CHAPTER IV

ANALYSIS AND INTERPRETATION.

4.1 The data collected with the help of different research tools mentioned in earlier chapter three were organised, analysed and interpreted by employing suitable statistical measures. In the present study an attempt has been made to analyse and interpret the collected data to draw conclusions, which may help to understand the impact of education on modernisation among the Ao-community with special reference to women in a meaningful way.

Keeping in view the objectives of the study and the nature of data it was decided to analyse the data in terms of averages and percentages. The analysis of the questionnaires shows that 30% of educated males and 70% of females responded to provide relevant information for the present study. Data obtained from the respondents on the basis of Questionnaire-cum-interview Schedule was collected and analysed to reach at a meaningful conclusion.
In the present study, the respondents were drawn from a wide spectrum of social strata of professional and social strata, such as civil servants, university professors, college lecturers, medical doctors, administrative officers, librarian, theologians, town planners, architects, journalists, housewives and retired government and public servants (Table 6). The secondary sources of data on the subject of present research were found very scanty. Therefore, the investigator had to rely heavily on primary sources of data. Hence it was necessary to include people from levels of social, economic and educational status to arrive at a relatively common conclusion.

The investigator approached the educated people of Ao Community with a Questionnaire-cum-Interview Schedule (Annexure 1). To obtain a relatively consensus opinion and views on modernisation of Ao Community especially the women folk as a result of impact of education, respondents were selected from a varied social strata, professions, educational background and socio-economic status. The interview was conducted informally so that the respondents were given the opportunity to express their views and opinions freely without any strictures.
4.2 Establishment of Schools in Mokokchung

Table Number 6

The table below shows the division of the Ao people from various categories:

<table>
<thead>
<tr>
<th>Category</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Teaching Profession</td>
<td></td>
</tr>
<tr>
<td>a. University/College</td>
<td>Professors/lecturers</td>
</tr>
<tr>
<td>b. Director /Principal/</td>
<td></td>
</tr>
<tr>
<td>c. Dy. Directors Higher &amp; Technical &amp; School Education</td>
<td></td>
</tr>
<tr>
<td>2. Medical Profession</td>
<td>12%</td>
</tr>
<tr>
<td>a. Director / Joint Director / Dy. Director Health Services / Medical doctors/Dist. Family Welfare Officers</td>
<td></td>
</tr>
<tr>
<td>3. University students</td>
<td>12%</td>
</tr>
<tr>
<td>4. Journalists/ Editors of local Newspapers</td>
<td>6%</td>
</tr>
<tr>
<td>5. Nagaland Civil Services</td>
<td>4%</td>
</tr>
<tr>
<td>Deputy Commissioner, Additional Deputy Commissioner, Ext. Asst. Commissioner.</td>
<td></td>
</tr>
<tr>
<td>6. Town Planners / Architects</td>
<td>4%</td>
</tr>
<tr>
<td>7. University/ College librarians and State Librarians.</td>
<td>4%</td>
</tr>
<tr>
<td>8. Educated retired persons</td>
<td>4%</td>
</tr>
<tr>
<td>9. Theologians / Pastors</td>
<td>4%</td>
</tr>
<tr>
<td>10. Educated housewives</td>
<td>10%</td>
</tr>
</tbody>
</table>
4.2 Establishment of Schools in Mokokchung

The American Baptist missionaries were the pioneers of introducing education in Ao area. Dr. Edward Winter Clark and his wife Mrs. Mary Mead Clark started their mission in Dekahaimong village. They also opened a school in 1878. It was a school for girls with six girls' students on enrolment. It happened to be the first educational institution established in Ao soil and it took deep roots. The missionaries were of the opinion that imparting education to the savage natives was the best means to evangelise them with the Gospel of Jesus Christ and to improve their way of life. They did rightly so. All the respondents in this present study are unanimous in their opinion that it was because of the selfless sacrifice and ceaseless efforts of the missionaries that brought the Aos from darkness to light, from primitivism to civilisation, and made them what they are today in the forefront of Naga society.

The British Government was not interested to expose the savage Nagas to the light of civilisation but they wanted to keep them in their state of ignorance. However, some good intentioned British officials like Major Francis Jenkins had positive
As schools sprang up in different villages in Ao area, and local boys and girls began to go to school, this generated much resentment among the parents, especially against girls going to school. The thinking of the conservative Ao parents were expressed by J.P.Mills who said that girls going to school encouraged idleness and immorality.3 In the present study sixty percent (60%) of the respondents also indicated that there was resentment from parents to send their daughters to school while forty percent (40%) indicated in negative.

