CHAPTER I

INTRODUCTION

1.1 Process of modernisation has brought a significant change in the life of man since the advent of scientific thinking and its application in human practices. Man could bring out new vistas of thought and practice in the areas of social, political, economic, aesthetic and spiritual life through rationalistic and modern outlook. Woman had been deprived of many benefits of development because of social segregation. With the advent of human awareness in general and democracy in particular, women got a new social status. All this has been the result of education. Further, the process of modernisation has also left an indelible mark on the education of women. Therefore, both education and the process of modernisation have been accounted for development of women.

Since the Independence of the country, social change in various aspects of our life in India has become phenomenal. Policies and programmes have been initiated particularly in the...
field of education, economy, public health and general welfare. These programmes have brought positive effects on the changing process of our social life. Modern education has led to form new values, norms, hopes and aspirations towards life. This change has generated forces of social change permeating throughout the nook and corner of the country. The tribal areas which remained excluded from the mainstream of national life during the British regime have now been brought to the strides of national life and the people living in these areas have been exposed to the general trend of social change and modernisation. The process of modernisation under the agent of westernisation is due to the impact of education and Christianity in these areas.

1.2 Concept of Modernisation

The concept of modernisation has long suffered from lack of a universal definition and agreement on the appropriate level of analysis. The term is applied to the process of social change, whereby less developed societies acquire characteristics common to more developed societies (David. Sills, 1972). It was used to refer to the growth of rationality and secularism and to a process by which man
Modernisation is viewed as a process of social change wherein there is development in the economic component of social activity. When considered at the level of Nation or State, there is a widely shared opinion. It is an increase in the ratio of inanimate to animate sources of power and the use of tools to multiply the effect of power. The notion implies a change inherent in the word "increase." It can be interpreted in a nutshell as the application of science and technology to the solution of human problems. Such changes would certainly affect a broad spectrum of social structure: political, cultural,
Some social scientists have suggested that the starting point of any definition of modernisation is not in the nature of societies but in the characteristics of the people who populate them (Torsten & Husen, 1985; Inkeles & Smith 1974). It is thus the disposition and mental attitude of the people which constitute a type of pre-condition to change at a higher level of organisation.

Inkeles & Smith (1974) in their renowned research "Becoming Modern" gave a systematic exploration of the empirical verification of individual modernity. Inkeles and his colleagues (1974) used the term "modern" as a mode of individual functioning. Inkeles & Smith research report based on approximately 1000 workers in each of the six developing countries: Argentina, Chile, India, Israeli, Nigeria and erstwhile East Pakistan (Bangladesh) concludes that there are certain attitudes shared by men in modern societies irrespective of cultural difference. The profile of a modern man in terms of economic and demographic and even extending to changes in personalities.
a series of attitudes and behaviour pattern the sketched by Inkeles and Smith are:

- a readiness to accept new ideas and new methods,
- a readiness to express opinions,
- a positive time sense that makes men more interested in the present as in the future than in the past.
- a better sense of punctuality,
- a greater concern for planning, organisation and efficiency,
- a tendency to see the world as calculable,
- a faith in science and technology and
- a belief in distributive justice.

It is evident from the above discussion, that the concept of Modernity, therefore, is seen as a set of attitudes, values and related ways of acting occasioned by participation in the institutions of the particular society. According to S.N. Eisenstadt (1969) "Historical Modernisation is the process of change towards those types of social, economic and political systems that have developed in western Europe and North America from the 17th century to 19th century and have spread to other European countries in the 19th and 20th centuries to the South America, Asian and African continents."
It is evident from the above discussion that the concept of modernisation needs to be explored: To some degree it is possible to see in the research literature on modernisation, the distinctive theoretical stamp of several social-science disciplines whose consequences of the social change they have called as modernisation. Social scientists have conceptualised modernity at their individual level emphasising in attitude and behaviour pertaining to certain social realms. The concept can be operationalised by observing changes in attitudes and behavioural action tendencies of the individuals.
However, the varying viewpoints of scientists from different fields can be summarised as follows:

- Modernisation is considered in terms of one's inner qualities as the growth of rationality, objectivity, broad-mindedness and flexibility in one's behaviour.

- For a sociologist, modernisation is the process of differentiation that characterizes modern societies.

- To an economist, modernisation refers to economic development and material advancement.

