

**SOCIAL DOMINANCE ORIENTATION, MASCULINITY IDEOLOGY
AND GENDER ATTITUDE AMONG ADULTS IN NAGALAND**

THESIS SUBMITTED TO NAGALAND UNIVERSITY FOR THE FULFILMENT
OF THE AWARD FOR DEGREE OF
DOCTOR OF PHILOSOPHY
IN PSYCHOLOGY



**DEPARTMENT OF PSYCHOLOGY
NAGALAND UNIVERSITY
KOHIMA CAMPUS
MERIEMA, NAGALAND
2024**

SUPERVISOR
Dr. IMLISONGLA LONGKUMER
Department of Psychology
Nagaland University

SUBMITTED BY
HOVISUTO KHIEYA
Regd. No. Ph.D./PSY/00193

DECLARATION

I Mr. **HOVISUTO KHIEYA**, do hereby declare that the thesis titled, “**SOCIAL DOMINANCE ORIENTATION, MASCULINITY IDEOLOGY AND GENDER ATTITUDE AMONG ADULTS IN NAGALAND,**” submitted for the award of **DOCTOR OF PHILOSOPHY** in **PSYCHOLOGY** under the supervision of Dr. Imlisongla Longkumer is my original work and to the best of my knowledge, it has not been submitted by me for award of any other research degree or fellowship to any other University or Institute.

Dated: _____

Hovisuto Khieya

Regd. No. Ph.D./PSY/00193

Countersigned by

Prof. Thiyam Kiran Singh

Head

Department of Psychology

Dr. Imlisongla Longkumer

Supervisor

Department of Psychology

NAGALAND UNIVERSITY

KOHIMA CAMPUS, MERIEMA

NAGALAND



UNIVERSITY

(A Central University Established by the Act of Parliament No. 35 of 1989)
HEADQUARTERS: LUMAMI, KOHIMA CAMPUS, MERIEMA-797004, NAGALAND

Department of Psychology

No

Date

CERTIFICATE

This is to certify that Mr. **HOVISUTO KHIEYA**, Regd. No. **Ph.D./PSY/00193** has completed his Ph.D. thesis on the topic, "**SOCIAL DOMINANCE ORIENTATION, MASCULINITY IDEOLOGY AND GENDER ATTITUDE AMONG ADULTS IN NAGALAND.**" To the best of my knowledge the data collected and facts reported in this research had been original. This thesis is ready for submission for the award of Ph.D. Degree in Psychology.

Dated: _____

Dr. Imlisongla Longkumer

Supervisor

Department of Psychology

Nagaland University

Kohima Campus, Meriema

ACKNOWLEDGEMENT

I want to start by thanking the almighty God for giving me this opportunity. I was able to reach this goal through the help of a number of people in my life. I would like to take this opportunity to thank them for their support.

My sincere thanks to Dr. Imlisongla Longkumer, my guide and teacher. She has provided the most valuable guidance from the inception of the research till the end. Her knowledge and experience, with timely guidance and corrections has made this journey possible. I could not have asked for a better supervisor.

I also convey my special thanks to my teachers Dr. Lovika P. Shikhu and Dr. Temsusenla Jamir for their valuable suggestions and ideas during the research journey.

My sincere thanks to my teaching colleagues, Prof. Thiyam Kiran Singh and Sir Jason Puro, for their constant encouragement and support to complete my research work.

I would also like to thank all the participants of my research, who have spared their time in responding to the questionnaires. This research would not have been possible without their contributions.

To conclude, I acknowledge and thank my family members for their emotional support and encouragement throughout this journey. This research had been possible through their blessings.

Dated: _____

Mr. Hovisuto Khieya



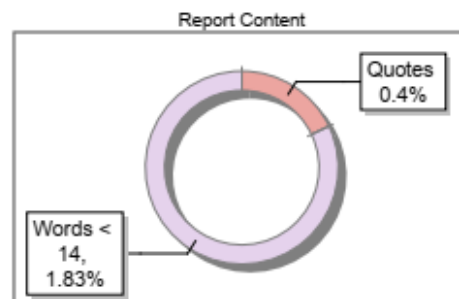
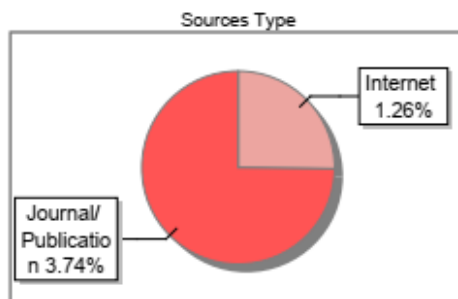
The Report is Generated by DrillBit Plagiarism Detection Software

Submission Information

Author Name	Hovisuto Khieya
Title	Social Dominance Orientation, Masculinity Ideology and Gender Attitude among Adults in Nagaland
Paper/Submission ID	2247324
Submitted by	imlisongla@nagalanduniversity.ac.in
Submission Date	2024-08-20 18:06:07
Total Pages, Total Words	136, 37138
Document type	Thesis

Result Information

Similarity **5 %**



Exclude Information

Quotes	Excluded
References/Bibliography	Excluded
Source: Excluded < 14 Words	Excluded
Excluded Source	0 %
Excluded Phrases	Excluded

Database Selection

Language	English
Student Papers	No
Journals & publishers	Yes
Internet or Web	Yes
Institution Repository	No

A Unique QR Code use to View/Download/Share Pdf File





Nagaland University

Certificate of Plagiarism Check for Synopsis

Author Name	Hovisuto Khieya
Course of Study	Doctor of Philosophy in Psychology
Name of Guide	Dr. Imlisongla Longkumer
Department	Psychology
Acceptable Maximum Limit	15%
Submitted By	imlisongla@nagalanduniversity.ac.in
Paper Title	Social Dominance Orientation, Masculinity Ideology and Gender Attitude among Adults in Nagaland
Similarity	5%
Paper ID	2247324
Submission Date	2024-08-20 18:06:07

Signature of Student

Signature of Guide

Head of the Department

* This report has been generated by DrillBit Anti-Plagiarism Software

ABSTRACT

In Nagaland where patriarchy is found to have a stronghold, women has always been under the domination of men. Women in Nagaland has to cross many barriers in order to participate in the decision making and many other aspects of social life. Although the status of women in Nagaland has greatly changed over the recent years, the unequal treatment of women is still greatly visible. The study examined Social Dominance Orientation (SDO), Masculinity Ideology (MI) and Gender Attitude (GA) in an effort to understand the dynamics of gender in the context of Nagaland. SDO refers to the generalized orientation towards and desire for inequality. MI refers to endorsement of traditional roles of men. GA refers to the extent to which people are willing to understand and support the rights of women. The study explored the relationship of SDO, MI, and GA and also examined if the social processes of SDO and MI predicts GA in the society. This study employed a sample of 696 adult Nagas from two major cities of Nagaland – Kohima and Dimapur. The mean SDO ($M = 3.31$; $SD = .73$) was found to be higher compared with reports of studies from other cultures, indicating desire to maintain hierarchy. The mean MI ($M = 3.74$; $SD = .83$) was found to be considerably high, indicating compliance to traditional roles of men. The mean GA ($M = 3.96$; $SD = .57$), was towards the higher end of the scale, indicating support for rights of women. SDO was positively correlated with MI ($r_s = .32$; $p < .01$). SDO was negatively correlated with GA ($r_s = -.30$; $p < .01$). MI was negatively correlated with GA ($r_s = -.37$; $p < .01$). The regression analysis using the stepwise method indicated two models. In the first model GA was found to be significantly predicted by MI ($F(1,694) = 161.69$, $p < .001$). In the second model GA was also significantly predicted by both MI and SDO ($F(2,693) = 103.18$, $p < .001$).

CONTENTS

CHAPTER I

INTRODUCTION	1-34
1.1 Gender and Gender Studies	1
1.2 Gender and Sex	2
1.3 Social Theories of Gender Development	3
1.3.1 Social Learning Theory	3
1.3.2 Social Role Theory	5
1.4 Gender Attitude (GA)	6
1.4.1 Components of GA	7
1.5 Gender Inequality	9
1.5.1 Interactionist Approach to Gender and Inequality	10
1.6 Social Dominance Theory (SDT)	11
1.6.1 SDT and Group-based Social Hierarchy	12
1.6.2 Basic Assumptions of SDT	14
1.6.3 Proximal Processes of SDT	15
1.7 Social Dominance Orientation (SDO)	16
1.8 Sub-Dimensions of SDO	18
1.9 Theory of Gendered Prejudice	19
1.10 Masculinity	21
1.11 Masculinity Ideology (MI)	22
1.12 Gender-Role Strain Model for Masculinity	23
1.13 Social Constructionist Approach to Masculinity	24
1.14 MI and Gender	26
1.15 A Brief Overview of the Land and People in Nagaland	27

1.16	Rationale of the Study	30
1.17	Objectives	32
1.18	Hypotheses	33

CHAPTER II

REVIEW OF LITERATURE	35-58
-----------------------------	--------------

2.1.	Social Dominance Orientation	35
2.2.	Masculinity Ideology	43
2.3.	Gender Attitude	48
2.4	Relationship of SDO, MI, and GA	55

CHAPTER III

METHODOLOGY	59-67
--------------------	--------------

3.1	Research Design	59
3.2	Sampling Design	59
3.2.1	Inclusion Criteria	59
3.2.2	Exclusion Criteria	60
3.2.3	Sampling technique	60
3.2.4	Sample size	60
3.3	Operational Definition	61
3.3.1	Social Dominance Orientation (SDO)	61
3.3.2	Masculinity Ideology (MI)	62
3.3.3	Gender Attitude (GA)	62
3.4	Tools Used in the Study	62
3.4.1	Social Dominance Orientation 7	62
3.4.2	Male Role Norms Inventory – Short Form	64
3.4.3	Gender Attitude Scale – Nagaland	65

3.5	Procedure	65
3.6	Statistical Analysis	66
3.7	Ethical Consideration	66

CHAPTER IV

RESULTS **68-106**

4.1.	Demographic characteristics of the Sample	68
4.2.	SDO among the adult Nagas	70
4.3.	MI among the adult Nagas	73
4.4.	GA among the adult Nagas	76
4.5.	Effects of gender, education and age on SDO	79
4.6.	Effects of gender, education and age on MI	82
4.7.	Effects of gender, education and age on GA	91
4.8.	Relationship of SDO, MI and GA	102
4.9.	SDO and MI predicting GA	104

CHAPTER V

DISCUSSION **109-130**

5.1	SDO among the adult Nagas	109
5.1.1	Effects of gender, education and age on SDO	111
5.2	MI among the adult Nagas	114
5.2.1	Effects of gender, education and age on MI	116
5.3	GA among the adult Nagas	121
5.3.1	Effects of gender, education and age on GA	121
5.4	Relationship between SDO and MI	127
5.5	Relation between SDO and GA	128
5.6	Relationship between MI and GA	130

5.7	SDO and MI predicting GA	131
-----	--------------------------	-----

CHAPTER VI

SUMMARY, SUGGESTIONS & CONCLUSION	133-140
----------------------------------------------	----------------

6.1	Summary	133
6.2	Limitations	138
6.3	Suggestions	139
6.4	Conclusion	139

REFERENCES

LIST OF TABLES

Table No.	Title	Page
Table 3.1	Quota Sampling by age, education and gender	61
Table 4.1	Sample demographics based on gender, education and age	68
Table 4.2	Sampling distribution based on tribes	69
Table 4.3	Frequency and percentage distribution of SDO	71
Table 4.4	Frequency and percentage distribution of MI	74
Table 4.5	Frequency and percentage distribution of GA	77
Table 4.6	Normality test for SDO scores	79
Table 4.7	Results of factorial ANOVA on SDO	80
Table 4.8	Means and Standard Deviation of SDO based on gender, education and age	81
Table 4.9	Post Hoc test for difference in SDO based on education	82
Table 4.10	Normality test for MI scores	83
Table 4.11	Results of factorial ANOVA on MI	83
Table 4.12	Means and Standard Deviation of MI based on gender, education and age	84
Table 4.13	Post-Hoc Test for difference in MI based on education	85
Table 4.14	Gender x Education effect on MI for the two levels of age	86
Table 4.15	Pairwise mean comparison for gender and education interaction on MI of older and younger adults	88
Table 4.16	Education X age effect on MI for the two levels of gender	89

Table 4.17	Pairwise mean comparison for education and age interaction on MI for men and women	91
Table 4.18	Normality tests for GA scores	92
Table 4.19	Results of ANOVA on GA	93
Table 4.20	Means and Standard Deviation of GA based on gender, age and education	94
Table 4.21	Post Hoc test for difference in GA based on education	95
Table 4.22	Gender x education interaction effect on GA for the two levels of age	96
Table 4.23	Pairwise mean comparison for gender and education interaction on GA of older and younger adults	98
Table 4.24	Gender x Age effect on GA for the three levels of education	99
Table 4.25	Pairwise mean comparison for gender and age interaction on GA across the three levels of education	102
Table 4.26	Correlation between SDO, MI and GA	103

LIST OF FIGURES

Figure No.	Title	Page
Figure 4.1	Bar graph showing percentage of participants having high and low SDO based on the total sample, gender, education and age	72
Figure 4.2	Bar graph showing percentage of participants having high and low MI based on total sample, gender, education and age	75
Figure 4.3	Bar graph showing percentage of participants having high and low GA based on total sample, gender, education and age	78
Figure 4.4	Graph showing significant interaction effect of gender with education on MI score among older adult Nagas	87
Figure 4.5.	Graph showing significant interaction effect of education with age on MI score among adult Naga men	90
Figure 4.6	Graph showing interaction effect of gender with education on GA score among older adult Nagas	97
Figure 4.7	Graph showing the interaction effect of gender with age on GA score among adult Nagas with post-graduate and above educational qualification	101
Figure 4.8	Scatterplot indicating linear relationship between SDO, MI, and GA	106
Figure 4.9	P-P Plot indicating normally distributed residuals	107
Figure 4.10	Scatterplot indicating homogeneity of residuals	108

CHAPTER – I

INTRODUCTION

1.1 Gender and Gender Studies

Bur (1998) views gender as the backcloth against which a person's daily life is organised. It is gender that gives shape to an individual's life and organize social relations (Wharton, 2005). Although there is disagreement among researchers as to how the characteristics of gender are acquired and how these characteristics become part of a person, it is commonly agreed that gender influences people in the way they behave and see themselves and also in the way they see other people (Wharton, 2005). It is gender that organizes social relations by facilitating interactions and it is through these interactions that gender emerges and is enacted upon. Ridgeway also states, "*It is striking that people are nearly incapable of interacting with one another when they cannot guess the other's sex*" (1997, as cited in Wharton, 2005, p. 9). The social world cannot be understood without understanding gender, so also gender cannot be understood without understanding the social world (Wharton, 2005). Connell (2009) asserts that, gender involves a set of relationships that either divides people or organizes people, and this is so when gender is examined either as a regime or as an order in a society. Current research on gender is slowly unravelling the dynamics of gender, and the role that masculinity plays in gendered ideology.

To understand the dynamics of social life, it is important to understand the concept of gender and its attributes. Gender is one of the most important categories in the society, with virtually every aspect of life being gendered. It is one of the major organising principles of the social world, from organising people's identities and self-concepts, to organizing the structures of social interactions, and the basis through which powers and resources are allocated. Social

living is embodied with clear messages about gender difference. Gender operates within a dichotomy that presupposes differences. Gender cannot be escaped, as all of human interactions come's to be judged through cultural ideals of masculinity and femininity (West & Zimmerman, 1987). In the midst of these gender differences, there is always a suffusion of power relation, where obvious differences and inequalities can be observed between men and women. Researchers continue to make gender visible in the hope to bring about change, but they still continue to struggle with how to bring about change in the direction of greater equality between women and men.

The study of gender differences, whether women and men are similar or fundamentally different has fascinated humans for centuries. It was once thought that gender differences are large and unchangeable. During the early years of development of psychology, there was the consensus that psychological differences between men and women are large (Hyde, 2005). However, despite the differences it is commonly agreed upon that there are also similarities between men and women. Hyde (2005) in a review of research on psychological differences, stated that men and women are similar on most psychological variables. However, the debates on gender differences and similarities still persist. It is important to understand the differences between men and women (Hyde, 2005). For instance, the psychological differences between men and women can influence people's behaviour through gender stereotypes. Thus it becomes important to evaluate the accuracy of these psychological differences. Alternatively, when gender differences are applied in policy making, it is important for these policies to be evaluated with accurate scientific findings based on these differences.

1.2 Gender and Sex

In studying gender, it is important to understand the two similar concepts, 'gender' and 'sex'. Though sex and gender are both used to distinguish between male and female, gender is

much more. Sex is used to refer to the biological categories of male and female, which is distinguished by genes, chromosomes and hormones. Gender is used to refer to the social categories associated with female and male. Where sex is a relatively stable characteristic, gender is a much more fluid category entailing certain psychological features and role attributes assigned to the biological category of sex. Sex remains the same across cultures, but gender differs across cultures in terms of the attributes associated with how males and females are expected to behave. Though the distinction between ‘sex’ and ‘gender’ remains clear, these concepts are used arbitrarily in practice. Despite the clear distinction between gender and sex, these concepts are used interchangeably in literatures and remain inconsistent.

1.3 Social Theories of Gender Development

There are a number of social theories that explain gender development. Two of the more prominent theories include the social learning theory and social role theory. These theories emphasize the role of the environment in gender development, however, they differ in the assumptions they make, in explaining how gendered beliefs and behaviours are acquired.

1.3.1 Social Learning Theory

The social learning theory takes a psychological perspective into understanding the psychology of gender. It was first applied to the study of gender development by Mischel (1966, as cited in Helgeson, 2012, p. 148). The theory states that people learn gendered behaviour through observational learning and reinforcement. In observational learning, gender roles are constructed or altered from exposure to models or through television and books. Children may initially model the behaviour of everyone, but will eventually learn to pay attention to how others respond to their imitative behaviour (Helgeson, 2012). Behaviour is more likely to be repeated, if the consequences of the model’s behaviour are positive and not negative and also when that behaviour is being rewarded. The likelihood of a behaviour

occurring again is dependent upon its consequences, whether that behaviour is rewarded or punished. However, in some instances the inferences made by a person about the consequences of particular behaviour can also influence if that behaviour will be performed. Modelling and reinforcement play important roles in influencing behaviours.

It was initially thought that children become gendered through imitation of the same sex, however, studies indicate that children may not always imitate the behaviour of the same sex (Maccoby & Jacklin, 1974, as cited in Helgeson, 2012, p. 149), rather when particular behaviour is perceived as typical of the person's sex, that behaviour is more likely to be imitated (Jacklin, 1989, as cited in Helgeson, 2012, p.149). Social learning theory is also able to explain the diminishing difference in the behaviour of men and women. Helgeson (2012) is of the view that with increasing acceptance of non-traditional roles for men and women, the roles for men and women have increasingly become similar.

The social learning theory argues that there are various sources of gender role socialization. Behaviour being a function of reinforcement and observational learning, there are many agents of socialization. A major source of gender socialization is in the family, with parents teaching gender roles in many different ways. Parents reinforces behaviour while at the same time serving as models for behaviour. Deutsch et al., (2001) in a study has found children to be holding less traditional gender role attitude when both parents engage in domestic and childcare activities. School also plays an important role in gender role socialization, with teachers serving as models while also imparting gendered attitudes to their students. In school settings peers also have a significant influence on gender role socialization. In a study by Martin et al., (2002) it was found that association with peers leads to development of gendered play activities and other gendered behaviours including aggression. Another important agent in gender role socialization is the media. Children are exposed to gendered roles through many

different forms of media including television, video games, books and internet. For instance, as Signorielli (1990) asserts, many programs for children in media depicts typical characters of males and females. Males are often portrayed as having more leadership roles than females, whereas females are portrayed with feminine characteristics.

1.3.2 Social Role Theory

The social role theory takes a social psychological perspective into understanding the psychology of gender. Eagly and Wood (2012) are of the view that gender roles are shared beliefs about attributes of men and women, with these attributes coexisting with specific roles defined by the society, such as in family relationships and occupations. Social role theory makes the assumption that, it is the social roles that account for the major differences between men and women's behaviour. When the division of labour is looked at in the society, women and men are depicted with different types of domain specializations. In most patriarchal societies, women are attributed with domestic and caregiving responsibilities. Women, even though they may be employed, they are primarily responsible for domestic chores and caregiving responsibilities. Whereas men are attributed with work domains outside the home. This conditions women to be more communal and men to be more agentic in the society (Eagly et al., 2004). Social roles outside the family and work can also influence gender role behaviour (Helgeson, 2012). For instance, women are more likely to hold occupations that are nurturing such as nursing and teaching, whereas men are more likely to hold occupations in military and those that require athleticism. These roles can contribute to gender differences.

Gender role expectation come about because most beliefs regarding gender differences are based on the attributes of women being communal and men being agentic (Helgeson, 2012). Communal characteristics of showing concern for the welfare for others is attributed with women, and as such they are expected to be nurturing, kind, sensitive and affectionate.

Whereas, men are attributed with agentic characteristics involving confidence and assertiveness. Social role theory does not specify these characteristics for men and women, however it is of the opinion that the roles men and women hold in the society is what brings about gender difference (Helgeson, 2012).

Recent studies are increasingly indicating attitude changes in gender roles in recent times with both women and men becoming more egalitarian (Welch & Sigelman, 1982; Davis & Greenstein, 2009; Lizotte, 2018). Larson and Wilson (2004) also reports that in the Western cultures there is a decrease in gender difference, and that men's and women's roles have become more similar. Also with globalisation men and women are taking up more similar roles in the society due to equal access to education and other opportunities. Women are increasingly opting for delayed marriage and parenthood and also more actively participating in the workforce (Larson & Wilson, 2004).

1.4 Gender Attitude (GA)

Gender affects people's behaviour when men and women come into contact with one another within the social hierarchical system (Wharton, 2005). GA involves beliefs about whether men and women should have distinct and separate roles, or whether they should have similar and equal roles. A person can have a traditional GA or egalitarian GA or transitional GA (Helgeson, 2012). The traditional GA equates men with power over women, and maintains that women's sphere is the home and men's sphere is work outside the home. The egalitarian GA equates men and women with equal distribution of powers. Most people's gender attitude is said to lie between traditional and egalitarian GA. Hochschild proposed the transitional GA (1989, as cited in Helgeson, 2012, p. 68). The transitional GA proposes sharing of work between men and women both within and outside the home, but that women should hold more responsibility at home and men devoting more energy outside of home. Most people are said

to hold a transitional GA, which lies somewhere between egalitarian and traditional GA (Hochschild, 1989, as cited in Helgeson, 2012, pp. 9).

In an early study on attitude towards women by Welch and Sigelman (1982), GA was reported to be changing towards increasing support for women. In another study, the changes in beliefs about women's role was explored for over two decades by Brewster and Padavic (2000). The study reported a shift in GA towards more egalitarianism – that men and women are equal and deserve equal rights and opportunities. In the same study, women were also reported to be more egalitarian, and men were reported to be more conservative. Lizotte (2018) in a critical analysis of a number of GA measures, GA was found to be changing towards more egalitarianism in the recent times, however, this change in GA towards more egalitarianism was found to be influenced by social desirability.

1.4.1 Components of GA

GA can have an affective component, a cognitive component and a behavioural component. The affective component of GA is sexism. Sexism is when one's attitude towards people is based on their gender alone. Although sexism is said to have declined in the recent years, sexism is said to be existing in a subtler form (Helgeson, 2012). Swim and colleagues distinguishes between two types of sexism: traditional and modern sexism (1995, as cited in Helgeson, 2012, p. 70). Traditional sexism endorses traditional roles of men and women, and the belief that men are more competent than women. On the other hand, modern sexism endorses the unequal treatment of men and women and implies being unsympathetic to women's issues. People who hold modern sexist attitude denies discrimination of women, resents preferential treatment of women and is antagonistic towards women's demand. Sexism can be negative as well as positive (Glick and Fiske, 1996, as cited in Helgeson, 2012, p. 71). Sexism is negative when there are feelings of hostility towards women (hostile sexism),

whereas sexism is positive when there are positive feelings towards women and a desire to help women (benevolent sexism). Benevolent sexism is also associated with negative implications, as it is rooted in the belief that women are in need of men's help, and this can be effective at exploiting someone (Jackman, 1994, as cited in Helgeson, 2012, p. 72)

The cognitive component of GA is gender role stereotyping. The features that we assign to men and women based on the social roles that men and women hold and not because of their biological sex (Helgeson, 2012). Gender role stereotypes can have prescriptive and descriptive components (Fiske & Stevens, 1993, as cited in Helgeson, 2012, p. 80). The prescriptive component of gender role stereotypes entails beliefs about how people should behave due to their gender. It includes the belief that women should be feminine and men should be masculine. The descriptive component of gender role stereotypes entails the features of the stereotype. It entails limited thinking about a person based on their sex. For instance, judging a men as less competent for nurturing children and judging a women as less competent for holding leadership positions. From the many other stereotypes that a person holds, gender role stereotypes stands out because the person's gender is usually the first thing that is noticed and activated upon meeting a person (Helgeson, 2012).

In a study that was conducted by Broverman et al., (1972, as cited in Helgeson, 2012, p. 81), the features of a female and male gender role stereotypes were explored. The features identified were similar to conventional masculinity and femininity inventories. Characteristics such as competence, rationality, and assertion were associated with the males and characteristics such as warmth and expressiveness were associated with female. The characteristics of the male were also found to be more valued than the female characteristics.

Negative gender role stereotypes can have many negative implications, as it can influence the perceptions as well as the behaviour of a person towards other people. The

behaviour of a person is influenced in such a way for others to confirm their stereotype. This tendency is also known as the self-fulfilling prophesy. This negative implication of gender role stereotyping was also tested in a study involving participants from 34 nations (Nosek et al., 2009). In the study where stereotypes about women and science were examined with women's test scores in science, it was found that gender difference was largest in countries that had the strongest stereotype of gender difference in science.

The behavioural component of gender attitude is often seen when a person is discriminated because of their gender. Gender discrimination results from differential treatment of a person based on the person's gender. When talking about gender discrimination, it is common for most people to think that it is women that are treated unfairly compared with men. However, in a study, where new hires in law firms in the United States were examined, it was found that both men and women can be victims of gender discrimination (Gorman, 2005). The criteria of a job such as to be cooperative and friendly – those that were considered as more feminine – were associated with hiring fewer men. Alternatively job criteria such as being ambitious – logical and independent those that were considered as more masculine – were associated with hiring fewer women.

1.5 Gender Inequality

The system of gender gives rise to two processes – it leads to the creation of differences and inequalities that are based on these differences (Wharton, 2005). Gender differences and inequalities are produced and reproduced at various levels in the society. The very reason as to why the system of gender has been resistant to change lies in the multilevel system – gender differences and inequalities produced at one level are reinforced by social processes operating at other levels. Gender inequality is said to be reproduced through two interrelated processes: institutionalisation and legitimation (Wharton, 2005). In institutionalisation, social

relationships are built into social structures which are then sustained by every day routines. An example of institutionalisation is seen in the institution of marriage and family where the roles of the husband and the wife are sanctioned. Gender inequality is legitimized and justified with accounts that emphasize the differences between women and men.

Men are generally given more positive regard than women in most contemporary societies (Wharton, 2005). Cultural conditioning and ideological indoctrinations has also placed women as housewives, mothers and daughters in the institutions of the household. These conditioned roles as housewives, mothers and daughters, include messages about appropriate behaviour for women including paying respect to the intellectual superiority of men. Women are warranted to obey all the decisions and actions taken by men. These societal forces have placed women at the lower end of the gender hierarchy. When the role of women is largely undermined in such a context, in order for women to play an effective political role in the society, gender sensitization is essential in order to challenge the social hierarchies within these institutions. Gender sensitization can play a large role in overcoming the oppressive structures and cultural practices that constrain women in the society.

1.5.1 Interactionist Approach to Gender and Inequality

One theory that explains gender inequality is the interactionist approach to gender. Deaux and Major (1987) asserts that social behaviours are context dependant and that gender as a component of ongoing interaction shapes people's behaviour. Women and men are individuals with equal potentialities for most social behaviours, however behaviours are a function of personal choice, the behaviour of others and the context of the behaviour. Deaux and Major (1987) states, "*gender-related behaviours are influenced by the expectations of the perceiver, self-systems of the target, and situational cues*". For instance, the interactionist theory would state that, when people in the society expects women to be nurturing, women

might be more nurturing when interacting with others. Similarly, when the society takes a traditional view of women as caretakers, women might also behave in nurturing ways according to the society's view.

The interactionist theories states that social categorisation plays an important role in social interaction (Wharton, 2005). When people classify themselves or others as members of particular groups it results in social categorisation. One of the most prominent social categories is gender (Aries, 1996, as cited in Wharton, 2005, p. 55). Categorisation through gender is habitual and virtually automatic and it is an aspect of social interaction which is rarely questioned (Wharton, 2005). Gender is a categorisation that makes social life more manageable, however continuing reliance on this categorisation can lead to gender expectancies and stereotypes. When social interaction produces social categorisation such as gender, this categorisation is an exercise of power and production of gender inequality (West & Fenstermaker, 1995, as cited in Wharton, 2005, p. 55).

1.6 Social Dominance Theory (SDT)

Despite impressive improvements towards a democratic society and respect of human rights in the last hundred years, discrimination, oppression and violence against women continue to thrive. The status of women in the society has been elevated to a great extent compared with the past, but gender inequality is still largely prevalent. It is clearly evident that women are still being dominated in every sphere by men. SDT argues that, group based oppression is the result of a more general process through which dominant groups establish and maintain social, economic, and political supremacy over subordinate groups (Sidanius et al., 2017). These forms of oppressions can only be understood through serious consideration of the dynamic and multilevel forces producing and sustaining the phenomenon of group-based social hierarchy.

There are a number of classical and contemporary theories of social attitudes and intergroup relations that have tried to understand the nature and dynamics of intergroup conflicts, stereotyping, and group oppressions. The SDT attempts to integrate previous insights into one coherent and comprehensive theory (Sidanius & Pratto, 1999). According to Sidanius and Pratto, *“While SDT has been influenced by many models within personality psychology, social psychology, and political psychology, it is neither strictly a psychological nor a sociological theory, but rather an attempt to connect the worlds of individual personality and attitudes with the domains of institutional behaviour and social structure”* (1999, p. 31).

SDT is based on the observation that all human societies tend to be structured as systems of group-based social hierarchies (Sidanius & Pratto, 1999). This system of social hierarchy is composed of dominant groups at the top and other subordinate groups in the lower hierarchy. The dominant group is characterized by possessions of disproportionately larger share of positive social values including, political authority, power, and higher social status. Whereas, subordinate groups have a larger share of negative social value, such as low power, lower social status and less political authority. SDT is aimed at identifying the various mechanisms that produce and maintain this social hierarchy and also how these mechanisms interact with one another.

1.6.1 SDT and Group-based Social Hierarchy

Hierarchies can be individual based social hierarchy and group based social hierarchy. The term group-based social hierarchy in SDT is quite distinct from individual-based social hierarchy. Individual-based hierarchy is used to refer to the power, prestige or wealth enjoyed by an individual by virtue of their own individual characteristics, such as by possessing high intellect or having good leadership qualities. Group based hierarchy on the other hand refers to those social power, prestige, and privilege that an individual enjoys by virtue of his or her

membership to a particular group, such as race, class, tribe, ethnic group or gender. An important point to be noted is that, individuals in the group-based social hierarchies are not completely independent of their own personal characteristics and abilities. Even in the modern democratic times, it can be observed that the social status achieved by an individual is significantly dependant on the social status and power of one's group membership (Sidanius & Pratto, 1999).

Sidanius and Pratto (1999) identify three types of group-based social hierarchies. This is also referred to as the 'Trimorphic Nature of Group Based Social Hierarchy'. The first group based hierarchy is based on the system of age. In the system of age, older adults usually have disproportionate social power over the younger adults and children. While societies differ in terms of the specific age groups that control over the other age groups, the control of power by older adults is quite universal in all societies (James & James, 2008, as cited in Sidanius et al., 2017, p. 150). The second group based hierarchy is based on the system of gender. This is also commonly referred to as the system of patriarchy. In this system and in most societies men have disproportionately more social, economic and political power compared with women. The system of patriarchy in different societies can change over time, and it can also vary from being relatively severe to relatively mild in terms of possession of power by men, however, patriarchy is universal across human societies (Goldberg, 1994, as cited in Sidanius et al., 2017, p. 150). The third group based hierarchy is based on the system of arbitrary-set. In arbitrary-set system, groups are socially constructed and it includes nation, race, caste, social class, religion, and any other relevant group distinctions. The groups in arbitrary-set systems are a function of power and status differences that have emerged contextually and historically, and it varies from one society to another. These stratification systems are unique in their own way, and plays different roles in the construction and maintenance of group-based social hierarchies. While the age system has some malleability in terms of who is defined as young or old, the arbitrary-set

system is characterized by high degree of plasticity, arbitrariness, flexibility, and contextual and situational sensitivity in determining which groups are salient. The gender system is particularly dramatic in terms of the fixedness of status position.

