

## **A Comprehensive Technical Study of Northern Angami Women and Changing Gender Roles**

**Sunada kumari H**

Koneru Lakshmaiah Educational Foundation, KLEF, Vaddeswaram, Guntur- 522302,  
Andhra Pradesh, India

### **Abstract**

The Northern Angami Nagas have been identified as a patriarchal culture. However, under Angami traditional law, women have no voice in the society and are not permitted to hold land or assets bequeathed to them by their forefathers. Women were limited to live in a family unit and economically dependent on man and were not allowed to participate in decision-making or be chosen as leaders or chiefs in the society. Eventually, the influence of modernization has altered the whole culture, providing a new environment, awakened women status for social development and progress. The question is how modern education is impacting the socio-economic life of Northern Angami woman; Do the government development programmes increases socio-economic opportunities among the Northern Angami women? Are women in the modern society exceptionally delicate and weak in power? The paper aims to examines the significance of women's exposure to literacy programmes in empowering and improving the socio-economic life.

**Keywords:** Women Culture, education, decision-making, Socio-economic, sustainability.

### **Introduction**

The tribal people of India reside in mountainous areas and constitute the world's second biggest tribal population. Each tribe has its own dietary habits, language, and clothing. The term 'tribe' relates to the notion of cultural legacy and historical identity. Kroeber (1948) defines tribal people as small isolated place linked with socio-cultural features substantially organised and based on family connections.

Kohima is a place inhabited by the indigenous Angami Naga tribes; a population of twelve million people inhabited in the north-eastern regions of India. The Angami Naga tribe is divided into four regions: Northern, southern, Western, and Chakromia. The Northern

Angami are found in the northern region of Kohima, who were primarily renowned for agriculture, with terrace farming as the primary source of income. They have a relatively basic socio-economic structure; their subsistence economy is based on a combination of terrace and jhum farming, domestic animal raising, and hand craft. In ancient times the currency existed in "conch shells and iron" and "salt" was used as a medium of exchange (Hutton, 2003: 71). Angami prosperity was once established by owning a piece of producing land and cows. They were famed for their traditional cuisine known as 'muodi'.<sup>1</sup>

Before the 18<sup>th</sup> and mid-19<sup>th</sup> centuries, the Angamis were primitive, uneducated, and superstitious in their beliefs, and certain groups (rural) are still guarded by this existence. Women are seen as a home machine that looks after the family wellbeing. The lives of women are governed by Angami tribe customary laws which does not allow them to own any inheritance property or assets.

Eventually, Rev. C.D. King ultimately opened the first school in 1884, allowing the Angami to read and write in their own language (Bareh,1970: 191). After the establishment of schools, the superstitious belief was however seen less. Transformation of Angami society have become better after independence as the advent of Christian missionaries which boost their literacy (Anand, 1967: 33). Introduction of British administration introduced "currency in Naga economy" (Nagaland state Human Development Report, 2004: 61). Agriculture in its original form is still a vital part of the economy and socio-economic structure. However, as a result of "entrenched patriarchy," the position of Angami women has not changed significantly (Hibo, 2014: 8). Virtually women make very little input to the household economy.

Today, the Northern Angami society has become complex, women have now entered into different professions and adopted new economic activities and came into contact with the outsider. Feminist organisations and others campaigning for women rights, but the political standing of women has not changed as expected or hoped in this age of modernisation. In Angami culture, the law has not been utilised as a weapon for social engineering improvements. Despite the fact that they are legally equal to males, decisions are typically made by male heads of families and male tribe chiefs. Traditionally the Northern Angami

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<sup>1</sup> Muodi is a traditional food made from beef meat, which is the size of a folding fist.

women does not possess inheritance rights which makes it harder to get land or finance during the olden days. However, once the state government adopted development programmes focusing on the welfare of women in the twentieth century, women began to play "active roles in economic and social life," (Nagaland State Human Development Report, 2004). The lives of Northern Angami women have been radically altered by the modern activities like Christianity, education, and urbanisation. Modernization has brought an advantage and opportunities to promote literacy, personal enhancement, and women's welfare among the Northern Angami women.