4.3 Resentment among Parents about girls' education.

As schools sprang up in different villages in Ao area, and local boys and girls began to go to school, this generated much resentment among the parents, especially against girls going to school. The thinking of the conservative Ao parents were expressed by J.P.Mills who said that girls going to school encouraged idleness and immorality.3 In the present study sixty percent (60%) of the respondents also indicated that there was resentment from parents to send their daughters to school while forty percent (40%) indicated in negative.
Thus the church exerted a tremendous influence in changing the attitude of the people and helped in the dissemination of education and encouraged parents to send their children to schools and also popularised women education in particular.

The church played a vital role in this transition and the acceptance of the social change by the people in general. The first Ao Baptist Arogo Mungdang (ABAM) was started in the year 1897. The first conference of the Association was held from 12th to 14th March 1897, at Molungyimsen under the chairmanship of Rev. S.A. Perine and Mr. Kilep as the secretary. In its conference following resolutions were adopted:

4.5 Improvement of Girls' Education:

- To spread the gospel throughout the Ao villages.
- Males should wear dhoti in place of traditional attire.
- Likewise females should wear sari.
- To abstain from the consumption of opium and liquor.
- Tattooing of girls should be stopped.
- To keep their bodies and houses neat and clean.
- All children should be sent to schools.
- Dead bodies should be disposed off by burial.

Thus the church exerted a tremendous influence in changing the attitude of the people and helped in the dissemination of education and encouraged parents to send their children to schools and also popularised women education in particular.
4.4 Favour for co-education.

On analysis of the questionnaires, it was found that hundred percent (100%) of the Ao people favours for co-education. This indicates less gender differentiation in Ao society. Equal treatment is given to boys and girls. This is an indication of the impact of education on their modern views and thinking. In traditional way of education, the boys and girls were taught separately through indigenous Arju (Morung)* and Tsuki system.**

4.5 Improvement of Girls' Education.

Sixty two percent (62%) of the respondents reported that initiatives have been taken by the educated people in Ao society to encourage parents to send their daughters to schools. They were made aware of the importance of education for girls, to convince the parents that girls are not only to stay at home, cook and do domestic work, but can do many other works. Educated people are encouraging girls in rural areas to continue their studies, which has increased female literacy.

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* Arju (Morung), it is a bachelors' dormitory where boys after attaining puberty are given informal education about the art of warfare & traditional life of the community.

** Tsuki is the house of an elderly widow in the village where girls after attaining puberty slept and learnt discipline, handicrafts, folk songs and folklore.
4.6 On Sex Education in School.

Eighty percent (80%) of the respondents favoured introduction of sex education in the curriculum of school education. However, twenty percent (20%) did not favour for it. Before introduction of formal schooling in Mokokchung, among Ao Community, there was no provision for systematic sex education to boys and girls. It is construed from the opinion expressed by the majority of respondents that in Ao Community there is felt necessity of sex education to be imparted to children from the school level for their proper development.

4.7 Changes brought about among Ao women due to Introduction of Education.

This has brought a change in their lifestyle that they are no longer confined to homes, but participate actively in society and decision making bodies. Hundred percent (100%) of the respondents agreed that there have been pertinent and perceptible changes among the women as a result of being educated. Marked changes have been observed in their thinking, awareness, skill behaviour and lifestyle. The educated women are more conscious of the privileges and responsibilities as a citizen than their counterpart uneducated and illiterate women.
• They are aware of their rights and duties in the society,

• Insist equal status and treatment with men. They compete with men in all walks of life including politics. However, there have been some reservations on the part of men for women to participate in politics. But they enjoy equal status in family and society.

• They have gained sufficient knowledge in child care, nutrition and family planning for better upbringing of the children.

4.8 Difficulty in adjustment with new trends of Society: Economic changes brought about by the spread of education among the women, more and more women are emerging as career women and becoming economically independent and self-dependent. This has brought a change in their lifestyle that they are no longer confined to homes but participate actively in society and decision making bodies.

