected on the response given by the respondents. The need to make it vocal and visible in the political arena can be well observed through the study.

Education is universally recognised as a key role to attaining sustainable social and economic development. It plays the most important role in empowering women relating to all aspects of the society. It has been observed that Naga women are no longer viewed as they had been in the past. But they still need to overcome the traditional mindset and attitude towards themselves that they are treated as inferior beings. With the impact of education and the pivotal role played by education their whole outlook has become more positive and broader. Women can positively contribute to every aspect of the society. And for this they need to be more assertive, enlightened and empowered, possible only through education.

CHAPTER VI

SUMMARY AND CONCLUSION

SUMMARY AND CONCLUSION

Education is the most powerful instrument to change the position of a woman in a society. Education also brings a reduction in inequalities and functions as a means of improving their status within the family. In the last decade or so the empowerment of women has been recognised as a central issue in determining the situational reality of their status. The government of India has declared the year 2001 as “Women Empowerment” and lot has been done at the National and International levels. Yet a lurking question that still remains to be answered despite all the efforts and the apparent psycho-economic and social political progress that have taken in women’s situation, why there continues to be so much of exploitation, abuse, discrimination, violence and crimes against women. Education plays a vital role in empowering women and is regarded as an important variable which is necessary for the upliftment of women in the society. Denial of education seriously curtails women’s ability to earn a decent, independent livelihood besides disadvantaging them in terms of mental growth. It shuts the door on the whole realm of ideas of thought, the world of Science and Technology. Education is the biggest asset one can have; it is the key to enlightenment which brings about a progressive all around development in an individual. Education is the most important indicator. It not only uplifts the status of women but brings about changes in the perception, the way one process and garners the environment around her. Education paves way for more opportunities. It gives confidences and a sense of sensibility and rationality. Empowerment of women means enhancing awareness of individuals that can facilitate social development, politically active, economically productive and

independent that enables to make their choices and appropriate decisions in matters at individual household and community level. This helps women to be more aware of their constitutional, legal rights, opportunities available for them to make their lives better. More importantly, the strategy of empowerment also helps women to achieve comprehensive development.⁸²

Women Empowerment essentially means educating women, making them aware of their rights, raising the right to be heard against injustice. Women Empowerment is not confined only in providing women with all the rights she deserves but also the basic idea of contributing the best she can with her conduct to the society. Empowering women is to make them independent in all aspects of intellect, thought, rights, decisions, etc leaving aside all the social and family limitations. Women empowerment is empowering the women to take their own decisions for their personal independence and to bring the necessary changes with the available resources at her disposal.

Education plays the most important role to uplift the status of women. It not only ascertains the identity of a woman in all spheres but also brings about an overall change in the personality of an individual. Education is the most crucial factor that determines to empower a woman. There is no second opinion about the pivotal role played by education in sculpturing the socio-economic landscape of any society. It gets rid of ignorance, and opens the minds of the people to get enlightened. Along with the receipt of education, the realization of one's rights and responsibilities grow in the minds of the people. It is in the midst of collective thinking and actions to

⁸² Reddy Narayana, S. Kumar Vijaya, B. Nalini, *Women and development*, New Delhi, p. 59

overcome challenges to education and through education. With regard to the role of education in empowering Naga women in every field, and on the changing perception of the Naga on participation, decision making and on the attitudinal change brought about by the impact of education in Naga society, a comparative study was undertaken keeping in mind all the factors with regard to the various important aspects the society.

Education plays an all encompassing role in bringing them to the forefront of any given issue. Education has always been an important factor in Naga society. Getting educated has been and is considered an utmost priority for the Nagas. The literacy rate is quite high and is above the national literacy rate and the leap in the literacy rate is witnessed with every passing decade. The American missionaries played a very significant role in paving way for education in the state which made an overall change in the Naga society. Basic education was introduced in the Naga society. In the educational field in spite of the fact that the literacy rate is quite high there are still sections of women who have faced discrimination. The discrimination level is not limited only to the higher education but at all levels of educational set up, traces of discrimination have been observed. Naga society with its patriarchal structure is bound to encounter such scenarios.