1.3 Education and Modernisation

- With regard to the application of the process of modernisation, it refers to the technological advanced models of modern society unwillingly accompanied by westernisation.
Further, the concept of modernisation seems to have the following characteristics:

a. Change from the old to new.

b. Adjustment for change.

c. Dynamic and outward attitude towards the process of change.

d. Development of abilities to skills in behaviour to meet the process of change.

e. Development of new technological models for economic and material advancement.

1.3 *Education and Modernisation.*

Education, viewed in modern society as an organised effort imparting skills, attitudes and values that make up the blueprints for living in the society, has a crucial role in the process of modernisation. The statement made by Frederick Harbinson & Charles A. Mayers (1980) "Education is the key that unlocks the door to modernisation." has attracted attention and promoted research in the allied fields. Experts in the field of...
The pattern of society and its ideals underwent another change in Independent India. Education was given the aim of achieving the all-round development of the Nation. Education in India represents a synthesis between utility and idealism, keeping in view the needs and aims of modern India. Social life today is so different from the primitive social life because of application of technology. The recent remarkable developments in science and technology have led to changes in human perception and values. As a consequence, one of the aims recently given to education is to develop competence and provide technical and professional training. In addition to the hi-tech developments, economic changes have also influenced the social life considerably.

S. N. Eisenstadt (1966) has rightly pointed out, "perhaps the best starting point for the analysis of the characteristics in the educational institutions in modern societies is the pattern of demands for and the supply of..."
In the words of Yogendra Singh, "education has been one of the most influential instruments of modernisation in India. It has led to the mobilization of people's aspiration for nationalism, liberalism and freedom. It alone has been responsible for the growth of an enlightened intelligentsia which carried forward not only a movement for independence but also a relentless struggle for social and cultural reforms." The most important function of education is modernisation. Modernisation is a comprehensive concept aimed at capturing, describing and evaluating profound qualitative and quantitative changes in society.

Researches have been conducted in the west and India about the role of educational institutions in bringing about modernisation. Most of them have shown a positive correlation between the two. However, Saunders (Saunders, John V.D. 1969), in his study on education and modernisation in Brazil, has found that it undermines modernity. He remarked, "Brazilian schools, specially at the primary level where their impact on personality development is greatest, tend to strife rather
than develop personality traits on which modernisation depends and from which the society must draw its innovators.” Lerner in his research work “The passing of traditional society” asserted that literacy is the basic personal skill underlying the modernisation process and evolves the participant society. With a change in the perceptions with regard to women’s roles caused by technological and socio-political configurations, the scope of education has received new dimensions and contours for women. Women’s study would be promoted as a part of various courses in different disciplines and educational institutions encouraged to take up active programmes of further women’s development.13

During the period prior to Independence of India, an atmosphere of awareness and consciousness in the minds of the people were created for a need to remove social disabilities of women in the society. The door of education was opened for them. Women’s organisations emerged to represent and voice the needs and cause of middle class urban women. Political participation of women increased women’s mobility. The complex process of modernisation has
affected the status of women in different degrees. In this period women felt the need to stand on their own feet by becoming more and more economically independent by seeking employment in areas earlier restricted to them.

During the British rule in India there were two major movements which affected the position of women. These were the Social Reform Movement in the nineteenth century and the National Movement of the twentieth century. The social reformers who were influenced by the liberal attitudes and values of the British rulers made attempts here and there to bring at least some improvements in the status of women by trying to advocate equality of sexes.

Another very powerful force which helped to change the attitudes towards women was the Nationalist Movement, particularly during the Gandhian phase. As regards the contribution of women in the Nationalist Movement, they organised themselves into groups and were willing to join

1.4 **Woman and Development.**
In India, since the 19th century, when the first voice raised against the inferior status of women in society, social reformers gave high priority to women's education. With the establishment of the Bethune school in Calcutta in 1949, and a few indigenous efforts in Gujarat and Maharashtra at establishing schools for girls during the same period, first steps towards acceptance of women's education were taken (Desai – Raj, 1987). Though the liberal reformers recognised the value of education for girls, its content and the levels to which girls were educated was very much determined by their limited notion of women's role in the family. The belief that in the gigantic task of transformation of society in which educated middle class men were involved, women, if given education would not only appreciate the changes taking place in the society but would also collaborate in hastening the process of change. They never envisaged any change in the traditional wife/mother role of women. However, it goes to the credit of these social reformers that they were able to generate a climate of acceptance of the...
Education is the basis for the full promotion and improvement of the status of women. The three goals of the decade - equality, development and peace, are inextricably linked to the three sub-themes - employment, health and education.