• Today women are conscious about personal hygiene, health, marriage, child education, employment avenues, guidance of their children, better clothing and food habits. They are more ambitious to adopt a better lifestyle.
To conclude, before the introduction of education, women were simply bound to do domestic chores and fieldwork but the modern educated women participate in all kinds of social, economic, political, and cultural affairs. They have developed a strong sense of determination to be economically independent, better self-concept and in no way find themselves inferior to men folk. As a result of education, the women are intervening in social issues and participating in decision-making processes.

4.8 **Difficulty in adjustment with new trends of Socio-Economic changes brought through the spread of education.**

Sixty-five percent (65%) of the respondents reported that women face difficulty in their representation to policy making, planning, and in the process of decision for development in the society. There have been potential conflicts with men as and when women raise voice to participate actively in societal issues, decision making, and demand their respects. The income of the family is also not in proper proportion to expenditure due to increasing economic needs.
4.9 **Satisfaction / approval of the present system of education by Ao Community.**

Basing on the analysis of data, seventy percent (70%) of the people were satisfied with the present system of education and thirty percent (30%) are found not happy with the existing system of education. However, the people in both the categories offered the following suggestions for improving the system:

(i) There is need to be more emphasis on education for all sections of the community, particularly concerted efforts are required for education in backward areas, and the poor with special consideration for the girl child.

(ii) The present system is too bookish and narrow in its objectives without proper guidelines for vocational preparation. There need to have emphasis on vocational and job-oriented education including practical activities suited to the needs of the learner and society leading to self-sufficiency.
(iii) The subject content is too vast without any depth, which put undesirable pressure on students and arrests their creative thinking abilities. Therefore, there is an urgent need to improve the existing syllabi at primary, elementary and higher school levels as well as tertiary education level.

(iv) Planning is required to strengthen the primary and elementary education for a stronger lease of students for further education.

(v) Well-qualified teachers should be appointed at all stages of education.

(vi) Use of educational technology can improve the classroom instructional process.

(vii) Annual system of education may be replaced by semester system at the pre-university and degree level.

(iii) Special provision to arrange in-service education programme for women teachers to give knowledge particularly on family planning, health education.
(viii) The process of vocationalization of education at 10 plus two level and degree level requires to be accelerated for developing skills and competency among the students for a specific trade.

It was also suggested to avoid political appointments of teachers, to conduct seminars and workshops for the teachers within the State, and fund provision for teachers attending seminars outside the State. The syllabi must include civic and human rights education, sex education and the traditional values and culture of the people.

To improve the girls' education, the following suggestions have also been given:

(i) Special funds and scholarship for girls education

(ii) Provision of quarters for women teachers.

(iii) Special provision to arrange in-service education programme for women teachers to give knowledge particularly on family planning, health education.
4.10 **Education of Girls in Ao Community before the introduction of formal education.**

Only informal type of education was given to girls at home about the cultivation and domestic work. The elders through folk tales, songs and dances gave lessons on traditional customs, values and cultures. Girls were allowed to live together in a group known as “Tsuki” where they learnt about handicrafts, cultivation, discipline, manners and ritual practices. Instructions were mainly oral. The girls also learnt the art of weaving, designing and domestic management.

Sixty percent (60%) of the respondents reported that parents were involved in the education of their daughters and sons. The boys were given education in “Arju” (Morung) and the young girls in “Tsuki”, house of Widow.

As a result of the impact of education, the educated parents reported about the type of education they prefer to their daughters. The parents were of the opinion that education needs to be given according to the aptitude and interest of the children. However, the opinion of the parents in respect of the preference of the type of education is shown in the table below:
Therefore, the parents today are more conscious about the choice of the type of education for their children. They plan for it and after discussion all possibilities in the light of the talents, potentialities and liking of the children, they encourage them to choose a particular stream of general educational or professional education suited to the learner. This is indeed a perceptible change in the outlook and attitudes of the people in Ao Community towards the career oriented and need oriented education for their children particularly about the education of girls.

It was reported that twenty-five percent (25%) of the parents preferred to send their children in medical profession followed by twelve and half percent (12.5%) for general education, engineering education and theological studies. Only five percent (5%) reported their preference for legal education.