The term women's 'status' will be used in this study in a relative sense to demonstrate the status of women in the society within three intersecting points on; quality of higher education, labour growth market, and career position. Therefore, the paper aims to examine the significance of education and socio-economic development of Angami in general and Northern Angami women in particular and how it reflects in elevating the status of contemporary women.

### **Woman in the Study**

The term 'woman' refers to a female, who have finished "childhood, puberty, and adolescence" (Alleyne, 2010). They are defined as "people between the ages of 21 till 65 who have good health, a successful profession, and financial independence" (Shaan, 2006).

### **Education and Women Empowerment**

Education was the "channel to spread modernity" in terms of social and economic development (Ahuja,2012: 226). The National Policy of India 2001 established a framework for women's empowerment and development of new values to attained gender equality. In 1992, India's central government formed the 'National Commission for Women' to monitor and promote women's economic equality, social equality, and legality. The National policy of education has been reframed by Prime Minister Narendra Modi in 2020. Education and women's empowerment co-exist, resulting in the development of "new women" who "can move outside the four walls of society" (Rao, 2006: 835-836).

### **Socio-Economic**

The term socio-economic was defined by sociologists who studies "social relationships and economic development" in underdeveloped countries (Rao, 2006: 87). Socio-economic

studies the development process in society when the "government proposed the best policies and programs" for the social and economic situation of the community (Sauce, 2019).

### **Modernisation Theory**

The term "social development" refers to the occurrence of change in two types of society namely; traditional and contemporary societies, as a result of economic expansion. The amount of modernization and industrialisation attained by a society at a given moment in time is referred as social development. Modernisation and development philosophy outlines their perspective on modernising society through the influence of education, introducing contemporary methods of technology in all sectors of life, and strengthening their socio-economic system. Social development, according to Midgley, is a process of "social progress in social well-being through social planning, education, and social economics" (Hall and Midgley, 2013: 6). The advancement of knowledge enhances man's ability to manage his natural surroundings, transforming an undeveloped rural area into a modern one. Changes in lifestyle, more educational and employment possibilities, equal chances, and social assistance programs are all indications of social progress (Ahuja,2011: 438). Social development and modernisation can be assumed to an aspect of social growth and civilization.

The term "modernization" does not refer to any idea or movement, but rather points to the process of change which was concerned with societal growth and transformations (Rao, 2006: 316). Modernisation theory aims to explain the process of change and advancement in society, as well as the factors that influence the process of progress and how society responds to that. When we talk about modernization, it has been defined in different views by different philosophers and scholars as a process of 'social change or response to change'. Kroeber has mentioned that the process of modernisation is "additive" and "accumulative" (Kroeber 1948: 297). Alatas (1972) also stated that, modernization is a process in which contemporary scientific knowledge is incorporated into society with the goal of attaining a better and more satisfying existence. In this section, we will look the concept of modernisation in two ways: progress and evolution.

Max Weber, a German sociologist, in his theory "rationalization", believed that modernization and development in one universal cultural context in contemporary cultures leads to economic progress in all societies (Ritzer, 2011: 135). Modernisation and

development, according to Henry Bernstein, signify the "achievement in social progress" through changing underdeveloped countries (Bajpal, 1999: 144). The process of socio-economic impact is "replacing old social organisation", "modifying old institutions, "removing old social control or authority" (Desai, 1959: 127). McKim Marriott (1955), performed a village study in Kishangarhi, western Uttar Pradesh, and discovered aspects of interaction between small and large traditions, which he associates with the process of universalization and parochializing. He talks about the idea of civilization of traditional society which is an upward evolution. Modernization is a process that brings about change and the ability to demand new status and related jobs in the form of open accomplished status (Hasnain, 2016: 614).

According to Alatas, modernization is a process that exhibit the application of "more scientific information to create a better and more satisfying life" (Rao, 2006: 317). Modernist ideas were concerned with the evolution of society, and they attempted to discover the interrelationships between socio-cultural and economic institutions, as well as how changes in those institutions affected everyday lives of the people. Modernisation has been characterised as "self-expression value" that leads to individuals having "freedom of choice," resulting in human development (Inglehart and Christian, 2005: 3). Human freedom is linked to the "development of freedom" that minimised restrictions (Sen, 1999: 32).