In spite of fervent pleas made by social reformers, the spread of women's education was not striking. During the nationalist upsurge, particularly after the thirties, a significant change was initiated when women took an active part in the nationalist movement and built up organisations where the need for education was constantly stressed. Of course, during this phase too there was not much change in the role perception of women, yet it was being gradually realised that education is an asset in their wider participation. In comparison with earlier periods, during this phase more women went to schools and colleges; a few more entered the professions of teaching, medicine and law. But in spite of some of these advances the growth of women's education has been very slow. On the eve of independence only about eight percent of women were literate.
The attainment of these goals requires a sharing of responsibility by men. The cradle rules the world." In the apron strings of women is hidden the revolutionary energy which can establish peace in the world.

Having a wide canvas covering political, socio-economic and cultural perspective across the ages up to the contemporary woman, the following dimensions need attention:

- Ideology of motherhood in ancient India.
- Position of women as visualised by philosophers and social reformers.
- Modernisation and women.

The Department of Sociology, Kuvempu University (1992) in two day seminar on "Women and Development: critical issues" deliberated on the following aspects of women development:

(i) Women and development: the critical issues;
(ii) Women and power;
(iii) Women and economy;
(iv) Women and mass media;
(v) Women and education;
(vi) Women and public health.
The education of women has thus exerted a significant impact and influence on different spectrum of Ao society. It is surprising to note the superiority of females over males on modernity in Ao community. Although Nagas are traditionally a patriarchal society, yet, women are given equal status and opportunities for education and employment. The freedom enjoyed by them and the sense of autonomy must have prevailed to achieve a more and progressive attitude for women over men.

At present in Nagaland, the level of education among the Ao women has attained a perceptible height. Indeed, the women have entered the portals of all activities, The women folk have played a very important role in the making of the land as it is today. There are women teachers, Church leaders, women police, doctors, nurses, administrators in civil services, social workers, business entrepreneurs and others.

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NAGALAND
SKETCH MAP

ROAD LENGTH
(1990)

- State Capital
- District H.Q.
- National Highway
- State Highway
- State Highway Under Border Road
- Major Dist. Road
- Major Dist. Rd. Under Conts. By Border Road
- Other Dist. Road
- Village Road

LEGEND

NAGALAND

ASSAM

BURMA

MANIPUR

Sonan
Tizit
Phantom
Khamching
Longwa
Chen
Wanti
Nokur
K
Thonkkyu
Pokphur
Kiphire
Kiphire
Zunki
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1.5 **Progress of Education in Nagaland.**

In the early times, informal education was imparted and transmitted through oral communication only. Having no written script to record their knowledge accrued over the centuries, learning of one’s customs, tradition, culture and skill was passed down orally from one generation to another, from elder to younger members of the society. This indigenous system of education prevailed among the tribal population inhabiting in other Northeast regions of India. The family, village community and “Morung” or “Arju” in Ao dialect were the important institutions of informal system of education.

It was only in early 1870’s that the Christian missionaries introduced formal education in western model in the erstwhile Naga Hills. The American Baptist Missionaries were the pioneers of education among the Nagas. By opening schools, and introducing formal education, the missionaries introduced Christianity and formal education simultaneously. This exerted a far reaching influence on the socio-economic, cultural ethos of the Nagas for years to come.
Rev. & Mrs. S. A. Perrine. 1894-1899
The First Missionary Home at Molungyimsen 1880
Godhul't, the first evangelist to Nagaland 1871

Dr. & Mrs. E. W. Clark - The First Missionary to Nagaland (1872-1911)

Goddula, the first evangelist to the Nagas 1871
The first activity of institutional education began at Molungyimsen village in Mokokchung bordering Assam. Dr. & Mrs. Clark established the first formal school at Molungyimsen village in 1878. It was a school for girls, which was attended by village girls. The first batch of students were Tongpangkokla, Noksangla, Jongmayangla, Purla, Punyangla and Taripisu. During his long residence in Dekahaimong and later in Molungyimsen Dr. E.W. Clark opened 8 village schools in Ao area. Enrolment of students in those schools was 178 boys and 22 girls. Academic session of school was ten months. Mission Centre was shifted to Impur on 4th October, 1894. A training school was started there in 1898 by Rev. S. Perrine.