Looking back to the past, women have never had control over the life of the community. Although there exist some matrilineal societies where descent is traced through the mother and matrilocal societies where the family resides with the wife's kin, there are no known societies which are matriarchal in nature whereby women have had control over the political authority within the society. Women have always been treated inferior to men, they are made ineligible to participate in council meetings and have always been excluded from the role of headman (Lenski, 1984, as cited in Sidanius & Pratto, 1999, p. 36).

1.6.2 Basic Assumptions of SDT

According to Sidanius and Pratto (1999), SDT is based on three primary assumptions. The first assumption is based on review of literatures on human social structures. It states that in all social systems age and gender based hierarchies tend to exist, however arbitrary-set systems will always emerge within all social systems. The second assumption states that there is a basic human predisposition for conflict and oppression to form group based social hierarchies in all societies, which is seen in the form of sexism, racism, regionalism or classism. SDT is of the view that most forms or all of the group stereotypes, prejudices, ideologies of group inferiority and group superiority, and also forms of institutional and individual discriminations produces group-based social hierarchy and is also a reflection of this group-based social hierarchy. The third assumption states that all human social systems are subjected to two counterbalancing influences: hierarchy-enhancing forces and hierarchy-attenuating forces. These two forces operate at multiple levels, from individual level dispositions to attitudes and behaviours rooted in group membership and systematic/institutional factors. The

hierarchy-enhancing forces tend to produce and maintain higher levels of group-based social inequality. This is composed of an individual predisposition favouring hierarchy. Hierarchy-attenuating forces tend to produce greater levels of group-based equality. It has the opposite effect on group based inequality. The hierarchy-attenuating forces functions to moderate the degree of inequality.

1.6.3 Proximal Processes of SDT

Based on the three basic assumptions, social dominance theory tries to understand and identify those specific intergroup and institutional mechanisms as well as interpersonal and intrapersonal mechanisms, that produce and maintain group-based social hierarchy, and also how this hierarchy in turn affects the mechanisms that contribute to group-based social hierarchy. SDT argues that group-based hierarchy is driven by three proximal processes (Sidanius & Pratto, 1999). The first process is aggregate individual discrimination, which involves individual's acts of discrimination against the other individual that maintains the group-based social hierarchy. The second process is aggregated institutional discrimination, which includes the rules, procedures and actions of institutions that is aimed at maintaining the group-based social hierarchy. Institutions may use violence or threats of violence against subordinate groups. Legally sanctioned violence and threats may also be disproportionately directed to members of the subordinate group. The use of threat or violence often has its own drawbacks, as it often leads to further resistance and resentment among the subordinate groups. Also the dominants position is undermined, when the level of violence inflicted on the subordinates becomes too severe, which can lead to delegitimizing the dominants right to dominate in the eyes of the subordinate groups. The third process is behavioural asymmetry in which individuals of particular group adopts certain behaviours peculiar to the group. These

behaviours contribute to as well as reinforces the group-based hierarchy within the social system.

The processes that produce and maintains group-based social hierarchy, is in part regulated by legitimizing myths (Sidanius & Pratto, 1999). These legitimizing myths distributes social values within the social systems. The social processes of the group-based hierarchy may be maintained and produced through legitimizing myths including attitudes, beliefs, values, stereotypes, and even ideologies that provide moral and intellectual justifications. These legitimizing myths provide moral and intellectual justifications for practices that either maintain or decrease levels of inequality. Whether an individual desires and supports a system of group-based social hierarchy, depends on the extent to which the individual endorses the legitimizing myths.

1.7 Social Dominance Orientation (SDO)

The proximal processes of producing and maintaining group based social hierarchy are complex and multifaceted, however these are expressions of human will and agency (Sidanius & Pratto, 1999). Therefore, it is important to understand the psychology of group dominance in order to understand the nature and dynamics of group based hierarchy. The psychology of group dominance is expressed in the form of SDO. SDO is a generalized orientation towards and desire for dominant relation between certain social groups, regardless of whether it implies in-group domination or subordination (Pratto et al., 2006). It reflects a person's attitude and desire to maintain certain hierarchy, regardless of the individual's membership within the group based social hierarchy. The group based social hierarchy may be on the basis of gender, races, nationalities, regions, social classes, linguistic groups, religions or any other salient groups that exist within a society. In any society it is important to understand the intensity and distribution

of SDO, in order to understand the dynamics of the group based social hierarchies (Sidanius & Pratto, 1999).

There are various ways in which the nature and intensity of SDO in an individual can contribute to attitudes and behaviours that maintain hierarchy between groups in a society. It can have a big influence on a wide range of social ideologies and legitimizing myths that maintains and creates hierarchy in a society. More importantly, the hierarchy enhancing and hierarchy attenuating forces of the individuals can have a big influence over various public policies. SDO is an important variable in understanding an individual's influence on the group based social hierarchy, as it is able to explain who discriminates against which social groups (Sidanius & Pratto, 1999). By influencing the attitudes and behaviours of individuals, SDO can have implications for the distribution of social value between social groups in a society. The social value can be in various forms, such as wealth, status, jobs, power, prestige and even health.

Sidanius and Pratto (1999) are of the view that people have different levels of SDO, and there are many factors that influences this level of SDO in individuals. Situational contingencies, socialization experiences and temperament can influence an individual's level of SDO. SDO is influenced by one's membership in and identification with hierarchically organised groups. Members of dominant groups tend to have higher levels of SDO than the members of subordinate groups (Guimond et al, 2003, Pratto et al, 2006). For most people in dominant groups, their positive self-esteem becomes compatible with hierarchy legitimizing myths, and this leads people in dominant groups, to come to think that group superiority is appropriate. Socialization experiences such as a person's level of education (Genol, et al., 2022, Sidanius et al., 1994, Sidanius et al., 2006) also influences the person's level of SDO. A person's personality and predispositions can also influence the person's level of SDO. A higher

level of empathy, communality and tolerance is related with a lower level of SDO (Pratto et al., 1994, as cited in Sidanius et al., 2017). SDO has also been found to be dependent upon one's gender. Men tend to have higher levels of SDO compared with women (Genol, et al., 2022, Ho et al., 2015, Sidanius et al., 2006).

1.8 Sub-Dimensions of SDO

SDO as a unidimensional construct is useful in understanding intergroup attitudes and behaviours. However, more recently it has been demonstrated that SDO is composed of two different sub-dimensions – dominance sub-dimension and egalitarianism sub-dimension (Ho et al., 2015). The dominance sub-dimension is said to represent active oppression of subordinate groups by the dominant groups. People high on dominance sub-dimension may use aggressive measures in an effort to oppress other people. The egalitarianism sub-dimension is said to represent support for inequality through the use of hierarchy-enhancing policies. People high on egalitarian sub-dimension may show a preference for unequal distribution of resources by using anti-egalitarian ideologies, even oppose policies that are aimed at bringing about group equality. Egalitarian sub-dimension is said to be subtler in nature compared with dominance sub-dimension, as it does not involve the use of aggression or overt confrontations in an effort to achieve hierarchy.

The sub-dimensions of SDO can not only indicate more extreme or less extreme endorsement of hierarchy, but it also has the ability to indicate more unique and different forms of intergroup beliefs. Where the role of overt oppression in maintaining inequality is said to be decreasing globally (Pinker, 2011, as cited in Ho et al., 2015, p-20), it has been asserted by Ho et al. (2015) that the use of subtler forms of oppression may be increasing. Egalitarian sub-dimension may increasingly play a more important role in group hierarchy and domination, thus making it more difficult to track the hierarchical motivations. Despite the important role

of egalitarian sub-dimension in intergroup relations, the role of dominance sub-dimension cannot be altogether side-lined as it still remains a prevalent feature in intergroup conflict and contemporary intergroup relations (Ho et al., 2015).

With the development and validation of the SDO-7 scale by Ho et al. (2015) which was aimed at distinguishing the two sub-dimensions of SDO, a number of studies have reviewed and analysed these sub-dimensions. Ho et al. (2015) have confirmed the distinct features of dominance sub-dimension and egalitarian sub-dimension in terms of its ability to predict intergroup outcomes. Bergh et al. (2015) examined the sub-dimensions of SDO, and it was concluded that the dominance sub-dimension and egalitarian sub-dimension were distinct and predicted a wide array of variables including political, ethnic, personality and gender issues. In a more recent study, the sub-dimensions of SDO-7 scale was critically examined (Berry, 2023). Berry (2023) asserts that the dominance sub-dimension and egalitarian sub-dimension are not only highly inter-correlated, but their means and standard deviations were reported to be nearly identical, and their pattern of relationship with other variables were also extremely similar. The study concluded that SDO-7 scale is a valid and reliable measure of SDO, however, the validity of SDO-7 scale to distinguish between the dominance sub-dimension and egalitarian sub-dimension was inconclusive.

1.9 Theory of Gendered Prejudice

Among the three types of group-based social hierarchy identified by SDT, the arbitrary-set system and age system are amenable to changes in relation to situational, contextual and/or cultural factors. The changes in these systems also affect systematic changes in the SDO of individuals. However, in the system of gender, differences in SDO between women and men is not affected by these factors (Sidanius & Pratto, 1999). While most status hierarchies are arbitrarily created, gender is not one of these arbitrary hierarchies. Indeed, one of the most well

documented empirical findings on SDO is the relatively higher level of SDO among men compared with women.

The development of the theory of gendered prejudice one of the latest extension of the SDT (McDonald et al., 2011, as cited in Sidanius et al, 2017, p. 163). Sidanius and Pratto states that, “*Contemporary thinking within evolutionary psychology suggests that we should expect behavioural and psychological differences between males and females whenever reproductive success for each sex is optimized by different behavioural strategies*” (1999, p. 263). Based on evolutionary reasoning, Trivers in his, “*parental investment theory*”, states that, differential reproductive behaviours can be observed between men and women, and this difference in reproductive behaviours is due to the fact that, reproductive challenges confronting men and women are very different (1972, as cited in Sidanius & Pratto 1999, p. 263-264). The process of reproduction is always more expensive for females than for males. Trivers goes on to state that when it comes to the choice of mates’ women will be substantially more selective as compared with men, in order to ensure that their reproductive efforts are successful. Thus women will tend to look for men with relatively high material and social resources and a willingness to invest these resources in their off-spring. Whereas men place more emphasis on physical attractiveness and youth of women as their prospective mates. This psychological difference between men and women with regard to reproductive success is generalizable across cultures (Sidanius & Pratto, 1999).

In addition, men in order to increase their reproductive success and to make themselves more appealing as mates to women will try to expropriate resources and symbolic status by expropriating other men’s labour (Betzig, 1993, as cited in Sidanius & Pratto, 1999, p. 264). This leads to sexual competition among men for resources and symbolic statuses, and may encourage men to dominate women politically and economically in order to control women’s

sexual and reproductive behaviours. This competition may also lead men to form coalitional behaviour together to extract resources from the out-group men. These activities will result in class stratification among men and oppression of women. This competition among men and orientation to form coalitions against out-group men, along with the tendency to control the reproductive behaviour of women is thought to be the basis for the relatively high levels of dominating attitudes among men. Betzig goes on to state that reproductive inequality leads to economic inequality and economic inequality leads to political inequality (1993, as cited in Sidanius & Pratto, 1999, p. 264).

The gender difference in SDO provides an understanding on the widely observed gender differences on various social attitudes, voting patterns, occupational roles and attitudes and proneness towards violence/war. It also sheds light on how the system of gender in general and patriarchy in particular is different from arbitrary-set systems, yet it influences the arbitrary-set group dominance. The human reproductive strategies are partly to be blamed for the patriarchy and arbitrary-set hierarchies (Sidanius & Pratto, 1999).

1.10 Masculinity

Decades of research on gender and women's studies has not only made the dynamics of gender explicit, but it has also led to the understanding of masculinity as a gendered ideology (Hearn & Kimmel, 2006). Feminist have played a major role in making gender visible in contemporary scholarship and in public forums. By addressing questions about women and gender relations, they have largely contributed to the development of research on gender. Many theoretical and practical lessons on gender have also been demonstrated by the feminists (Hearn & Kimmel, 2006). Feminists have demonstrated that in order to understand the dynamics of gender, the division of power needs to be understood. Also if gender relations are to be changed, especially the dominance of women by men in most aspects of social life, change

need to be brought about in what women do and are doing as well as in what men do and are doing.

Focused research on masculinity came about as a response to increased feminist inquiry in the United States and elsewhere (Barron, 2011). Masculinity has now come to be understood as an internalized role or identity, which reflects a particular cultural norms and values. These internalized role or identity is acquired largely through social learning, from family, friends, school and the mass media.

1.11 Masculinity Ideology (MI)

One of the greatest strides achieved in masculinity research is the development of the concept of MI (Pleck et al., 1993 as cited in Barron, 2011, p. 15). MI is the belief about the importance of men adhering to culturally defined standards of behaviour for men. It relates to the extent to which an individual endorses the traditional roles of men. MI can be defined as the internalized beliefs about men in a particular community, which influences the overt and covert behavioural presentation of masculinity (Barron, 2011). MI is an important construct that can be used by researchers to understand and explore societal attitudes about what it means to be a man (Barron, 2011).

MI may influence the extent to which males attempt to fulfil traditional role expectations. An individual is said to endorse a traditional MI if the individual believes that men should show physical and emotional toughness, achieve status and power, and avoid those behaviours and tasks typically attributed to women. Studies on MI have generally found that men tend to hold a more traditional MI as compared with women (Martinez & Paterna-Bleda, 2013; Levant, Cuthbert et al., 2003).

One of the most influential line of research that has contributed to the development of the construct MI, involves research concerning attitudes towards masculinity. The Male Role Norms Inventory (MRNI, Levant et al., 1992, as cited in Levant et al, 2013) is one measure. However, MI is a more conceptual term for such studies exploring attitude towards masculinity. MI is a more preferable term because of the significance of what it studies – endorsement of traditional roles of man. MI represent a superior category of belief systems about masculinity that involves more specific attitudes and dispositions (Pleck et al., 1998). Research on attitude towards masculinity has led to the theoretical development of the construct MI, and it can be traced directly to two lines of research: the “gender-role strain” model for masculinity and the “social-constructionist” perspective on men (Pleck et al., 1998).

1.12 Gender-Role Strain Model for Masculinity

The gender-role strain model for masculinity was first proposed by Pleck in the year 1981 (Pleck et al., 1998). The gender-role strain model is of the view that certain cultural standards exist for masculinity and these mechanisms of gendered belief encourages men to live up to these standards. The gender role strain model states that disruptions in functioning can occur for those who subscribe to traditional MI (Barron, 2011). Disruptions can occur when experiencing thoughts and feelings that are in opposition to the cultural standards of masculinity.

These cultural standards of masculinity which are implemented through socialization can have several negative implications (Barron, 2011). To start with, failure to conform to the standards of gendered behaviour can lead to negative consequences affecting the individual’s self-esteem and psychological well-being. These consequences may be due to negative social feedbacks from the society or it may be due to internalized negative self-judgements of one’s own behaviour. Alternatively, the process of gender socialization can be traumatic for the

individual. Pleck states that, *“even if male role expectations are successfully fulfilled, the socialization process leading to this fulfilment is traumatic, or the fulfilment itself is traumatic, with long-term negative side effects”* (as cited in Levant & Pollack, 1995, p. 12). Men must continually prove themselves to be a man or they can face a downgrade in the hierarchy of masculinity (Barron, 2011). So also, successful fulfilment of gender role expectations or standards can have negative consequences for the individual because the behaviours prescribed by these expectations or standards can be inherently dysfunctional in themselves. Within the roles in the family, the traditional masculinity prescribes low parental involvement for the fathers. The low parental involvement of fathers can have negative consequences for both the father and his off-springs.

MI plays an important role in the gender-role strain processes. Harboursing traditional MI can have negative outcomes for the individual and the society (Barron, 2011). Pleck et al (1998) in their study of problems correlating with MI have found that adolescent’s endorsement of traditional MI was significantly associated with problem behaviours and dysfunctional behaviours linked to close relationships.

1.13 Social Constructionist Approach to Masculinity

One of the most recent theoretical perspectives in gender studies is social constructionism. The psychological research on masculinity also focuses on the social constructionism of gender presentation (Barron, 2011). It views masculinity as constructed by the local norms and customs within the context of the larger cultural systems. Masculinity is thus easily changeable and undergoes continuous changes. Psychological research has also viewed masculinity as a set of beliefs and displays of behaviour, thus in line with social constructionism gender is viewed as a cognitive-behavioural construct. MI is an individual-

level construct which links the individual to their cultures construction of masculinity (Pleck et al., 1998).

In line with the social constructionist approach, research on gender is increasingly shifting towards understanding the social processes that shape and construct gendered behaviour. It investigates masculinity within the context of the historical and social dynamics. It views masculinity as fluid rather than fixed and universally homogenous and that particular cultures are said to be deciding gender-specific behaviour which are transmitted over time. More specifically, it is realised that masculinity continually changes and is constructed and shaped by the norms and customs of the culture and society (Barron, 2011). It is increasingly being understood that masculinity is not a psychological trait, rather it is a set of belief and behavioural displays. Masculinity is not based on what is expected by the society rather on the roles that people perform (Connell & Messerschmidt, 2005). This approach has also led to the understanding of masculinity as a problem in itself (Pleck, 1995). The social constructionist approach to masculinity thus attempts to explore how masculinities are enacted in societies and how the display of masculinity is associated with gender politics.

The social constructionist approach to masculinity places emphasis on power relations in the study of gender. This has led to the study of a particular form of masculinity, referred to as hegemonic masculinity. McVittie et al. (2017) argued that hegemonic masculinity can be regarded as the most dominant form of masculinity which is associated with self-reliance and endurance of pain or hardship without the alternative support from others. Hegemonic masculinity is associated with behavioural displays of courage and strength along with refusal to acknowledge weakness and discouraging expression of emotions. It is idealized and most widely promoted, thus men aspire to achieve this goal. However, it should be noted that

hegemonic masculinity has implication for a wide range of negative behaviours and negative health outcomes especially for men.

Masculinity being socially constructed, different context and discourses within it offers a range of ways to become men at the same time privileging some to become superior (James, 1999). This leads to hegemonic masculinities, where particular practices and subordination of others are enforced. Most of the practices are associated with relationships of power over women and other men. James (1999) is of the view that individual identities of masculinity develop in relation to the discourses of masculinity prevalent in particular cultural settings. According to Connell and Messerschmidt (2005), masculinity is the configuration of the practice of gender which guarantees the legitimacy of patriarchy and the dominant position of men, the exploration of which can be useful in understanding gender relations in the society.

1.14 MI and Gender

Whoreley and Addis (2006) in a study explored the major trends in psychological research on men and masculinities from 1995 to 2004. It was stated that, masculinity can only be truly understood by examining how it is operated in both men and women. Levant and Richmond (2007) in a review of 15 years of research on MI found men to be endorsing MI to a greater extent compared with women, and this difference on MI was found across different races or cultures. Martinez and Paterna-Blenda (2013) also found gender difference on MI with women scoring significantly lower than men. Where the study also found a relationship between MI and perception of oppression of women, it highlighted the importance of MI in the study of gender equality.

1.15 A Brief Overview of the Land and People in Nagaland

Nagaland is a state in the North-eastern part of India. It is bounded by Myanmar in the East, Assam in the West, Arunachal Pradesh and part of Assam in the North and Manipur in the South. The Nagas living in Nagaland are different in shape and colour from the mainland Indians, so also is their language, culture and tradition. The people belong to the Indo-Mongoloid stock consisting of 17 major tribes. Though each tribe in Nagaland has their own languages, customs, traditions and social life, many of these aspects are found to be common to all the tribes (Haleng, 2000).

Nagaland has been given a special constitutional provision under Article 371(A) of the Indian Constitution, where it enjoys special powers and autonomy in relation to its customary laws (Achumi, 2017). The customary laws in Nagaland exist in unwritten form, which has been passed down from one generation to next through usages and practices. The Nagas have their own system of governance which is headed by the village chief, who is often chosen by consensus. The village chief presides over the village council, which is the supreme governing body of the village. The chief or head of the village has always been reserved for men, and no woman has ever become the head or chief of village (Ovung, 2009). The number of members in the village councils varies from village to village and also from tribe to tribe. The village council presides over all the decision making in the village, with its decision being final and binding.

In Nagaland the customary laws are deeply woven into the fabric of the society. The customary laws are linked with the indigenous culture of the Nagas. The Naga society is patriarchal and patrilineal. Within the family the father holds the supreme authority and is the sole decision maker (Ovung, 2009). The father is responsible for maintaining and protecting the family and in representing the family in meetings of the clan or of the village. The wife is

responsible to look after the daily household chores and assist her husband in the discharge of his duties. The traditional system of the Naga society treats women unfairly when compared with men in decision making within the family as well as outside the family in the society (Ovung, 2009). Women are also denied right to inheritance especially immovable property, to initiate divorce, to have custody of children and even adoption (Ovung, 2009). The cultural system of the Nagas excludes women from decision making systems in the society and assigns them to household chores and childrearing (Ojha, 2014). Even today the traditional practices and custom in Nagaland are found to be treating women unfairly compared with men. Ovung (2009) is of the view that the traditional values and practices are the greatest barriers to empowerment of women in Nagaland.

Within the customary law in Nagaland, women have no place in the decision making in the family as well as outside the home (Ovung, 2009). Amer (2013) also stated that the rights of women as primary decision maker have never been given any regard, with the political status of women in Nagaland being low-profiled and largely unrecognized. Though the constitutional provision of Article 371A has its benefits, it has implications for women's rights in Nagaland (North East Network Nagaland, 2016). In Nagaland, the Nagaland Legislative Assembly (NLA) passed the Nagaland Municipal and Town Council Act in 2001, mandating 33 percent reservation of women to the Urban Local Bodies (ULB), as per the 74th Amendment to the Constitution of India. However, the Act mandating 33 percent reservation was not implemented until 2024. Various local bodies and organisations in Nagaland opposed the 33 percent reservation of seat for women to the ULB, arguing that it violated special provisions granted by Article 371A of the constitution of Nagaland. It was stated that, reservation for women was infringement upon Naga customary laws and traditions (Achumi, 2018).

The Article 371A mandates that, the Parliament cannot make laws against the traditions and practices of the Nagas unless decided and agreed upon by the NLA. Nagaland was the only state in India where reservation of seats for women to the ULB was greatly opposed till 2024. With the Supreme Court ordering the conduction of 2017 ULB elections with 33 percent reservation of seats for women, the state government announced the polls to be held on February 1, 2017 (Nagaland Post, 2016, December 22). With the polls being announced, violence erupted in parts of Nagaland leading to burning down of government offices in Kohima, private residents vandalised, and also 2 lives lost in Dimapur. Naga Hoho the apex body of Nagaland also imposed sanctions on the candidates supporting reservation of women. It was implied that reservation of women was in violation of the Naga customary law and traditions. The North East Network Nagaland (2016), stated the struggle for women's representation to the ULB and its opposition using Article 371A as an example of denial of rights for women in Nagaland.

Women empowerment in India has gained significance over the past few decades with women excelling in various areas in the country as well as globally. Nagaland is also witnessing a number of women's movement promoting dialogues and political negotiations in line with the mainland India (Kumar, 2021). Women in Nagaland are now playing active roles in civil society and socio-cultural activities (Ranjan & Mehrotra, 2023, Mar 6).

Today women's organisations are playing active roles in Nagaland. For instance, the Naga Mothers Association (NMA) is spearheading the Naga women's movements in Nagaland. Varma (2022) asserts the NMA as a collective space for the women in Nagaland, which unites the women from different tribes. The objective of NMA has been to create a discourse for mutual interest and welfare for women in Nagaland (Shimray, 2002). The NMA has been playing a crucial role in eradicating social evils and exploitation, while promoting

active participation in the social and political sphere of the society. The NMA is also actively participating in the ongoing ceasefire between the Naga insurgents and the government of India (Shimray, 2002). The NMA has not only contributed in peace building process in Nagaland but is also continuously fighting for more representation of women in the decision making process (Varma, 2022).

1.16 Rationale of the Study

There is a great deal of research on GA and the influence of gender in the political sphere within varied disciplines such as social psychology, sociology and political science. Historically, GA towards women have generally excluded women from political participation, silenced women's policy preferences and public opinion, and also prevented them from contributing to political institutions. In Nagaland, where patriarchy is found to have a stronghold, women as a group has occupied a lower status in the family and society and has always been under the domination of men. To some great extent, women in Nagaland has to cross many barriers in order to participate in the decision making and many other aspects of social life. Although the status of women in Nagaland has greatly changed over the recent years, the unequal treatment of women is still greatly visible. In the present context of the society where gender equality has been greatly emphasised, it is important to explore the GA of the people in Nagaland. In order to bring about change and contribute to women empowerment, it is important to understand the current GA of both women and men in the society. The goal of the present study is aimed at exploring the GA of women and men in Nagaland.

Decades of research by feminists has demonstrated that in order to study and truly understand the dynamics of gender, one need to focus on the questions of power. So also if gender relations and the continued dominance of women by men are to be transformed, change

needs to focus not only on what women are and what women do, but also in what men are and what men do. In order to understand the dynamics of gender, it is necessary to explore the social processes that shape and construct gendered behaviour. SDO and MI may be important factors in shaping and constructing GA in the society. This study will explore the SDO and MI in both adult Naga women and men and how these could be mediating the GA. This study will also explore the effects of gender, education and age on SDO, MI and GA.

SDO relates to an individual's desire for hierarchical relationship, and people high in SDO have been reported to promote social stratifications of groups (Sidanius et al., 1994). Where the traditional practices and customs in Nagaland treats women unfairly compared with men, it becomes important to explore this hierarchical relationship to understand if SDO influences this gendered behaviour. Masculinity is another line of research that explores the understanding of gendered behaviour. The social constructionist approach to masculinity argues that, different context and discourses privileges men to be superior to other men and women (James, 1999). MI explores the belief about the importance of men adhering to culturally defined standards of behaviour of men. It relates to the extent to which an individual endorses the traditional roles of men. Connell and Messerschmidt (2005) are also of the view that, masculinity is the configuration of the practice of gender guaranteeing the legitimacy of patriarchy and the dominant position of men. Thus in order to understand gender and gender relations in a society it becomes important to explore the relations of SDO and MI. Where SDO promotes social stratifications and MI is socially constructed, this study will explore if SDO is related with MI.

SDO identifies the system of patriarchy as one of the group based social hierarchies in the society. In most societies the system of patriarchy disproportionately allocates more power to men compared with women. SDO enables understanding of the individual's desire for

dominance and inequality and influences the behaviour of other individuals through participation or discrimination in the intergroup processes that produce domination in the society. The system of gender has also been stated to lead to creation of differences and also inequalities based on these differences (Wharton, 2005). Where GA offers a window in understanding the gendered behaviour of individuals, this study will explore the relation of SDO and GA. By exploring the relationship between SDO and GA, the study aims to bring an understanding if individuals desire for dominance and inequality is associated with support for rights of women in the Naga society.

Research on gender and women's studies has not only made the dynamics of gender explicit, but it has also led to the understanding of masculinity as a gendered ideology. The social constructionist approach to masculinity not only views masculinity as socially constructed by the local norms and customs of the society, but also proposes a close relationship between the display of masculinity and the politics of gender (Barron, 2011). Masculinity has been highlighted as an important factor in influencing gender relations. Also Gender differences and inequalities produced at one level are stated to be reinforced by social processes operating at the other levels (Wharton, 2005). This study thus aims to explore the relationship of MI and GA, to understand if the endorsement of traditional beliefs for men is associated with support for rights of women.

The present study is aimed at exploring SDO and MI among adult Naga women and men, and how these could be mediating their GA. Given that no studies in India have explored the relationship of SDO, MI and GA, this study is the first of its kind in India as well as in Nagaland.

1.17 Objectives

- To examine the level of SDO, MI and GA among the adults in Nagaland

- To examine gender difference in SDO, MI and GA
- To examine the difference among individuals with different levels of education on SDO, MI and GA
- To examine the difference between younger adults and older adults on SDO, MI and GA
- To examine the relationship between SDO and MI
- To examine the relationship between SDO and GA
- To examine the relationship between MI and GA

1.18 Hypotheses

Hypothesis 1: Men will have a higher SDO than women.

Hypothesis 2: Men will have a higher MI than women.

Hypothesis 3: Women will have a more positive GA than men.

Hypothesis 4: There will be significant difference among participants with different levels of education on SDO.

Hypothesis 5: There will be significant differences among participants with different levels of education on MI.

Hypothesis 6: There will be significant differences among participants with different levels of education on GA.

Hypothesis 7: There will be no differences among younger adults and older adults on SDO.

- Hypothesis 8:** There will be no differences among younger adults and older adults on MI.
- Hypothesis 9:** There will be no differences among younger adults and older adults on GA.
- Hypothesis 10:** There will be a significant relationship between SDO and MI.
- Hypothesis 11:** There will be a significant relationship between SDO and GA
- Hypothesis 12:** There will be a significant relationship between MI and GA

CHAPTER – II

REVIEW OF LITERATURE

This chapter is an attempt made to review the research findings in relation to the areas of the present study.

2.1. Social Dominance Orientation

SDO is the psychological component of the SDT. SDO is a measure of an individual's preference for hierarchy within any group based social system. In a study Pratto et al. (2006) explored the SDT and the construct SDO through an empirical review of 15 years of research that were inspired by the SDT. The study highlighted the role of SDT in understanding individuals within the larger social system, while also allowing assessment of particular individuals within a given context and the effect each individual has on the hierarchical outcomes of the society. It also highlighted the importance of the construct SDO, which enables understanding of the individual's desire for dominance and inequality. SDO was reported to be the expression of behaviour of the individual in either participating or discriminating in the intergroup processes that produce domination in the society. Gender was also reported to be playing an important role in group-based hierarchy. Where men had been found to possess higher levels of SDO compared with women, it was implied that, this may be due to the reproductive benefits which results from control over women and resources. Pratto et al. (2006) concluded that, though gender-role socialisation contributes to gender differentiation in SDO, it is culture that produces and reproduces group hierarchy through attitudes and roles of men and women. A robust finding of the study was that members of dominant groups had higher levels of SDO compared with members of the subordinate groups.

The question as to whether SDO is a reflection of individual's attitude towards specific contexts the individuals were thinking of while answering the scale was explored in a study by Kteily et al. (2012). The study investigated the predictive power of the construct SDO across a wide variety of social contexts and domains. The sample for the study consisted of 363 Americans (mean age = 32.5) from different racial backgrounds. The SDO scale (Pratto et al., 1994) was assessed along with a wide range of other variables including pro-war attitudes (Sidanius & Liu, 1992 as cited in Kteily et al., 2012), hostile and benevolent sexism (Glick & Fiske, 1996 as cited in Kteily et al., 2012), support for persecution of immigrants (Altemeyer, 1996 as cited in Kteily et al., 2012), support for welfare, support for hierarchy enhancing jobs, support for hierarchy attenuating jobs (Sidanius et al., 1996 as cited in Kteily et al., 2012), Punitiveness (Sidanius, et al., 2006 as cited in Kteily et al., 2012), support for death penalty (Sidanius et al., 2006 as cited in Kteily et al., 2012), support for racial policy, support for affirmative action (Haley & Sidanius, 2006 as cited in Kteily et al., 2012), support for the principle of legacy admissions at university, political conservatism and support for unequal distribution of resources at a new institution. The study concluded that SDO is a general measure of individual's difference, regarding whether one prefers inequality and group based dominance. Not only did race, gender and age accounted for a significant proportion of difference on SDO, but they were also reported to be highly inter-correlated. Opposition to social equality between racial groups also predicted opposition to social equality between gender and age groups. SDO was reported to be related to a wide variety of intergroup attitudes and ideologies, including gender-based discrimination, age-based discrimination, political conservatism and right-wing authoritarianism. SDO was also reported to be related to many personal ideals or principles such as support for unequal distribution of resources and support for hierarchy enhancing jobs and opposition to hierarchy attenuating jobs.