Social development, according to Midgley (2013), is a process of "social progress in social well-being through social planning, education, and social economics" (p.6). The advancement of knowledge enhances man's ability to manage his natural surroundings, transforming an undeveloped rural or agricultural civilization into a modern one. Changes in lifestyle, more educational and employment possibilities, equal chances, and social assistance programmes are all indications of social progress (Ahuja, 2011: 438). Social development and modernisation can be assumed as an aspect of social growth and civilization. Modernisation is a transformational process in which old institutions are reinforced. Modernization in Indian society has led to a change in socio-cultural context, which has brought changes in "culture norms and role-structure" (Singh, 2018:204). Articles 46 and 339 plays a premium role on tribal development and welfare. The tribal area saw socio-economic transformation as a result of community development and welfare programmes. According to the researchers, some of the agents of social change are Christianity, modern education, urbanisation, tribal

development and community development plans, communication, and transportation. Robert Redfield (1960) resolved that the agents of social change in the structure and culture of a society can be classified as endogenous or exogenous, depending on their influence on society.

### **Modernisation Theory on Gender**

Gender equality and the link between modernization and progress has been debated by modern philosophers. When using a modernization framework to research gender, there is a relationship to study between female and male status. Gender theory on women empowerment does not look or generalize "women as victims," but rather analyse women and men as fundamental "antagonistic" partners (Luintel, 2014: 232). Gender differences in thinking about economic and social concerns or activities are approaches to investigate gender differences and support developmental difficulties in this regard (Eduionic, 2015).

### **Socio-Cultural Development**

There are two types of societies; developed societies and undeveloped societies. The classification of society is based on the socio-economic progress that began with the route of modernization and industrialization. According to Robert Farris, some of the key prerequisites of socio-economic growth in society are (Rao, 2004: 487):

- a. Intuition or normative society accepting and following the new laws and behaviour.
- b. Values or ideology have a tremendous impact on human behaviour.
- c. The form and style of government policy, and the promotion of the public and private sectors of society.
- d. Profit-related motives and incentives.

### **Understanding The Concept of Social and Cultural Development of Women**

Philosophers and intellectuals from all over the world have debated the subject of women's growth and development in society with mixed reactions. The present paper deals with the studies done in international society, Indian society, and Angami society to avoid duplication of research. Ahmad Imtiaz (1974) believes that the ideological role of formal education in changing social attitudes and values to bring about changes in social structure is extremely

limited. According to Abbasi, Saif-ur-Rehman Saif, Muhammad Babbar et., al. (2013), the effect of modernization has pragmatically changed the attitude, norms, and behaviour of society to be rationalised. The research of Bhata, Rouf Ahmad (2003) emphasized that female education is an important factor in empowering women, which will eliminate gender inequality in Indian society. However, the concept of gender equality is not a part of development rather shows the core of the developmental process. Chiang, Linda. H (2002), pointed out that the coming of modern education brought new career opportunities for women in China, Hong Kong, Taiwan, South Korea, and Singapore.

Different authors proposed varied idea in the light of modernisation on women and empowerment. Menhas, Tabbassam, and others (2014) present us with an unnaturally fast pace of change when they engage with the globalisation process. The most apparent shift was shown in women's attitude in family planning, marriage, and clothing. Women's movements and globalisation are diametrically opposed to one another. Obiora (1997) said that the global and feminist factors are contradicts each other as women are becoming less bewitched with the orthodox mindset. The ideology of global economy creates challenges for women to overcome all those orthodox mindsets. Vaiphei (2007) pictured Naga women as a figure of independent and hardworking, who fights for equality but tradition oppose the idea. Menhas, Tabbassam et., al (2014) present with an unusual rapid rate of change. where Pakistani women have reacted to modernity in both positive and negative way. The most noticeable change was observed in women's attitudes regarding family planning, marriage, and clothing trends. The author was preoccupied with the western society which encourages Pakistani women to engage in sexual activities and he also went on to say that Pakistani women are experiencing socio-cultural and religious revivalism.