The fact that discrimination or gender inequality still exists cannot be completely rooted out. There are still elements of discrimination existing in Naga society. As indicated through the present study discrimination is more visible in the rural area. A comparison among the three districts shows that discrimination level is highest in Mon district that can be attributed to the lower levels of education according to 2011 census report Mon has the lowest literacy rate in the state with

only 52.39 on the other hand Mokokchung has the highest literacy rate with 91.74 percent and as found in the study that the level of discrimination. in the field of education is lowest in the said district which clearly indicates that there is correlation between the literacy rate and the level of discrimination it can be stated that the higher the literacy rate the lower the level of discrimination.

Education is a universal human right. Education plays a vital and indispensable role in empowering women to a great extent. Women in general during the last decade have become more assertive of their rights and have become more outspoken about their rights and opinions. Earlier in the past Naga women were considerably less opinionated and certain hindrances were evident and one factor could be pertaining to the ignorance to understand the importance of education. But through this study it has been observed that majority of the women were very opinionated and were able to express themselves well and cent percent of the respondents attested to the role of education in empowering women keeping the fact in mind that some of them could not receive their basic education. The ability to express their mind indicates a very positive picture of empowerment at work because one of the core concepts of empowerment is the ability to validate and articulate one's thoughts and opinions.

One of the indicators of women empowerment is the participation of women in the important family matter which is considered as the basic level of participation for women. Earlier women were confined to the traditional role of playing a mother and wife. As highlighted in the present study, majority of respondents expressed that they were consulted in the decision making of the family affairs (fig 4.14). This reflects a positive position of women because there is a correlation between decision

making capability and empowerment of women. Women empowerment in other words also implies rightful power or authority to perform a task at the household level. The more women are empowered their level of participation also increases not only at the basic level but also at the utmost front of the society.

One of the major objectives of the present study was to find out the changing perception of the Naga women relating to the different aspects of the society. Marriage is an integral part of the social-cultural aspect of Naga society. It is still very much considered one of the most important aspects of the Nagas but now with the coming of modernity the perception towards marriage seems to be changing. Earlier it was considered as a social obligation or a social necessity. Personal choice was not taken so much into consideration and there was a certain amount of stigma attached to women who were not married. But as highlighted in the earlier chapter majority of the respondents opined that marriage is a matter of personal choice (fig. 5.1). The institution of marriage is still very important but the whole attitude towards the concept of marriage is going through transition.

One of the main factors that could be attributed for this is financial independence with women becoming more aware of being educated and further attaining educational qualifications. The more educated she is the more empowered she becomes to make her own personal choices and decision thereby also willing to take the responsibilities pertaining to the consequences of her decision. So the implication of all this denotes the crux of empowerment that is gaining control over one's life and making independent decision.

The concept towards remarriage was positively viewed by majority of the respondents which clearly indicates the changing perception of Naga women. This indicates that Naga women have become more receptive towards the changing trends that are happening in the society. In spite of the fact that attitude towards marriage or remarriage is changing societal attitude towards divorce has not changed much. The present study highlights that when it comes to the factors that determines marriage or remarriage Naga women seems to be more flexible but when it comes to the issue of divorce certain reservation has been observed. Marriage being one of the most integral aspects of the Naga society and with the religious and moral implications attached to it is indeed taken very seriously by both the parties. There are certain consequences to be faced by both the spouses.

Women's education is playing an interventionist role making them economically more independent improving their status in the economic field. Education plays a liberating role in the way 100 percent of the respondents from all the three districts have approved the working women in the society which indicates that there has been a tremendous change in the way women perceive things. No longer are women bound by the conventional understanding of being confined at home.

The study highlights that Naga women have realised the importance of being financially independent and also to be in a position to contribute to the income of the family which cannot be overlooked at an age where financial security is essential to sustain the progress of any family. Further being in such a position to support oneself as well as to contribute financially to the family is another implication of women empowerment as one of the outstanding feature of women empowerment is to be

financially self sufficient in whatever way possible without being dependent on others. The present situation demands that women also contribute financially so as to fulfil various needs of the family and also to be freed from dependence.