In 1919 the Impur school became a middle school and it was one of the biggest middle schools in Assam. In 1941 another middle school was started at Mokokchung town by the Government with Mayangnokcha as the Head master. All the schools existing in Ao area were mission schools. In 1903, Noel Williamson, Sub-Divisional Officer at Mokokchung in consultation with missionaries decided to take over teaching activities by the government. Thus some of the mission school teachers became government school teachers.
In 1841 the spread and progress of education among the rest of the tribes of Nagaland is an interesting history. It is observed that the vision of the early missionaries and the liberal attitude and effort of the churches were the main key factors in the spread of education in other Naga tribes as well. The governmental agencies came at a later stage. In 1839 Rev. & Mrs Miles Bronson came to Namsang and persuaded the village chief to start a school. In 1840 a school was opened and some students including the son of the village Chief were enrolled. However, the school had to be closed the same year because on health grounds the missionaries had to leave the station. It was indeed the first school started in the Naga soil although it could not continue. Hence among the Konyaks it was only in 1938 the British Government started primary schools at Wanching and Oting. (Temjenkaba, 1993) Among the Lotha - Naga tribe also the first school was started by Dr. & Mrs Witter. In 1855 they started Sunday schools as well as a Day school in Wokha. But they could not continue on health grounds and had to leave the place and the school was ultimately closed down. It was only in 1904 that the government opened a primary school at Wokha.
In 1941 a Government middle school was opened at Wokha. A High school was started but it was due to public initiative and managed by public donation. (Temjenkaba, 1993). 22

In Sema area Rev. Anderson came as American Baptist missionary there in 1929. He started a primary school at Chisilimi in 1931 but had to be closed due to some reasons. It was in 1938 that permission was obtained to open one mission school at Aizuto with four teachers with Nokden Ao as the Head master. The student enrolment was 100 students. (Vikoto,L) 23 Another school was opened the same year which was upgraded to middle school in 1946. It was taken over by the government in 1970 (Gosh, B.B., 1979) 24

Among the Angami - Naga tribe education began with the coming of Rev. C. D. King to the region in 1884. It is recorded that by the year 1908-09 total number of schools in Kohima was 21 with 561 boys and 550 girls in school enrolment. In 1912-13 government took over 14 mission schools (Bareh, D). 25
Among the Sangtam-Naga tribe, education was introduced during 1930's. In January, 1930 Shetongke, a village chief from Char village invited Mayangnothcha, then serving as the Head Master at Impur school and Rev. Wickstrand to open a school at his village. But it was with the initiative of Hopongkiu, a dobashi in the office of Sub-Divisional Officer, Mokokchung and elders of the village that a primary school at Char village could be started in the year 1933 with an enrolment of 33 students. By the year 1947 there were 10 primary schools and one middle school with an enrolment of 250 students (Opanglemba, 1985).

Due to inaccessibility and difficult terrain, the Christian missionaries could not spread education in Tuensang and Mon as they did in Ao, Sema, Lotha and Angami areas. After 1920's the British Government took interest in establishing schools in different areas. The British administration started a primary school at Yaongyimti with five students with Imlongchaba from Litim village as the teacher. The village belongs to Chang community but it was under the administration of Mokokchung then.
Among the Chang tribe, the community took the first initiative in promotion of education among the Chang community by establishment of schools. Chang Tribal committee started a tribal school in 1946 at Noksen village with public contribution (Temjenkaba, 1993). Thus the tribal councils and public leaders of those areas later took active part to establish schools. During the period of Nationalist movement and insurgency in Nagaland, the progress of education was adversely affected and almost came to a standstill because the underground activist prevented the students from going to school and forbade the school teachers to teach. However, the progress of education got momentum after attaining the statehood of Nagaland in 1963 and entered the national mainstream of planned development. Number of primary schools considerably increased from 225 in 1947-48 to 1286 in 1989-90. Similarly, there was an increase in the enrolment of students from 35,1600 (1962-63) to 1,15,700 (1989-90). In spite of the introduction of a number of schemes under planned period for universalisation of primary education, the primary schools lacked infrastructure and qualified teachers. The school remained ill-equipped without adequate teaching and instructing material.
The Nagas became aware of the vast positive changes that were made possible through education. Thus parents who could afford, sent their children to different places to acquire education. These scholars after returning from different institutions qualified in varied fields of knowledge, felt the need to have a college for higher learning so as to provide opportunities to those who could not afford to pursue further education outside their homes for various reasons. The concept of having a separate college in Nagaland was felt since early fifties, to be precise, 1952. However, due to political turmoil in the land it could not be materialised earlier. The plan took concrete shape in October, 1958. In a meeting of the college students a resolution was passed stating that there should be a college at Mokokchung with Intermediate arts (I.A.) level to start with. In the early part of 1959 in a meeting held in Dobashi’s court at Mokokchung, a steering committee was constituted with some local influential citizens and interested persons. Prominent among them were Mayangnokcha, Subongnuklu, Kawoto, Arshingang, Imlong chang, Dr. Imkongliba. In the steering committee Chiten Jamir was made the president and S.C.Jamir and Temen Aonok as joint secretaries.
Through the efforts of the steering committee the first college in Nagaland was started on 8th September, 1959. This was the first college in Nagaland. The selection of Mokokchung was determined by its central location and accessibility. The college was named Fazl Ali College after the then Governor of Assam, Syed Fazl Ali. It was a gesture of recognition and tribute to him who had a kind and sincere regard for the Nagas. Initially, the college functioned as a night college in Government High School building. Evening classes were conducted in order that those in service could also be privileged to attend the college after their working hours. Later the college was taken over by Nagaland Government in 1963. The college was affiliated to the Gauhati University but with the establishment of the North Eastern Hill University, the college was obligated to be affiliated to till the establishment of the Nagaland University on 6th September, 1994.