Does social change precede economic development or follow economic development? Arizpe (2015) says social transformation and economic progress are inextricably linked. Welzel (2003) also added that the impact of economic prosperity on the cultural process of human civilisation promotes emancipatory views. However, Mukherjee (1983) says women in agriculturally underdeveloped society has fewer employment opportunities and are paid less than women in industrialised civilizations. There are certain barriers to women's empowerment as well, Patil and Balasubramanya (2011) pointed out that women's empowerment is hampered by a lack of education and training, family restrictions and ego

problems of men restricting income-generating activities of women. Sisa (2020) also believes that the social transformation of Indian society is the result of economic development policies and programs which played a significant role in the lives of women. Professor Sen (1999) describes development on the basis of modernisation as the abolition of oppression, poverty, tyranny, social suffering, and the neglect of public infrastructure.

### **Objectives of the Study**

1. To review the traditional live of Northern Angami women.
2. To study the impact of modern education in the lives of Northern Angami women.
3. To study the effects of Governmental programmes on the Northern Angami women.

### **Area of the Study**

The Angami tribe is from the state of Nagaland and is split into two groups: Northern Angami and Southern Angami. The Northern Angami tribe is made up of 18 villages located in the Kohima area. There is only one recognized town, and it is located in Kohima. For the purpose of the study, all eighteen villages and one town are considered. A sample of 350 respondents are taken into the study by using a simple random sampling method.

### **Operational Definition**

Social development: social progress and development in education, social wellbeing, and economy.

Modernization means changing attitudes, norms, and values through corresponding achievements in order to establish a new social and economic system.

The woman in the study means the indigenous woman of Northern Angami tribes in Nagaland, who are between 21 to 65 years.

### **The Image of Northern Angami Women Before Modernity.**

The concept of beauty and valued traits among the Northern Angami women are reflected in their fat calves, hard work, and moral integrity. A woman's beauty has traditionally been



recognised in her culinary ability, which can be seen in 'human excreta'<sup>2</sup>. Women's hairstyle were significant in distinguishing women in the community; for example, a woman with short hair identified as unmarried or virgins and a mother is recognised by a woman in a bun hair. Among the Northern Angami, the traditional value of women was that they were the primary food providers and seeds collectors; they control over how the land was produced, despite their lack of property rights. A proverb from Angami tradition declares that; "a woman is a trust worthy treasure keeper."<sup>3</sup>

Traditionally they have a division of labour in which women were responsible for household chores such as cooking, cleaning, raising children, and a large share of agricultural work. Socially, the women socialized by weaving together, while young girls amused themselves by playing 'tholei'.<sup>4</sup> The notion of formal education is absolutely absent. Northern Angami women's traditional education focuses on character development, honouring elders, being passionate, household duty, safety skills, and developing intent, which is passed down from generation to generation. 'Kichüki'<sup>5</sup> (morung) was the sole social venue for women to spend time learning about weaving methods, traditional stories, and women's responsibilities. The socialisation process took place only in 'kichüki,' where the women formed working groups by going about in each other's fields in the form of 'peli'.<sup>6</sup> The Northern Angami women had possessions of traditional clothing, 'mekho'<sup>7</sup> and necklaces at the time of marriage. Women do not own property or land because customary land ownership deprives women of the right to possess any ancestral land. In the case of the widow, however, they are entitled to "a portion of the movable property" until the rightful successors attain sufficient maturity to accept responsibility (Bareh, 197: 78). Traditional women produce 'dacie' (fermented soybean), which is frequently used in naga cuisine, as a home business to support their household needs. The socio-economic life of the women is very simple, they wove traditional shawls and mekhela for the family as well as for bartering.

<sup>2</sup> Soft human stools reflect her careful way of preparing meal for her family members.

<sup>3</sup> Liezietsu, Vizonyü. Personal communication, September 15, 2021.