Even in the economic scenario the perception and the contribution of Naga women has altered remarkably which has been highlighted through the study. In Naga society during the last decades male mostly contributed to the income of the family. Naga women had little say in the income and their contribution to the family income was not very prominent but times have changed. With the impact of education women are entering into all fields of service sector competing with men and in certain areas women perform better than men. In this present study one of the major positive findings was the number of women contributing to the income of the family. This indicates a very positive picture of empowerment taking place in the lives of the Naga women.

Majority of the respondents cited awareness of women's rights and the responsibility for them to participate in the economic activities. One cannot be aware unless one is educated. Directly or indirectly, education has been playing a pivotal role in creating an awareness of the rights attached with responsibilities for women and opportunity to fully enjoy the rights.

As per the present study, one notable aspect is the presence of discrimination especially at workplace. On one hand women are being empowered and the status of women has been much elevated, but on the other hand discrimination against women still exists at workplace. It may not be targeted towards the individual but discrimination is faced being a woman. This also implies that it's not just the society

but the system that's also more patriarchal oriented. However this does not hinder those facing the discrimination to cease being empowered.

Through this research one has found out that domestic violence is prevalent in the society (fig.4.6) over and above the kind of discrimination they face in the work place by Naga women. Domestic violence still persists irrespective of the fact that Naga women are being empowered through education as also evident through this study. In spite of the fact that there is so much talk on the empowerment of women there are sections of women in the society that still face social evils like domestic violence. It is in itself the lowest form of act against women. It not only subjugates the status of women but also results in physical, psychological and emotional trauma. There is no option for the Naga women to empower themselves to fight against domestic violence as they are the victims but awareness and accessibility to information regarding the consequences to be faced by male counterpart is important.

Even in the political scenario, Naga women are entitled to equal political rights as that of man to vote as well as to participate. Theoretically this prevails but in practice it is not certain as to how many women exert their voting rights too. Through this research it was also evident that though the educated ones were aware of their political rights yet did not exercise it. However keeping in mind the patriarchal nature, especially in traditional customary laws and practice especially at the village level, women are still exempted from decision making. It is a fact that customary laws still prevail in the Naga society. There is a consensus among the Naga women that one of the major drawback for low participation of Naga women is due to the existence of customary laws (fig.5.9). This affirms that Naga society being a patriarchal society, the role played by women in the decision making process

especially in the political aspect. It applies for women residing both in rural as well as in urban area. This present study further highlights the fact that male-dominated attitude still exists. This does not imply that the decisions of women are disregarded but more of a chauvinist mindset that the male should be the one to make all the final decision is evident.

The study also reveals that the traditional political institution is still very much male dominated institution. Though there are a few village councils in Kohima district that do have women as members, the same cannot be generalized for a majority of the other village councils. Interviews conducted with some village council members and town council members indicated that opinions are varied. It has been observed that the opinion of those opposed to change and who strictly adhere by traditional tenets, is that since tradition does not encourage the participation of women in political matters even at the grassroots level. The entry of women in the political field stands unhindered if they can prove themselves capable.

There are sections of Naga women feels that women reservation policy is not required. Instead they feel that more efforts should be put towards mobilising and motivating women in the grass roots level of politics and some of the respondents who did not approve the reservation policy were of the opinion that women are on par with men in every field, hence such policy is not required to enhance the status of women in the society. Those women who approved the reservation policy opined that the only way to get more women into political arena is to implement the reservation policy for women.

Among the three districts it is seen that there is a variation. Empowerment seems to be greater where the literacy rate is higher. This validates the hypothesis that the higher the literacy rate, the higher the level of empowerment. Therefore it shows that empowerment of women is closely related to the educational level of the women. Going back to the opinion on educational system majority of the respondents, from matriculate to the post graduate level seem to be satisfied with the existing system (fig 4.1). All the respondents from the three districts positively responded to the Right to Education. In terms of the constraints faced in pursuing education, Mon district appeared to face more than the other two. However a common reason cited for such constraint was financial difficulty.