In 1961 the first batch of ten students appeared Intermediate Arts (I.A.) examination. Seven came out successful, one in 1st division, four of them in 2nd division and two in 3rd division respectively. Today the college has more than a thousand students both arts and science streams with 62 faculty members and over 90 staff. Initially, the college had only five departments. Now the college has thirteen departments and offers honours courses in seven arts subjects.
In 1972, a Theological College was started at Impur by Ao Baptist Arogo Mungdang which was later shifted to Aolichen. The college was named after the first American Christian Missionary Rev.(Dr) E.W.Clark. It is affiliated to Serampore University. The College offers a number of courses of study:

(i) Bachelor of Theology,
(ii) Theological extension and pastoral refresher course
(iii) Vocational training, tailoring, type-writing and knitting.

To meet the aspirations of the people, a Law College was opened in 1981 in Mokokchung Town with an enrolment of 71 students. Another Arts College called "People College" was also started in 1984 by Naga Scholar Society. Consciousness of Ao people about education had given rise to increase in the number of schools. This led to substantial increase in literacy rate in Mokokchung district. In 1981 census the literacy in Mokokchung district was 65.95% and 57.18% for males and females respectively. It was increased to 71.24% and 65.59% in 1991 census. The literacy rate of Nagaland being (51.09%). The provisional population census of Nagaland 2001 conducted by the Census Department literacy rate of the State as 67.11; male 71.77% and female 61.92 %. In district wise distribution Mokokchung district is highest: 84.27 % where male literacy is 86.14 and female 82.20. A glance at the figures shown above, indicate that literacy rate of
NAGALAND
SKETCH MAP

POPULATION & LITERACY BY SEX
(1991)
(PROVISIONAL)

(In Thousand)

- Male.

- Female.

- Literate.
NAGALAND
FEMALES LITERACY RATE
2001
(PROVISIONAL)

Table Number: 1

<table>
<thead>
<tr>
<th>Females</th>
<th>35-55</th>
<th>55-75</th>
<th>STATE AVERAGE</th>
<th>75-95</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>Year</th>
<th>Persons Males</th>
<th>Males</th>
<th>Females</th>
</tr>
</thead>
<tbody>
<tr>
<td>1981</td>
<td>61.78</td>
<td>85.95</td>
<td>57.18</td>
</tr>
<tr>
<td>1991</td>
<td>68.54</td>
<td>71.24</td>
<td>66.58</td>
</tr>
<tr>
<td>2001</td>
<td>84.78</td>
<td>86.14</td>
<td>72.30</td>
</tr>
</tbody>
</table>
Mokokchung district is higher than the state literacy rate (67.11). Moreover, the literacy rate of Ao women (82.20) is also higher than the state overall female literacy rate (61.92).

---

**Table Number : 1**

Decadal literacy rate for the State of Nagaland.

<table>
<thead>
<tr>
<th>Decadal Year</th>
<th>Persons</th>
<th>Males</th>
<th>Females</th>
</tr>
</thead>
<tbody>
<tr>
<td>1981</td>
<td>42.57</td>
<td>50.06</td>
<td>33.89</td>
</tr>
<tr>
<td>1991</td>
<td>51.09</td>
<td>56.05</td>
<td>45.52</td>
</tr>
<tr>
<td>2001</td>
<td>67.11</td>
<td>71.77</td>
<td>61.92</td>
</tr>
</tbody>
</table>

**Sources:**

(i) Statistical Hand Book of Nagaland, 1991

(ii) Census of India 2001, Series:13 Nagaland Provisional Population Totals

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**Table Number : 2**

Decadal literacy rate for Mokokchung district.