<table>
<thead>
<tr>
<th>General</th>
<th>Medical</th>
<th>Engineering</th>
<th>legal</th>
<th>Theology</th>
</tr>
</thead>
<tbody>
<tr>
<td>12.5%</td>
<td>25%</td>
<td>12.5%</td>
<td>5%</td>
<td>12.5%</td>
</tr>
</tbody>
</table>

Table Number: 7

4.11 Attitude of Ao Community towards Modernization.
On the basis of the analysis of the opinions expressed by the respondents, it has been found that the people in general are in favour that modernization has led to a better standard of living. People are eager to learn more and explore new facts and knowledge. As a result of education and modernization people are becoming more aware of the world around them, and are developing healthy attitude towards fellow beings. They are learning to be more tolerant to people outside their society and accepting the social, economic and cultural changes. People need to modernise in all walks of life to catch up with the rest of the world.

However, there is also a feeling among the people that modernization has been accepted unconsciously like a game without control. Modernization has taken place very fast than desired and people were over enthusiastic about modernization and adopted it by-passing to some extent the traditional values, culture and way of life. People were of the opinion that modernization in a society can be more fruitful if it is based on rich cultural heritage and indigenous value-system of the people. The Ao community like any other social group, have a set of customary laws and
ethics relating to individuals and societal behaviour. Thus in brief, the cultural heritage among the Aos is honesty, hard work, discipline, respect and reverence towards elders and authority. An accepted value system centres on all the activities of a person in relation to the welfare of his community.

There have been some ill effects of modernisation. This has been resulted primarily due to a divergence from the established and time tested good aspects of one's culture and blindly imitating other decadent culture. In Ao community modernisation has often been mis-interpreted as Westernisation that is, imitating and adopting the lifestyle of the West. The induction of corruption in social and economic life of the people and appearance of other social evils are evident. The society has become very vulnerable and susceptible to social evils like drug abuse, alcoholism and spread of HIV, AIDS infection. This could be due to an open society devoid of strict norm and social control.

Therefore, the educated people of Ao-Community express that we should have positive and healthy attitude towards modernization but should not adopt the new changes blindly in socio-economic and cultural life of the people.
4.12 **Attitude of Ao Community towards Girls’ Education.**

On analysis of the information in the questionnaires, it was revealed by the respondents that there is a common feeling towards the education of girls.

a. That there is compulsory education for girls.

b. The objective of girls’ education has shifted to prepare the girls for life and for employment and not only for household and domestic work.

b. That the girls are provided all kinds of educational opportunities and facilities at par with the boys. The parents are quite liberal towards the education of their daughters and encourage them to education like boys.

People in general are becoming aware of the crucial role that women play in society and therefore, have realised the importance of education for girls. Hence the attitude of community towards girls’ education is very positive, encouraging and supportive.
4.13 Impact of Education on Modernization of Ao women after introduction of formal education.

On analysis of data, it is found that eighty seven and a half percent (87.5%) of the people expressed that there has been a positive impact of education on modernization of Ao women as a result of education in various aspects of life stated below:

The Ao women have become more broad-minded, independent in social and economic life, earn more respect in family, society and can work at par with men. Today women are more sociable and easily mix with people.

The Ao women are more aware of their economic life. They are becoming economically self-sufficient. They are also treated at par with men for equal wages and worth. They have been given right to run business and take up progressive occupations and professions. They no longer feel helpless in dominated society.
There is more participation of women in social, economic, cultural and religious activities. They actively take part in social and religious gatherings related to the community. Women are now free to speak in the public gathering as well. Acceptance of women in the society has enhanced the status and importance of women.

Women are now aware of their basic rights and are able to voice for them. They are also aware of the fact that they have to go out of the precincts of their homes and work for the upliftment of the family and the society resulting in improving standard of living. The status of women as wife and as a mother has sufficiently improved.

Women are now free to speak in the public gathering as well. Acceptance of women in the society has enhanced the status and importance of women.

Women are more fashionable, and conscious of a healthy life and to maintain sanitation. The marriages are arranged in mature age in most of the case. However, many youngsters advocate love marriages. They are also more conscious about their career and are adopting new lifestyle as per their choice. The women have gained more recognition in society through their participation in social services, religious activities, and associating themselves in welfare societies and in different non-governmental organisations.

Or Edward Winter Clark came to Sisagar. As soon as
the month of March, 1869, as a pioneer missionary under American Board Mission. He came in contact with Godhuia Brown, an
Assamese convert turned evangelist. During this period there was
small pox epidemic in Ao region and claimed many lives.
They have developed better aesthetic in house keeping, interior decoration, flower arrangement and designing of dresses. The modern women are actively participating in beauty pageants, contest shows, debates and discussions, sports representing the State at regional and national levels.