In addition, discrimination between the male and the female still exist in the field of education. Mon district faced more discrimination at an average than the others. Discrimination continues to be seen even in workplace, Mokokchung had the highest number of respondents citing lesser discrimination at work.

In the economic field women from Kohima strongly viewed economic independent women as superior to that of dependent women. Whereas in Mon and Mokokchung districts preference was given to the opinion that economic independent women are equal in status to that of dependent women. In further raising the question of women participation in economic activities all the three districts suggested more for general awareness of women's rights. It can be observed that Mon district in spite of the fact that they have lower literacy rate as compared to the other two districts they seem to be more receptive on issues like divorce and their participation as voters in the electoral poll.

In the Political scenario, all the three districts agreed to the participation of women in politics with Mon district highly approving of the participation. When the question of how the respondents became politically aware the significance of mass media was magnified as in with Mokokchung district having the highest number in attributing to the role of newspapers in terms of raising political awareness. In regard to the voting exercise in the last State election Mon district had the highest numbers of women voters while Mokokchung had the lowest. In terms of the reasons cited as to what basis the candidates were voted, the candidates' personality over shadowed the decision of the village council, party loyalty and others with Mokokchung district having the highest respondents opting for this reason. In the arena of decision making, among the three districts, Kohima district had more access to such a participation followed by Mokokchung district and Mon district. In addition another significant finding was that there was much disparity between urban and rural set ups when it came to decision making, even in family matters. The urban setting seems to be more privileged then in the rural set up fig 4.14 (a).

One of the most important instrumental roles played by education is in the changing of the perception in the mind set of the Naga women. One significant observation is that in the changing perception, surprisingly Mon district stands the highest in percentage when it comes to personal choices in regard to marriage followed by Kohima district and Mokokchung district.(fig 5.1)

As in the case of divorce, Kohima district has the highest percentage of respondents who has negative on divorcees followed by Mokokchung district and Mon district. Mon district has the maximum number of respondent's women without

career or profession. They had a very low opinion on housewives. It indicates that they are without employment by compulsion not by choice.

It has been found that the attitude towards the working women was favourable. There are no variation findings among the three districts. The present trend is their strong approval towards working women as they not only contribute to the economy of the family but also enhances the social status of the family.

It has been observed that women from the three districts opined that even with the high rate of literacy and women empowerment, the existence and application of customary laws is still in existence which makes women difficult to come out of its bondage and this is clearly projected particularly in the area of decision making. Women residing in Mon district are under the strong influence of customary law as compared to the other women residing in the other two districts. However women residing in Kohima district also face the similar situation which indicates that women residing in Mokokchung district enjoy far more liberty than the other women counterparts. Further it has been found that in spite of all this patriarchy binding definitely Naga women has come a long way and significant change has been seen in the Naga society. One very important change with regard to the women residing in all the three districts is in the attitudinal change towards marriage, remarriage, education and the change oriented thought process.

It is apparent that there is difference of opinion between the women residing in rural area and urban area. This clearly indicates a significant variation. Women residing in rural areas clearly lag behind the urban women even in the matters of the family affair. It further reveals that urban women get more opportunity to be a part of

decision making in the family. Participation in decision making is an important aspect of empowerment and in that way urban women are more empowered than rural women. This further validates the hypothesis that distinction exists between women of rural and urban as far as empowerment is concerned.

Women's equal participation with men in power and decision making is part of the fundamental right. Unfortunately there is no Naga women representation either in the parliament or in the state assembly. Nobody refrain them from participation or even to contest in the election. It is purely the attitude and the mindset of both men and women putting them in this situation. Keeping inferiority mental attitude particularly with women hinders them to come to the political field. As such Naga Women cannot come up to the level of male counterparts in the political field. Exclusion of women from political participation does not only hinder economic development but also discourages the attainment of gender equality. There are number of factors attributed for the low participation women in politics (5.9). It has been found that women residing in rural area are still bound by cultural or customary laws more than the urban women. Lack of education and economic constraint are also factors faced by rural women. More than the urban women, rural women face more challenges when it comes to be politically active.