<sup>4</sup> Tholei: a steeping and looping indigenous girl game, played with the seeds of 'Tholei', botanically known as *entada Phaseoloides*. This indigenous game is popular among the Angami and Chakhesang.

<sup>5</sup> Kichüki also known as kichüzhü, a traditional institution where both young men and women learn folk song, folk tales, discipline, and hand crafts. Women learn about the parenting process as well as how to weave a traditional shawl.

<sup>6</sup> Peli is a form of peer group, with five age groups forming one peli.

<sup>7</sup> Mekho is a traditional bamboo or cane basket used by women to carry food, water, working tools and clothing.

## Gender Gap

Northern Angami women have formed the backbone of the agricultural workforce, despite the fact that their labour is mainly underpaid. The gender gap may be observed in land and labour, as well as in poor economic involvement. Women were considered weak and were seen as a “server” rather than “complementary partners” (Hibo, 2012: 19). According to Pienyu (2017), Angami women were restricted to their homes and were not permitted to mingle freely with strangers or outsiders. The reason behind this is because of strong customary laws.

## The Impact of Modernisation on the Northern Angami Women

Education is one of the main factors that foster growth and development in one’s life. The position of women has changed dramatically since the commemoration of International Women's Year in 1975, when UNESCO raised awareness and investigated women's issues. The advancement of women's position may be examined in the areas of education, economics, and employment. With the coming of western Missionaries Northern Angami women were much blessed and were liberated from male dominated society of tradition, customs, and taboos. After the founding of Nagaland University on September 6, 1994, and Kohima college on August 9, 1967 education in the Angami areas improved. Little Flower School, a catholic institution in Kohima, Nagaland, is exclusively meant for women. Article 46 provides special care for the promotion of educational and income institutions for the Schedule caste, scheduled tribes, as well as the other backward class.

<b>Educational qualifications</b>	<b>Percentage</b>
Ph.d/ additional qualifications	1%
Post Graduate	7.1%
Graduate	29.5%
Higher secondary	15.1%
Matriculate	19.3%
Class VIII	13%
Pre-Elementary	9%
Nil	6%
Total	100%

**Table No.1 Educational qualifications of Northern Angami women (Primary source)**

As indicated in Table No. 1, formal education has a substantial influence on Northern Angami women because they have realised the value of formal education in providing a better living standard for their children, and they desire their children to pursue higher education. Since the beginning of “Beti Bachao Beti Padhao (BBBP)” on January 22, 2015, the Indian government has developed a series of policies aimed at guaranteeing safety for girls, participation in society and educating women. It has been observed that the majority of Northern Angami tribes urge their children to attend school. One of the respondent’s illiterate mothers exclaimed, “We couldn’t do anything in this fast-changing society without education,” she further said the “uneducated women will become slaves to their spouse.” On the other side, the government also contributed basic education for rural people to access. The literacy rate has been improving among the Northern Angami women. Women's standing now is largely determined by success in education rather than hard labour work. Today, women who have matriculated can wear 'mhasinei'<sup>8</sup> to show that they are educated and can hold their own in the society.

### The Changing Role of Northern Angami Women

Women Participation	Percentage
Employment (private/government)	35.1%
education	25.4%
Full time household activities	6.5%
Business	9%
Farming	23%
None	1%
Total	100%

**Table No.2: Northern Angami women’s participation in the society (primary source)**

Table No. 2 shows, the modern educational system which determines the current employment of Northern Angami women. They are currently pursuing careers in education, medicine, the police force, religious ministries, social activism, and entrepreneurship. However, women who have dropped out from high school engaged themselves in agricultural activity or run small business. The modern Northern Angami women who work in offices or runs business have grown popular. The majority of rural women relocated to

<sup>8</sup> Mhasinei is a traditional longi-suit in black with a yellow pattern.

Kohima town to work in private firms or run small business. For a living, a few rural women cultivate local vegetables and produce certain crops to sell in the local market. Northern Angami women have freedom of occupational choice and are more active than men in the commercial sector. In the religious platform women were given position of deaconess, assistant pastor, and church leaders. Sen (1999) definition of modernization is development, amendment in society and is measured by accessibility of living standard where individual make use of "freedom" and "capabilities" to improve their quality of life (p.18).