In a two series experimental study, Guimond et al. (2003) investigated the effect of dominant social position on prejudice and if SDO mediates this effect on prejudice. The sample for the first study consisted of 74 first year psychology students (68 women and 6 men) from the University of Blaise Pascal, France. The study had 2 conditions. In condition 1 (dominance condition), the participants were given feedback to believe that they have leadership abilities to lead and to hold high positions of responsibility. In condition 2 (control condition) no feedback was given. The tools used for the study included the SDO (Pratto et al., 1994 as cited in Guimond et al., 2003), and prejudice scale – developed specifically for the study. The result from the first study reported participants in the dominance condition as scoring higher on SDO and prejudice compared to the control condition. Prejudice as the dependent variable, SDO was reported to be mediating the effect of dominant social position (dominance condition) on prejudice. Where the first study consisted of largely female students, the second study used a male sample to provide further experimental evidence for the results in the first study. In the second study, the participants were allotted to different social positions (Director, Assistant Director, or Receptionist) in a purely random manner. The sample for the study consisted of 30 male students from the University of Blaise Pascal, France. The SDO scale (Pratto et al., 1994 as cited in Guimond et al., 2003) was used for the study. In the second study participants in the director condition were reported to be more biased against outgroups and obtained higher SDO score compared with the other groups (assistant director and receptionist). Overall the study concluded that promotion of people to a dominant social position was associated with an increase on SDO and prejudice. SDO and prejudice were also reported to be causally related.

Zakrisson (2008) in a study investigated if SDO corresponds to the differences in political equality between men and women at the community level. The study also tested the gender invariance hypothesis in SDO. The gender invariance hypothesis states that everything

else being equal, men will always display a higher level of SDO compared with women. The study consisted of a sample of 1671 (18 to 70 years of age) who were randomly selected from 8 municipalities from Sweden. The SDO scale (Pratto et al., 1994 as cited in Zakrisson, 2008) was used for the study. The municipalities selected had similarities in population, education, age and income, but at the same time differed in terms of socio-political features in terms of political equality between men and women. The study reported lower levels of SDO for people living in high levels of political equality and higher levels of SDO for people living in lower levels of political equality. Men were reported as having higher SDO compared with women in associations that had more men as members and with equal numbers of men and women on the political front. However, the effect of gender was reported to be insignificant in associations that had more women compared with men. The effect of age on SDO was reported to be insignificant in all the three groups of associations. The study concluded that, an individual's SDO was influenced by the political equality prevailing in the society. The individual differences in SDO corresponded to the differences in political equality between men and women at the community level. SDO was reported as being sensitive of the interdependence at the individual and societal level, with regard to the power relations in the society.

In an early study, the trans-situational differences between women and men on SDO was investigated by Sidanius et al. (1994). The study consisted of 1,897 participants (856 men and 1,041 women) from Los Angeles. SDO was assessed in the study using four items of the SDO scale (Pratto et al., 1994 as cited in Sidanius et al., 1994). The study reported men as having consistently higher SDO scores compared with women. Within every age-cohort, men were reported as having higher SDO scores compared with women. Also across the generations, gender difference on SDO remained constant. The study also reported SDO to be strongly related with education – with higher levels of education corresponding with lower

levels of SDO. Despite the role of education on SDO, education did not significantly influence the gender difference on SDO. The effect of age was reported to be insignificant. The study concluded men as having higher SDO scores compared with women, with gender difference on SDO remaining constant across situational factors of age and education.

Sidanius et al. (2006) in a study, investigated the effect of gender and education on SDO. The sample for the study consisted of 730 participants from the University of California, Los Angeles (335 men and 395 women). The study was conducted across a five-wave panel study. The data for the first-wave was collected before the beginning of the academic session at the University. Subsequent waves of data were collected through the four years (through the senior year) in college. The SDO was measured using four items from the SDO 6 Scale (Pratto et al., 1994, as cited in Sidanius et al., 2006). The study reported men as having significantly higher SDO scores across the five waves. The gender difference on SDO was reported to have remained unchanged through the university education supporting the gender invariance hypothesis. Education was reported as having a significant effect on SDO, with SDO score decreasing at the end of the college careers among the participants.

In a similar study Genol, et al. (2022) investigated the influence of gender and education on SDO. The sample for the study consisted of 420 teacher trainees (17 to 44 years) from the Autonomous University of Madrid. SDO was assessed using an adapted version of SDO in the Spanish language. The study assessed SDO distributing the teacher trainees based on different academic years. The study reported a significant difference based on gender, with men scoring higher than women on SDO. The effect of education on SDO was significant, with teacher trainees at the end of their training having less SDO compared with teacher trainees at the beginning of their training. Despite the significant effect of education, gender difference on SDO was reported to have remained unchanged through the years of training.

In a study, Villano and Zani (2007) investigated the relationship between SDO and prejudice. The sample for the study were 355 Italians (132 men and 223 women) in the mean age of 31 recruited from Bologna. SDO was assessed using the SDO questionnaire validated in Italian context (Roccato, 2003, as cited in Villano & Zani, 2007). Prejudice was assessed using the Blatant and Subtle prejudice scale validated in Italian context (Manganelli, et al., 2001, as cited in Villano & Zani, 2007). The study reported a significant effect of age on SDO, with older people obtaining higher scores. The study also reported a significant effect of education on SDO and blatant prejudice (open expression of prejudice), with participants having higher educational degrees obtaining lower scores on both the measures. SDO and blatant prejudice was reported to be significantly positively related. Villano and Zani concluded that increase in education can lead to greater understanding and acceptance of egalitarian norms and non-prejudicial attitudes.

In a two series study, the impact of gender socialization on SDO was explored by Snellman et al. (2009). The Study I examined the contribution of gender identification to sex difference in SDO. In Study I, the sample consisted of 538 university students from Upsalla University, Sweden. The tools used for the study included the SDO Scale (Pratto et al., 1994 as cited in Snellman et al., 2009) and the Swedish translated Bem Sex Role Inventory (BSRI; Marongiu & Ekehammar, 1999 as cited in Snellman et al., 2009). In Study I, a positive relation was reported for SDO and gender, with men scoring higher than women on SDO. SDO was also reported to be positively related with masculinity personality traits, but negatively related with femininity personality traits. Where masculinity and femininity were reported to be independent, the study implied that gender identification (masculinity and femininity) partially mediated the effect of gender on SDO. The Study II examined the role of gender identification on SDO, using the Gender Identification Scale (Wilson & Liu, 2003 as cited in Snellman et al.,

2009). The sample for the Study II consisted of 182 university students from Uppsala University, Sweden. The Study II also reported men as having higher SDO compared with women. SDO was also reported to be positively related with gender identification, indicating that, SDO increases with greater identification with the male gender role.

In a study, Kteily et al. (2017) investigated if perception of inequality between social groups motivates the individual's SDO. The investigation was carried out across 8 studies in both real or imagined world. The Study 1a examined the relationship between SDO and perception of power differences across race, gender and social class. The sample for the study included 875 U.S. residents from different racial backgrounds. The SDO-6 scale (Pratto et al., 1994 as cited in Kteily et al., 2016) was assessed along with a number of other variables including social conservatism, social class, inter-ethnic power differences, inter-sex differences, inter-class power differences, social welfare support, anti-discrimination Policy support, affirmative action support, legacy admission policy support and new hierarchy. The Study 1a, reported high SDO scores to be associated with rejection of egalitarian social policies and perception of relationship between higher and lower social groups as relatively equal. The Study 1b examined the relationship of SDO and perception of power differences over time (4 to 6 weeks). The study 1b used a sample of 244 U.S. residents. The SDO-7 scale (Ho et al., 2015 as cited in Kteily et al., 2016) was examined along with two other variables overall power differences and inter-ethnic differences. The Study 1b also reported SDO to be influencing the perception of power between groups differently, with SDO predicting the perception of power at a later period of time. The relationship between SDO and perception of power did not differ significantly, whether the individual was in an advantaged or disadvantaged group. The Study 2 examined the association of SDO and perception of inequality using a fictional intergroup conflict. The sample for Study 2 consisted of 164 U.S. residents. The SDO-6 and social

conservatism were assessed in relation to perception of power differences and support for egalitarian social policy. Lower SDO was reported to be associated with perception of greater power differences and support for more egalitarian policies. The Study 3a and Study 3b examined the relationship of SDO and perception of equality using abstract visual representations of power differences. The sample for study 3a and 3b consisted of 171 and 240 U.S. residents respectively. In both Study 3a and 3b the SDO (SDO-6) was assessed in relation to perception of power differences and support for egalitarian social policy. In Study 3a SDO was assessed after the visual representations of power differences were shown, whereas for Study 3b the assessment of SDO was counter balanced (either prior or before images were shown). Both Study 3a and 3b reported that, the difference in an individual's perception of power and inequality was a function of their SDO. The Study 3c examined if the findings from study 1a, 1b, 2, 3a and 3b could be generalized to other measures (egalitarianism). The sample consisted of 236 U.S. residents from different racial backgrounds. The measures used for Study 3c included anti-egalitarianism and traditionalism along with perception of power and support for egalitarian social policy. The Study 3c reported a significant relationship of individual's motivation for inequality with perception of power or hierarchy beyond traditionalism. Study 4 examined whether the relationship between SDO and perceived power differences is influenced by motivated reporting or motivated perception. The sample for Study 4 consisted of 328 U.S. residents from different racial backgrounds. SDO (SDO-6) was assessed using 2 conditions. Participants were randomly assigned to either receiving or not receiving instruction aimed to incentivize honest reporting. The Study 4 found incentive manipulation for honest reporting to be having no effect on the relationship between SDO and perception of power. The Study 5 examined if SDO predicts biased memory in perception of hierarchy. The sample for Study 5 consisted of 539 U.S. residents from different racial backgrounds. In Study 5 participants were shown 4 sets of images, one with visual representations of power differences

and four other distractor images. The participants in Study 5 were then assessed on perception of power differences and SDO (SDO-6). In study 5, SDO was reported to predict individual's tendency to either overestimate or underestimate power differences in organisations. Overall the study concluded that an individual's underlying motivation for hierarchy can lead to biased perception regarding inequality, thus subsequently leading to reinforcing individual's conviction about social policies that they support.

To sum up, SDO as a construct enables understanding of the individual's desire for dominance and inequality. Findings on SDO are consistent with dominant groups having higher levels of SDO compared with members of subordinate groups. Men have been consistently reported as having higher levels of SDO compared with women. Studies have also consistently reported education as having a significant effect on SDO, with attainment of higher level of education leading to lower SDO. Where very few studies have explored the effect of age on SDO, findings are inconsistent. Some studies have reported a non-significant effect of age on SDO, whereas other studies have reported otherwise. Overall it is seen that an individual's SDO can lead to biased perception for inequality and prejudice.

2.2. Masculinity Ideology

The concept MI has emerged from studies on gender. MI is the extent to which an individual endorses traditional roles of men. In a study Levant and Richmond (2007) reviewed 15 years of research on MI. The review was based on research on MI – studies that have used the Male Role Norms Inventory (MRNI: Levant et al., 1992; Levant & Fischer, 1998 as cited in Levant and Richmond, 2007). The study concluded that MRNI is a useful tool for assessing MI and also for examining individual differences and cultural variables on endorsement of traditional gender role norms. The study reported men as endorsing traditional MI to a greater extent compared with women. The study also reported gender difference on MI across different

racess or cultures. MI was also reported as negatively related with women equality, with higher endorsement of MI being associated with lesser support for women's equality. MI was also reported to be positively related with age, with older people endorsing more traditional MI.

In an early study, Levant et al. (1998) explored cultural differences in MI among young African American and European American from the United States. The sample for the study consisted of 496 participants from the United States. Of the total sample 226 were European American (92 males and 134 females) and 270 were African American (61 males and 201 females). The MRNI (Levant & Fischer, 1998, as cited in Levant et al., 1998) was used to assess MI. In the study, overall women were reported to be endorsing a less traditional MI compared with men. The study also reported gender difference on MI to be similar among both African American and European American racial groups. African Americans endorsed a more traditional MI compared with European Americans. Overall gender was reported as having a larger effect on MI compared with race.

In another study, Levant, Richmond, et al. (2003) explored MI among different races from the United States. Similar findings on gender difference on MI was reported. The sample for the study consisted of 1,151 participants of different races (African American, Hispanic American, Caucasian American, European American) from the United States. The MRNI (Levant & Fischer, 1998, as cited in Levant, Richmond, et al., 2003) was used to assess MI. The study reports that gender difference in the endorsement of MI was larger between women and men than between races or cultures. Across all culture, difference in endorsement of MI was found. Participants primarily from African American communities were reported to be endorsing the most traditional view of MI. Men were reported as endorsing more traditional MI than women across all the cultures.

Similar findings on gender difference on MI was reported in a study by Levant, Cuthbert, et al. (2003). In the study MI was explored among young men and women from Russia and from United States. The sample for the study consisted of 108 undergraduates from the University of Florida in Gainesville and 397 undergraduates from the Yaroslavl State Pedagogical University. In the study, the MRNI (Levant & Fischer, 1998, as cited in Levant, Cuthbert, et al., 2003) was used to assess MI. In both the samples, the study reported men as endorsing higher levels of traditional MI than women. However, nationality was reported as having a larger effect on MI than gender, with Russians endorsing traditional MI to a greater degree compared with participants from the United States. The study also reported a similarity on MI among Russian men and women, indicating strong adherence to traditional male norms. The study implied that traditional male roles could be supported for establishing order in the society. The study concluded that Russian men could be at risk of dysfunction, as a consequence of strong adherence to traditional MI.

In yet another study Levant et al. (2007) reports gender difference on MI across different racial groups. The study was aimed at validating the Male Role Norms Inventory – Revised (MRNI-R). The sample for the study consisted of 170 undergraduate and graduate students from a University in the Southeast of United States. The MRNI-R was validated with the final scale containing 53 items. Investigation of the MRNI-R in the sample reported a significant difference between men and women on the traditional MI, with men scoring higher than women. The difference between men and women on MI was found across the three groups, Asian Americans, African Americans and European Americans. African Americans were reported as endorsing the most traditional MI, followed by Asian Americans and African Americans.

In a study Abreu et al. (2000) investigated MI and ethnic belongingness among African American, Latinos and European American. The sample for the study consisted of 378 males (Latino, African American, and European American) between the ages of 16 and 22. The measures used for the study included the Multigroup Ethnic Identity Measure (Phinney, 1992, as cited in Abreu et al., 2000) and the Male Role Norms Scale (Thompson & Pleck, 1986). The study reported ethnic belongingness as predicting MI. Increase in ethnic belongingness also led to consistent increase in endorsement of MI. The study also reported that endorsement of MI was higher among the older participants, and this was even more consistent for those high on ethnic belongingness.

In an age cohort study, Levant et al. (2021) investigated the effect of aging on endorsement of MI. The sample for the study consisted of 1,352 participants of which majority were European American. Of the 1,352 participants, 306 were young adults (mean age 21 years); 294 established adults (mean age 37 years); 366 middle aged adults (mean age 52 years); and 386 older adults (mean age 67 years). MI was assessed using the Male Role Norms Inventory – Short Form (MRNI-SF; Levant et al., 2013) and Male Role Norms Inventory – Very Brief (MRNI-VB; McDermott et al. 2019 as cited in Levant et al. 2021). The study reported a significant difference on MI based on age, with older adults endorsing traditional MI to a greater extent than younger adults.

In another study, Borgogna and McDermott (2022) investigated the stability of MI over the course of one year. The study was conducted in three waves – Wave I in December 2017, Wave II in May 2018, and Wave III in December 2018. Wave One had 4,102 participants, Wave II had 790 participants and Wave III had 520 participants. Traditional MI was assessed using the MRNI-VB (McDermott et al., 2019, as cited in Borgogna & Mc Dermott, 2022). The study reported non-significant difference in traditional MI across the three waves. This was the

case in both women and men. The study implied that traditional MI is a trait-like construct that is stable over the course of a year. It stated that once traditional MI is internalized it can remain stable and become resistant to change without external influence.

In a study Turkoglu (2013) investigated the role of MI on violence against women. The study consisted of 307 male participants in the age range of 17 to 66 years. The tools used for the study included the Turkish version of the Male Role Norms Scale (Thompson & Pleck, 1986), Perceived Threat to Manhood Scale developed for the study, Attitudes towards Physical Wife Abuse Scale (Ercan & Sakall-Ugurlu, 2009, as cited in Turkoglu), and Turkish adaptation of Conflict Tactics Scale (Straus et al., 1996, as cited in Turkoglu, 2013). The study reported a negative relationship between educational attainment and MI. Attainment of higher education corresponded with lower endorsement of MI. The most significant finding of the study was that high endorsement of traditional MI was associated with violence-favouring attitudes. The study implied that, those situations which questions manhood can create discomfort. The study concluded that men who endorsed traditional MI to a high degree also perceived high level of threat in gender-specific situations.

In a study Martinez and Paterna-Bleda (2013) investigated the relationship between MI and gender equality. The sample for the study included 261 undergraduates (121 males and 140 females) mostly between the ages of 18 and 32 years from Spain. MI was assessed using the Male Role Norms Scale (Thompson & Pleck, 1986, as cited in Martinez & Paterna-Bleda, 2013). Gender equality was assessed using the revelation subscale of Feminist Identity Development Scale (Bargard & Hyde, 1991, as cited in Martinez & Paterna-Bleda, 2013). The revelation scale assesses perception of the oppression of women and the questioning of the traditional role. The study reported a significant effect of gender on MI, with women scoring lower than men on traditional MI. The study also reported a significant effect of gender on

perception of oppression of women and questioning of traditional role, with women scoring higher than men. The study also reported that for men there was a significant negative correlation between MI and perception of oppression of women and questioning of traditional role, but this was not so for women. The study highlighted the importance of masculinity in the study of gender equality.

From the above review of literatures on MI, it is observed that MI is a useful tool for assessing individual differences on endorsement of traditional male gender roles. Findings are consistent with regard to gender difference on MI, with men endorsing MI to a greater extent than women. MI has been found to be positively associated with age, and negatively associated with education. It is also seen that MI is negatively associated with attitudes related to gender equality.

2.3. Gender Attitude

There is a great deal of research on GA and gender roles from various disciplines. In a recent study Lizotte (2018) conducted a critical analysis of a number of measures that assessed attitude towards women, with the aim of investigating the influence of gender in shaping the attitude of men and women. The study reported gender as having a strong influence in shaping attitudes of women and men, with women being consistently more egalitarian than men and more likely to support gender equality. It was also reported that on average women's and men's GA had become more egalitarian in recent times, and this was attributed to the factor of social desirability. Education was also reported to affect changes in people's attitude towards more egalitarian attitude. Men were also reported to be more antagonistic towards women seeking special favours, more likely to deny gender discrimination, and more likely to believe that they are smarter than women.

In another research review, Davis and Greenstein (2009) explored the concept gender ideology and its consequences. The research review was based on studies conducted within the United states. In the study gender ideology was conceptualized as an individual's attitude towards division of work and family responsibilities. The study reported an increase in egalitarianism in the recent times in both men and women. Women were reported to be more egalitarian than men. Women were reported to be more egalitarian because they have vested interest in egalitarianism and are more likely to benefit from it, whereas men are less egalitarian because they are less likely to benefit from it. It was also reported that exposure to education can have an impact on individual's egalitarianism.

In a study, Welch and Sigelman (1982) investigated the change in attitude towards women. The study used the data from the General Social Survey of 1972, 1974 and 1978. The General Social Survey is a cross sectional and nationally representative data of adults in the United States. The study examined questions that asked about women's role in politics and female participation in politics. The study reported a direction of change in attitude from 1972 to 1978 towards increasing support for women. The younger and more educated individuals were also reported as showing more support for women in politics. The study reported a non-significant effect of gender. That attitude of men and women were changing towards more support for women was also reported. The study implied that greater support for women will be garnered when the older generation is replaced by the younger generation and when more people are educated.

In a similar study, Brewster and Padavic (2000) explored changes in beliefs about women's roles in the United States for over two decades. For the study a cross section of the sample from the General Social Survey in 1977, 1985, 1986, 1988, 1989, 1990, 1991, 1993, 1994, and 1996 was selected. The samples were English speaking persons from the age of 18

years and older. The data for the study included 13,966 African and White American respondents over the 10 surveys. In the 10 surveys spanning over two decades, the study reported a shift in attitude of women's work and family responsibilities towards a more egalitarian attitude. A significant effect of education was also reported, with the college educated being more egalitarian. However, the effect of education in changing the attitude towards egalitarianism was greater among the less educated than the more educated. The attitude gap between the more educated and less educated was reported to be substantially smaller at the later period in the study. Gender difference in attitude towards women was also reported, with women being more egalitarian and men being more conservative in all the age cohorts. The gender difference in attitude was smaller in the earlier cohorts compared with later cohorts.

In another study Bolzendahl and Myers (2004), investigated attitude to feminism and gender equality by examining trends in women and men. The data for the study was extracted from the General Social Survey from 1972 to 1998. Portions of the data that represented four domains of concern for the feminists were extracted for the study. The four domains included: opinions about abortion; family responsibilities; sexual behaviour; and gender roles. Two time periods were chosen in the study to allow comparison. The first period from 1974 to 1986 and the second period from 1987 to 1998. The data for women and men were also analysed separately in both periods. The study reported a positive change in attitude towards liberalization in both men and women, however this liberalization trend was smaller at the later time periods. Women were more egalitarian than men and the difference between men and women on egalitarianism was reported to be significantly stable over the years. Where the effects of age and education were also assessed in both women and men, age was reported as

having a negative effect on liberal gender role attitudes, whereas education was positively associated with more liberal gender role attitudes.

In yet another study, Spence and Hahn (1997) investigated attitude towards women and attitude change among college students. The Attitude Toward Women Scale (Spence & Helmreich, 1978, as cited in Spence & Hahn, 1997) was used to assess attitude towards women, whether the attitude was egalitarian or traditional. The study was a cohort study which assessed attitude towards women over several years in 1972, 1976, 1980, and 1992 at University of Texas at Austin. The participants were in the introductory psychology classes. The sample for the study consisted of 241 women and 281 men in 1972, 298 women and 301 men in 1976, 369 women and 284 men in 1980, and 283 women and 216 men in 1992. The participants in all the four cohorts were in the age range of 18 to 22 years. In the study women consistently scored higher than men, showing a more egalitarian attitude. Attitude towards women was reported to be changing with time in both women and men, with the later cohorts being significantly more egalitarian. The change towards more egalitarian attitude was similar in both women and men, however women were significantly more egalitarian in each cohort.

In another study, Auletto, et al. (2017) investigated the influence of education on egalitarian attitude towards women. The data for the study was extracted from the Arab Barometer, a publicly available data set on political attitudes of citizens in the Middle Eastern and North African countries. The survey contained about 1200 adults over the age of 18 from each country. Two data waves from 2006 to 2008 and 2012 to 2014 was used for the study. The analysis for the study was based on three survey items that assessed attitude towards women's equal participation in the society. The study reported a significant effect of gender, with women showing higher support for equal participation in the society. The study also reported a significant effect of education, with increased educational attainment predicting

higher support for women. Across the two waves of the survey, individuals with egalitarian attitude was reported to have increased, so also the likelihood of increased education predicting more positive attitudes also increased. The study indicated the support for women to be strengthening over the decades.

In a study Pulerwitz and Barker (2008) examined attitude towards gender norms among young men in Brazil. The sample for the study consisted of 223 young men aged 15 to 24 years. The Gender Equitable Men Scale (Pulerwitz & Barker, 2008) was used for the study. The study reported a positive relation between education and support for more gender equitable norms. Young men with higher educational attainment were reported to be showing more support for equitable gender norms. The study implied that critical thinking skills which are developed in schools may be useful in questioning inequitable gender norms.

In a study, Hansson (2011) investigated the gender role attitudes of Russians and Estonians in the ages of 18 to 35 years. The Russian Second Generation Survey data was used for the study. The study developed two measures, one that assessed attitudes towards women's roles in the public sphere and the other that assessed attitudes towards gender roles in the domestic sphere. The study examined gender role attitudes based on gender (male and female), on two age levels (18 to 25 years and 26 to 35 years) and on various educational levels. The study reported a significant effect of gender for both the attitude towards women's roles in public and domestic sphere, with women having more egalitarian attitude compared with men. The effect of age was also reported to be insignificant for both attitude scales. The study also reported a significant positive effect of education in attitude towards women's roles in the public sphere. Whereas an insignificant effect of education was reported for attitude towards women's roles in domestic sphere.

In a study Manganaro and Alozie (2011) investigated perception of gender roles among Afghan women and men. The data for the study was extracted from a survey conducted by the Asia Foundation which consisted of a national probability sample of Afghan adults. The survey was conducted using face-to-face interview employing 105 questions. The sample included 6593 participants above the age of 18 years. For the study a section of the questionnaire titled women's issues, 11 items which assessed gender role attitudes was used. The 11 items were subjected to factor analysis, after which two factors were extracted – 6 item indicating general rights of women and 5 items indicating empowerment of women. The study reported a significant difference on gender role attitudes between Afghan women and men. Afghan men were more conservative than Afghan women, in terms of support for general rights or empowerment of women. Also Afghan men were more conservative towards women empowerment than support for general rights of women. The study also reported a significant effect of education on gender role attitudes. Afghan men with formal education were less conservative than their counterparts in terms of support for general rights of women. Whereas for empowerment of women education had no effect for men. For Afghan women educational attainment boosted their liberal attitude towards securing rights for women and also support for empowerment of women. Where the effect of age on gender role attitudes was explored, older Afghan women were more conservative. Whereas for Afghan men, the effect of age was not found.

In another study, Singh, et al., (2013) investigated attitudes towards gender norms. The data for the study was taken from International Men and Gender Equality Survey (IMAGES). The survey was carried out in six countries with men aged between 18 to 59 (Brazil: 750, Chile: 1200, Croatia: 1500, India: 1534, Mexico: 1001, Rwanda: 2301). Gender attitude was assessed using the Gender Equitable Men Scale which was developed by the Horizons Program and

Instituto Promundo. The study reported a significant effect for education in all the six countries, with men having higher education degrees having more equitable attitude towards gender norms. The effect of age on equitable attitude towards gender norms was found to be mixed – younger men had more equitable attitude in some countries, whereas in other countries older men had more equitable attitude. Men from India and Rwanda were reported as having the most inequitable attitude and also showing high acceptability of violence against women. Majority of Indian men (80%) attributed the household chores as the responsibility of women.

Si (2022) investigated if higher educational attainment can affect changes in attitude towards gender norms. The data for the study was extracted from the Chinese General Social Survey (CGSS), which is an annual survey project and is nationally representative. For the study, the data from the years 2010, 2012, 2013, 2015 and 2017 were used, as the data during these years included questions on GA. The observation for the study was based on 16656 sample (8823 females and 7833 males) over the five waves. The study reported women as more egalitarian than men in their attitude towards gender norms. Among the female sample the study reported that, higher educational attainment (bachelor's degree or higher) significantly decreases the egalitarianism. However, among the male sample the effect of education was nonsignificant. Where increasing access to higher education among women had not led to social and economic equality, it was implied that the gender imbalance in the household and labour market may have affected the progressive gender norms and prevented women from achieving their full potential.

Through the review of literature on GA, it is observed that men and women's gender attitude is becoming more liberal in recent times. Findings are consistent with regard to gender difference on GA, with women being more liberal than men. Where some studies have reported education to be having a liberal effect on GA, some other studies have reported a differential

effect for men and women. With regard to the effect of age as well, some studies have reported younger adults as being more egalitarian compared with older adults, whereas some studies have reported a differential effect of age for both women and men.

2.4 Relationship of SDO, MI, and GA

In an early study, Lippa and Arad (1999) investigated the relationship between SDO and attitude towards women's rights. The sample for the study consisted of 411 (155 males and 256 females) undergraduate students at California State University, Fullerton. The median age of the sample in the study was 18 years. The participants were assessed using an 8 item SDO scale (Pratto et al., 1994 as cited in, Lippa and Arad, 1999). The 8 items of the SDO were administered in a larger set of items, some of which included attitude towards women's rights. Of the 411 sample, 47 men and 46 women were interviewed at a later period. The interview data was rated by interviewers and independent judges. The study reported a significant effect for gender on SDO, with men scoring higher than women. A significant correlation between SDO and attitude towards women's rights was also reported in both men and women. Those participants with high SDO had more negative attitude towards women's rights. Difference in correlation between men and women was also reported for SDO and attitude towards women's rights, with the correlation being stronger among men.

In a study, Russell and Trigg (2004) investigated gender difference on SDO, masculinity and hostile sexism. The sample for the study consisted of 285 women and 172 men who were undergraduates from a Midwestern University. The scales for the study included the SDO Scale (Pratto et al., 1994 as cited in Russell & Trigg, 2004), Personal Attributes Questionnaire (Spence & Helmreich, 1978, as cited in Russell & Trigg, 2004) – used to assess masculinity and femininity, and Ambivalent Sexism Inventory (Glick & Fiske, 1996; as cited in Russell & Trigg, 2004) – used to assess hostile and benevolent sexism. The study reported

men as having significantly higher score than women on SDO, masculinity and hostile sexism. Masculinity, SDO and sexism were reported to be related. The study concluded that as views of gender and gender roles become similar, hostility may arise among men to re-establish their self-identity in the midst of changing gender roles. This may lead to hostile attitudes towards women and also to perceiving women as inferior.

In a study, Fischer et al. (2012) investigated the cultural and institutional determinants of SDO in 27 societies. The data for the study was collected from authors who provided sufficient information for studies that used SDO as a key word. A criterion for the study involved studies that measured SDO using original or adapted version of SDO scale. The sample for the study consisted of 50,371 participants from 27 different countries. The sample also included 329 participants from India. From the study, Japan was reported as having the highest average SDO (63) and Switzerland had the lowest average SDO (15.67). While the average SDO for India was 36.77, it was quite high compared with many other countries. The study reported egalitarianism to be the strongest predictor of national level SDO scores. The average SDO was reported to be lower in societies that encourage cooperation and welfare of other citizens. Apart from egalitarianism predicting SDO, greater levels of democracy and women empowerment were also reported to be associated with lower average SDO. The study also reported traditional societies with closed institutional systems and male domination to be associated with higher average SDO. The study concluded that, societies with high SDO levels may institutionally put women in subordinate positions. In such environments gender hierarchies are endorsed and women may be discriminated continually and even face opposition to representations in parliaments.

In a study, Poch and Roberts (2003) investigated if SDO and masculinity influences men's perception of women. The sample for the study consisted of 31 male students from a

liberal arts college. Participants in the study were shown one of the two videos of a woman manager speaking to a male employee: exhibiting dominant behaviour and exhibiting submissive behaviour. Measure for the pre-test included, the SDO scale (Pratto et al., 1994 as cited in Poch & Roberts, 2003), Bem Sex Role Inventory scale (Bem, 1974 as cited in Poch & Roberts, 2003), and also a questionnaire on GA and general beliefs about manager's employee relations. A post-test measure of participant's perception of the female manager was also done. The study found participants with higher levels of SDO and masculinity to be rating the woman manager in the dominant condition as less effective, less likeable and less competent. The finding illustrates men's behaviour of disliking women who displays dominant behaviour. The study also found masculinity to be a better predictor of perception of competency for dominant women managers, compared with SDO. The study concluded gendered stereotypes to be a bigger influence on the perception of women's competency, and that women in non-traditional roles are viewed less favourably.

Very few studies on the related topics of SDO, MI and GA has been conducted in India, although some studies have included Indian samples. Also no studies have been found to have explored the relationship of the three constructs – SDO, MI and GA. Some studies were found to have examined the relation of SDO with GA. For instance, SDO has been found to be related with: attitude towards women's rights (Lippa & Arad, 1999); gender discrimination (Fischer et al., 2012); opposition to gender equality and gender based discrimination (Kteily et al., 2012) and sexism (Russell & Trigg, 2004); and perception of women's competency (Poch & Roberts, 2003). Some studies have also explored the relation of MI and GA. For instance, MI was found to be related with: support for women's equality (Levant & Richmond, 2007); perception of oppression of women and questioning of traditional gender roles (Martinz & Paterna-Bleda, 2013); and perception of women's competency (Poch & Roberts, 2003). Both SDO and MI

were found to be associated with GA, however no studies were found to have explored the relation of SDO and MI.

CHAPTER - III

METHODOLOGY

3.1 Research Design

This study is quantitative and has used survey method to collect data. Three psychological tools were used to explore SDO, MI and GA among the adults in Nagaland. Correlation design will be used to explore the relationship of SDO, MI and GA. Factorial design will be used to explore the effects of gender, education and age on the three constructs – SDO, MI and GA. Gender will have two categories men and women. Education will have three categories – Class 12, Graduate, and Post-graduate and above educational qualification. For this study the sample will be divided into two age groups younger adults (18 to 40 years) and older adults 41 years and above. This division of age group is based on the life span developmental perspective of Erik Erikson, which usually regards the age groups from about 18 to 40 years as younger adults and 41 years and above as older adults (Hurlock, 2013).