Empowerment means giving someone the ability to control over their life and claim their rights. Financial independence gives women the credibility to participate in important matters of decision making for themselves and for their families. But the growing realisation to be financially independent can be observed and has certainly become a priority for the Naga women to be financially secure as well irrespective of whether the women resides in rural urban area.

Overall urban women are found to be comparatively more empowered than rural women relating to almost all the aspects. However the problem lies in the gap between the degree in the empowerment level of those women belonging to two entirely strata of the society. More schools need to be set up in rural areas as that is the first step towards an environment for education. Mass awareness for female education should be conducted. Rural women lag behind the urban women in all the spheres starting with the perspective and attitudes towards certain social issues. The level of awareness is lower as compared to the urban women. The status of rural women is still low as compared to the women residing in urban areas especially important issues like consultation in the family affairs or being victims of domestic violence all indicate the low status of the rural women. They might not be on the same level as urban women but positive progress can be observed. The level of empowerment may be different but it is the need of the hour. The perception towards marriage or divorce or any other social issues are quite commendable.

Considering the present scenario of Naga women with still discrimination against women existing at workplace, prevalence of Domestic violence or with the issue of being under represented in the political arena and with the many underlined factors attached to a patriarchal structure. Through the study it has been evident of the intrinsic role played by education in shaping the world view of the women. Though Naga women have still a long way to go empowerment as a process is gradually taking place, Further empowerment does not mean to overpower the existing patriarchal set up but through this research it is evident that Naga women are paving an identity for themselves. Identity here does not relate to the multiple roles of women be it the role of a mother, wife, daughter or other expected roles, but

through this study it has been observed that Naga women are trying to create a niche for themselves in every possible way.

Based on the above findings and conclusion there is no second opinion about the pivotal role played by education in sculpturing the socio-economic landscape of any society. It gets rid of ignorance, and opens up the mind of the people to get enlightened. Along with the receipt of education, the realization of one's rights and responsibilities grown in the minds of the people is visible.

With regard to the role of education in empowering women in the three districts, it can be noted that in the field of politics even if the respondents are highly educated they were partially aware of their rights. This implies that they preferred to remain as voters and still hesitated to be elected as representative in various political bodies. Naga society with patriarchal structure puts man first in everything. Thus women always come as second best. Even though the constitution speaks of equality between sexes, Women are not treated equal to men. The traditions and customs prevail in the society towards women sometimes stand as an obstacle for them to grow and prosper.

The age long traditional practice in the society is that children take name after the father and only the sons are allowed to inherit the ancestral property. Women are not allowed to do so putting them in a disadvantage situation. Gender discrimination can be clearly seen particularly in their area. In recent times with the coming of the modernization any property acquired by the parents i.e father/mother, the children are allowed to inherit equally by their children irrespective of gender. But it may not be relevant for all except in the cases of enlightened parents.

Basing on the findings, the present study puts forward certain suggestions to empower women in every aspect of the society. Women down the ages had to struggle to gain equal status for themselves particularly in the Naga society. In order to bring out gradual and drastic changes, one very important instrument is education. Hence education brings not only progress but also enlightenment. To empower women in all spheres in Naga society efforts have to be made to break the age old traditional attitude about women's powerlessness, lack of drive and motivation and to reach to the highest goal. There needs to be a change in the attitude of women so as to bring positive results in their role and responsibility. They should strive to change their image as weak, dependent, passive and docile persons to that of independent, active, strong and determined human beings, and this can be realised only when they become educated.

Education to girls should be given priority and awareness needs to be generated. The need of educating girls so as to train them and to contribute effectively to the socio-economic development of the society is very important. There is a strong need to eliminate all forms of prejudice in employment especially to eliminate wage differentials between men and women. In this regard in general Government should effectively secure participation of women in decision-making process at National, State and Local levels. This would imply use of special way for recruitment of women candidates. In this regard, the 33 percent reservation policy for women which has been adopted as a major policy needs to be implemented at various stages so that the objective that women are not politically sidetracked be achieved and are put at equal footing with men.