<table>
<thead>
<tr>
<th>Decadal Year</th>
<th>Literacy rate</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Persons</td>
</tr>
<tr>
<td>1981</td>
<td>61.78</td>
</tr>
<tr>
<td>1991</td>
<td>68.54</td>
</tr>
<tr>
<td>2001</td>
<td>84.78</td>
</tr>
</tbody>
</table>
The figures shown from the above tables indicate that the literacy rate of women in Mokokchung district is much in a better position. As compared to the overall literacy of women in the State, the literacy rate of women of Mokokchung district is higher by 23.28% in 1981, 20.07% in 1991 and 20.28% in 2001. Thus the Ao women have been more literate and educated which led to adopt modern way of living and thinking.

The Development of women education in Mokokchung area was far better than the rest of the erstwhile Naga Hills. It could be attributed to the influence of Christianity which reached the Aos first and made the women folk more liberated. Yet development of education was far from satisfactory because there was no scope of higher education in the region. The development of education particularly for women education started after the inception of the Statehood of Nagaland in 1963. The State of Nagaland joined the rest of the country in the National Five Year Plan Development process from the Fourth Five Year Plan period. It was a belated entry, however, the plans and programmes launched by the Government of Nagaland under different Five Year Plans and other Centrally Sponsored Programmes accelerated the growth of women education in the State.
There had been rapid growth of educational institutions in the State at all levels both in public and private sectors. But the qualitative aspects of education remained below the expectations of the people. A number of schemes were taken up by the Government under various plan periods for universalisation and improvement of primary education, but both Government and private schools were lacking the infrastructure facilities. Many schools had been running in dilapidated buildings without proper equipment, teaching aids and instructional material. There had been shortage of qualified and trained teachers both for primary and secondary schools.

In order to encourage higher education, the Government of Nagaland provided infrastructure facilities and aids to Government colleges, grant-in-aid to private colleges, book-bank facility, improvement of libraries, scholarship to students and funds for educational tours for students. The physical facilities were better in Government colleges than in private colleges. The hostel facilities lacked both in Government and private colleges.
The North-Eastern Hill University (NEHU), Nagaland campus with headquarters at Shillong started academic programme with the establishment of Department of Education in 1978 at Kohima. The number of departments increased to six in 1989-90. Besides the department of Education there were five other departments namely, English, Linguistic, Commerce, Geology, History and Archaeology. There was not much progress and improvement in the University education for the last fifteen years. It was only on 6th September, 1994 the Nagaland University came into existence. Consequently, the existing departments were strengthened and opened more departments, namely, Sociology, Political Science, Tenemie, Botany, Chemistry, Economics and Geography. Presently the higher education in Nagaland is on the path of progress. There are 41 colleges which are being properly inspected by the University and proper guidelines and directions are given. For professional education, one Government college of Education is located at Kohima and another private college of Education at Dimapur. The School of Agricultural Science at Medzipharma and a Law College at Kohima are the other professional colleges. There is a wide scope to establish more professional colleges.

The Ao community is a major tribe in the state of Nagaland. It inhabit six ranges which constitute Mokokchung district presently an area of 1615 sq. km. The population of Mokokchung district in the 1991 census was 1,56,207 and 2,27,230 according to the 2001 census. Mokokchung town is the district centre in the district which has played a vital role in the path of progress. The Ao community is a major tribe in the state of Nagaland. It inhabit six ranges which constitute Mokokchung district presently an area of 1615 sq. km. The population of Mokokchung district in the 1991 census was 1,56,207 and 2,27,230 according to the 2001 census. Mokokchung town is the district centre in the district which has played a vital role in the path of progress.
1.6 **Education in Ao Community.**

1.6.1 **The Ao Community.**

The Ao community is a major tribe in Nagaland. They inhabit six ranges which constitute Mokokchung district covering an area of 1615 sq. km. The population of Mokokchung district in 1991 census was 1,56,207 and 2,27,230 according to Provisional census 2001. Mokokchung town is the district headquarters under the administration of a Deputy Commissioner. Mokokchung district occupies a central and strategic location in the State with an easy access to the neighbouring districts. Impur is the Mission centre in the district which has played a vital role in the development of socio-economic life of the people. The Mission school at Impur exerted a tremendous influence not only on the people of the district but also on the people of adjoining and contiguous districts. Perhaps, this is one major contributing factor which enabled the Aos to make headway in different fields of education in the present day Nagaland.