3.2 Sampling Design

The universe of the study includes adult Naga women and men above the age of 18 years. The sample was focussed on the adult population because adults play a pivotal role in the decision making process of the society. The study sample also included both married and unmarried adults.

3.2.1 Inclusion Criteria

- Indigenous Naga residing currently residing in Kohima and Dimapur
- Has an educational qualification at least up to class 12
- Consent to participate in the study

3.2.2 Exclusion Criteria

- Currently exhibiting psychiatric symptoms and/or undergoing psychiatric treatment
- People intoxicated and under the influence of substances

3.2.3 Sampling technique

Quota sampling was used in the study. It is a type of non-probability sampling method and was used to select specified number of participants based on three categories – gender, education and age. It was used in an effort to represent each subgroup of interest and also to obtain an estimate of the characteristics of each subgroup.

The sample for the study was collected from the two major cities of Nagaland – Kohima and Dimapur. The districts of Kohima and Dimapur are the most populated comprising of people from all the tribes of Nagaland. Effort was made to represent all the tribes of Nagaland in the sample.

3.2.4 Sample size

Cochran formula was used to estimate the adequate population size for the study (Uakarn et al., 2021). Cochran formula was used as the population size of the adult Nagas in Nagaland above the age of 18 years was unknown. Using a precision level of + 5%, confidence level of 99% and estimated proportion of .5, the adequate sample size for the study was computed. The precision level was fixed at +5% and confidence level at 99%, which indicates that 99% of time the results will be within 5% of the true population value. The estimated proportion was fixed at .5 (maximum variability) because this was the first study of its kind and no prior information was available about the study population. Given the specified level of precision, confidence and variability, the appropriate sample size recommended was 664.

A sample size of 696 was targeted for the present study. The sampling design for the study is shown in table 3.1.

Table 3.1

Quota Sampling by age, education and gender

Age Groups	Level of Education	Men	Women	Total
Older adults	Class 12	58	58	116
	Graduate	58	58	116
	Post-Graduate and above	58	58	116
Younger adults	Class 12	58	58	116
	Graduate	58	58	116
	Post-Graduate and above	58	58	116
		348	348	696

3.3 Operational Definition

3.3.1 Social Dominance Orientation (SDO)

SDO is defined as a generalized orientation towards and desire for dominant relation between certain social groups. It is a powerful predictor of intergroup attitudes and behaviour. Score obtained from the Social Dominance Orientation – 7 Scale (SDO-7; Ho et al., 2015) is taken as a measure of SDO.

3.3.2 Masculinity Ideology (MI)

MI is the internalized beliefs about men in a particular community. It reflects the endorsement of traditional beliefs about men. Score obtained on the Male Role Norms Inventory – Short Form (MRNI-SF; Levant et al., 2013) is taken as a measure of MI.

3.3.3 Gender Attitude (GA)

GA is defined as the extent to which an individual is willing to understand and support the opinions and rights of women. Score obtained on the Gender Attitude Scale – Nagaland (GAS-N) is taken as a measure of GA.

3.4 Tools Used in the Study

3.4.1 Social Dominance Orientation 7

The SDO-7 scale developed by Ho et al (2015) is the most recent edition of the SDO scale (Pratto et al., 1994 as cited in Ho et al., 2015). The SDO-7 scale assesses *SDO*, which is the generalized orientation towards and desire for dominant relation between certain social groups. The SDO-7 scale has two complimentary sub-dimensions, the dominance sub-dimension and the egalitarianism sub-dimension. The dominance sub-dimension represents a preference for group based dominance in which the higher status groups actively oppress subordinate groups. Whereas, the egalitarian sub-dimension represents opposition to equality between groups, which is supported by an interrelated network of subtle hierarchy-enhancing beliefs and social policies. Though the SDO-7 scale has two sub-dimensions, it also works well as a unitary construct. Also when the focus of research is not on specific intergroup phenomena that relates to one dimension or the other, it is recommended that the SDO-7 scale be used as a whole.

Berry (2023) in a study, critically examined the sub-dimensions of SDO-7 scale. It was concluded that, although SDO-7 scale is a valid and reliable measure of SDO. However, the validity of SDO-7 scale in distinguishing between dominance sub-dimension and egalitarian sub-dimension was not empirically supported. The sub-dimensions of the SDO7 scale were highly inter-correlated, so also their means and standard deviations being nearly identical. The pattern of relationship of the sub-dimensions of SDO-7 scale with other variables were also reported to be extremely similar.

The SDO scale is widely used scale in social and political psychology. It is used to gain an understanding of the wide array of factors that may be contributing to intergroup inequalities. Ever since the introduction of the first SDO scale in 1994 by Pratto et al., the scale has undergone several revisions. SDO-7 scale is the most recent, with Ho et al. (2015) reporting it as a more improved and theoretically solidified measure compared with its predecessor SDO-6 scale. The SDO-7 scale was reported to be highly correlated with SDO-6 scale at .95 (Ho et al., 2015). The SDO-7 scale has good internal consistency as demonstrated by Ho et al. (2015) in six different samples from the United States (Sample 1: $\alpha = .93$; Sample 2: $\alpha = .94$; Sample 3: $\alpha = .95$; Sample 4: $\alpha = .89$; Sample 5: $\alpha = .89$; and Sample 6: $\alpha = .94$). The internal consistency for the present study population was .70. SDO-7 scale efficiently predicted old-fashioned racism, support for aggression and violence against low status groups, political conservatism, support for inequality, and subtle prejudice (Ho et al., 2015).

The SDO7 is a 16 item questionnaire scored on a 7 point Likert scale from strongly oppose – 1 to strongly agree – 7. The total score on the SDO7 is calculated by working out the mean of all the 16 items. Higher score indicates greater SDO and a lower score indicates lesser SDO. In the development of the scale by Ho et al (2015) the mean score for men was reported to be 3.17 and the mean score for women was reported to be 2.74.

3.4.2 Male Role Norms Inventory – Short Form

The Male Role Norms Inventory (MRNI, Levant et al, 1992, as cited in Levant et al, 2013) is a widely used measure of MI. There are many instruments that have been developed to assess MI, however the MRNI has been repeatedly refined through advanced factor analytic procedures to identify the best ways to model both specific aspects of the MI and a general factor of MI. The MRNI was revised by Levant et al. (2007) and was renamed as the Male Role Norms Inventory – Revised (MRNI-R) and it had 57 items. A shorter version of the MRNI-R was developed by Levant et al. (2013) and it was named Male Role Norms Inventory – Short Form (MRNI-SF). The MRNI-SF has 21 items, assessing the general construct MI. The MRNI-SF also assesses seven specific constructs – Avoidance of Femininity; Negativity Toward Sexual Minorities; Self-Reliance through Mechanical Skills; Toughness; Dominance; Importance of Sex; and Restrictive Emotionality.

Levant et al. (2013) reports high internal consistency for the MRNI-SF ($\alpha = .94$ and $.92$). The internal consistency for the present study population was $.84$. The MRNI have been reported to predict a range of problematic behaviours (Levant & Richmond 2003). MI as assessed by MRNI have been reported to be associated with individual's self-esteem, alexithymia, anxiety, depression, relationship violence and also intimate relationships. The endorsement of MI has also been reported to be dependent upon individual's gender, as well as race/ethnicity which confirms the construct validity of the MRNI scales (Levant et al., 2007).

The MRNI-SF is a 21 item inventory scored on a 7 point Likert scale from strongly disagree – 1 to strongly agree – 7. The score on the MRNI-SF is calculated by working out the mean of all the 21 items. The total score on the MRNI-SF indicates the MI of the individual. Higher scores indicate greater endorsement of traditional MI and lower scores indicate lesser

endorsement of traditional MI. In the development of the MRNI-SF by Levant et al. (2013) the mean score for men was found to be 3.74 and the mean score for women was found to be 2.91.

3.4.3 Gender Attitude Scale – Nagaland

GA was assessed using the GAS-N (Khieya & Longkumer, 2020) which was developed for the purpose of this study. GAS-N is an 11 item questionnaire scored on a 5 point Likert scale from strongly disagree – 1 to strongly agree – 7. The score on the GAS-N is calculated by summing up the responses. Higher score indicates greater support for rights of women and lower score indicates lesser support for rights of women.

The GAS-N was validated using subject expert opinions (Khieya & Longkumer, 2020). The principle component analysis was used to examine the factor structure of the items indicating a one-factor structure accounting for about 33% of variance. The factor loadings of all the items ranged from .38 to .70. The scale was reported as having good internal consistency and stability (Khieya & Longkumer, 2020). The internal consistency for the scale was adequate ($\alpha = .78$). The scale also had high test-retest reliability coefficient (.80).

3.5 Procedure

The data collection for the study was done after the sample criteria for each subgroup was determined. Fixed number of participants were selected for each subgroup based on gender (Women: $n = 348$; Men: $n = 348$), education (Class 12: $n = 116$, Graduate: $n = 116$; Post-Graduate and above: $n = 116$) and age (Younger adults: $n = 348$; Older Adults: $n = 348$). Participants were first briefed about the study and data was collected after obtaining informed consent. Data for the study was then collected from the participants using three psychological tools, including the SDO7 scale, MRNI-SF and GAS-N, along with their demographic details.

The data was examined and those participants who had given incomplete demographic details and incomplete responses on the questionnaires were rejected. New participants were recruited to replace the participants who had given incomplete data in each of the subgroup. The total participants selected for the study was 696.

3.6 Statistical Analysis

The data for the study was analysed using both descriptive statistics and inferential statistics. Statistical analysis was done using SPSS version 26. Frequency and percentage was used to describe the data on SDO, MI and GA. Frequency and percentage was also used to describe the data based on gender, education and age for SDO, MI and GA.

Factorial ANOVA was used to assess the difference based on gender, education and age for SDO, MI and GA.

The Pearson product-moment correlation coefficient was used to assess the relationship between SDO, MI and GA.

Regression analysis was used to examine if GA can be predicted by SDO and MI.

3.7 Ethical Consideration

The current study was conducted with adherence to ethical guidelines for social research and with approval from the departmental research ethics committee Nagaland University. The study was conducted using three psychological tools – SDO-7, MRNI-SF, and GAS-N. All the participants in the study were above 18 years of age.

The participants were first briefed about the study and were informed that their participation was purely voluntary. They were also informed of their right to withdraw from the study, if they wish to do so. Participants were informed that their responses would remain

anonymous and confidential. Informed consent was then obtained from all the participants who wished to participate in the study.

All the items of the three psychological tools were examined to ensure that the language used in the study were neither offensive nor discriminatory to any groups in the study.

The study has ensured proper acknowledgement of the works of other authors cited in the study. Citation and referencing was done according to the APA guidelines.

The study was conducted objectively. The data in the study is original and in no way fabricated nor falsified.

CHAPTER IV

RESULTS

4.1. Demographic characteristics of the sample

The sample for the study consisted of 696 participants. Of the total participants in the study, 348 were men and 348 were women. The sample was also equally distributed between younger adults aged between 18 to 40 years of age and older adults aged 41 years and above. Both younger adults and older adults consisted of 348 participants each. The age of the participants in the study ranged from 18 to 65 years. The sample was also equally distributed across three levels of educational qualification. There was equal number of participants across the three levels of educational qualification – Class 12 with 232 participants; Graduates with 232 participants; and Post-graduate and above with 232 participants. The sample demographics of the study is displayed in table 4.1.

Table 4.1

Sample demographics based on gender, education and age

Sample demographics		N = 696
Gender	Men	348
	Women	348
Education	Class 12	232
	Graduate	232
	Post-Graduate and above	232
Age	Younger Adults	348
	Older Adults	348

The sample also included participants from all the tribes in Nagaland. The sampling distribution based on the 17 tribes of Nagaland is shown in table 4.2.

Table 4.2

Sampling distribution based on tribes

Tribe	N = 696
Angami	174
Ao	112
Sumi	105
Lotha	87
Chakhesang	40
Rengma	24
Kachari	24
Sangtam	23
Zeliang	21
Konyak	20
Pochury	12
Phom	10
Khemniungan	10
Chang	9
Yimkhiung	9
Kuki	9
Tikhir	7

4.2. SDO among the Adult Nagas

Descriptive statistic was used to examine the SDO among the adult Nagas of the study. The score on the SDO7 scale was calculated by working out the mean of the total items of the scale. The SDO7 scale being based on a 7 point Likert Scale from strongly oppose – 1 to strongly agree – 7, the score 4 was taken as the midpoint. Those scoring above 4 were taken as having high SDO and those scoring below 4 were taken as having low SDO. The mean of SDO in the sample was 3.31 (SD = .723) which is close to the midpoint of the scale. Across adult Naga men and women, the average SDO was 3.39 and 3.23 respectively. Across younger adult and older adult Nagas, the average SDO score was 3.15 and was 3.47 respectively. The average SDO across the three levels of educational qualification was least among the participants with post-graduate and above educational qualification (Post-graduate and above: M = 3.19, Graduate: M = 3.38, Class 12: M = 3.35).

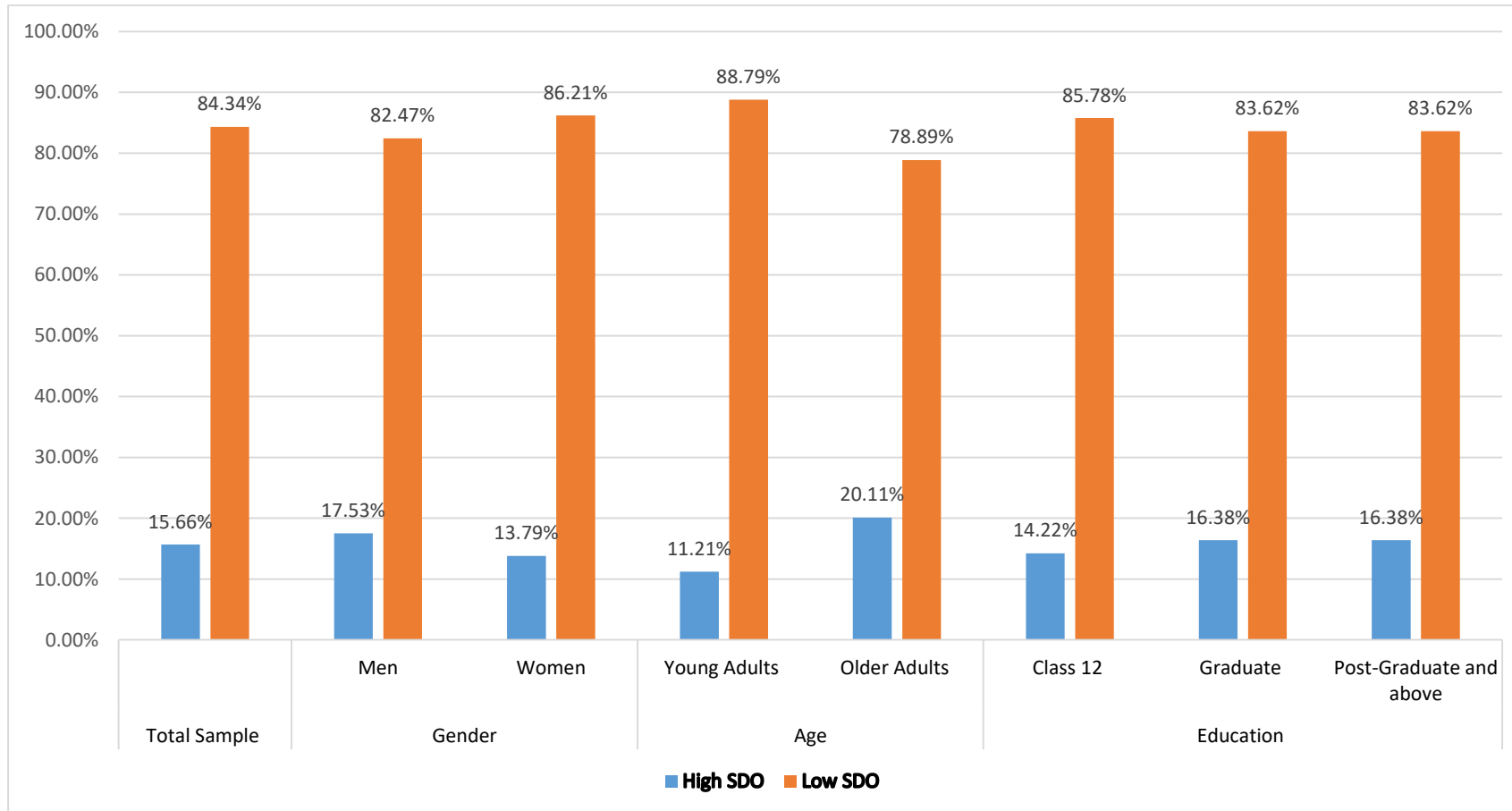
Frequency and percentage was used to examine high and low SDO based on the total sample, gender, education and age. A greater percentage of the adult Nagas in the study had low SDO (84.34%). However, a considerable percentage also had high SDO (15.66%), indicating high desire for dominant relation between social groups. A greater percentage of adult Nagas obtaining low SDO was also observed across gender, education and age. Across adult Naga men and women, a slightly greater percentage of men had high SDO (17.53%) compared with women (13.79%). Across older adult and younger adult Nagas, greater percentage of older adult had high SDO (20.11%) compared with younger adults (11.21%). Frequency and percentage distribution of SDO is shown in table 4.3. Percentage distribution of high and low SDO is shown in figure 4.1.

Table 4.3*Frequency and percentage distribution of SDO*

Sample Groups		Mean SDO	High SDO	Low SDO
Total Sample (N = 696)		3.31	109 (15.66%)	587 (84.34%)
Gender	Men (n = 348)	3.39	61 (17.53%)	287 (82.47%)
	Women (n = 348)	3.23	48 (13.79%)	300 (86.21%)
Age	Young Adults (n = 348)	3.15	39 (11.21%)	309 (88.79%)
	Older Adults (n = 348)	3.47	70 (20.11%)	278 (78.89%)
Education	Class 12 (n = 232)	3.35	33 (14.22%)	199 (85.78%)
	Graduate (n = 232)	3.38	38 (16.38%)	194 (83.62%)
	Post-Graduate and above (n = 232)	3.19	38 (16.38%)	194 (83.62%)

Figure 4.1

Bar graph showing percentage of participants having high and low SDO based on the total sample, gender, education and age



4.3. MI among the adult Nagas

Descriptive statistic was used to examine MI among the adult Nagas of the study. The score on the MRNI-SF was calculated by working out the mean of the total items of the scale. The MRNI-SF being based on a 7 point Likert scale from strongly oppose – 1 to strongly agree – 7, the score 4 was taken as the midpoint. Those scoring above 4 were taken as having high MI and those scoring below 4 were taken as having low MI. The mean of MI in the sample was 3.74 (SD = .827), which is lower than the midpoint of the scale. The average MI score of adult Naga men was 3.98 and for adult Naga women was 3.49. Among younger adult and older adult Nagas, the average MI score was 3.84 and 3.64 respectively. Examining the average MI score across the three levels of educational qualification, the average MI score for adult Nagas with post-graduate and above level of educational qualification was lowest (Post-graduate and above: M = 3.59, Graduate: M = 3.69, Class 12: M = 3.93).

Frequency and percentage was used to examine the levels of MI based on the total sample, gender, education, and age. A greater percentage of adult Nagas in the study had low MI (66.67%). However, a considerable percentage were found to have high MI (33.33%), indicating a strong endorsement of traditional MI. Among the adult Naga men, the percentage of high MI (43.39%) and low MI (56.61%) was almost equal. Among the adult Naga women, a greater percentage had low MI (76.72%). Among the older and younger adult Nagas, a larger percentage of older adults had high MI (37.36%) compared with younger adults (29.31%). The frequency and percentage distribution of MI is shown in table 4.4. percentage distribution of high and low MI is shown in figure 4.2.

Among the adult Nagas with class 12 level of educational qualification, the percentage of high MI (44.83%) and low MI (55.17%) was almost equal. Among those with graduate level of educational qualification, 31.47% had high MI and 68.53% had low MI. Among those with

post-graduate and above educational qualification, 23.71% had high MI and 76.29% had low MI. Naga adults with class 12 educational qualification had the largest percentage of high MI, followed by graduate, and post-graduate and above educational qualification. The percentage of adult Nagas with high MI was found to be lesser among those with higher level of educational qualification.

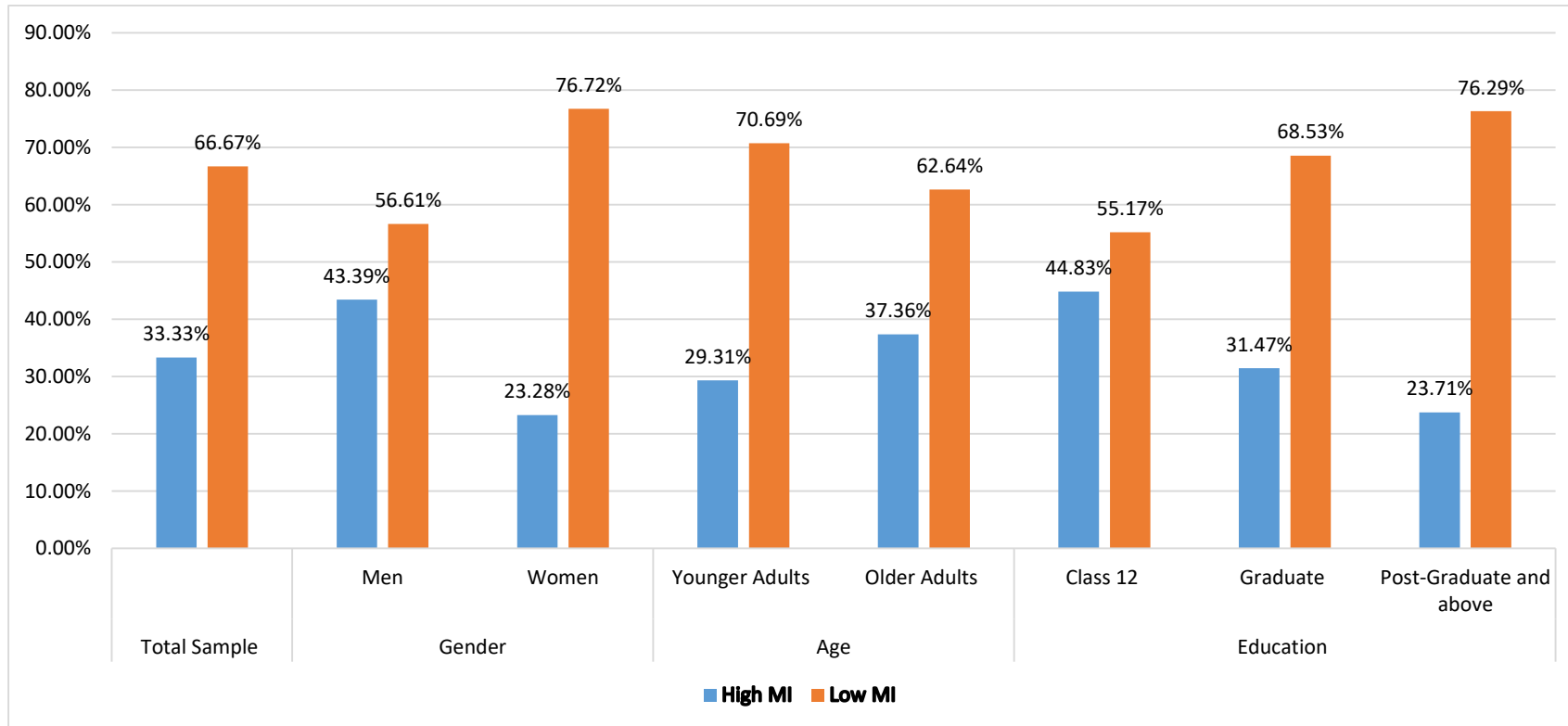
Table 4.4

Frequency and percentage distribution of MI

Sample Groups		Mean MI	High MI	Low MI
Total Sample (N = 696)		3.74	232 (33.33%)	464 (66.67%)
Gender	Men (n = 348)	3.98	151 (43.39%)	197 (56.61%)
	Women (n = 348)	3.49	81 (23.28%)	267 (76.72%)
Age	Younger Adults (n = 348)	3.64	102 (29.31%)	246 (70.69%)
	Older Adults (n = 348)	3.84	130 (37.36%)	218 (62.64%)
Education	Class 12 (n = 232)	3.93	104 (44.83%)	128 (55.17%)
	Graduate (n = 232)	3.69	73 (31.47%)	159 (68.53%)
	Post-Graduate and above	3.59	55 (23.71%)	177 (76.29%)
	(n = 232)			

Figure 4.2

Bar graph showing percentage of participants having high and low MI based on total sample, gender, education and age



4.4. GA among the adult Nagas

Descriptive statistic was used to examine the GA among the adult Nagas of the study. The score on the GAS-N scale was calculated by working out the mean of the total items of the scale. The GAS-N scale being based on 5 point Likert scale, scores above the midpoint 3 was taken as high GA, and scores below the midpoint was taken as low GA. The mean GA of the study sample was found to be 3.96 (SD = .57), which is higher than the midpoint. The average GA score for adult Naga women was 4.13, and for adult Naga men it was 3.79. The average GA score for the younger adult Nagas was 4.07, whereas for the older adults it was 3.86. Examining the average GA score across the three levels of educational qualification, the average GA score for adult Nagas with post-graduate and above educational qualification was highest (Post-graduate and above: M = 4.01, Graduate: M = 3.89, Class 12: M = 3.89).

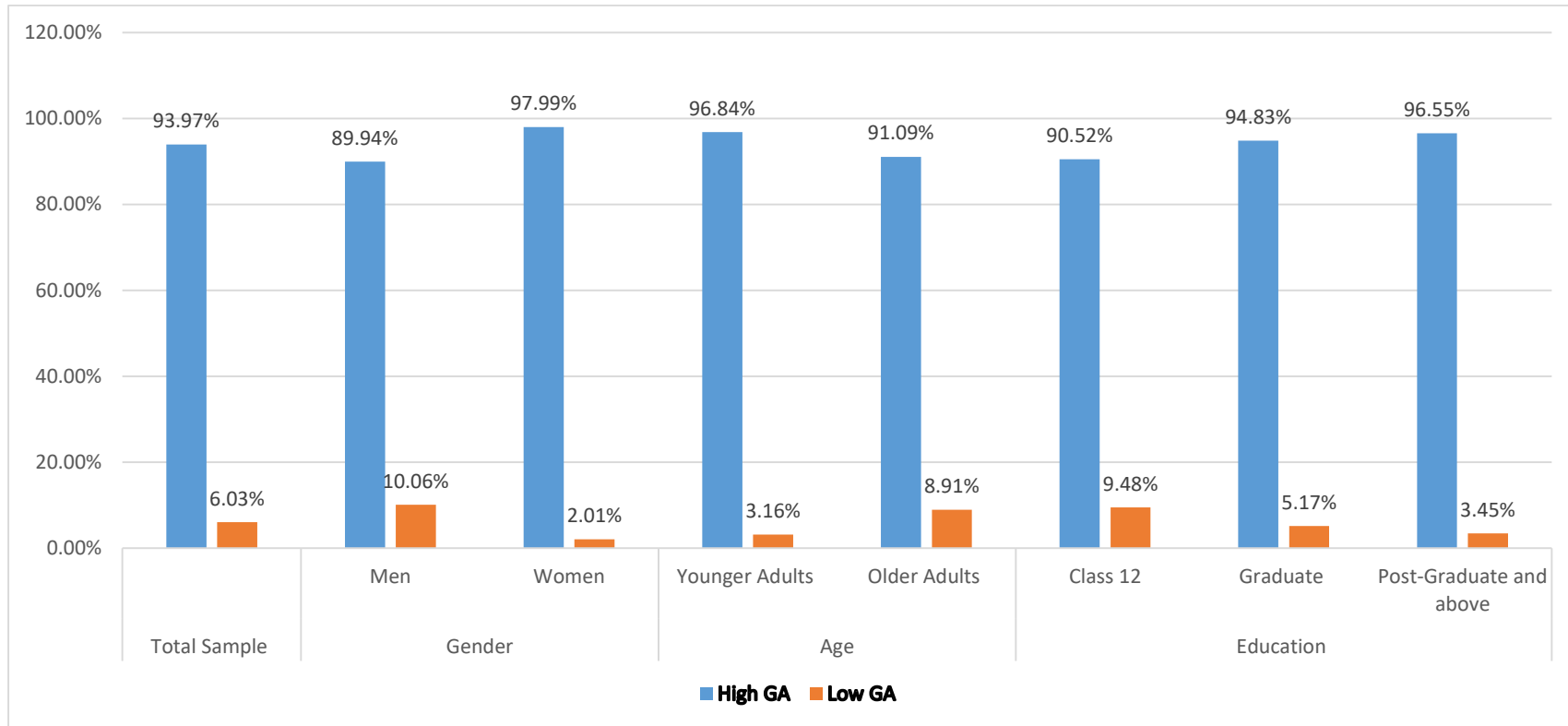
Frequency and percentage was used to examine the levels of GA based on total sample, gender, age and education. The percentage of adult Nagas with high GA (93.97%) was considerably greater than percentage of participants with low GA (6.03%). Among the adult Naga men, 89.94% had high GA, whereas 10.06% had low GA. Among the adult Naga women 97.99% had high GA, whereas only 2.01% had low GA. Comparing younger adult and older adult Nagas, a slightly larger percentage of younger adult had high GA (96.84%) compared with older adults (91.09%). Among the adult Nagas with class 12 educational qualification, 90.52% had high GA. Among those with graduate educational qualification, 94.83% had high GA. Among those with post-graduate and above educational qualification, 96.55% had high GA. Adult Nagas with post-graduate and above educational qualification had the greatest percentage of high GA. Frequency and percentage distribution of GA is shown in table 4.5. Percentage distribution is also show in figure 4.3.

Table 4.5*Frequency and percentage distribution of GA*

Sample Groups		Mean GA	High GA	Low GA
Total Sample (N = 696)		3.96	654 (93.97%)	42 (6.03%)
Gender	Men (n = 348)	3.79	313 (89.94%)	35 (10.06%)
	Women (n = 348)	4.13	341 (97.99%)	7 (2.01%)
Age	Younger Adults (n = 348)	4.07	337 (96.84%)	11 (3.16%)
	Older Adults (n = 348)	3.86	317 (91.09%)	31 (8.91%)
Education	Class 12 (n = 232)	3.89	210 (90.52%)	22 (9.48%)
	Graduate (n = 232)	3.89	220 (94.83%)	12 (5.17%)
	Post-Graduate and above	4.01	224 (96.55%)	8 (3.45%)
	(n = 232)			

Figure 4.3

Bar graph showing percentage of participants having high and low GA based on total sample, gender, education and age



4.5. Effects of gender, education and age on SDO

The effects of gender, education and age on SDO were examined using factorial ANOVA. ANOVA has two major assumptions. In the first place the data should be normally distributed or near-to-normally distributed. Alternatively, there should be homogeneity of variance in the data. The values of skewness and kurtosis were assessed to check for normality as the sample size was more than 300 (Mishra et al., 2019). The variable Skewness and Kurtosis for SDO scores as displayed in table 4.6 were found to be below ± 2 , thus indicating normality of data (Field, 2013). Levene's statistic was found to be non-significant ($F(11,684) = 1.726$, $p > .05$) indicating that there was homogeneity of variance. Factorial ANOVA was carried out as the assumptions were met. The result is shown in table 4.7.

Table 4.6

Normality test for SDO scores

		Skewness	Kurtosis
Gender	Male	-.450	-.071
	Female	-.106	-.611
Age	Younger adults	.022	-.449
	Older adults	-.523	.017
Education	Class 12	-.259	-.206
	Graduate	-.260	-.432
	Post-graduate and above	-.247	-.576

Table 4.6*Results of factorial ANOVA on SDO scores*

	df	F	p	η_p^2
Gender	1,694	9.23	.002**	.013
Age	1,694	38.37	.001**	.053
Education	2,693	5.01	.007**	.014
Education x Gender	5,690	1.12	.326	.003
Education x Age	5,690	1.50	.223	.004
Gender x Age	3,692	.36	.547	.001
Education x Gender x Age	11,684	1.33	.265	.004

** $p < .01$

The factorial ANOVA indicated an independent effect of gender, education and age on SDO. A significant difference on SDO between adult Naga women and men was found ($F(1,694) = 9.23$, $p < .01$, $\eta_p^2 = .013$). Using the Partial Eta Squared, the independent effect of gender on SDO yielded an effect size of 0.013, indicating that 1.3% of the variance on SDO among adult Nagas was due to gender. Adult Naga men on average were found to have higher SDO ($M = 3.39$, $SD = .73$) and adult Naga women on average were found to have lower SDO ($M = 3.23$, $SD = .71$). Means and standard deviations of SDO score are shown in table 4.8.