The economic empowerment of women is crucial. Therefore, women must be facilitated to gain higher education, especially technical education to obtain economic benefits from current occupations. Sensitization through mass media about the indispensability of women in creating social as well as economic equality is necessary and also to create awareness about the importance of empowerment of women.

Creating an environment through positive economic and social policies for full development of women to enable them to realize their full potential has become urgently needed if the society does not want to remain entrenched in the old traditional ambience. Women should not be deprived of the human rights and fundamental freedom that are for all the citizens, be it in social, cultural and civil spheres. The provision laid down by the constitution has to be made effective for equal participation of women in the decision making of social, political and economic life. Women should have equal access to health care, quality education at all levels, career and vocational guidance, employment, equal remuneration, occupational health and safety, social security, public life; etc. The strengthening of legal systems aimed at elimination of all forms of discrimination against women also needs to be prioritised.

In addition, civic and citizenship training in schools, adult education ensuring gender responsiveness, advocacy on the issues of gender equality and empowerment of women among the general public with special emphasis on parents and teachers are the measures that can be taken up by administration, educational institutions, NGOs etc

Coming to the Naga society again, to empower women effectively in every sphere, the basic need is to impart compulsory education at the lower level by implementing the policy of RTE. Moreover special emphasis should be given to the girl education. This will be a strong foundation for girl children. Various schemes and incentives should be implemented so as to encourage girls to pursue higher education without dropping out in the high school level. Awareness program should be conducted for girls and women so that they become aware politically, socially and economically and most importantly in the field of education.

At the educational institutions various steps should be taken for the inclusion of gender-sensitive curriculum. This will go a long way in sensitising the minds of the people towards women emancipation and their empowerment. Awareness campaign, workshops and seminars even at the village level surely shall be fruitful for all concerned. Another notable aspect as far as the creation of awareness is concerned the distribution of literature and publications as widely as possible among the literate population is suggested. Arranging programmes for interaction with other empowered women in the Naga society is another important way of motivating women.

Even at the administrative level, empowerment of women is necessary for the sustainable development and better governance. Therefore, the policy of the government had to be women friendly in its various schemes. In this regard, some suggestions are forwarded as given below.

Government can ensure that each official body has sufficient number of women members. There should be an official body consisting of representatives of

the government and voluntary association, which can function as a coordinating agency.

Development of women's abilities, skills and other potentialities as well as improvement of women's education is of great importance for the development of a country. Therefore, government can take appropriate steps with the participation of masses in order to bring the girl child to the main stream of education. The parents of girl child belonging to poor families must be specially educated with proper social formula to make them understand the significance of education for their girl child.

Creation of awareness regarding rights and responsibilities relating to laws governing women's status in society. Establishment of educational institutions, specifically for the girls alone making all the basic facilities and amenities possible for them, and

Arrangement and regulation of regular programmes for interaction between enlightened and well-educated women in this area with the rest of those who are less well-placed in this respect is another important way of motivating women.

Nonetheless, unless there is a change in the overall general mental makeup of the people, the manifestation of women empowerment in reality shall remain only as a dream. Both men and women need to be made aware of the concept of women empowerment in real sense only then the empowerment of women will be an important tool for progress, advancement, development and achievement in the Naga society.

ANNEXURE I

**QUESTIONNAIRE SCHEDULE
ON
EMPOWERMENT OF NAGA WOMEN THROUGH EDUCATION
A COMPARATIVE STUDY OF MON, KOHIMA AND MOKOKCHUNG
DISTRICTS**

* Kindly put a tick mark/s where multiple choices are given.

General background of Respondent:

1. Age Group
 - (a). 18-28
 - (b). 28-38
 - (c). 38-48
 - (d). 48 and above.
2. Marital Status: Married/Unmarried/Others (specify) _____
3. Place of residence:
4. District:
5. Tribe:
6. Educational Qualification:
 - (a). Under Matriculate.
 - (b). Matriculate.
 - (c). Pre-University.
 - (d). Graduate.
 - (e). Post-Graduate.
7. Employed/Unemployed:
8. Profession: Teacher/Clerical/Business Women/Others (specify)

9. What is your monthly income?
 - (a). Less than 2000
 - (b). 2000-4000
 - (c). 4000-6000
 - (d). 6000-8000
 - (e). 8000 and above

10. Who do you think is responsible for paving way for education in your society?
(a). American Missionaries
(b). The British Colonizers
(c). Government of India
(d). Others (specify)
11. Do you think discrimination exists between a male and female in the field of education?
(a). Yes
(b). No
12. Briefly explain why do you think education improves the status of women?