The Aos were head-hunters and savage like any other tribes in Nagaland. There were frequent feuds and head-hunting between the villages, hence the contact with other
villages and outside world was minimal. It is seen that each village was a self-sufficient unit, existing almost in seclusion. There were, of course, bigger villages, which had control over a few smaller satellite villages, which exerted their authority. Because of such inter-village rivalry and feuds that some villages had to leave their village and dwelled in other safer locations.

1.6.2 The Ao Community and Education

The Aos had no script of their own. Eventually, it is difficult to trace the history of the people with certainty. Having no written records, the source of information about the people, their migration, is only through oral communication in the form of folklores and folksongs. The Aos believed that they originated from six stones (Longtrok) long means stone, trok means six, at a place called Chungliyimti. It is located in Sangtam area in Tuensang district. Tradition says that the Aos came out of six stones representing three major clans, namely, Pongener, Longkumer, and Jamir. They dwelt in Chungliyimti for four generations. It was during their sojourn at Chungliyimti that the Aos evolved their distinctive culture, framed their customary laws and constitution to govern their society. As the people increased in number, they found the place too small for them to stay together for their subsistence. So some of them surveyed
newer locations and decided to migrate. On their way of migration they had to cross Dikhu river. So they were called themselves “Ao” which literally means “went” in Ao dialect. The fore fathers of the Aos later settled in a place called “Aonglenden”. From there they gradually spread and inhabited the six ranges.

1.6.2 The Ao Community and Education.

Formal type of education was non-existent among the Ao community. Yet, knowledge and learning for both boys and girls was regarded in high esteem in the society from ancient times. It was usually transmitted from parents to their children, teacher to pupil, elder to younger members through oral communication. The place of learning for boys was called “Arju” or “Morung” and for the girls “Tsuki”. It was considered a shame for a boy after attaining puberty, to sleep in the house of their parents. Morung was a dormitory or Bachelor house where the boys of the village slept and learnt discipline, art of warfare, all trades and crafts, customs and duties from their elders. Similarly, the girls slept in the home of an elderly widow of the same clan where they learnt the art of womanhood, customs, culture and duties required of a woman in the community.
Exposure of the Aos to modern system of education is inextricably related to the coming of American missionaries and British administration in the erstwhile Naga Hills. The new system of education, however, disrupted the old indigenous system of learning and set in a new pattern. This modern education had substantial influence on the socio-cultural life of the Ao-Nagas.

The Aos were animists and worshipped Nature with many superstitious beliefs. It was not difficult for them to imbibe a new religion, that is, Christianity, which promised much to them. The American missionaries not only taught the people about a Holy and Loving God, but to eschew head-hunting, abstain from alcohol, smoking and other evil practices, adhere to high morality and to lead good and clean lives. They also taught them how to read and write. Roman script was used as the medium for reading and writing.

It is observed that growth of churches had a direct relationship to the spread of formal education. Dr. & (Mrs) E. W. Clark started the first school in March, 1878 at Melungyimsen. It was a school for the girls.
Later the school was shifted to Impur. Here the school catered to both boys and girls. Students from the neighbouring tribes like Lotha, Sema, Sangtam, Chang came to study in the Mission school. Learning process was simple and yet practical oriented.

1.6.3 The Ao Community and the Education of Women.

Although the Aos did not know how to read and write, they developed and enjoyed a rich culture and possessed a very efficient democratic system of governance. The place of women in society was neither inferior to man nor regarded household drudge as erroneously quoted by Smith. In his book on “Ao Naga”, J. P. Mills (1926) wrote as follows: “An Ao woman is in no way inferior to that of man. She always has a clan behind her...... all her life a woman enjoys considerable freedom.”

When the American missionaries started a school, initially, there was resentment from the men folk against girls going to school. J. P. Mills (1926) mentioned thus: “The American Baptist Mission is carrying on a certain amount of
In order to study the effect of education on the process of change and modernisation, not many research studies have been undertaken in Nagaland more specifically with special reference to Ao community.

Modernisation in the contemporary Indian society has been affected through a multiple of factors like democratic process, rationalistic and scientific thinking, advancement in higher education, technology and so on. In the same vein, Nagaland, is also undergoing change and adopting new modes of modernisation and development.

In order to study the effect of education on the process of change and modernisation, not many research studies have been undertaken in Nagaland more specifically with special reference to Ao community.
The present study is, therefore, designed to analyse and evaluate the role played by women in the process of social change. The study further envisages the contribution of education and modernisation in the Ao community of Nagaland. It will be of great interest and significance to study the impact of education in the process of modernisation with special reference to women in the Ao community.