A significant difference on SDO among adult Nagas with class 12, graduate and post-graduate and above educational qualification was also found ($F(2,693) = 5.01$, $p < .01$, $\eta_p^2 = .014$). Using the Partial Eta Squared, the main effect of education on SDO yielded an effect size of 0.014, indicating that 1.4% of the variance in SDO among adult Nagas was due to education.

Table 4.8*Means and Standard Deviation of SDO based on gender, education and age*

		Men		Women		Total	
		<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>
Class 12	Younger Adults	3.31	.75	3.12	.69	3.22	.72
	Older Adults	3.66	.52	3.29	.72	3.48	.65
	Total	3.48	.74	3.21	.71	3.35	.70
Graduate	Younger Adults	3.36	.83	3.14	.71	3.25	.78
	Older Adults	3.53	.64	3.50	.58	3.52	.61
	Total	3.44	.74	3.32	.67	3.38	.71
Post-Graduate	Younger Adults	3.05	.76	2.87	.69	2.96	.73
	Older Adults	3.42	.73	3.42	.69	3.42	.70
	Total	3.23	.76	3.15	.74	3.19	.75
Total	Younger Adults	3.24	.79	3.05	.71	3.15	.75
	Older Adults	3.54	.64	3.41	.66	3.47	.65
	Total	3.39	.73	3.23	.71	3.31	.72

Post-hoc test using Tuckey HSD was carried out to compare the mean SDO score of adult Nagas with different levels of educational qualification. Tuckey HSD was used as the sample sizes were equal for all the three groups to be compared. Mean of those with post-graduate and above level of education had significantly lower SDO ($m = 3.19$) as compared to the means of those with graduate ($m = 3.38$) and class 12 educational levels ($m = 3.35$). Post hoc test result for difference in SDO based on education is shown in table 4.9.

Table 4.9*Post Hoc test for difference in SDO based on education*

Education	Mean Difference	<i>p</i>
Class 12 x Graduate	-.032	.871
Class 12 x Post-Graduate and above	.158	.038*
Graduate x Post-Graduate and above	.191	.009**

* $p < .05$ ** $p < .01$

A significant difference in SDO between younger and older adult Nagas was also found ($F(1,694) = 38.37, p < .01, \eta_p^2 = .053$). Using the Partial Eta Squared, the main effect of age on SDO yielded an effect size of 0.053, indicating that 5.3% of the variance in SDO among adult Nagas was due to age. Older adult Nagas on average were found to have higher SDO ($M = 3.47, SD = .65$) and younger adult Nagas on average were found to have lower SDO ($M = 3.14, SD = .75$).

The interaction effect of gender, education and age on SDO was not significant ($F(2,693) = 1.33, p > .05$).

4.6. Effects of gender, education and age on MI

The effects of gender, education and age on MI was examined using factorial ANOVA. The variable Skewness and Kurtosis for MI scores as displayed in table 4.10, were found to be below ± 2 , indicating normality of data (Field, 2013). Levene's statistic was found to be significant ($F(11,684) = 2.525, p < .05$) indicating that there was heterogeneity of variance, however ANOVA is considered to be robust when sample sizes are equally distributed (Glass & Stanley, 1970). ANOVA was carried out as the sample sizes were equally distributed. The result is shown in table 4.11.

Table 4.10*Values for skewness and kurtosis for MI scores*

		Skewness	Kurtosis
Gender	Male	.394	.571
	Female	-.016	.026
Age	Younger adults	-.001	-.162
	Older adults	.481	.926
Education	Class 12	.354	.434
	Graduate	-.158	-.159
	Post-graduate and above	.071	.018

Table 4.11*Results of factorial ANOVA on MI scores*

	df	F	p	η_p^2
Gender	1,694	73.39	.001**	.097
Age	1,694	13.14	.001**	.019
Education	2,693	11.84	.001**	.033
Education x Gender	5,690	7.04	.001**	.020
Education x Age	5,690	3.40	.034*	.010
Gender x Age	3,692	.079	.779	.000
Education x Gender x Age	11,684	11.37	.001**	.032

*p<.05 **p<.01

The factorial ANOVA indicated a main effect of gender, education and age on MI. A significant difference on MI was found between adult Naga men and women ($F(1,694) = 73.39$,

$p < .01$, $\eta_p^2 = .097$). Using the Partial Eta Squared, the main effect of gender on MI accounted for 9.7% of variance. On average adult Naga men were found to have higher MI ($M = 3.98$, $SD = .82$) compared with women ($M = 3.49$, $SD = .75$). Means and standard deviations of MI score are shown in table 4.12.

Table 4.12

Means and Standard Deviation of MI based on gender, education and age

		Men		Women		Total	
		<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>
Class 12	Younger Adults	3.91	.83	3.53	.64	3.72	.76
	Older Adults	4.73	.89	3.54	.84	4.14	1.05
	Total	4.32	.95	3.53	.74	3.93	.94
Graduate	Younger Adults	3.92	.81	3.43	.85	3.63	.87
	Older Adults	3.85	.64	3.64	.76	3.75	.71
	Total	3.88	.72	3.49	.83	3.69	.79
Post-Graduate	Younger Adults	3.78	.73	3.33	.74	3.56	.77
	Older Adults	3.70	.59	3.58	.63	3.64	.61
	Total	3.74	.66	3.45	.69	3.59	.69
Marginal	Younger Adults	3.87	.79	3.39	.75	3.64	.81
	Older Adults	4.09	.85	3.59	.75	3.84	.84
	Total	3.98	.83	3.49	.75	3.74	.83

A significant difference in MI among adult Nagas with different levels of educational qualification was also found ($F(2,693) = 11.84$, $p < .01$, $\eta_p^2 = .033$). Using the Partial Eta Squared, the main effect of education on MI accounted for 3.3% of variance.

Post-hoc test using Tuckey HSD was carried out to compare the mean MI score of adult Nagas with different levels of educational qualification. The result is shown in table 4.13. Mean MI score of adult Nagas with class 12 educational qualification ($m = 3.93$) was found to be significantly different with the mean MI score of those with graduate ($m = 3.69$) and post-graduate and above educational qualification ($m = 3.59$).

Table 4.13

Post-Hoc Test for difference in MI based on education

Education	Mean Difference	<i>p</i>
Class 12 x Graduate	.238	.002**
Class 12 x Post-Graduate and above	.329	.000**
Graduate x Post-Graduate and above	.091	.391

** $p < .01$

A significant difference in MI was also found between younger and older adult Nagas ($F(1,694) = 13.15$, $p < .01$, $\eta_p^2 = .019$). Using the Partial Eta Squared, the main effect of age on MI accounted for 1.9% of variance. On average older adult Nagas were found to have higher MI ($M = 3.84$, $SD = .84$) compared with younger adults ($M = 3.63$, $SD = .80$).

The interaction effect of gender, education and age was significant ($F(2,684) = 11.38$, $p < .01$, $\eta_p^2 = .032$). The interaction effect of gender and education on MI was significant ($F(2,690) = 7.05$, $p < .01$, $\eta_p^2 = .020$). After removing the effect of age, the effect of gender and education was examined separately for younger and older adult Nagas. The result is shown in table 4.14.

Table 4.14*Gender x Education effect on MI for the two levels of age*

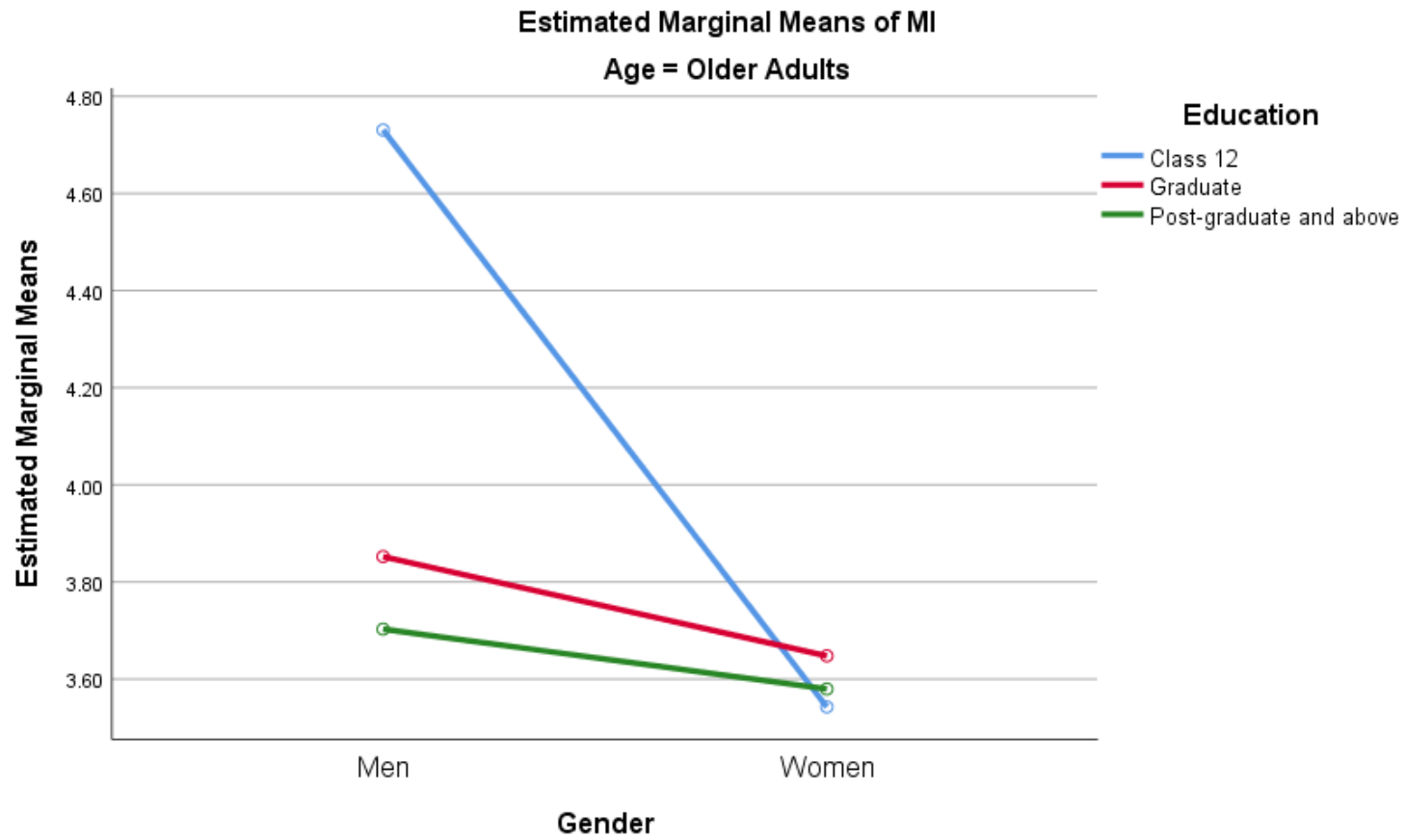
Age		df	F	p	η_p^2
Younger adults	Gender	1,346	32.71**	.000	.087
	Education	2,345	1.31	.271	.008
	Gender x Education	5,342	.44	.643	.003
Older adults	Gender	1,346	41.17**	.000	.107
	Education	2,345	14.58**	.000	.079
	Gender x Education	5,342	18.89**	.000	.099

**p<.01

The effect of gender was significant in both younger ($F(1,346) = 32.71$; $p < .01$, $\eta_p^2 = .087$) and older adult Nagas ($F(1,346) = 41.17$; $p < .01$, $\eta_p^2 = .107$). The effect of gender on MI accounted for more percentage of variance among older (10.7%) compared with younger adult Nagas (8.7%). The effect of education was found to be significant only among older adult Nagas ($F(2,345) = 14.58$; $p < .01$, $\eta_p^2 = .079$). The effect of education accounted for 7.9% of variance on MI of older adult Nagas. The interaction effect of gender with education was found to be significant only among older adult Nagas ($F(2,342) = 18.89$, $p < .01$, $\eta_p^2 = .099$) and not among younger adult Nagas. The significant interaction effect of gender and education on MI score of older adults is shown in figure 4.4.

Figure 4.4

Graph showing significant interaction effect of gender with education on MI score among older adult Nagas



The gender and education interaction effect was further examined using pairwise comparison of means of MI. The pairwise mean comparison is shown in table 4.15. Among older adult men significant difference were observed in the mean MI score of those with class 12 level education when compared to those with higher levels of education. Older adult men with class 12 level of education had reported higher MI ($m = 4.73$) as compared to those with graduate ($m = 3.85$) and post-graduate level of education ($m = 3.70$).

Table 4.15

Pairwise mean comparison for gender and education interaction on MI of older and younger adults

Age	Gender	(I) Education	(J) Education	Mean difference	<i>p</i>
Older adults	Men	Class 12	Graduate	.88**	.001
		Class 12	Post-graduate	1.03**	.001
		Graduate	Post-graduate	.15	.822
	Women	Class 12	Graduate	-.11	1.00
		Class 12	Post-graduate	-.04	1.00
		Graduate	Post-graduate	.07	1.00
	Men	Class 12	Graduate	-.01	1.00
		Class 12	Post-graduate	.12	1.00
		Graduate	Post-graduate	.13	1.00
Younger Adults	Women	Class 12	Graduate	.18	.601
		Class 12	Post-graduate	.20	.489
		Graduate	Post-graduate	.02	1.00

** $p < .01$

Education and age interaction effect on MI was found to be significant ($F(2,690) = 3.40$, $p < .05$, $\eta_p^2 = .010$). After removing the effect of gender, the interaction effect of age and education was examined separately for the two levels of gender. The result is shown in table 4.16.

Table 4.16

Education X age effect on MI for the two levels of gender

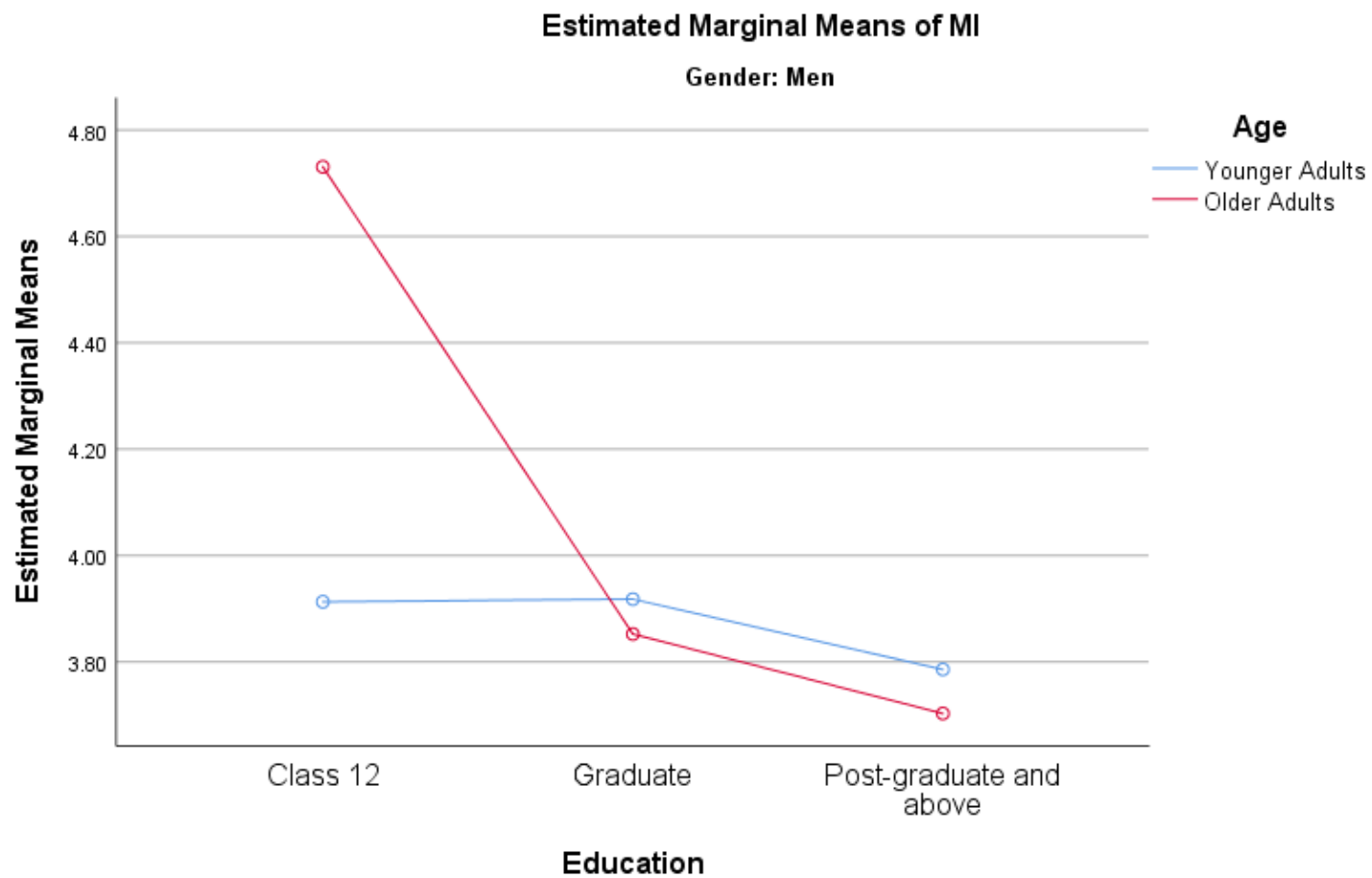
Gender		df	F	p	η_p^2
Men	Education	2,345	18.39**	.001	.097
	Age	1,346	7.56**	.006	.022
	Education x Age	5,342	13.45**	.001	.073
Women	Education	2,345	.34	.709	.002
	Age	1,346	5.64*	.018	.016
	Education x Age	5,342	1.22	.295	.007

* $p < .05$, ** $p < .01$

The effect of education on MI was significant only for men ($F(2,345) = 18.39$, $p < .01$, $\eta_p^2 = .097$). The effect of education accounted for 9.7% of variance on MI among adult Naga men. The effect of age was significant for both men ($F(1,346) = 7.56$, $p < .01$, $\eta_p^2 = .022$) and women ($F(1,346) = 5.64$, $p < .05$, $\eta_p^2 = .016$). However, the effect of age on MI accounted for more percentage of variance among men (2.2%) compared with women (1.6%). When seen separately for the two levels of gender groups the interaction effect of education with age on MI was found to be significant only among men ($F(2,346) = 13.45$, $p < .01$, $\eta_p^2 = .073$). The significant interaction effect of age and education on MI score among men is shown in figure 4.5.

Figure 4.5

Graph showing significant interaction effect of education with age on MI score among adult Naga men



The interaction effect of education and age on MI was further examined using pairwise comparison of means. The pairwise mean comparison is shown in table 4.17. The pairwise mean comparison indicated that, increase in educational qualification led to a significant decrease in MI only among older adult men.

Table 4.17

Pairwise mean comparison for education and age interaction on MI for men and women

Gender	Age	(I) Education	(J) Education	Mean difference	<i>p</i>
Men	Younger adults	Class 12	Graduate	-.005	1.00
		Class 12	Post-graduate	.127	1.00
		Graduate	Post-graduate	.132	1.00
	Older adults	Class 12	Graduate	.878**	.001
		Class 12	Post-graduate	1.028**	.001
		Graduate	Post-graduate	.149	.864
Women	Younger adults	Class 12	Graduate	.18	.563
		Class 12	Post-graduate	.20	.454
		Graduate	Post-graduate	.02	1.00
	Older adults	Class 12	Graduate	-.11	1.00
		Class 12	Post-graduate	-.04	1.00
		Graduate	Post-graduate	.07	1.00

** $p < .01$

4.7. Effects of gender, education and age on GA

The effects of gender, education and age on GA were examined using factorial ANOVA. The variable Skewness and Kurtosis for GA scores as shown in table 4.18, were

found to be below ± 2 indicating normality of data (Field, 2013), indicating normality of data. Levene's statistic was significant ($F(11,684) = 4.899, p < .05$) indicating that there was heterogeneity of variance. However, ANOVA is considered to be robust when sample sizes are equally distributed (Glass & Stanley, 1970). ANOVA was carried out as the sample sizes were equally distributed. The result is shown in table 4.19.

Table 4.18

Normality test for GA scores

		Skewness	Kurtosis
Gender	Male	-.602	.866
	Female	-.451	.663
Age	Younger adults	-.576	1.358
	Older adults	-.679	.754
Education	Class 12	-.873	1.282
	Graduate	-.208	-.332
	Post-graduate and above	-.523	.601

Table 4.19*Results of factorial ANOVA on GA*

	df	F	p	η_p^2
Gender	1,694	70.81	.001**	.094
Age	1,694	27.79	.001**	.039
Education	2,693	3.05	.048*	.009
Education x Gender	5,690	3.86	.021*	.011
Education x Age	5,690	2.00	.136	.006
Gender x Age	3,692	3.89	.049*	.006
Education x Gender x Age	11,684	5.57	.004**	.016

*p<.05 **p<.01

The factorial ANOVA indicated a main effect of gender, education and age on GA. A significant difference on GA was found between men and women ($F(1,694) = 70.81$, $p < .001$, $\eta_p^2 = .094$). Using the Partial Eta Squared, the main effect of gender accounted for 9.4% of variance on GA. Adult Naga women on average were found to have higher GA score ($M = 4.13$, $SD = .48$) compared with adult Naga men ($M = 3.79$, $SD = .60$). The means and standard deviations of GA are shown in table 4.20.

Table 4.20*Means and Standard Deviation of GA based on gender, age and education*

		Men		Women		Total	
		<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>
Class 12	Younger Adults	3.87	.60	4.20	.48	4.03	.57
	Older Adults	3.49	.79	4.02	.47	3.75	.70
	Total	3.68	.73	4.11	.48	3.89	.65
Graduate	Younger Adults	3.86	.51	4.36	.39	4.12	.52
	Older Adults	3.72	.58	4.00	.43	3.86	.53
	Total	3.79	.54	4.18	.44	3.98	.54
Post-Graduate	Younger Adults	3.85	.49	4.26	.37	4.06	.48
	Older Adults	3.98	.47	3.93	.56	3.96	.52
	Total	3.92	.48	4.09	.49	4.01	.49
Total	Younger Adults	3.86	.53	4.27	.42	4.07	.52
	Older Adults	3.73	.66	3.99	.49	3.86	.59
	Total	3.79	.60	4.13	.48	3.96	.57

A significant effect of education on GA was also found ($F(2,693) = 3.05$, $p < .05$, $\eta_p^2 = .009$). Using the Partial Eta Squared, the main effect of education accounted for 0.9% of variance on GA. Post-hoc test using Tuckey HSD was carried out to compare the mean GA score of adult Nagas with different educational qualification. No significant difference in the mean GA score was found across the three groups of educational qualification. However, the mean GA score was least for the group with the lowest level of educational qualification and highest for the group with the highest level of educational qualification (Class 12: $M = 42.83$,

SD = 7.17; Graduate: M = 43.84, SD = 5.91; Post-graduate: M = 44.08, SD = 5.49). The post hoc test results are shown in table 4.21.

Table 4.21

Post Hoc test for difference in GA based on education

Education	Mean Difference	<i>p</i>
Class 12 x Graduate	-.091	.144
Class 12 x Post-Graduate and above	-.113	.053
Graduate x Post-Graduate and above	-.021	.898

A significant difference in GA was found between younger and older adult Nagas ($F(1,694) = 27.79$, $p < .001$, $\eta_p^2 = .039$). Using the Partial Eta Squared, the main effect of age accounted for 3.9% of variance on GA. Younger adult Nagas on average had higher GA (M = 44.74, SD = 5.75) compared with older adult Nagas (M = 42.43, SD = 6.51).

Gender, education and age interaction was found to be significant ($F(2,684) = 5.57$, $p < .01$, $\eta_p^2 = .016$). Gender and education interaction on GA was significant ($F(2,690) = 3.86$, $p < .05$, $\eta_p^2 = .011$). After removing the effect of age, the effect of education and gender was examined separately for older adult and younger adult Nagas. The result is shown in table 4.22.

Table 4.22*Gender x education interaction effect on GA for the two levels of age*

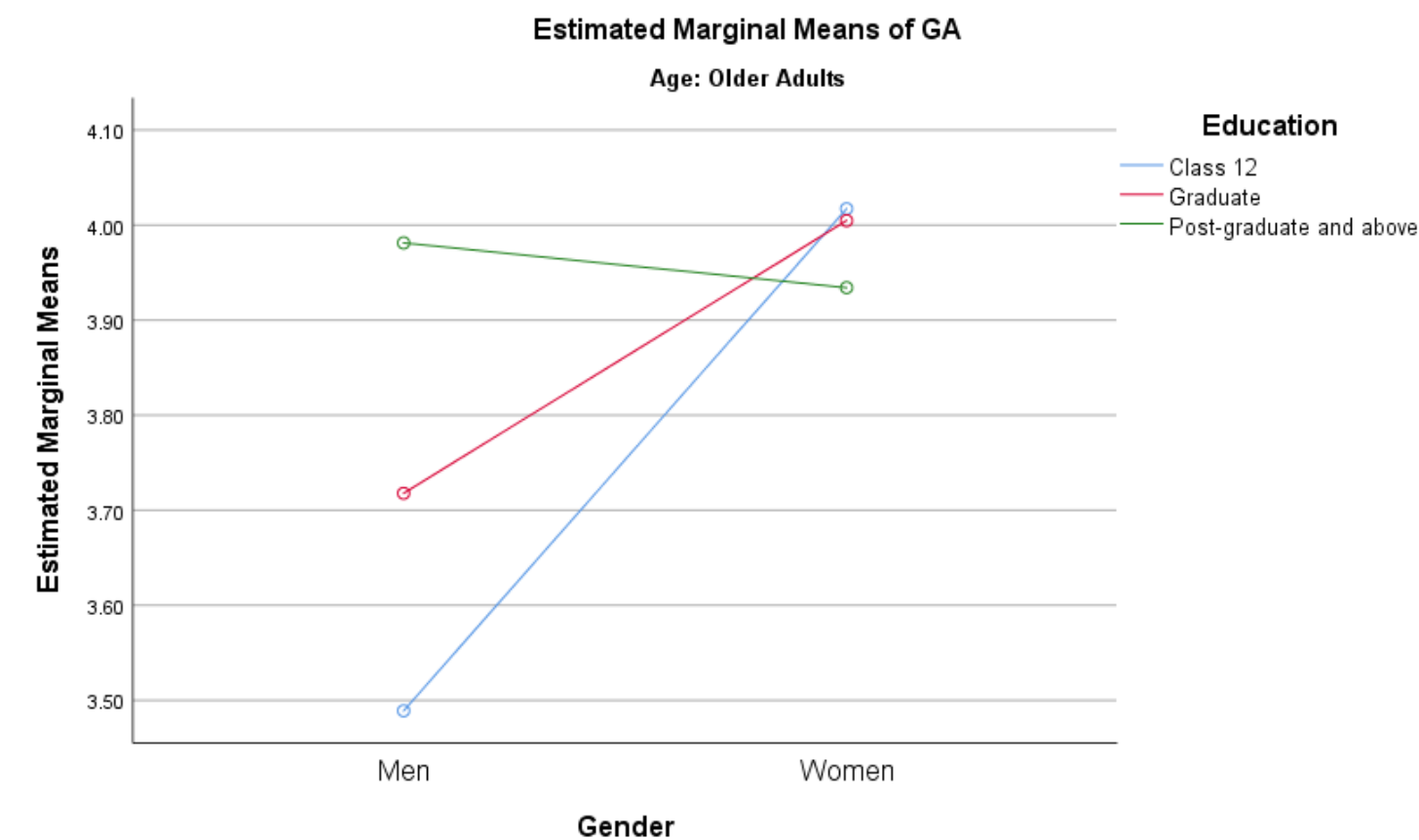
Age		df	F	p	η_p^2
Younger adults	Gender	1,346	63.95**	.001	.158
	Education	2,345	.749	.473	.004
	Gender x Education	5,340	.741	.478	.004
Older adults	Gender	1,346	17.94**	.001	.050
	Education	2,345	3.82*	.023	.022
	Gender x Education	5,340	7.61**	.001	.043

* $p < .05$, ** $p < .01$

The effect of gender on GA was significant in both younger ($F(1,346) = 63.95$; $p < .01$, $\eta_p^2 = .158$) and older adult Nagas ($F(1,346) = 17.94$; $p < .01$, $\eta_p^2 = .050$). The effect of gender on GA accounted for more percentage of variance in younger adults (15.8%) compared with older adults (5.0%). The effect of education on GA was significant only among older adult Nagas ($F(2,345) = 3.82$; $p < .05$, $\eta_p^2 = .022$). The effect of education on GA among older adult Nagas accounted for 2.2% of variance. The interaction effect of gender and education on GA was significant only among older adult Nagas ($F(2,345) = 7.61$; $p < .01$, $\eta_p^2 = .043$). The significant interaction effect of gender with education among older adult Nagas on GA is shown in figure 4.6.

Figure 4.6

Graph showing interaction effect of gender with education on GA score among older adult Nagas



The interaction effect of gender and education on GA among older adult Nagas was further examined using pairwise comparison of means. The result is shown in table 4.23. Among older adult Naga men, those with the highest level of education demonstrated the most positive GA (Post-graduate: $m = 3.98$) as compared with those with lower levels of education (Graduate: $m = 3.72$; Class 12: $m = 3.49$).

Table 4.23

Pairwise mean comparison for gender and education interaction on GA of older and younger adults

Age	Gender	(I) Education	(J) Education	Mean difference	<i>p</i>
Older adults	Men	Class 12	Graduate	-.229	.088
		Class 12	Post-graduate	-.492**	.001
		Graduate	Post-graduate	-.263*	.037
	Women	Class 12	Graduate	.013	1.00
		Class 12	Post-graduate	.083	1.00
		Graduate	Post-graduate	.071	1.00
	Men	Class 12	Graduate	.002	1.00
		Class 12	Post-graduate	.01	1.00
		Graduate	Post-graduate	.01	1.00
Younger adults	Women	Class 12	Graduate	-.15	.270
		Class 12	Post-graduate	-.06	1.00
		Graduate	Post-graduate	.09	.857

* $p < .05$, ** $p < .01$

Gender and age interaction on GA was found to be significant ($F(2,692) = 3.89$, $p < .05$, $\eta_p^2 = .006$). After removing the effect of education, the effect of gender and age on GA was examined separately across three levels of education. The result is shown in table 4.24.