### Decision- Making

Family decision maker	Percentage
Only Husband/ father	90%
Only Wife/ mother	10%
Total	100%

**Table No. 3: Percentage of Northern Angami decision-making (primary source)**

As seen in Table No.3, 90 per cent of respondents responded that the husband or the father makes decision in the Northern Angami family. Mother or wife do not make decisions on their own, but rely on males. So far, the influence of education on women's empowerment in decision-making has not been realised. Around 10 per cent of women respondents make family decisions because they are the family breadwinner or due to the deceased of husband or father.

In the study, one of the major components of empowering women in decision-making in the future was addressed. Because of strong customary rules, the majority of respondents were unsure if quality education would empower women in decision-making authority. Women do not make decisions at the level of village panchayats or organisations, despite the fact that they have leadership roles. They rely on the male members to make the ultimate choice. Northern Angami women do not have entire decision-making authority in their families or panchayats, but they do have the option of marrying or not marrying. The impression of cultural sayings, "women should be submissive to man" and a Bible passage 1 Timothy 2:11-14; "a woman should live a quiet and submissive to man" is still a societal expectation, and for this reason there is very less prospect to women making decision in the future.

### The Role of Women in Socio-economic development

The United Nations designated 1975 as 'International Women's Year', in order to shift attention away from women's welfare programmes and toward women's development (Rao 2006: 845).

Role of Women in socio-economic development	Percentage
Agree	45.7%
Strongly agree	40.3%
disagree	12%
Strongly disagree	2%
Total	100%

**Table No. 4: Percentage of role of Northern Angami women in socio- economic development (primary source)**

Table 4 reveals that 45.7 per cent of Northern Angami women believe that women can play an important role in the socio-economic growth of the society. Around 40.3 per cent strongly believe that women's roles in socio-economic growth will be based on gender equality and higher education. While 12 per cent and 2 per cent strongly disagree, this is due to society's heavy patrilineal system and family norms, which restricted women to attain their independence. Women who respond adversely to the notion that women cannot play a significant part in socio-economic growth is because of low-paying labour as compared to males.

With the impact of modernisation Northern Angami tribal economies are in transition because they have been subjected to exogenous influences which contributed change in their social life. According to Tamney (1980), the effect of modernization and secularisation brought about a change in their thinking and process to adapt the new ways of living. The effect of modern education also paved the path for women to adapt to new contemporary activities and economic pressures. Even modern technology also directed women to realise their goals in development processes. One of the primary causes related to the shift in socio-economic structures and functions in their community is the impact of educational growth, transportation, and communication, as well as commercial banking. According to Bhattacharya, the notion of women's self-empowerment or empowering is based on "power within" and "power over," which has resulted in a complete shift in women's roles and identities (2009: 297).

### Role of Government Programmes on Northern Angami Women

Since the implementation of the five-year plan in 1961, the Indian government have developed a number of policies and programmes relating to the welfare of tribal people. It was after the attainment and establishment of a state resource centre in Kohima, Nagaland, efforts were made to empower women through the implementation of the 'Mahila Shakti Kendra' aimed to conduct training, skills development and promoting sustainable development.

Skills development/training	Percentage
Baking skills	12.2%
Pickle making skills	26.9%
Weaving skills/tailoring skills	8%
Detergent/ soap making skills	18.9%
Handicrafts	9.2%
Farming skills	10.5
Animal farming skills	14.3
Total	100%

**Table No.5: Percentage of Northern Angami women engaged in skill development for empowerment (primary source)**

According to table No.5, the majority of Northern Angami women 26.9 per cent received training in pickle making and 18.9 per cent in soap and detergent making. Another 12.2 per cent learned the skills of baking. Learning the skills of making processed food and detergent contributes to saving money for daily household needs as well as to earn their livelihood. Around 14.3 per cent of women are trained in animal husbandry skills such as piggery and poultry, while 10.5 per cent learned gardening and crop planting. The majority of Northern Angami kept pigs and poultry to supplement their household income. However, 9.2 per cent of young women learned weaving and tailoring skills, and 9.2 per cent trained in handicrafts such as papercraft, basket making, and soft toy making.