The aim of education is to bring social change and modernity amongst the societies. During last five decades, there has been a significant socio-economic and cultural change in the Ao community of Nagaland. It is felt that an intensive study should be undertaken to find out the impact of education on modernisation with special reference to women in the Ao community.

The first study of its kind was conducted by Smti Rongsennungla on “Sociological study on Modernisation and Social Change in an Ao-Naga village,” in the year 1976. This piece of research has been completed at Master's degree level while investigating the general process of modernisation and change in the Ao community. It did not cover specific dimension in depth on modernisation. Therefore, an intensive study should be undertaken to understand the level of change and societal transformation that has taken place in the Ao-Naga community.
The present study is designed with a view to understand the level of change and modernisation that has taken place in Ao Naga community with special reference to women under the impact of education. We cannot consider the process of change in the country as something uniform and all pervasive throughout the country. We must take a critical view of it. That is to say, we must examine the characteristics of changes in different socio-cultural situations. Keeping this point in view, it is proposed to undertake research on the topic:

"Impact of Education on Modernization among the Ao Community with special reference to women."

1.8 Statement of the problem

The present study is designed with a view to understand the level of change and modernisation that has taken place in Ao Naga community with special reference to women under the impact of education. We cannot consider the process of change in the country as something uniform and all pervasive throughout the country. We must take a critical view of it. That is to say, we must examine the characteristics of changes in different socio-cultural situations. Keeping this point in view, it is proposed to undertake research on the topic:

"Impact of Education on Modernization among the Ao Community with special reference to women."

with special reference to women towards the upliftment of the status of women in Ao community.
1.9 **Definition of terms.**

1.9.1 **Modernisation.**

The present study is based on following assumptions:

(i) By nature, Ao community has certain characteristics like flexibility and openness that contribute to its progress and development.

(ii) Ao community, geo-culturally being Assam, does have the accessibility to Western views and thus conducive for the process of change for the better. Modernisation involves not only changes at the institutional macro level but also fundamental changes at the personal level, a change in modes of thinking, beliefs, opinion, attitudes and action.

1.9.2 **Impact of Education.**

It refers to the effect of education in terms of change in behaviour, attitudes and values with regards to quality of life. Further, it is measured in terms of growth and development at personal and societal level.
1.10 Assumptions of the Study.

The objectives of the study are the following:

The present study is based on following assumptions:

(i) By nature Ao community has certain basic traits/characteristics like flexibility and forward looking which are contributive to its progress and development.

(ii) Ao community geo-culturally being contiguous to plain areas of Assam, does have the accessibility to interact with neighbouring state and thus conducive for the process of modernisation.

(iii) Culturally, women in Ao community have more freedom to receive education and work outside its own community. It leads to further the process of modernisation in Ao community.

(iv) To study the effect of education on modernizing the women folk in Ao community.

(iii) Education accelerates the process of modernisation.
1.11 Objectives of the Study.

The objectives of the study are the following:

(i) To find out the extent to which the attitudes of the Ao people have been transformed from traditional to modern under the impact of education.

(ii) To study the influence of education on the social attitudes pertaining to five major areas under study, namely, education, religion, marriage and divorce, status of women, custom and tradition in Ao society.

(iii) To compare opinions of the people with varying educational background on some important social issues, namely, co-education, employment of women, free mixing of opposite sexes, Ao custom of marriage, family planning, choice of mate, religious beliefs and social evils.

(iv) To study the effect of education on modernizing the women folk in Ao community.
1.12 **Scope and Delimitations.**

The study will analyze the extent of modernity that has taken place as a result of education among women in the Ao community. It is presumed that the societal changes for the improvement in quality of life and efficiency taking place in the Ao community would lead to open-mindedness among women and accelerate the process of modernization.

The study aims at examining the effect of education in terms of development of a pragmatic outlook culminating in modernity among the people of the Ao community. However, the research is confined to study the impact of education on the process of modernisation in women of the Ao community.

Broadly, this study will cover the general education and its impact on the social attitude of women. But more specifically, it would confine to attitudes relating to five social realms, namely, education, religion, marriage and divorce, status of women, custom and tradition. The universe of the study includes only towns and villages of Mokokchung district and families of the Ao community living in Kohima and Dimapur districts in Nagaland.
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In this chapter, an attempt has been made to provide a brief review of the research studies that have already been done in the areas related to the impact of education on modernisation especially relating to women.