Table 4.24

Gender x Age effect on GA for three levels of education

Education		df	F	p	η_p^2
Class 12	Gender	1,230	30.21**	.001	.117
	Age	1,230	12.73**	.001	.053
	Gender x Age	3,228	1.44	.230	.006
Graduate	Gender	1,230	37.39**	.001	.141
	Age	1,230	15.21**	.001	.063
	Gender x Age	3,228	2.59	.108	.011
Post-graduate and above	Gender	1,230	8.25**	.004	.035
	Age	1,230	2.47	.117	.011
	Gender x Age	3,228	13.12**	.001	.054

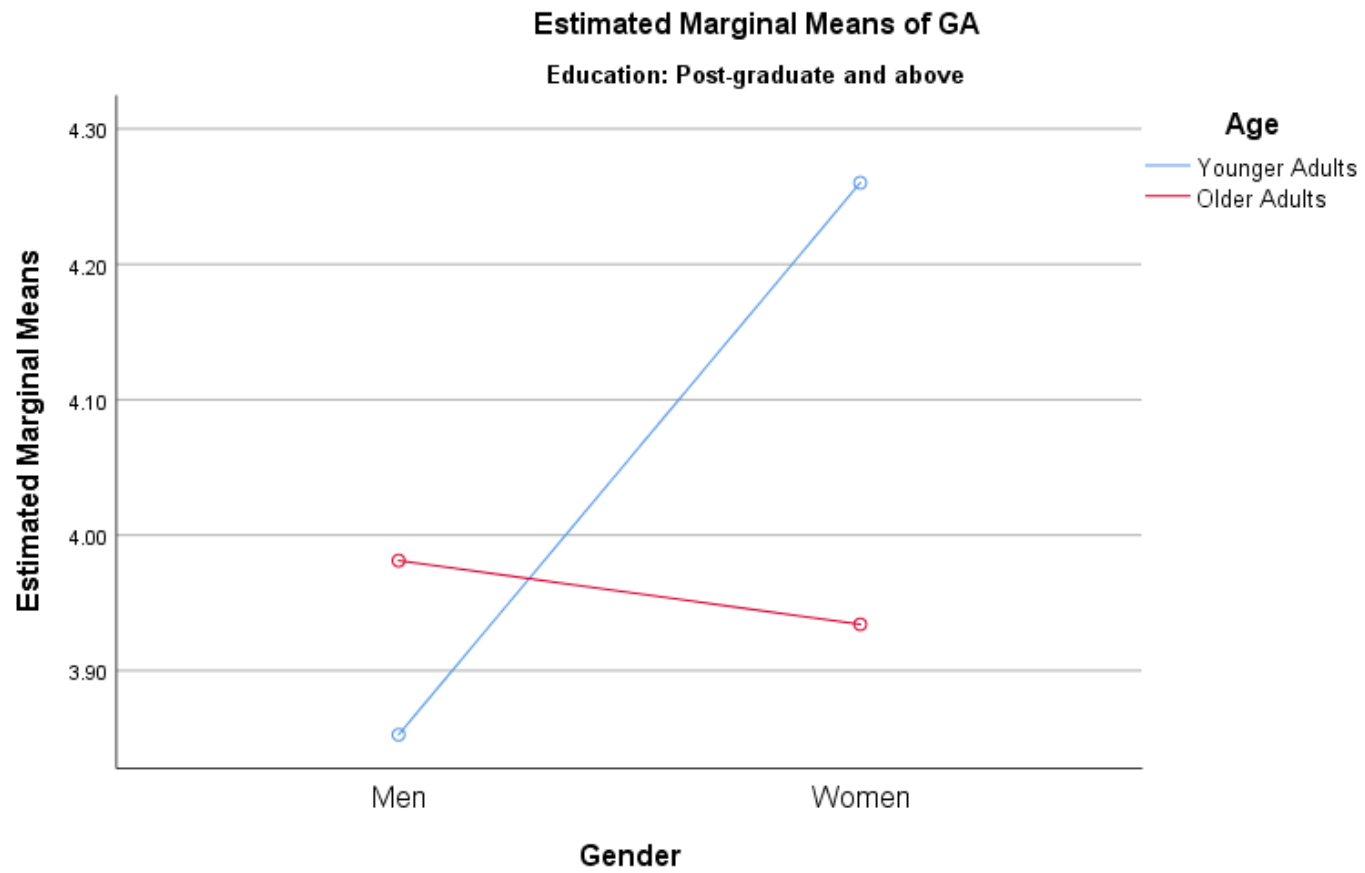
** $p < .01$

The effect of gender on GA was significant among adult Nagas across all the three levels of educational qualification (Class 12: $F(1,230) = 30.21$, $p < .01$, $\eta_p^2 = .117$; Graduate: $F(1,230) = 37.39$, $p < .01$, $\eta_p^2 = .141$; Post-graduate and above: $F(1,230) = 8.25$, $p < .01$, $\eta_p^2 = .035$). The effect of gender on GA accounted for the highest percentage of variance among adult Nagas with graduate educational qualification (14.1%), followed by class 12 (11.7%) and post-graduate and above (3.5%). Gender difference was found to be smaller among adult Nagas with post-graduate and above educational qualification. The effect of age on GA was significant only among adult Nagas with class 12 ($F(1,230) = 12.73$, $p < .01$, $\eta_p^2 = .053$) and

graduate educational qualification ($F(1,230) = 15.21, p < .01, \eta_p^2 = .063$). The effect of age accounted for 6.3% of variance on GA among adult Nagas with class 12 educational qualification. The effect of age accounted for 5.3% of variance on GA among adult Nagas with graduate educational qualification. This finding on the effect of age on GA indicates that increase in educational qualification leads to smaller effect size of age. The interaction effect of gender with age was found to be significant only among adult Nagas with post-graduate and above educational qualification ($F(1,228) = 13.12, p < .01, \eta_p^2 = .054$). The significant interaction effect of gender and age on GA among adult Nagas with post-graduate and above educational qualification is shown in figure 4.7.

Figure 4.7

Graph showing the interaction effect of gender with age on GA score among adult Nagas with post-graduate and above educational qualification



The interaction effect of gender and age on GA was further examined using pairwise comparison of means. The result is shown in table 4.25. The pairwise comparison of means indicated that the effect of gender on GA was not significant among older adults with post-graduate and above educational qualification.

Table 4.25

Pairwise mean comparison for gender and age interaction on GA across the three levels of education

Education	Age	(I) Gender	(J) Gender	Mean difference	p
Class 12	Younger adults	Men	Women	-.34**	.003
	Older adults	Men	Women	-.53**	.001
Graduate	Younger adults	Men	Women	-.49**	.001
	Older adults	Men	Women	-.29**	.002
Post-graduate and above	Younger adults	Men	Women	-.41**	.001
	Older adults	Men	Women	.05	.597

**p < .01

4.8. Relationship of SDO, MI and GA

The data for SDO, MI and GA were examined to see if the assumptions of Pearson correlation coefficient were met as Pearson correlation coefficient is more appropriate for data's based on interval scale. Pearson correlation coefficient has four major assumptions. In the first place, the variables must be either on an interval or ratio level. Alternatively, the data from all the variables must be normally distributed. Furthermore, the variables should have a linear relation. Finally, there should be no significant outliers.

One of the major assumption of Pearson correlation coefficient was violated, with extreme outliers in the data for MI and GA. The outliers were not error outliers but relevant outliers (Aguinis et al., 2013). Because the data did not meet the assumptions of Pearson correlation coefficient, Spearman rank correlation coefficient was used. Spearman rank correlation coefficient is said to be robust against outliers (Schober et al., 2018).

The relationship between SDO, MI and GA was examined using Spearman rank correlation coefficient. The result is shown in table 4.26.

Table 4.26

Correlation between SDO, MI and GA

Variable	SDO
SDO x MI	.320**
SDO x GA	-.300**
MI x GA	-.373**

**p<.01

In the study SDO was found to be positively correlated with MI ($r_s(694) = .32$, $p = .001$). The result shows that, higher desire for hierarchical relationship is associated with greater endorsement of traditional beliefs about men.

In the study, SDO was found to be negatively correlated with GA ($r_s(694) = -.30$, $p = .001$). The result indicates that, higher desire for hierarchical relationship is associated with lower support for rights of women.

In the study, MI was also found to be negatively correlated with GA ($r_s(694) = -.37$, $p = .001$). The result indicates that, greater endorsement of traditional beliefs about men is associated with lower support for rights of women.

4.9. SDO and MI predicting GA

Multiple regression analysis was used to examine if SDO and MI can describe the variation on GA. Certain assumptions need to be met in order to use multiple regression analysis. In the first place, the relationship between the dependent and the independent variables need to be linear. Second, the data should have multivariate normality. Third, there should be little or no multicollinearity in the data. Fourth, the residuals should not be linearly auto-correlated. Fifth, the residuals should be normally distributed. And finally, there should be homoscedasticity in the data.

The linear relationship in the data was tested using scatterplot. The scatterplot indicated that the data for the independent variables and dependent variable were more or less in an elliptical pattern indicating a linear relationship. The scatterplot is shown in figure 4.8.

The variable skewness and kurtosis were within acceptable range (± 2 , Field, 2013) for all the three sets of data (SDO, MI and GA) indicating multivariate normality.

Pearson correlation coefficient was used to examine the relationship between the predictors, to ensure that there was no multicollinearity. The correlation between SDO and MI was .334 suggesting that the assumption of multicollinearity was not violated as it was below .70. Moreover, tolerance (.89) and variance inflation factor (1.12) values also did not indicate a violation of multicollinearity.

Durbin-Watson statistic was calculated to assess the assumption that the values of the residuals are independent and not linearly auto-correlated. The Durbin-Watson value was 1.63 indicating that the values of the residuals are independent.

A P-P plot was created to assess the assumption that the values of the residuals are normally distributed. The plot did not indicate a violation of this assumption as shown in figure 4.9.

A scatterplot was created to assess the assumption that the variance of the residuals was homogenous. The plots for the residuals did not indicate a violation of homoscedasticity, as the residuals are grouped together. The figure indicating homogeneity of residuals is shown in figure 4.10.

After the assumptions of multiple linear regression were found to be met, the analysis was carried out using the stepwise method. GA was regressed on SDO and MI. In order to ensure that the model was not biased by influential cases, the values for Cooks Distance was calculated. The values were found to be below 1.00, indicating that the model was not biased by any influential cases. The regression analysis using the stepwise method indicated two models. In the first model GA was found to be significantly predicted by MI ($F(1,694) = 161.69, p < .001$). MI was found to explain 18.8% ($R^2 = .189$) of the variance on GA. In the first model MI was a significant contributor ($\beta = -.435, t = -12.72, p < .001$). The value of MI was $-.435$, indicating that for every point increase in MI score, the score on GA decreases by $.435$, with SDO held constant. In the second model GA was also significantly predicted by both MI and SDO ($F(2,693) = 103.18, p < .001$). Both MI and SDO were found to explain 22.7% ($R^2 = .229$) of variance on GA. The second model was significantly contributed by both MI ($\beta = -.363, t = -10.27, p < .001$) and SDO ($\beta = -.214, t = -6.04, p < .001$). Both MI and SDO taken together, a one-point increase in MI score led to $.363$ decrease in GA score and a one-point increase in SDO score led to $.214$ decrease in GA score. The results of this study indicates that MI and SDO significantly predicts GA, and that GA is better predicted by MI.

Figure 4.8

Scatterplot indicating linear relationship between SDO, MI, and GA

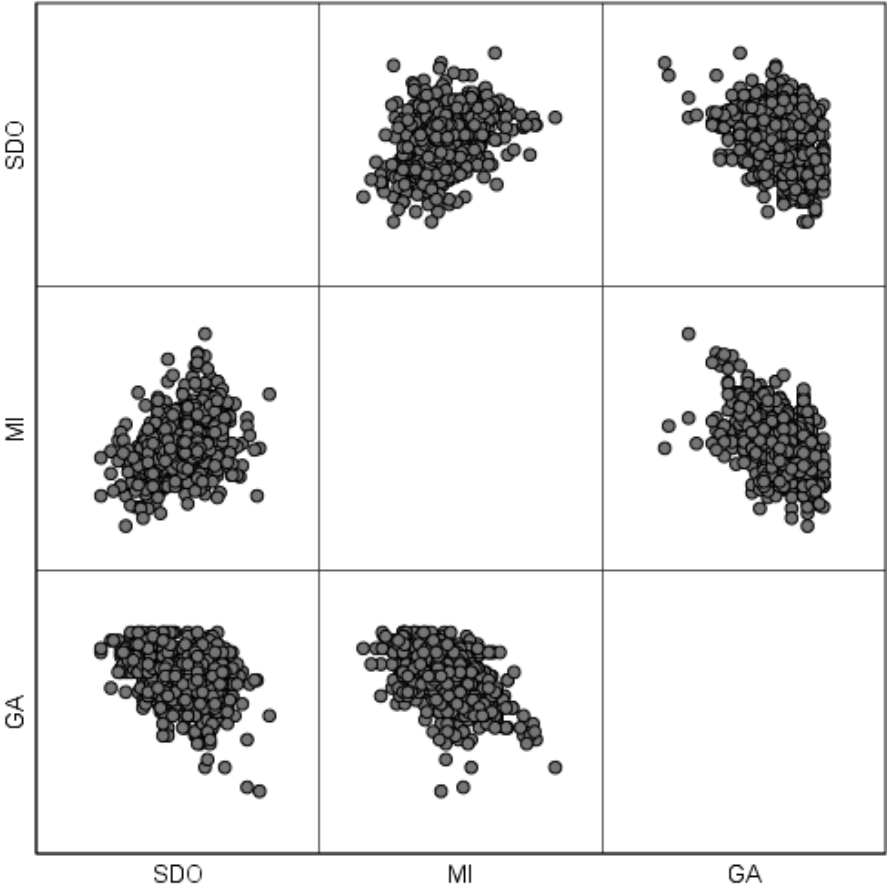


Figure 4.9

P-P Plot indicating normally distributed residuals

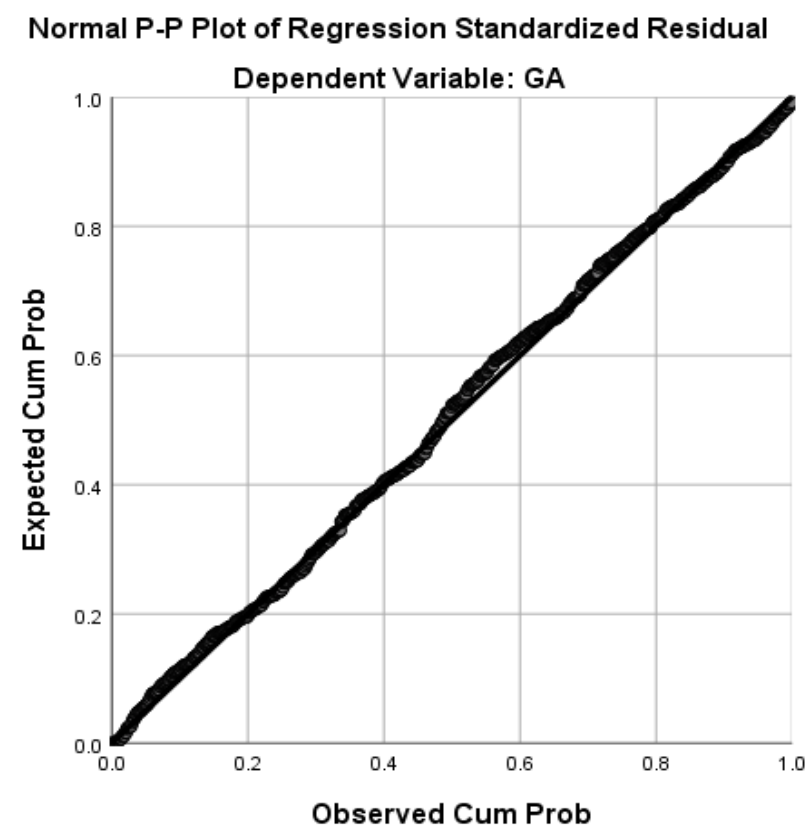
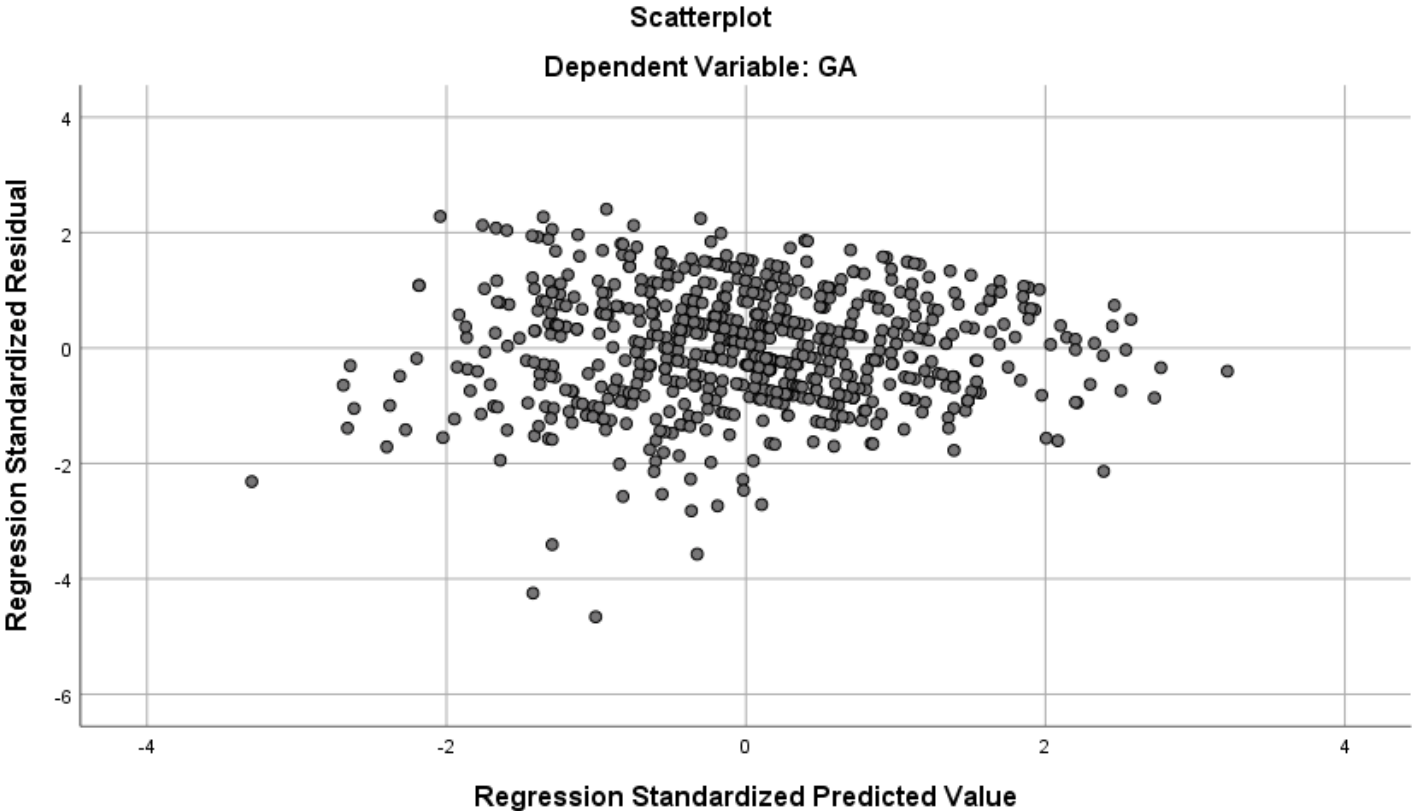


Figure 4.10

Scatterplot indicating homogeneity of residuals



CHAPTER V

DISCUSSION

5.1 SDO among the adult Nagas

Within the SDT human societies are viewed as systems with various processes at different levels working to produce systemic effects. SDT assumes that every individual member in the society is socialized with different hierarchical beliefs, thus enabling researchers to explore these variabilities and also understand the impacts of these beliefs on the individual as well as on intergroup relations. SDT assumes that SDO helps understand the processes that produce and maintain prejudice and discrimination, and more importantly the underlying psychology of the dynamics of gender (Sidanius & Pratto, 1999). SDO is a generalized orientation towards and desire for dominant relation between certain social groups, regardless of whether it implies in-group domination or subordination (Pratto et al., 2006). SDO reflects a person's attitude and desire to maintain certain hierarchy, regardless of the individual's membership within the group based social hierarchy. The group based social hierarchy may be on the basis of gender, social classes or any other salient groups that exist within a society. Sidanius et al. (1994) argues that SDO influences a wide array of attitudes, beliefs, and ideologies, commonly understood as legitimizing myths. These legitimizing myths provide instruments for moral and intellectual legitimacy for inequality of social groups and unequal distribution of social value. SDO7 scale, the most recent revision of SDO scale is widely used in social and political psychology, providing insight into the processes that contribute to group inequality (Ho et al., 2015).

Sidanius and Pratto (1999) state that the dynamics of group based social hierarchy can be understood by examining the intensity and distribution of SDO. In the present study, SDO

was examined on a sample of 696 adult Nagas. The mean of SDO was found to be 3.31 (SD = .73), which is higher compared with what was reported of other cultures in other studies. Ho et al. (2015) in a study of the U.S. general population has reported a mean SDO of 2.98 (SD = 1.19) among the Whites and a mean SDO of 2.74 (SD = 1.00) among the Blacks. Wilson and White (2010) in a study conducted in New Zealand found the mean SDO to be 2.84 (SD = .93). Pratto et al. (2013) in a study reports SDO across various cultures: the mean SDO for people from Canada was 2.76 (SD = 1.09); the mean SDO for people from Taiwan was 2.69 (SD = .80); the mean SDO for people from Israel was 2.53 (SD = .88); and the mean SDO for people from China was 3.27 (SD = .71). In a study conducted in India among the graduates and undergraduates, the mean SDO was found to be 2.41 (SD = .88; Cotterill et al., 2014).

Although the mean SDO among the adult Nagas in the study falls around the average, the fact that it is higher than what was observed in many other cultures is notable. It is also to be noted that a considerable proportion of adult Nagas reported high SDO. The mean SDO for adult Naga men and women was also comparatively higher compared with mean SDO for men and women from other cultures (Ho et al., 2015; Zakrisson, 2008; Wilson & Liu, 2003). Sidanius et al. (1994) argues that people high in SDO tend to support social policies that promote hierarchy and social stratification of groups. The high SDO among the adult Nagas in the study reflects a strong attitude and desire to maintain hierarchy. This high SDO also reflects a strong ideology to perpetuate group discrimination (Sidanius et al., 2004). Where societies that are found to be more traditional and dominated by men is associated with high SDO (Fischer et al., 2012), the high SDO found in the study can be indicative of the deep rooted patriarchy and existing gender dynamics in the Naga society. Zakrisson (2008) reports that the political equality prevalent in the society influences the individuals' SDO, with higher level of political inequality corresponding to higher SDO. The comparatively higher level of SDO

among both adult Naga men and women may be due to the high level of political inequality in the Naga society.

5.1.1 Effects of gender, education and age on SDO

The Hypothesis that men will have a higher SDO than women was tested. Similar studies from other cultures have consistently reported men as having higher SDO compared with women (Genol, et al., 2022; Ho et al., 2015; Lippa and Arad, 1999; Pratto et al., 1994; Sidanius et al., 1994; Sidanius et al., 2006; Wilson & Liu, 2003). The present study also found a significant gender difference in SDO ($F(1,694) = 9.23$; $p < .01$; $\eta_p^2 = .013$). The finding thus supports the hypothesis.

Difference in SDO is stated to reflect the status difference between groups in a society (Sidanius et al., 2000). The finding that adult Naga men had higher SDO compared with women indeed indicates the higher status enjoyed by men in the Naga society. Sidanius and Pratto (2000) argues that individuals' influence on social hierarchy can be understood by examining their SDO and that people with high SDO are said to readily apply ideologies that discriminate and also play themselves in social roles that discriminate over the inferior groups. The gender difference in SDO found in the study may explain the deep rooted traditional patriarchy and the dominant position of men in the Naga society. It is viewed that the Naga traditional practices and customs which are still present today treats women unfairly. As Ovung (2009) had asserted, traditionally women have no place in decision making whether in the family or outside the home. Moreover, the political status of women in Nagaland is said to be low-profiled and unrecognized (Amer, 2013). The very opposition to women representation to the ULB until recently stating that 33% reservation of women is infringement upon Article 371A (The North East Network Nagaland, 2016), exemplified the unfair treatment of women in the Naga society. The fact that adult Naga men had higher SDO and occupies the dominant position

in the Naga society reinforces the view of the SDT that members of dominant groups have higher SDO.

Gender difference in SDO may be partially understood in the light of the theory of gendered prejudice. The theory of gendered prejudice within the SDT argues that there will always be behavioural and psychological differences between men and women whenever the reproductive success for men and women are optimized (Sidanius & Pratto, 1999). Betzig asserts that men in order to ensure their reproductive success will engage in competitions for resources and symbolic statuses by expropriating other men's labour to make themselves more appealing as mates to women, which can also lead to domination of women politically and economically to control their sexual and reproductive behaviours (1993, as cited in Sidanius & Pratto, 1999, p. 264). This competition among men and orientation to form coalitions against out-group men, along with the tendency to control the reproductive behaviour of women is thought to be the basis for the relatively high levels of dominating attitudes among men.

The hypothesis that there will be significant difference in SDO among participants with different levels of education was tested. Stenner (2005) asserts that an individual's cognitive capacity is increased with educational attainment, thereby leading the individual to question authoritarian values and submission to unjustified hierarchical systems (as cited in Im, 2014, p. 511). A number of studies have also indicated that increasing educational attainment leads to decrease in SDO (Carvacho et al., 2013; Genol, et al., 2022; Im, 2014; Sidanius et al., 1994; Sidanius et al., 2006; Villanov & Zani, 2007). To test this hypothesis, SDO was examined among the adult Nagas across three different levels of education: Class 12; graduate; and post-graduate and above educational qualification.

The present study found a significant difference in SDO of adult Nagas based on the three levels of educational qualification ($F(2,693) = 5.01$; $p < .01$; $\eta_p^2 = .014$). The hypothesis

that there will be significant difference in SDO among participants with different levels of education was confirmed.

The adult Nagas with the highest level of educational qualification in the study had the lowest mean SDO score. The findings from the present study indicates the importance of education in affecting changes to individuals' SDO. Education enlightens individuals' minds and allow them to challenge their world views and so the finding that participants in the study with higher level of education has lesser SDO may be indicative of a questioning stance they adopt with respect to authoritarian values and submission to unjustified hierarchical systems (Stenner, 2015, as cited in Im, 2014, p. 511).

The hypothesis that there will be no difference in SDO between younger and older adult Nagas was tested. A review of literature indicated only a limited number of studies that have explored the effect of age on SDO. SDT asserts that age is one of the systems of group-based hierarchy, where adults have disproportionately more power over children (Pratto et al., 2006). While there is flexibility as to who is defined as an adult versus a child, there is also substantial cultural differences with regard to the power and freedom given to specific age groups (Pratto et al, 2006). James and James (2008) are also of the opinion that there is societal difference in terms of control of specific age groups by other age groups, however the control of power by adults is universal in all societies (as cited in Sidanius et al., 2017, p. 150).

In Nagaland, the stakeholders of the village community lie in the hands of the elders of the community, whether it is in administration or policy making. Sangtam (2017) states that age plays an important role in the traditional Naga society, for it is the elders who hold the power in the administration of the village. The SDT argues that older adults will have higher SDO compared with younger adults due to the privilege enjoyed by the older adults (Sidanius & Pratto, 1999). The present study aimed to test this argument. By exploring the difference in

SDO between older (41 years and above) and younger adult Nagas (18 to 40 years), the influence of control of power in the society on SDO is hoped to be understood further.

The present study found a significant difference between younger and older adult Nagas ($F(1,694) = 38.37$; $p < .01$; $\eta_p^2 = .053$). Older adult Nagas were found to have higher SDO compared with younger adult Nagas. Thus the hypothesis that there will be no difference in SDO between younger adults and older adults is not supported by this finding.

The finding that older adults have higher SDO supports the findings by Villano and Zani (2007) and Kteily et al. (2012). In an early study, Sidanius et al., (1994) had reported a non-significant effect of age on SDO. The non-significant effect of age as reported by Sidanius et al. (1994) might have been due to the fact that the effect of age was examined across six age groups, each with only 10 years range (18-28; 28-38; 38-48; 48-58; 58-68; 68-78 years of age). This finding of the present study that older adult Nagas had higher SDO than younger adult Nagas provides support to the SDT. The findings from the present study also provides evidence that individuals' position in the society in terms of control of power influence their SDO.

The interaction effect of gender, education and age on SDO of the adult Nagas was non-significant ($F(2,693) = 1.33$, $p > .05$). Sidanius et al. (1994) has also reported non-significant interaction effect of gender and age on SDO, as well as non-significant interaction effect of gender and education on SDO.

5.2 MI among the adult Nagas

MI is the internalized beliefs about men in a particular community. MI influences the overt and covert behavioural presentation of masculinity (Barron, 2011). Barron (2011) is of the view that MI is an important construct that can be used by researchers to understand and explore societal attitudes about what it means to be a man. The development of the construct

MI came about with increasing research on attitude towards masculinity, more specifically the gender-role strain model for masculinity and the social-constructionist perspective approach to masculinity (Pleck et al., 1998). The gender-role strain model argues that cultural standards for masculinity exists, thus encouraging men to live up to these standards. Barron (2011) is of the view that harbouring strong traditional MI can have negative outcomes for the individual as well as the society. The social-constructionist approach to masculinity argues that MI is an individual level construct which links the individual to their culture's construction of masculinity (Pleck et al., 1998). It argues that masculinity is the arrangement of the practice of gender guaranteeing the legitimacy of patriarchy and the dominant position of men (Connell & Messerschmidt, 2005).

MI has been reported to differ between cultures and societies (Levant, Richmond et al., 2003, Levant et al., 2007). In the present study, the mean MI among the adult Nagas was found to be 3.74 (SD = .83), which was slightly higher compared with Americans but lower compared with Russians (Levant, Cuthbert et al. 2003, Levant et al. 2007). Levant, Cuthbert et al. (2003) in a study reported the mean MI score of Americans and Russians to be 3.41 and 4.66 respectively, with Russian youths indicating stronger adherence to traditional male norms. Levant et al. (2007) in a study also reports the mean MI score of students from Asian American (M = 3.31), African American (M = 3.63), and European American communities (M = 2.66), with Asian American and African American communities endorsing stronger traditional MI than European American communities.

The present study also shows that there is high endorsement of MI among a considerable proportion (33%) of the study sample which is noteworthy. This indicates a strong adherence to traditional roles of men by many in the target population. It may be said that strong adherence to traditional MI has implications. The gender-role strain model of

masculinity argues that endorsement of high MI is associated with a number of negative outcomes for the individual and the society such as increased risk of dysfunction (Levant, Cutbert et al. (2003) and violence against women (Turkoglu ,2013).

The social-constructionist approach to masculinity argues MI as constructed by individual societies (Pleck et al., 1998). The high endorsement of traditional MI found in the study is interesting in the light of the strong patriarchy existing in the society in Nagaland (Ovung, 2009). The very essence of the customary laws in Nagaland serves to guarantee men's domination over women. Masculinity being the arrangement of the practice of gender guaranteeing the legitimacy of patriarchy and the dominant position of men (Connell & Messerschmidt, 2005), offers a window to understanding the society in Nagaland. Future research can investigate the role of customary laws particularly in guaranteeing the dominant position of men in the Naga society.

5.2.1 Effects of gender, education and age on MI

The Hypothesis that men will have higher MI than women was tested in the present study. In order to truly understand masculinity, it needs to be examined in both men and women and how it is operated (Whoreley & Addis, 2006). Levant and Richmond (2007) in a review of 15 years of research on MI found men to be endorsing MI to a greater extent compared with women, and this difference in MI was found across different races or cultures. That men have higher MI compared with women has also been consistently reported in other studies (Levant, Cuthbert et al., 2003; Levant & Hall, 2013; Levant et al., 2007; Levant et al., 2010; Martinez & Paterna-Bleda, 2013).

Consistent with the existing literature, the present study also found a significant difference between men and women on MI ($F(1,694) = 73.39$; $p < .01$; $\eta_p^2 = 0.097$), with men

having higher MI compared with women. This finding thus lends support to the hypothesis that adult Naga men will have higher MI than adult Naga women. The finding from the present study substantiates the findings from earlier studies that gender plays an important role in MI.

MI have been stated to develop in the context of masculinity prevalent in a particular society. The social constructionist approach to masculinity argues that the context and discourses within the social construction of masculinity privileges men over women (James, 1999). The Naga society has been a traditional society with strong roots in patriarchal system and therefore it is no surprise that adult Naga men in the study sample have higher MI compared with the women. The lower endorsement of MI among Naga women may be attributed to the increasing empowerment of women over the past few decades, which have affected changes in the fabric of the Naga society. Some of these changes include the emergence of the small but growing voice of displeasure by women in the society, the emerging wave of feminism in the Naga society, and increasing educational attainment by women. All these can add to the explanation for gender difference in MI particularly with reference to the Naga context.

The hypothesis that there will be significant differences among participants with different levels of education in MI was tested. Masculinity is an important construct that assesses the endorsement of traditional roles of men. The gender role strain model argues that cultural standards exist for masculinity, encouraging men to live up to these standards. As a result, disruptions in functioning can occur among men who subscribe to the traditional model of masculinity. Gender socialization can be traumatic for some individuals, so also failure to conform to the standards of gendered behaviour can lead to negative consequences affecting the individual's self-esteem and psychological well-being (Pleck, 1998). The endorsement of traditional model of masculinity is also associated with many problem behaviours affecting health (Pleck et al., 1998). The social constructionist approach to masculinity also argues that

local norms and customs influences the construction of masculinity (Barron, 2011). In the light of the important role of cultural standards of gender socialization and the negative effects on the individual, the present study aims to explore if education can lead to changes in endorsement of MI.

Very few studies have explored the effect of education on endorsement of MI. In one study, Turkoglu (2013) reported that higher level of educational attainment corresponded to lower endorsement of MI. In yet another study by Rogers et al. (2019), children whose mothers were educated were reported to have lower levels of masculinity. The direct effect of educational attainment on individuals' MI was explored in this present study, which had remained unexplored. To test if education has an effect on MI, MI was examined across three levels of educational qualification: class 12; graduate; and post-graduate and above.