The development of weaving skills have been re-focused on young women in order to preserve the culture alive as well as to increase women's earnings. Handicrafts and weaving were also popular for young women. Those women who weaved traditional shawls and mekhela can earn around 10,000- 15,000 per month. The ministry of Textiles and handicrafts service centre in Kohima created a workshop on artistic tribal textile for women in order to

perpetuate weaving traditions and provide a platform for women to earn a living. According to Kuppuswamy (1973), the characteristics of the modernised society include "open society" and the successes can be found in individuals through "talent, enterprise, and training" (p.56).

SHG benefit	Percentage
Yes	56.8%
No	19.2%
Somehow	24%
Total	100%

**Table No:6 Percentage of Northern Angami Women got benefit from SHG (primary source)**

As mentioned in above Table No. 6, 56.8 per cent of Northern Angami women got benefit from Self Help Group. The SHG mission demonstrated dedication by changing their livelihood and provided training earning opportunities. One respondent stated that with the help of a SHG loan, she can start her own animal farm, which contributed to her family's income as well as supporting her children school fees. Another 24 per cent partially get benefitted from SHG since they reside in urban town. Around 19.2 per cent do not profit from SHG, because of a lack of basic knowledge or freedom to take decision on such scheme. The SHGs organization is anti-poverty organization released in Nagaland in 1999-2000 sponsored by Swarnjayanti Gram Swarozgar yojana (SGSY).

Nagaland State Rural Livelihoods Mission promotes and transforms livelihood for women around Northern Angami area by providing employment opportunities and enterprises. Northern Angami women in the rural area believe that SHG would be an important instrument for empowering women's economic life and enabling them to be self-sufficient in income-generating activities. The SHG programmes has improved economic power even in rural areas. This has helped women in removal of poverty and backwardness in the society.

Self Help Groups (SHGs) substantially empower the impoverished and vulnerable segments of Northern Angami women. In every village, women engaged themselves in SHG which are seen in a larger context of engaging in daily labour. It gives adherents hope for a better life and promises rewards. It gives members a sense of safety and self-worth. The socio-economic conditions have improved, as well the human resources. Women's positions in their own families were improving, and in many situations, the value of family life outweighs that of the male. Young jobless married women or dropouts from school acknowledged to

having problems with household maintenance. As a result, in order to maintain their standard or maintain their place in the family, they joined SHGs, SEWA or other economic groupings. Are Northern Angami women particularly sensitive and vulnerable as a result of government policies and programmes? No, the position of women is improving, as more women engaged themselves in self-employment for sustainable development.

### **Conclusions**

Northern Angami women's shifting faces took the shape of a straight transition from tradition to modernity. The effect of Christianity and formal education, which provides improved communication capabilities and professional activities which are becoming increasingly compartmentalised. In the socio-economic structure, women who work for the government have the highest status in the community. Greater economic activity has resulted in increased work options for Northern Angami women. Women's increasing engagement in self-employment which has been a key indicator of rising household empowerment. Women's socio-economic situations in their homes and communities have greatly improved. The Northern Angami women access to productive farm management boost the product activities. As a result, women will have more influence over household management and income-generating activities. Poverty has been decreased as a result of the Government Intervention Program for Women's Development. Women's active engagement in self-employment is through training and skills development which has boosted the household economic growth, self-confidence, social networks and reduced rural poverty. Changes have been taken place in social status and parent's attitude towards equal access to education but the sad reality is that women have been excluded from decision-making in the family as well as the village councils. Can we anticipate the position of Northern Angami women to improve their opportunities in improving their future? Yes, we may anticipate improved status with self-determination of women (both urban and rural women) by establishing a socio-economic climate that will provide social status and socio-economic. Therefore, the role of education and government development program has promoted the lives of the Northern Angami women to be economically self-sufficient and spending money on her will.



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