13. Did you encounter any constraints in pursuing your education?
(a). Yes
(b). No
If yes, please explain briefly

14. To what extent are you satisfied with the current educational system?
(a). Very satisfied.
(b). Satisfied.
(c). Dissatisfied.
15. Did your parents encourage you to pursue further studies?
(a). Yes
(b). No
16. Do you think right to education is useful for women?
(a). Yes
(b). No
Please specify your answer

17. What is your opinion about marriage?
(a). Social necessity
(b). Unnecessary
(c). Personal choice

18. What do you think is Society's attitude towards divorcee women?
(a). Positive
(b). Negative
19. Do you think remarriage is accepted in the society?
(a). Yes
(b). No
20. Are you consulted in the decision -making process of important family affairs?
(a). Yes
(b). No
21. What is your opinion of housewife in the society?
(a). High Status
(b). Low Status
22. What is your opinion of working women in the society?
(a). Strongly approve
(b). Approve
(c). Disapprove
23. Have you experienced Domestic Violence?
(a). Yes
(b). No
If yes, in what manner

24. Are you aware of the Domestic Violence Act?
(a). Yes
(b). No
25. Do your family members support in your life?
(a). Yes
(b). No
26. What social activities/organizations are you actively involved in?
(a). Church
(b). NGOs
(c). Student's activities
(d). Others (please specify)

27. (i) What kind of organization do you think is the most relevant for the Naga women today?(Number them in order of priority, such as 1, 2, 3, 4, etc)
- (a). Political Parties
 - (b). Non-governmental organizations (NGOs)
 - (c). Church
 - (d). Others (please specify)
- (ii). Can you state reason for your answer?
-
-
28. Do you contribute to the income of your family?
- (a). Yes
 - (b). No
29. Do you think that women should be financially independent?
- (a). Yes
 - (b). No
30. What do you think is the status of economically independent women in our society as compared to the dependent women?
- (a). Superior
 - (b). Equal
 - (c). Inferior
31. What do you think is the reason for the rise of women's participation in the economic activities?
- (a). Economic compulsion
 - (b). Greater awareness of women's rights
 - (c). Availability of more opportunities'
 - (d).Others(please specify)
-
-
32. Being a female do you face any kind of discrimination at your working place?
- (a). Yes
 - (b). No
- If yes, please specify
-
-
33. Are you aware of the Equal Remuneration Act?
- (a).Yes
 - (b). No

34. What do you say about the women's participation in politics? Do you?
(a). Highly Approve
(b). Approve
(c). Disapprove
35. How did you become aware of your political rights?
(a). Television
(b). Newspaper
(c). Neighbors
(d). Others
36. Did you cast your vote in the last State Assembly elections (2008)?
(a). Yes
(b). No
37. On what basis did you vote for the candidate?
(a). Village council
(b). Candidate personality
(c). Political loyalty
(d). Others.
38. What reasons would you attribute in the low participation of women in politics in Nagaland?
(a). Customary attitude.
(b). Lack of education
(c). Male dominance
(d). Economic constraints
(e). Any other reasons (specify)

39. Do you think women should also be included as members of Municipal/other Civic bodies?
(a). Yes
(b). No
40. Do you approve of the Reservation Policy of women?
(a). Yes
(b). No
Please specify your answer

41. Do you think women can play a key role in the development of the society?
(a). Yes
(b). No

42. Do you think more political participation by women result in improved status/quality of life for women?
- (a). Yes
 - (b). No

** If there are any points you wish to elaborate on with regard to the subject at hand, your suggestion/s and opinion is welcomed. Please make use of the space provided below.

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