In the present study, a significant difference in MI was found between adult Nagas with different levels of educational qualification ($F(2,693) = 11.84$; $p < .01$; $\eta_p^2 = 0.033$). The mean MI score of adult Nagas with class 12 educational qualification ($M = 3.93$) was found to be significantly higher compared with the mean MI scores of adult Nagas with graduate ($M = 3.69$) and post-graduate and above educational qualifications ($M = 3.59$). The hypothesis that there will be significant difference in MI among participants across different levels of education has been supported by this finding. The findings from the present study indicates that attainment of higher educational degrees can lead to changes in individuals MI.

Thompson and Langendorfer (2016) asserts the endorsement of masculinity in the earlier parts of life can remain unchanged (as cited in, Levant et al., 2021, p. 3). However, the results from this present study indicate that education can lead to changes in endorsement of traditional MI. This finding is significant and has implication for affecting changes in individuals' MI, thereby also in mitigating the negative effects of MI. Where a considerable

proportion of adult Nagas in the study were found to strongly endorse traditional MI, research indicates that this can have negative implications for the individual as well as the society (Levant, Cutbert, et al., 2003, Turkoglu, 2013). In the light of the stronghold for patriarchy in the society in Nagaland (Ovung, 2009), and the role of masculinity in guaranteeing the legitimacy of patriarchy (Connell & Messerschmidt, 2005), education can be a tool to bring change towards deconstruction of the dominant position of men.

The hypothesis that there will be no difference between younger and older adult Nagas in MI was tested. There is limited literature that have explored the effect of age on MI. In a study by Abreu et al. (2000), ethnic belongingness and MI among African Americans, Latinos and European Americans of ages 18 to 22 years, traditional MI was found to increase with age. Levant and Richmond (2007) in a study of endorsement of MI among fathers and sons also reported a positive relationship between age and endorsement of MI. Levant et al. (2021) investigated the effects of aging on MI among young adults, established adults, middle-aged adults, and older adults. The study reported a significant difference among the age cohorts, with older adults obtaining higher scores compared with other age cohorts.

The present study examined the difference in MI between younger and older adult Nagas. A significant difference in MI was found between younger and older adult Nagas ($F(1,694) = 13.15$; $p < .01$; $\eta^2 = 0.019$). The hypothesis that there will be no difference between younger adults and older adults in MI was not supported. The finding that younger adult Nagas endorsed MI to a lesser degree compared with older adults indicates changes in the configurations of practice of masculinity over time (Connell & Messerschmidt, 2005).

Although the endorsement of MI among the adult Nagas was found to be considerably high, the effect of age highlights an important fact that there is a change in endorsement of traditional MI among the younger generations. The rising movements endorsing gender

equality, increase in literacy and education, access to information and other factors related to modernization might all impact MI and these are perhaps reasons for the lower endorsement of MI among the younger generations. Future studies may incorporate these factors in order to get better insight into the relationship of age with MI. The finding may be taken as an indication of a shift in values attached to traditional male norms among the younger generations. As this present study indicates, the stronghold of patriarchy in Nagaland guaranteed by masculinity may be on the path of decline.

Gender, education and age interaction effect on MI was significant ($F(2,693) = 11.38$; $p < .01$). The finding from the interaction effect of gender, education and age indicated that the effect of education on MI is dependent upon gender and age. The effect of education on MI was found to be significant only among older adult Naga men.

Whoreley and Addis (2006) were of the view that masculinity can be fully understood by examining how it is endorsed in both men and women. Where men are reported to endorse MI to a greater extent compared with women (Levant & Richmond, 2007), the higher endorsement of traditional MI among men is often associated with oppression of women (Martinez & Paterna-Blenda, 2013). In the traditional Naga society older adults play a vital role in the decision making of the society (Sangtam, 2017). The finding that increase in education is associated with lower endorsement of traditional MI among older adult Naga men implicates the role of education in affecting changes to MI. The fact that the traditional practices and customs in Nagaland treats women unfairly (Ovung, 2009), the findings from this present study highlights the importance of education in stopping oppression and bringing about gender equality in the society.

5.3 GA among the adult Nagas

GA refers to beliefs about whether men and women should have distinct and separate roles, or whether they should have similar and equal roles. Wharton (2005) asserts that when women and men come into contact with one another, very often gender comes to affect people's behaviour within the social hierarchical system. In most societies men are generally given more positive regard than women (Wharton, 2005). Cultural conditioning and ideological indoctrinations has placed women as housewives, mothers and daughters in the institutions of the household. Women are warranted to obey the decisions and actions taken by men, thus societal forces have placed women at the lower end of the gender hierarchy. GA in the present study is aimed at assessing the extent to which a person is willing to understand and support the rights of women.

In the present study, the mean GA of the adult Nagas was 3.96, which is toward the higher end of the scale, thus indicating higher than average support for rights of women. This may be due to the fact that people are becoming more egalitarian in the recent times (Spence & Hahn, 1997; Davis & Greenstein, 2009). Support for women has also been found to be strengthening over the recent years (Auletto et al., 2017). However, social desirability can also be a factor for the high support for rights of women found in the study (Lizotte, 2018).

5.3.1 Effects of gender, education and age on GA

The hypothesis that women will have a more positive GA than men was tested in the present study. Lizotte (2018) asserts that gender influences and shapes attitude of men and women, with women being more egalitarian than men. That women are more egalitarian than men have been consistently reported in a number of studies (Auletto, et al., 2017; Bolzendahl

& Myers, 2004; Brewster & Padavic, 2000; Davis & Greenstein, 2009; Hansson, 2011; Lizotte, 2018; Manganaro & Alozie, 2011; Si, 2022; and Spence & Hahn, 1997).

The present study found a significant difference in support for rights of women between adult Naga men and women ($F(1,694) = 70.81$; $p < .001$; $\eta_p^2 = 0.094$). Women on average showed higher support for rights of women compared with men. The hypothesis that women will have a more positive GA than men was thus supported.

The significant gender difference on support for rights of women may be due to the very system of gender. The system of gender is stated to lead to creation of differences and inequalities that are based on these differences, which are then produced and reproduced at various levels in the society (Wharton, 2005). The multilevel system of gender is also stated to be reinforced by social processes of institutionalisation and legitimation. Social relationships built into institutions are sustained by everyday routines, so also with inequality being legitimized by emphasizing differences between men and women (Wharton, 2005). The system of gender generally gives more positive regard to men in most contemporary societies, while undermining the role of women in various aspects of the society, especially politically. In such a context, it is obvious for men to support this inequality within the system of gender, whereas women may oppose it.

The interactionist approach to gender may also explain the significant gender difference on support for rights of women. The interactionist approach to gender argues that gender leads to expectations of behaviour which in turn shapes people's behaviour (Deaux & Major, 1987). When a society takes a traditional view of women as caretakers, women are expected to be nurturing. Such expectations lead to categorisation which becomes virtually automatic (Wharton, 2005). West and Fenstermaker states this categorisation to be an exercise of power and inequality (1995, as cited in Wharton, 2005, p. 55). In the context of the traditional Naga

society, men are expected to provide for and protect the family whereas, women are expected to look after the daily household chores and assist the husband (Ovung, 2009). Ojha (2014) also states women in the Naga society are excluded from decision making systems and are assigned to household chores and childrearing. The emerging movements for empowerment of women in the Naga society is evident, with women movements promoting dialogues and political negotiations (Kumar & Shobana, 2021). These activities might have influenced women leading to more support for rights of women, however, this impact among men might have been limited. The considerable gender difference on support for rights of women among the adult Nagas may be due to the fact that traditional expectations about women in the Naga society still exerts a big influence among men.

The hypothesis that there will be significant difference between participants of different levels of education on GA was tested in the present study. Si (2022) is of the view that higher educational attainment can affect changes to people's GA from a more traditional gender-role attitude to more progressive and egalitarian views, which emphasizes gender equality and women's rights. Studies have also consistently reported education to be having a positive effect on peoples GA towards a more egalitarianism (Brewster & Padavic, 2000; Bolzendahl & Myers, 2004; Davis & Greenstein; 2009; Lizotte, 2018). More specifically education has been reported to be related with more support for women in politics (Welch & Sigelman, 1982), participation of women in society (Auletto, et al., 2017), women's role in public sphere (Hansson, 2011), and general rights of women (Manganaro & Alozie, 2011).

The present study found a significant effect of education on support for rights of women ($F(2,693) = 3.05$; $p < .05$; $\eta_p^2 = .009$). The significant effect of education indicated that adult Nagas with class 12 educational qualification on average showed the least support for rights of women. Whereas adult Nagas with post-graduate and above educational qualification on

average showed the greatest support for rights of women. The hypothesis that, there will be significant difference between participants of different levels of education on GA was supported.

The findings from the present study substantiates the findings from earlier studies that education leads to more egalitarianism, as was seen in the increasing support for rights of women with increase in education. The fact that education leads to increasing support for rights of women, it is possible that this increasing support for rights of women through education may increasingly be diffused throughout the population (Brewster & Padavic, 2000). It is also possible that with the increasing liberalization and increase in support for rights of women in the population, peoples' attitude may converge towards unanimity (Bolzendahl & Myers, 2004).

The hypothesis that there will be no difference between younger adults and older adults in GA was tested in the present study. Review of literature indicated a mixed outcome for the effect of age on GA. Singh et al. (2013) in a study investigated the effect of age on equitable attitude towards gender norms among men in six countries – Brazil, Chile, Croatia, India, Mexico and Rwanda. The study reported younger men as having more equitable attitude in some countries, whereas in other countries older men over the age of 50 were reported as having more equitable attitude. Hansson (2011) in a study using the Russian Second Generation Survey (18 to 25 years and 26 to 35 years) reported a non-significant effect of age on attitude towards women's roles in public and domestic sphere. However, in still yet another study using the General Social Survey from 1972 to 1998, Bolzendahl and Myers (2004) reported a negative effect of age on liberal gender role attitudes. In another study, Manganaro and Alozie (2011) reports older Afghan women as being more conservative, whereas among Afghan men the effect of age was non-significant.

In the present study, a significant effect of age on support for rights of women was found ($F(1,694) = 27.79$; $p < .001$; $\eta_p^2 = .039$), with younger adult Nagas on average showing greater support for rights of women and older adult Nagas on average showing lesser support for rights of women. The hypothesis that there will be no difference between younger adults and older adults on GA is not supported by the findings of the present study.

The significant effect of age on support for rights of women found in the present study provides support to the finding by Bolzendahl and Myers (2004). The finding that younger adult Nagas had greater support for rights of women compared with older adults, provides evidence of the trend of change towards egalitarianism. Indeed, it may also be the case that support for women is being strengthened over the recent years (Auletto et al., 2017). The fact that younger people are being increasingly exposed to more education and more educated individuals, this may explain the higher support for rights of women among the younger adult Nagas. Furthermore, the higher support for rights of women among the younger adult Nagas compared with their older counterpart may be due to more frequent exposure to/or being raised by women who are employed (Brewster & Padavic, 2000). Bolzendahl and Myers (2004) are also of the opinion that more frequent exposure to younger women's initiatives for women empowerment at home as well as in the workplace can foster greater support for rights of women.

Gender, education and age interaction effect on support for rights of women was found to be significant ($F(2,693) = 5.57$; $p < .01$; $\eta_p^2 = .016$). The effect of education on support for rights of women was found to be dependent upon gender and age. The effect of education was found to be most prominent among older adult Naga men. Similar finding has been reported by Brewster and Padavic (2000), where the effect of education was reported to be more prominent among older age cohorts. Furthermore, Brewster and Padavic has reported the effect

of education on GA to be substantially smaller among more recent cohorts. The non-significant effect of education on support for rights of women among the younger adult Nagas may be due to the liberalizing trend in the recent times (Spence & Hahn, 1997; Davis & Greenstein, 2009). The increasing exposure to more education and more educated individuals may be a motivating force for liberalization leading to equilibrium among the younger adult Nagas (Brewster & Padavic 2000).

The gender and age interaction effect indicated that the effect of gender on support for rights of women was dependent upon education and age. The effect of gender was non-significant only among older adults with post-graduate and above educational qualification. The positive effect of post-graduate and above educational qualification among the older adult men resulted in the non-significant gender difference among older adults with post-graduate and above educational qualification. Except for older adults with post-graduate and above level of education, men and women across both age groups and all educational levels differed in their GA. Women showed more favourable GA irrespective of age and educational level. However, among the older adults with post-graduate and above education, GA of men and women were more or less the same. This is because the mean GA of older adult men with educational level above post-graduate is comparable with that of their women counterpart.

Studies have consistently reported education to be having a positive effect on people's GA (Bolzendahl & Myers, 2004; Brewster & Padavic, 2000; Davis & Greenstein, 2009; Lizotte, 2018; Pulerwitz & Barker, 2008; and Singh, et al., 2013). The present study highlights that education may have a differential effect for people of different age and gender. Future studies can explore the specific factors that contributes to the differential effect of education on GA.

In general, from the main effects of gender, education and age on support for rights of women, it can be observed that men compared to women, older adults compared to younger adults, and those with lower education as compared to those with higher education had lower support for rights of women. The gender, education and age interaction effect suggests that among all subgroups of adult Nagas, it is the older men with the highest level of education that have shown the greatest support for rights of women. This finding is interesting because in Nagaland it is the older men that plays a more prominent role in the decision making of the society. Education is a key to sustainable development and gender equality. Where education leads to development of critical thinking, this can be important in enhancing the ability of older adult Nagas in making informed decision.

5.4 Relationship between SDO and MI

A review of literature indicated some studies that have explored the relation of SDO and masculinity as a personality trait. For instance, Russell and Trigg (2004) reports SDO to be related with masculinity trait. Where Snellman et al. (2009) also reported SDO to be positively related with masculinity personality trait, it further stated SDO to be higher among participants who identified themselves with the male gender role. The research on SDO and masculinity has led to the understanding of the gender gap in SDO (Wilson & Liu, 2003).

Although studies have explored the relation of SDO with masculinity trait, the relation of SDO with MI was found to be unexplored. SDO relates to an individual's desire for hierarchical relationship, and people high in SDO have been reported to promote social stratifications of groups (Sidanius et al., 1994). Research on gender is increasingly shifting towards understanding the social processes that shape and construct gendered behaviour. The social constructionist approach to masculinity argues that different context and discourses privileges men to be superior to other men and women (James, 1999). MI explores the belief

about the importance of men adhering to culturally defined standards of behaviour of men. It relates to the extent to which an individual endorses the traditional roles of men. Connell and Messerschmidt (2005) are also of the view that masculinity is the configuration of the practice of gender guaranteeing the legitimacy of patriarchy and the dominant position of men. Thus in order to understand gender and gender relations in a society it becomes important to explore the relation of SDO and MI. Where SDO promotes social stratifications and MI is socially constructed, this study explored if SDO is related with MI.

The hypothesis that there will be a significant relationship between MI and SDO was tested in the study. The present study found SDO to be positively related with MI. The hypothesis that SDO will be significantly related with MI was confirmed. The positive correlation indicates that the higher the desire for dominant relation between certain social groups is positively associated with the higher endorsement of traditional beliefs about men among the adult Nagas. The relation between SDO and MI found in the study may be an indication that MI is a mechanism in producing and maintaining social hierarchy in terms of gender. Vice versa SDO may also be a mechanism influencing the cultures construction of masculinity and the dominant position of men. Iwamoto et al. (2010) also states that social dominance is a valued aspect of masculinity in Asian cultures.

5.5 Relation between SDO and GA

Pratto et al., (2006) asserted that SDO enables understanding of the individual's desire for dominance and inequality, and this is expressed in the behaviour of the individual by either participating or discriminating in the intergroup processes that produce domination in the society. Individuals high in SDO are said to support social policies that promotes social stratification of groups (Sidanius et al., 1994). Wharton (2005) asserts that when women and men come into contact with one another, very often gender comes to affect people's behaviour

within the social hierarchical system. Gendered behaviour is reinforced by the people's GA. The system of gender leads to the creation of differences and inequalities that are based on these differences (Wharton, 2005). The system of gender is resistant to change because gender differences and inequalities produced at a level are reinforced by social processes operating at the other levels.

By exploring the relationship between SDO and GA, the study aims to bring an understanding if individuals' desire for dominance and inequality is associated with support for rights of women in the Naga society. A review of literature indicated some studies that have explored the relation of SDO with GA. In an early study, SDO was found to be negatively related with attitude towards women's rights (Lippa & Arad, 1999). In another study, Pratto et al. (2000) reported a positive relation between SDO and negative attitude towards low status groups and sexism. In still another study Kteily et al. (2012) reported SDO to be related with gender-based discrimination.

The hypothesis that there will be a significant relationship between SDO and GA was tested in the study. The present study found SDO to be significantly negatively related with GA among the adult Nagas. The negative relation of SDO and GA indicates that higher desire for dominant relation between certain social groups is associated with lower support for rights of women among the adult Nagas. Where women are treated unfairly in terms of decision making within the family and the society in Nagaland (Ovung, 2009), SDO may be the agent in reinforcing the dominant status of men in the Naga society. Zakrison (2008) also reports SDO to be sensitive to power relations in the society. The finding from this study provides assurance to the assertion of West and Fenstermaker (1995, as cited in Wharton, 2005, p. 552) that the social categorisation of gender is in itself an exercise of power and production of inequality.

5.6 Relationship between MI and GA

Martinez and Paterna-Bleda (2013) asserts masculinity as an important construct in the study of gender equality. In most contemporary society men are generally given more positive regard than women, with the interplay of various societal forces placing women at the lower end of the gender hierarchy (Wharton, 2005). The very reason as to why the system of gender has been resistant to change is because gender differences and inequalities produced at one level are reinforced by social processes operating at the other levels. The social constructionist approach by examining masculinity as constructed by the local norms and customs of the society, attempts to explore how masculinities are enacted in society and how the display of masculinity is associated with politics of gender (Barron, 2011).

By exploring the relationship between MI and GA, the present study aims to understand if the endorsement of traditional beliefs for men is associated with support for rights of women. A review of literature indicated some studies which have reported the relationship of this kind. For instance, Kaplan et al. (2016) reports the endorsement of traditional MI as associated with rejection of gender-egalitarian views. Levant and Richmond (2007) reports endorsement of MI to be associated with lesser support for women's equality.

The hypothesis that there will be a significant relationship between MI and GA was tested. The present study found MI and GA to be significantly negatively related. The negative relation found in the study indicates that higher endorsement of traditional beliefs about men is associated with lesser support for rights of women among the adult Nagas. That MI and GA are associated provides evidence that endorsement of traditional beliefs about men can have negative outcomes for the society (Barron, 2011).

The finding indicates that masculinity is the arrangement of the practice of gender guaranteeing the legitimacy of patriarchy and the dominant position of men (Messerschmidt, 2005). The social constructionist approach also views masculinity as constructed by the local norms and customs of the society and influences the politics of gender (Barron, 2011). The relationship of MI with GA highlights an important fact that the inferior treatment of women found in the Naga society is deeply linked with the patriarchal nature of the society and its adherence to customary laws and practices. The traditional values and practices which benefit men and limit women's rights may be influenced and reinforced by masculinity and vice-versa.

5.7 SDO and MI predicting GA

SDO and MI were regressed on GA using stepwise method. In the first model MI significantly predicted 18.9% of variance on GA. This indicates that the endorsement of traditional beliefs about men is a significant predictor for support for rights of women. Similar finding has been reported in an early study by Pleck et al. (1998). In the study MI was reported to be an important predictor of GA, irrespective of whether GA was assessed in terms of women either fulfilling or not fulfilling a traditional role.

In the second model both MI and SDO significantly predicted 22.9% of variance on GA. The regression analysis using the stepwise method indicated both MI and SDO as significant predictors of GA. This indicates that the endorsement of traditional beliefs about men and the individuals desire for dominance and inequality significantly predicts support for rights of women.

Where researchers continue to make gender visible in the quest for bringing about greater equality between men and women, the finding from this study implicates the influential role of SDO and MI in achieving this goal. In the process of gender sensitization to bring about

greater equality, it is equally important to sensitize and change individuals desire for dominance and inequality and also the endorsement of traditional beliefs about men. This can lead to overcoming the oppressive structures and cultural practices that constrain women in the society.

The finding from this study implicates the role of SDO and MI in shaping and constructing gendered behaviour. It exposes the implicit role of the social processes of SDO and MI in influencing adult Nagas perception for support for rights of women in Nagaland. It becomes evident that women in Nagaland must overcome the barriers of traditional role expectations and social dominance in order to take part in the decision making processes of the society. Until the society realizes the inherent bias of social dominance and traditional role expectations, women will continue to struggle in securing a place in the decision making of the society. The fact that men compared to women, older adults compared to younger adults, and lesser educated had higher SDO and MI. Education can play an important role in overcoming these biases emanating from traditional role expectations and social dominance, which in turn can affect changes to people's GA towards more support for rights of women.

CHAPTER VI

SUMMARY, SUGGESTIONS & CONCLUSION

6.1 Summary

In Nagaland, where patriarchy is found to have a stronghold, women as a group has occupied a lower status in the family and society and has always been under the domination of men. Women in Nagaland has to cross many barriers in order to participate in the decision making and many other aspects of social life. Although the status of women in Nagaland has greatly changed over the recent years, the unequal treatment of women is still greatly visible. Where gender equality has been greatly emphasized over the recent years, it is important to explore and understand the dynamics of gender in the context of the present society in Nagaland in order to work towards empowerment of women.

Decades of research by feminists has demonstrated that in order to study and truly understand the dynamics of gender, one need to focus on the question of power. It is imperative to explore the social processes that shape and construct gendered behaviour. SDO and MI may be important factors in shaping and constructing GA in the society. This study will explore SDO and MI in both adult Naga women and men and how these could be mediating their GA. This study will also explore the effects of gender, education and age on SDO, MI and GA.

The core objectives of the study are as follows:

- To examine the level of SDO, MI and GA among the adults in Nagaland
- To examine gender difference in SDO, MI and GA
- To examine the difference between individuals with different levels of education on SDO, MI and GA

- To examine the difference between younger and older adults on SDO, MI and GA
- To examine the relationship between SDO, MI and GA

To investigate the objectives of the study, quota sampling was used to select a sample of 696 adult Nagas. The sample for the study was collected from the two major cities of Nagaland – Kohima and Dimapur. Of the total participants in the study, 348 were males and 348 were females. The sample was also equally distributed between younger adults (18 to 40 years of age: 348 participants) and older adults (41 years of age and above: 348 participants). The sample was also equally distributed across three levels of educational qualification (Class 12: 232 participants; Graduates: 232 participants; Post-Graduate and above: 232 participants).

The data for the study was collected using three psychological tools. The SDO7 Scale (Ho et al., 2015) was used to assess SDO. The MRNI-SF (Levant et al., 2013) was used to assess MI. The GAS-N (Khieya & Longkumer, 2020) was used to assess GA. The data for the study were then analysed using descriptive statistics and inferential statistics.

The mean SDO among the adult Nagas was 3.31, which was higher compared with reports of studies from other cultures (Cotterill et al., 2014; Ho et al., 2015; Pratto et al., 2011; Wilson, 2010). Where studies have consistently reported men as having higher SDO compared with women (Genol, et al., 2022; Ho et al., 2015; Lippa and Arad, 1999; Pratto et al., 1994; Sidanius et al., 1994; Sidanius et al., 2006; Wilson & Liu, 2003), the present study also found adult Naga men to be having higher SDO compared with women. The study also found a significant effect of education on SDO among the adult Nagas, with increase in education leading to lower SDO. Similar findings have been reported by other studies (Carvacho et al., Genol, et al., 2022; 2013; Im, 2014; Sidanius et al., 1994; Sidanius et al., 2006; Villano & Zani,

2007). Older adult Nagas were found to have higher SDO compared with younger adults, which supports the findings by Villano & Zani (2007) and Kteily et al. (2012). The findings from the present study provides evidence that an individual's position in the society in terms of control of power influences their levels of SDO.

The mean MI among the adult Nagas was 3.74, which was higher compared with Americans but lower compared with Russians (McDermot et al., 2017, Levant, Cuthbert et al., 2003, Levant et al., 2007). The compliance to traditional male norms among the adult Nagas found in the study is interesting the light of the strong patriarchy existing in Nagaland (Ovung, 2009). A significant effect of gender on MI was found with adult Naga men endorsing traditional MI to a greater extent compared with women. That men endorsed greater traditional MI compared with women has also been consistently reported in other studies (Levant, Richmond et al., 2003; Levant et al., 2007; Levant et al., 2010; Levant & Hall, 2013; Martinez & Paterna-Bleda, 2013). A significant effect of education on MI was found, with adult Nagas having the highest level of educational qualification endorsing lower levels of traditional MI. This finding provides support to the study by Turkoglu (2013), where higher level of educational attainment corresponded to lower endorsement of traditional MI. The effect of education on MI found in this study adds to the existing literature on MI. Older adult Nagas were found to endorse traditional MI to a greater extent compared with younger adults. Similar findings on the effect of age on MI has been reported by Abreu et al., (2000) and Levant and Richmond (2007). The effect of age on MI highlights the change in endorsement of traditional MI among the younger generations.

A significant interaction effect of gender, education and age on MI was found, which indicated that the effect of education on MI was dependent upon gender and age. The effect of education was most prominent among the older adult Naga men. With adult Naga men

endorsing traditional MI to a greater extent compared with women, this implicates oppression of women (Martinez & Paterna-Blenda, 2013). However, the significant effect of education on MI found in the study indicates that education can play a vital role in lowering the endorsement of traditional MI, thereby bringing an end to oppression of women.

The mean GA among adult Nagas was 3.96, indicating normatively greater support for rights of women. The normatively greater support for rights of women found in the study may be due to the fact that people are becoming more egalitarian in the recent times (Spence & Hahn, 1997; Davis & Greenstein, 2009). However, social desirability can also be a factor for the high support for rights of women (Lizotte, 2018). A significant gender difference on GA was found with adult Naga women on average having greater support for rights of women compared with men. A number of studies have also indicated women as having higher GA and more egalitarian than men (Auletto, et al., 2017; Bolzendahl & Myers, 2004; Brewster & Padavic, 2000; Davis & Greenstein, 2009; Hansson, 2011; Lizotte, 2018; Manganaro & Alozie, 2011; Si, 2022; and Spence & Hahn, 1997). A significant effect of education on GA was also found with adult Nagas having the highest level of educational qualification having the greatest support for rights of women. Studies have also consistently reported education to be having a positive effect on peoples GA (Bolzendahl & Myers, 2004; Brewster & Padavic, 2000; Davis & Greenstein; 2009; Lizotte, 2018; Pulerwitz & Barker, 2008). More specifically education has been reported to be related with more support for women in politics (Welch & Sigelman, 1982), participation of women in society (Auletto, et al., 2017), women's role in public sphere (Hansson, 2011), and general rights of women (Manganaro & Alozie, 2011). A significant difference on GA based on age was found with younger adult Nagas on average having greater support for rights of women compared with older adults. Similar finding has been reported by

Singh et al. (2013) in a study conducted in India. The negative effect of age on GA was also reported by Bolzendahl and Myers (2004).

A significant interaction effect of gender, education and age on GA was found in the study. The effect of education was found to dependent upon gender and age. The effect of education on support for rights of women was most prominent among older adult Naga men. Although older adult Naga men showed the least support for rights of women in the study, the fact that education is significant among older adult Naga men is an important finding. Where older adults in Nagaland plays the most prominent role in the decision making in the society, education can be focussed on this group to bring about sustainable development and gender equality.

SDO was found to be positively related with MI among the adult Nagas. Where social dominance is stated to be a valued aspect of masculinity in Asian cultures (Iwamoto et al., 2010), the positive relation between SDO and MI indicates that SDO may be a mechanism influencing the cultures construction of masculinity. SDO was found to be negatively related with GA among the adult Nagas. The fact that SDO is stated to be sensitive to power relations in the society (Zakrison, 2008), the negative relation between SDO and GA indicates that SDO may be the agent in reinforcing the dominant status of men in the Naga society. MI was also found to be negatively related with GA. The negative relation between MI and GA is an indication that, endorsement of traditional MI can have negative outcomes for the society (Barron, 2011). The finding supports the assertion that, masculinity is the arrangement of the practice of gender guaranteeing the legitimacy of patriarchy and the dominant position of men (Messerschmidt, 2005). The relationship of MI with GA highlights an important fact that the inferior treatment of women found in the Naga society is linked with the patriarchal nature of the society and its adherence to customary laws and practices. The traditional values and

practices which benefits men and limits women's rights may be influenced and reinforced by masculinity.

SDO and MI were regressed on GA using stepwise method. In the first model MI significantly predicted 18.9% of variance on GA. Similar finding has been reported in an early study by Pleck et al. (1998). In the second model both MI and SDO significantly predicted 22.9% of variance on GA. The regression analysis indicated that both MI and SDO to be significant predictors of GA, however, MI was found to be a better predictor of GA. The result indicates that, the endorsement of traditional beliefs about men and the individuals desire for dominance and inequality significantly predicts GA.

6.2 Limitations

A limitation of the study can be attributed to sampling. Nagaland is a state comprising of 17 tribes coexisting together, which differs in language, customs, traditions and social life. Care was taken to represent all the tribes, however, it would have been better if all the tribes were equally represented in the sample. Also the participants for the study were selected from only two major cities in Nagaland – Kohima and Dimapur. Alternatively, the study also excluded participants with educational qualifications below class 12. These sampling criteria limits the generalizability of findings from this study.

Another limitation of the study revolves around the psychological tools used in the study. Although the SDO7 scale and the MRNI-SF are well standardized tools, these tools have not been adapted for the current population. The internal consistency of the two scales for the current population were above .70, yet this alone does not warrant sufficient reliability.

The self-report measures used in the study also serves as a limitation. Self-report tools lack the ability to capture the entirety of participants views and opinions. Alternatively, the

very nature of self-report tools is prone to bias. These factors of the self-report measures used in the study serve as limitations for the study.

6.3 Suggestions

Studies of similar nature can be conducted in future with equitable representation of participants from all the tribes and districts of Nagaland.

Future studies can also build and confirm the conclusions of the study. Future research may benefit by applying mixed approaches. Mixed approaches can be used to gain deeper understanding and also to enrich the quantitative findings.

Future research can also explore the role of MI as a predictor of GA. Future research may further explore the predictive role of MI and the role of patriarchy on GA.

Future studies can also explore the specific factors that contributes to the differential effect of education on GA and MI for both men and women as well as younger adults and older adults.

Future research can also investigate the role of customary laws, particularly its role in guaranteeing the dominant position of men in the Naga society.

6.4 Conclusion

This study explored SDO and MI among adult Naga women and men, and how these could be mediating their GA. The level of SDO among the adult Nagas was found to be higher compared with reports of studies from other cultures, indicating support for social policies that promote hierarchy and social stratification. Where adult Naga men compared with women and older adult Nagas compared with younger adults had higher desire for social hierarchy, this provides compelling evidence that an individual's position in the society in terms of control of

power influences their SDO. Where more educated adult Nagas compared with lesser educated had lower desire for social hierarchy, this indicates that education can lead to questioning of authoritarian values and submission to unjustified hierarchical systems.

MI among the adult Nagas was considerably high, indicating compliance to traditional roles of men. The compliance to traditional roles of men among the adult Nagas may be guaranteeing the dominant position of men over women through the system of patriarchy and adherence to customary laws. Adult Naga women compared with men were found to be less compliant to traditional roles of men. The lesser compliance to traditional roles of men among women may be attributed to the increasing empowerment of women over the past few decades which have affected changes in the fabric of the Naga society. Where younger adult Nagas compared with older adults were less compliant to traditional roles of men, this indicated a change in endorsement of traditional roles of men among the younger generations. The lesser compliance to traditional roles of men among the younger generations may be attributed to gender equality movements.

GA among the adult Nagas was also considerably high, indicating normatively greater support for rights of women. The normatively greater support for rights of women may be due to egalitarianism trend in the recent times. Another compelling factor may be attributed to social desirability. Adult Naga women compared with men had greater support for rights of women. The greater support for rights of women among the adult Naga women may be due to the very system of gender which generally gives more positive regard to men in most societies while at the same time undermining the role of women. Alternatively, it may also be due to the fact that traditional expectations about women in the Naga society still exerts a big influence among men. Younger adult Nagas compared with older adults had greater support for rights of women, indicating a liberalizing trend among the younger generations. Education was found

to have a significant effect on support for rights of women. Adult Nagas with the highest level of education had greater support for rights of women.

SDO, MI and GA were significantly correlated. Where SDO and MI were positively correlated, this indicates that higher endorsement of traditional beliefs about men is associated with higher desire for dominant relation between certain social groups. SDO and MI were not only negatively correlated with GA, but also significantly predicted GA. The finding indicates that SDO and MI are social processes that influences an individual's perception for support for rights of women. It can be implied from the current study that until the society realizes the inherent bias of social dominance and traditional role expectations, women will continue to struggle in securing a place in the decision making of the society.

Thus a more inclusive environment for women needs to be created in decision making process. Certain suggestions can be made in this regard. In the first place quotas for women representation in the decision making bodies, whether in political offices or community organizations is necessary. Alternatively, it is also necessary to educate people, especially the policy makers and leaders through workshops and seminars, to bring about awareness of the unconscious bias for dominance and traditional gender roles. This can lead to sensitization about prevalent gender stereotypes and also foster a more inclusive culture. It is also necessary to implement policies to encourage and enable women's participation in the decision making process. These policies can be aimed at equitable representation and also against gender-based discrimination and harassment in the process of decision making.

REFERENCES

- Abreu, J. M., Goodyear, R. K., Campos, A., & Newcomb, M. D. (2000). Ethnic belonging and traditional masculinity ideology among African Americans, European Americans, and Latinos. *Psychology of Men & Masculinity*, 1(2), 75–86.
<https://doi.org/10.1037/1524-9220.1.2.75>
- Achumi, I.H. (2018). The consequences of sustained disparities - zubaanprojects.org. (n.d.). Retrieved March 20, 2023, from <https://zubaanprojects.org/wp-content/uploads/2019/11/SPF-2018-Grant-Papers-Ilito-Achumi-The-Consequences-of-Sustained-Disparities.pdf>
- Aguinis, H., Gottfredson, R. K., & Joo, H. (2013). Best-Practice Recommendations for Defining, Identifying, and Handling Outliers. *Organizational Research Methods*, 16(2), 270–301. <https://doi.org/10.1177/1094428112470848>
- Amer, M. (2013). Political status of women in Nagaland. *Journal of Business Management & Social Sciences Research*, 2(4), 91-95.
<http://www.borjournals.com/a/index.php/jbmssr/article/view/197/pdf>
- Auletto, A., Kim, T., & Marias, R. (2017). Educational Attainment and Egalitarian Attitudes Toward Women in the MENA Region: Insights from the Arab Barometer. *Current Issues in Comparative Education*, 20(1), 45–67.
<https://files.eric.ed.gov/fulltext/EJ1170194.pdf>
- Barron, J. (2011) *Revisiting masculine identity: An empirical study of masculine ideology, gender role strain, and identity styles* (Copyright ed.). Lap Lambert Academic Publishing, GMBH & Co

- Bergh, R., Sidanius, J., & Sibley, C. G. (2015). Dimensions of social dominance: Their personality and socio-political correlates within a New Zealand probability sample. *New Zealand Journal of Psychology*, 44(2), 25–34.
https://www.psychology.org.nz/journal-archive/72176-NZJP-Vol-44-No-2_Social-Dominance.pdf
- Berry, C. M. (2023). A critical examination and meta-analysis of the distinction between the dominance and antiegalitarianism facets of social dominance orientation. *Journal of Personality and Social Psychology*, 124(2), 413–436.
<https://doi.org/10.1037/pspp0000432>
- Bolzendahl, C. I., & Myers, D. J. (2004). Feminist attitudes and support for gender equality: opinion change in women and men, 1974-1998. *Social Forces*, 83(2), 759–789.
<https://doi.org/10.1353/sof.2005.0005>
- Borgogna, N. C., & McDermott, R. C. (2022). Is traditional masculinity ideology stable over time in men and women? *Psychology of Men & Masculinity*, 23(3), 347–352.
<https://doi.org/10.1037/men0000393>
- Brewster, K. L., & Padavic, I. (2000). Change in gender-ideology, 1977–1996: the contributions of intracohort change and population turnover. *Journal of Marriage and Family*, 62(2), 477–487. <https://doi.org/10.1111/j.1741-3737.2000.00477.x>
- Burr, V. (1998). *Gender and social psychology* (Copyright ed.). New York: Routledge
- Carvacho, H., Zick, A., Haye, A., Gonzalez, R., Manzi, J., Kocik, C., & Bertl, M. (2013). On the relation between social class and prejudice: The roles of education, income, and ideological attitudes. *European Journal of Social Psychology*, 43(4), 272–285.
<https://doi.org/10.1002/ejsp.1961>

- Connell, R. (2009). *Gender* (2nd Ed). Polity Press, Cambridge, UK
- Connell, R. W., & Messerschmidt, J. W. (2005). Hegemonic masculinity: rethinking the concept. *Gender & Society*, 19(6), 829–859.
<https://doi.org/10.1177/0891243205278639>
- Cotterill, S., Sidanius, J., Bhardwaj, A., & Kumar, V. (2014). Ideological support for the Indian caste system: social dominance orientation, right-wing authoritarianism and karma. *Journal of Social and Political Psychology*, 2(1), 98–116.
<https://doi.org/10.5964/jspp.v2i1.171>
- Davis, S. N., & Greenstein, T. N. (2009). Gender Ideology: components, predictors, and consequences. *Annual Review of Sociology*, 35(1), 87–105.
<https://doi.org/10.1146/annurev-soc-070308-115920>
- Deaux, K., & Major, B. (1987). Putting gender into context: An interactive model of gender-related behavior. *Psychological Review*, 94(3), 369–389.
<https://doi.org/10.1037/0033-295X.94.3.369>
- Deutsch, F. M., Servis, L. J., & Payne, J. D. (2001). Paternal participation in child care and its effects on children's self-esteem and attitudes toward gendered roles. *Journal of Family Issues*, 22(8), 1000-1024. <https://doi.org/10.1177/019251301022008003>
- Eagly, A. H., & Wood, W. (2012). Social role theory. In A. W. Kruglanski, P. A. M. Van Lange, & T. Higgins (Eds.), *Handbook of theories of social psychology* (pp. 458–476). Thousand Oaks, CA: SAGE.
- Eagly, A. H., Diekmann, A. B., Johannesen-Schmidt, M. C., & Koenig, A. M. (2004). Gender gaps in sociopolitical attitudes: a social psychological analysis. *Journal of*

Personality and Social Psychology, 87(6), 796–816. <https://doi.org/10.1037/0022-3514.87.6.796>

Field, A. P. (2013). *Discovering statistics using IBM SPSS Statistics: And sex and drugs and rock 'n' roll* (4th Ed.). London Sage.

Fischer, R., Hanke, K., & Sibley, C. G. (2012). Cultural and institutional determinants of social dominance orientation: a cross-cultural meta-analysis of 27 societies. *Political Psychology*, 33(4), 437–467. <https://doi.org/10.1111/j.1467-9221.2012.00884.x>

Genol, M. A. A., Etchezahar, E., Rico, A. M., & Yepes, T. G. (2022). Representations of social justice and digital civic engagement: the influence of psychosocial variables in teacher training. *Sustainability*, 14(12), 7096. <https://doi.org/10.3390/su14127096>

Glass, G. V., & Stanley, J. C. (1970). *Statistical methods in education and psychology*. Prentice-Hall.

Gorman, E. H. (2005). Gender stereotypes, same-gender preferences, and organizational variation in the hiring of women: Evidence from law firms. *American Sociological Review*, 70 (4), 702–728. <https://doi.org/10.1177/000312240507000408>

Guimond, S., Dambrun, M., Michinov, N., & Duarte, S. (2003). Does social dominance generate prejudice? Integrating individual and contextual determinants of intergroup cognitions. *Journal of Personality and Social Psychology*, 84(4), 697–721. <https://doi.org/10.1037/0022-3514.84.4.697>

Haleng, R. (2000). *The Naga Rapport: A tribute to the Naga youth*. A.M.E.U.Y.A. Publications.

- Hansson, L. (2011). Gender role attitudes. In R. Vetik, J. Helemae, *The Russian Second Generation in Tallinn and Kohtla-Järve: The Ties Study in Estonia* (pp. 183-202).
<https://www.jstor.org/stable/j.ctt46mzdc>
- Hyde, J.S. (2005). The gender similarities hypothesis. *American Psychologist*, 60(6), 581-592. <https://doi.org/10.1037/0003-066X.60.6.581>
- Hearn, J., & Kimmel, M.S. (2006). Changing studies on men and masculinities. In K. Davis, M. Evans, & J. Lorber (Eds.). *Handbook of Gender and Women's Studies*. Sage Publications, New Delhi.
- Helgeson, V. S. (2012). *The Psychology of Gender* (4th Ed). U.S.: Pearson Education
- Ho, A. K., Sidanius, J., Kteily, N., Sheehy-Skeffington, J., Pratto, F., Henkel, K. E., Foels, R., & Stewart, A. L. (2015). The nature of social dominance orientation: Theorizing and measuring preferences for intergroup inequality using the new SDO₇ scale. *Journal of Personality and Social Psychology*, 109(6), 1003–1028.
<https://doi.org/10.1037/pspi0000033>
- Hullock, E. B. (2013). *Developmental Psychology: A Life-Span Approach* (5th Ed). McGraw Hill Education, India.
- Im, D. (2014). The legitimization of inequality. *Sociological Perspectives*, 57(4), 506–525.
<https://doi.org/10.1177/0731121414536883>
- Iwamoto, D. K., Liao, L., & Liu, W. M. (2010). Masculine norms, avoidant coping, Asian values, and depression among Asian American men. *Psychology of Men & Masculinity*, 11(1), 15–24. <https://doi.org/10.1037/a0017874>

- James, P. (1999). Masculinities under reconstruction: Classroom pedagogy and cultural change. *Gender and Education*, 11(4), 395–412.
<https://doi.org/10.1080/09540259920474>
- Kaplan, D., Rosenmann, A., & Shuhendler, S. (2016). What about Nontraditional Masculinities? Toward a Quantitative Model of Therapeutic New Masculinity Ideology. *Men And Masculinities*, 20(4), 393–426.
<https://doi.org/10.1177/1097184x16634797>
- Khieya, H., & Longkumer, I. (2020). Development of Gender Attitude Scale-Nagaland. *Indian Journal of Psychology*, (Special Issue for Research Scholars). 167-170
- Kumar, J.S., & Shobana, D. (2021). Status of women empowerment in Nagaland. *International Journal of Advance and Innovative Research*, 8(4), 217-222. Retrieved March 23, 2023, from
https://www.researchgate.net/publication/356759076_STATUS_OF_WOMEN_EMPOWERMENT_IN_NAGALAND
- Kteily, N., Ho, A. K., & Sidanius, J. (2012). Hierarchy in the mind: The predictive power of social dominance orientation across social contexts and domains. *Journal of Experimental Social Psychology*, 48(2), 543-549.
<https://doi.org/10.1016/j.jesp.2011.11.007>
- Kteily, N. S., Sheehy-Skeffington, J., & Ho, A. K. (2017). Hierarchy in the eye of the beholder: (Anti-)egalitarianism shapes perceived levels of social inequality. *Journal of Personality and Social Psychology*, 112(1), 136–159.
<https://doi.org/10.1037/pspp0000097>

- Larson, R., & Wilson, S. (2004). Adolescence across place and time: Globalization and the changing pathways to adulthood. In R. M. Lerner & L. Steinberg (Eds.), *Handbook of adolescent psychology* (2nd ed., pp. 299–361). John Wiley & Sons, Inc.
- Levant, R. F., Cuthbert, A., Richmond, K., Sellers, A., Matveev, A., Mitina, O., Sokolovsky, M., & Heesacker, M. (2003). Masculinity ideology among Russian and U.S. young men and women and its relationships to unhealthy lifestyles habits among young Russian men. *Psychology of Men & Masculinity*, 4(1), 26–36.
<https://doi.org/10.1037/1524-9220.4.1.26>
- Levant, R. F., Hall, R. J., & Rankin, T. J. (2013). Male Role Norms Inventory–Short Form (MRNI-SF): Development, confirmatory factor analytic investigation of structure, and measurement invariance across gender. *Journal of Counseling Psychology*, 60(2), 228–238. <https://doi.org/10.1037/a0031545>
- Levant, R. F., Majors, R. G., & Kelley, M. L. (1998). Masculinity ideology among young African American and European American women and men in different regions of the United States. *Cultural Diversity & Mental Health*, 4(3), 227–236.
<https://doi.org/10.1037/1099-9809.4.3.227>
- Levant, R. F., Martin-Fernandez, J., McDermott, R. C., & Thompson, E. H. (2021). Measurement invariance and comparison of mean scores by age cohort of two versions of the male role norms inventory. *Men And Masculinities*, 25(3), 438–458.
<https://doi.org/10.1177/1097184x211017620>
- Levant, R. F., & Pollack, W. S. (Eds.). (1995). *A new psychology of men*. Basic Books/Hachette Book Group.

- Levant, R. F., & Richmond, K. (2007). A review of research on masculinity ideologies using the Male Role Norms Inventory. *The Journal of Men's Studies*, 15(2), 130–146.
<https://doi.org/10.3149/jms.1502.130>
- Levant, R. F., Richmond, K., Majors, R. G., Inclan, J. E., Rossello, J. M., Heesacker, M., Rowan, G. T., & Sellers, A. (2003). A multicultural investigation of masculinity ideology and alexithymia. *Psychology of Men & Masculinity*, 4(2), 91–99.
<https://doi.org/10.1037/1524-9220.4.2.91>
- Levant, R. F., Rankin, T. J., Williams, C. M., Hasan, N. T., & Smalley, K. B. (2010). Evaluation of the factor structure and construct validity of scores on the Male Role Norms Inventory—Revised (MRNI-R): Correction to Levant et al. 2010. *Psychology of Men & Masculinity*, 11(3), 181. <https://doi.org/10.1037/a0019680>
- Levant, R. F., Smalley, K. B., Aupont, M., House, A. T., Richmond, K., & Noronha, D. (2007). Initial Validation of the Male Role Norms Inventory-Revised (MRNI-R). *The Journal of Men's Studies*, 15(1), 83–100. <https://doi.org/10.3149/jms.1501.83>
- Lippa, R., & Arad, S. (1999). Gender, Personality, and Prejudice: The Display of Authoritarianism and Social Dominance in Interviews with College Men and Women. *Journal of Research in Personality*, 33(4), 463–493.
<https://doi.org/10.1006/jrpe.1999.2266>
- Lizotte, M.-K. (2018). Attitudes toward women and the influence of gender on political decision making. In *Oxford Research Encyclopedias*. Retrieved January 20, 2024, from <https://doi.org/10.1093/acrefore/9780190228637.013.771>

- Manganaro, L.L., Alozie, N.O. (2011). Gender role attitudes: who supports expanded rights for women in Afghanistan? *Sex Roles*, 64, 516–529 <https://doi.org/10.1007/s11199-011-9931-6>
- Martin, C. L., Ruble, D. N., & Szkrybalo, J. (2002). Cognitive theories of early Gender development. *Psychological bulletin*, 128(6), 903. <https://doi.org/10.1037/0033-2909.128.6.903>
- Martinez, C. & Paterna-Bleda, C. (2013). Masculinity ideology and gender equality: Considering neosexism. *Annals of Psychology*, 29 (2), 558-564. <http://dx.doi.org/10.6018/analesps.29.2.141311>
- McVittie, C., Hepworth, J., & Goodall, K. (2017). Masculinities and health: Whose identities, whose constructions? In M. P. Sanchez-Lopez & R. Liminana-Gras (Eds.), *The psychology of gender and health: Conceptual and applied global concerns* (pp. 119–140). Elsevier Academic Press. <https://doi.org/10.1016/B978-0-12-803864-2.00004-3>
- Mishra, P., Pandey, C. M., Singh, U., Gupta, A., Sahu, C., & Keshri, A. (2019). Descriptive statistics and normality tests for statistical data. *Annals of Cardiac Anaesthesia*, 22(1), 67-72. https://doi.org/10.4103/aca.aca_157_18
- North East Network, Nagaland (2016). *Enquiry into the Status of Women in Nagaland: An exploratory study on the status of women in 3 districts of rural Nagaland done in 6 villages during January 2014 to March 2016*. <http://www.northeastnetwork.org/wp-content/uploads/2021/10/1198-Enquiry-into-the-status-of-women-in-Nagaland.pdf>
- Nosek, B. A., Smyth, F. L., Sriram, N., Lindner, N. M., Devos, T., Ayala, A., Bar-Anan, Y., Bergh, R., Cai, H., Gonsalkorale, K., Kesebir, S., Maliszewski, N., Neto, F., Olli, E.,

- Park, J., Schnabel, K., Shiomura, K., Tulbure, B. T., Wiers, R. W., . . . Greenwald, A. G. (2009). National differences in gender–science stereotypes predict national sex differences in science and math achievement. *Proceedings of the National Academy of Sciences*, 106(26), 10593–10597. <https://doi.org/10.1073/pnas.0809921106>
- Ojha, R. (2014). Women in electoral politics in Nagaland, India. *International Research Journal of Social Sciences*, 3(11), 47-50.
<http://www.isca.in/IJSS/Archive/v3/i11/9.ISCA-IRJSS-2014-182.pdf>
- Ovung, A. (2009). Status of women with special reference to Naga society. In K. Kikhi & N.D. Kikhi (Eds.), *Changing gender equation: With special reference to Nagaland* (pp. 94-103). Delhi: Akansha Publishing House
- Pleck, J.H. (1995). The gender role strain paradigm: An update. In R.F. Levant, & W.S. Pollack (Eds.). *A New psychology of Men* (pp. 11-32). New York, Basic Books.
- Pleck, J.H.; Sonenstein, F.L. & Ku, L.C. (1998) Masculinity ideology and its correlates. In S. Oskamp & M. Costanzo (Eds), *Gender issues in contemporary society* (pp. 85-110). Newbury Park, CA: Sage
- Poch, J., & Roberts, S. (2003). The influence of social dominance orientation and masculinity on men’s perceptions of women in the workplace. *Colgate University Journal of the Sciences*, 35(17), 1-186.
<https://citeseerx.ist.psu.edu/document?repid=rep1&type=pdf&doi=a2d27eedd7df6827fec432983ffe5aaa07e08c93>
- Pratto, F., Liu, J. H., Levin, S., Sidanius, J., Shih, M., Bachrach, H., & Hegarty, P. (2000). Social dominance orientation and the legitimization of inequality across cultures.

Journal of Cross-Cultural Psychology, 31(3), 369–409.

<https://doi.org/10.1177/0022022100031003005>

Pratto, F., Sidanius, J., & Levin, S. (2006). Social dominance theory and the dynamics of intergroup relations: Taking stock and looking forward. *European Review of Social Psychology*, 17(1), 271–320. <https://doi.org/10.1080/10463280601055772>

Pulerwitz, J., & Barker, G. (2007). Measuring attitudes toward gender norms among young men in Brazil. *Men And Masculinities*, 10(3), 322–338. <https://doi.org/10.1177/1097184x06298778>

Ranjan, A. & Mehrotra, V. (2023, Mar 6). *Nagaland gets first women MLAs, but why are females under-represented in politics? India Today*. <https://www.indiatoday.in/elections/story/nagaland-election-women-politicians-woman-mlas-hekani-jakhalu-kense-salhoutuonuo-kruse-2343050-2023-03-06>

Rogers, L. O., Yang, R., Way, N., Weinberg, S. L., & Bennet, A. (2019). “We’re supposed to look like girls, but act like boys”: Adolescent girls’ adherence to masculinity norms. *Journal of Adolescence*, 30(1), 270–285. <https://doi.org/10.1111/jora.12475>.

Russell, B. L., & Trigg, K. Y. (2004). Tolerance of sexual harassment: An examination of gender differences, ambivalent sexism, social dominance, and gender roles. *Sex Roles*, 50(7/8), 565–573. <https://doi.org/10.1023/b:sers.0000023075.32252.f0>

Sangtam, L. (2017). The emergence of Naga elites in Nagaland. *International Journal of Reviews and Research in Social Sciences*, 5(1). <https://ijrrsonline.in/HTMLPaper.aspx?Journal=International%20Journal%20of%20Reviews%20and%20Research%20in%20Social%20Sciences;PID=2017-5-1-9>

- Schober, P., Boer, C., & Schwarte, L. A. (2018b). Correlation Coefficients: appropriate use and interpretation. *Anesthesia & Analgesia*, 126(5), 1763–1768.
<https://doi.org/10.1213/ane.00000000000002864>
- Shimray, U. A. (2002). Equality as tradition: Women's role in Naga society. *Economic and Political Weekly*, 37(5), 375–377. <https://www.jstor.org/stable/4411678>
- Si, W. (2022). Higher education expansion and gender norms: evidence from China. *Journal of Population Economics*, 35, 1821–1858. <https://doi.org/10.1007/s00148-022-00888-z>
- Sidanius, J., Cotterill, S., Sheehy-Skeffington, J., Kteily, N., & Carvacho, H. (2017). Social dominance theory: Explorations in the psychology of oppression. In C. G. Sibley & F. K. Barlow (Eds.), *The Cambridge handbook of the psychology of prejudice* (pp. 149–187). Cambridge University Press. <https://doi.org/10.1017/9781316161579.008>
- Sidanius, J., Levin, S., Liu, J., & Pratto, F. (2000). Social dominance orientation, anti-egalitarianism and the political psychology of gender: An extension and cross-cultural replication. *European Journal of Social Psychology*, 30(1), 41–67.
[https://doi.org/10.1002/\(SICI\)1099-0992\(200001/02\)30:1<41::AID-EJSP976>3.0.CO;2-O](https://doi.org/10.1002/(SICI)1099-0992(200001/02)30:1<41::AID-EJSP976>3.0.CO;2-O)
- Sidanius, J. & Pratto, F. (1999). *Social Dominance*. U.K. Cambridge University Press.
- Sidanius, J., & Pratto, F. (2000). Social dominance: an intergroup theory of social hierarchy and oppression. *Choice Reviews Online*, 37(06), 37–3413.
<https://doi.org/10.5860/choice.37-3413>

- Sidanius, J., Pratto, F., & Bobo, L. (1994). Social dominance orientation and the political psychology of gender: A case of invariance? *Journal of Personality and Social Psychology*, 67(6), 998–1011. <https://doi.org/10.1037/0022-3514.67.6.998>
- Sidanius, J., Sinclair, S., & Pratto, F. (2006). Social dominance orientation, gender, and increasing educational exposure¹. *Journal of Applied Social Psychology*, 36(7), 1640–1653. <https://doi.org/10.1111/j.0021-9029.2006.00074.x>
- Signorielli, N. (1990). Children, television, and gender roles: Messages and impact. *Journal of Adolescent Health Care*, 11(1), 50-58. [https://doi.org/10.1016/0197-0070\(90\)90129-p](https://doi.org/10.1016/0197-0070(90)90129-p)
- Singh, A. K., Verma, R. & Barker, G. (2013). Measuring gender attitude: Using gender-equitable men scale (GEMS) in various socio-cultural settings. In UN Women. (2013). *An annual publication on Gender and Evaluation by UN Women Multi Country Office for India, Bhutan, Sri Lanka and Maldives*. <https://www.equimundo.org/wp-content/uploads/2015/01/Measuring-Gender-Attitude-Using-Gender-Equitable-Men-Scale.pdf>
- Snellman, A., Ekehammar, B., & Akrami, N. (2009). The role of gender identification in social dominance orientation: Mediating or Moderating the effect of sex?¹. *Journal of Applied Social Psychology*, 39(4), 999–1012. <https://doi.org/10.1111/j.1559-1816.2009.00469.x>
- Spence, J. T., & Hahn, E. D. (1997). The attitudes toward women scale and attitude change in college students. *Psychology of Women Quarterly*, 21(1), 17–34. <https://doi.org/10.1111/j.1471-6402.1997.tb00098.x>

- Turkoglu, B. (2013). Violence as a way of reconstructing manhood: the role of threatened manhood and masculine ideology on violence against women [Master's Thesis, Middle East Technical University]. In *ResearchGate*.
https://www.researchgate.net/publication/289958168_Violence_as_a_way_of_reconstructing_manhood_The_role_of_threatened_manhood_and_masculine_ideology_on_violence_against_women
- Uakarn, C., Chaokromthong, K., & Sintao, N. (2021b). Sample size estimation using Yamane and Cochran and Krejcie and Morgan and Green Formulas and Cohen Statistical Power Analysis by G*Power and comparisons. *APHEIT International Journal*, 10(2). <https://so04.tci-thaijo.org/index.php/ATI/article/view/254253>
- Varma, I. (2022, April 4). Naga Mother's Association: The role of the mothers of Nagaland in Peace-Keeping. *Feminism in India*. <https://feminisminindia.com/2022/04/05/naga-mothers-association-the-role-of-the-mothers-of-nagaland-in-peace-keeping/>
- Villano, P. & Zani, B. (2007). Social dominance orientation and prejudice in an Italian sample. *Psychological Reports*, 101(6), 614. <https://doi.org/10.2466/pr0.101.6.614-616>
- Welch, S. & Sigelman, L. (1982). Changes in public attitudes toward women in politics. *Social Science Quarterly*, 3(2), 312-322. <https://www.jstor.org/stable/42861011>
- West, C., & Zimmerman, D. H. (1987). Doing gender. *Gender & Society*, 1(2), 125–151. <https://doi.org/10.1177/0891243287001002002>
- Wharton, A.S. (2005). *The Sociology of Gender: An Introduction to Theory and Research*. U.K.: Blackwell publishing

- Wilson, M. S., & Liu, J. H. (2003). Social dominance orientation and gender: The moderating role of gender identity. *British Journal of Social Psychology*, 42(2), 187–198.
<https://doi.org/10.1348/014466603322127175>
- Wilson, M. S., & White, J. T. (2010). Assessing the ‘gender gap’ in New Zealand politics: The mediating effects of social dominance orientation in student and general population. *New Zealand Journal of Psychology* 39(1), 38–39.
<https://www.psychology.org.nz/journal-archive/NZJP-Vol391-2010-4-Wilson.pdf>
- Whorley, M. R., & Addis, M. E. (2006). Ten Years of psychological research on men and masculinity in the United States: Dominant methodological trends. *Sex Roles: A Journal of Research*, 55(9-10), 649–658. <https://doi.org/10.1007/s11199-006-9120-1>
- Zakrisson, I. (2008). Gender differences in social dominance orientation: gender invariance may be situation invariance. *Sex Roles*, 59(3–4), 254–263.
<https://doi.org/10.1007/s11199-008-9445-z>

Informed consent

I am **Hovisuto Khieya**, research scholar from the department of Psychology Nagaland University. I am conducting a research on “**Social dominance orientation, masculinity ideology and gender attitude among adults in Nagaland**”. I am inviting you to be part of this study.

If you wish to participate in the study, a questionnaire will be given to you and you will be asked to give your opinions about certain statements. Your honest opinions will greatly benefit the study. This will take approximately 15 minutes of your time.

Your participation is voluntary. Any information that is obtained in connection with this study will remain strictly confidential, and will be used only for research purposes.

By signing this letter, I am giving my informed consent to participate in this study.

Name and signature: _____

Date: ____ / ____ / ____

Provide the following information if you wish to participate in the study.

Name: _____ **Religion:** _____

Age: _____ **Gender:** _____ **Tribe:** _____

Marital status: _____ **Number of children (if any) :** _____

Educational qualification: _____ **Occupation:** _____

Monthly family income: _____

Address: _____

Thanking you for your participation.

Appendix - II

SDO-7 Scale

Please complete the questionnaire by circling the number which indicates your level of agreement or disagreement with each statement on a 7-point scale, from **Strongly Disagree (1)** to **Strongly Agree (7)**. You can work quickly; your first feeling is generally best. Give only one answer for each statement.

Strongly Disagree	Disagree	Slightly Disagree	No Opinion	Slightly Agree	Agree	Strongly Agree
1	2	3	4	5	6	7

Sl. No.	Statements	1	2	3	4	5	6	7
1.	Some groups of people must be kept in their place.	1	2	3	4	5	6	7
2.	It's probably a good thing that certain groups are at the top and other groups are at the bottom.	1	2	3	4	5	6	7
3.	An ideal society requires some groups to be on top and others to be on the bottom.	1	2	3	4	5	6	7
4.	Some groups of people are simply inferior to other groups.	1	2	3	4	5	6	7
5.	Groups at the bottom are just as deserving as groups at the top.	1	2	3	4	5	6	7
6.	No one group should dominate in society.	1	2	3	4	5	6	7
7.	Groups at the bottom should not have to stay in their place.	1	2	3	4	5	6	7
8.	Group dominance is a poor principle.	1	2	3	4	5	6	7
9.	We should not push for group equality.	1	2	3	4	5	6	7
10.	We shouldn't try to guarantee that every group has the same quality of life.	1	2	3	4	5	6	7
11.	It is unjust to try to make groups equal.	1	2	3	4	5	6	7

Appendix - II

12.	Group equality should not be our primary goal.	1	2	3	4	5	6	7
13.	We should work to give all groups an equal chance to succeed.	1	2	3	4	5	6	7
14.	We should do what we can to equalize conditions for different groups.	1	2	3	4	5	6	7
15.	No matter how much effort it takes, we ought to strive to ensure that all groups have the same chance in life.	1	2	3	4	5	6	7
16.	Group equality should be our ideal.	1	2	3	4	5	6	7

Appendix - III

MRNI-SF

Please complete the questionnaire by circling the number which indicates your level of agreement or disagreement with each statement, on a 7-point scale, from **Strongly Disagree (1)** to **Strongly Agree (7)**. You can work quickly; your first feeling is generally best. Give only one answer for each statement.

Strongly Disagree	Disagree	Slightly Disagree	No Opinion	Slightly Agree	Agree	Strongly Agree
1	2	3	4	5	6	7

Sl. No.	Statements	1	2	3	4	5	6	7
1.	Homosexuals should never marry.	1	2	3	4	5	6	7
2.	The chief minister of Nagaland should always be a man.	1	2	3	4	5	6	7
3.	Men should be the leader in any group.	1	2	3	4	5	6	7
4.	Men should watch football games instead of soap operas.	1	2	3	4	5	6	7
5.	Homosexual restaurants should not be allowed.	1	2	3	4	5	6	7
6.	Men should have home improvement skills.	1	2	3	4	5	6	7
7.	Men should be able to fix most things around the house.	1	2	3	4	5	6	7
8.	A man should prefer watching action movies to reading romantic novels.	1	2	3	4	5	6	7
9.	Men should always like to have sex.	1	2	3	4	5	6	7
10.	Boys should prefer to play with trucks rather than dolls.	1	2	3	4	5	6	7
11.	A man should not turn down sex.	1	2	3	4	5	6	7
12.	A man should always be the boss.	1	2	3	4	5	6	7

Appendix - III

13.	Homosexuals should never kiss in public.	1	2	3	4	5	6	7
14.	A man should know how to repair his car if it should break down.	1	2	3	4	5	6	7
15.	A man should never admit when others hurt his feelings.	1	2	3	4	5	6	7
16.	Men should be detached in emotionally charged situations.	1	2	3	4	5	6	7
17.	It is important for a man to take risks, even if he might get hurt.	1	2	3	4	5	6	7
18.	A man should always be ready for sex.	1	2	3	4	5	6	7
19.	When the going gets tough, men should get tough.	1	2	3	4	5	6	7
20.	I think a young man should try to be physically tough, even if he's not big.	1	2	3	4	5	6	7
21.	Men should not be too quick to tell others that they care about them.	1	2	3	4	5	6	7

Appendix - IV

Gender attitude scale

Please complete the questionnaire by circling the number which indicates your level of agreement or disagreement with each statement on a 5-point scale, from **Strongly Disagree (1)** to **Strongly Agree (5)**. You can work quickly; your first feeling is generally the best.

Give only one answer for each statement.

Strongly Disagree (SD)	Disagree (D)	No Opinion (NO)	Agree (A)	Strongly Agree (SA)
1	2	3	4	5

Sl. No.	Statements	SD	D	NO	A	SA
1.	Women and men in Nagaland should have equal opportunities.	1	2	3	4	5
2.	Men and women should share household chores.	1	2	3	4	5
3.	There is a need to elect women to the Nagaland Legislative Assembly.	1	2	3	4	5
4.	Men are better political leaders as compared to women.	1	2	3	4	5
5.	All major decisions at home should be taken up by men.	1	2	3	4	5
6.	All leadership positions in Nagaland should be in the hands of men.	1	2	3	4	5
7.	Women are too emotional to occupy high positions in the offices.	1	2	3	4	5
8.	Women empowerment is a threat to men's right.	1	2	3	4	5
9.	Women should be contended with the opportunities they already have.	1	2	3	4	5
10.	Women should be inducted into the village council bodies and urban local bodies in Nagaland.	1	2	3	4	5
11.	I would support women empowerment in Nagaland.	1	2	3	4	5