4.14 *Introduction of Christianity in Ao area and opposition from the people.*

Christianity first made in-roads in Dekahaimong village of Ao area. In those days inter-village feuds and rivalry were frequent occurrences. Anybody who brought head was regarded in high esteem and showered with honour and laurel. Under such circumstances, people could not move freely for fear of losing his or her head. Literally, a dark cloud of fear, uncertainty and darkness of superstitious beliefs engulfed the land and the people.

Dr. Edward Winter Clark came to Sibsagar, Assam in the month of March, 1869 as a litterateur missionary under America Baptist Mission. He came in contact with Godhula Brown, an Assamese convert turned evangelist. During this period there was small pox epidemic in Ao region and claimed many lives.
The new faith, Christianity, which was embraced by a few people initially spread from village to village, and from range to range like wild fire. However, it was not without stiff opposition and resistance from the people as one might presume. The missionaries and the new converts faced tremendous
Church Building at Impur. The First Church Building Constructed in Nagaland.
hardship and persecution from the conservative Ao people. The teachings of Christianity, which ushered in a new code of conduct and way of living and beliefs came into direct conflict with the established norms and set of traditions, customs and beliefs of the people. So the conservative and orthodox Aos entrenched in superstitious beliefs turned against the new converts and persecuted them, blamed them for any misfortune that occurred in the village. Some were ostracised and expelled from the village. The British Government also joined hands with the people against the believers and even sent to jail. Many such incidents took place in almost every village, which are documented and recorded, in church history of Ao churches. An incident is narrated in the life of Dr. E. W. Clark. As he was passing through Merangkong village to Tamlu some people way-laid and threw spear at him. With a smile he picked up the spear and returned to the person. Such loving and forgiving spirit and gestures touched the hearts of the natives. It is in record that even in the very village where the missionary established mission centre there are arose deep controversy and the new converts had to leave the village to a new location, which now called Molungyimsen. So the early converts were subjected to immense hardship, harassment and persecution at
However, it is evident that when Dr. & Mrs. E.W. Clark opened the first school at Molungyimsen, the local girls were enrolled in the school. In fact, they were the first batch of students. The exposure of the women folk to education in the western model and new lifestyle liberated them from narrow parochial attitude.

4.15 Reaction of Ao women towards Christianity and conversion.

According to Ao customary practices, women had no place in public life. They are forbidden to appear and to speak in public gatherings, to express their views, opinion and grievances. Their world was confined to home and hearth and their field of work. So the record is scarce and scanty as how the Ao women folk responded to introduction of Christianity. However, it is evident that when Dr. & Mrs. E.W. Clark opened the first school at Molungyimsen, the local girls were enrolled in the school. In fact, they were the first batch of students. The women folk became more self-conscious, more aware of others. The women folk were not reactive to Christianity and mission. They welcomed the new faith to become more self-reliant and independent. Therefore, the Ao women folk were not reactive to Christianity and mission. They welcomed the new faith to be more free and independent. Therefore, the Ao women folk were much benefited from the education which was hitherto forbidden to them.
Moreover, Christianity side by side with education offered them ample opportunity, forum and privilege to express themselves and to attain self-reliance and independence. Therefore, the women folk were not reactive to Christianity and conversion as the men folk were. In a way, women were much benefited from Christianity and they welcomed the new faith willingly because now they got opportunity to appear and express their views and opinions in public, which was hitherto forbidden to them.

4.16 Impact of Christianity on Modernisation.

On analysis of the data collected for the study, ninety percent (90%) of respondents are in favour of the fact that there has been impact of Christianity on change and modernisation among women.

The Ao-Community believes that the introduction of Christianity is the beginning of education for them. Christianity and education go hand in hand. They feel that they were led from darkness to light and to know about oneself. The women became more self-conscious, enhanced sensitivity to love, affection and feeling for others. The old out-dated traditions
and superstitions are removed, learnt about health care, proper hygiene, cleanliness and care of the house and better ways of dressing and living. The women were also encouraged to participate in societal activities and formal education.

4.17 Impact of Christianity on change and modernisation.

It has been reported by ninety percent (90%) of the respondents that there has been significant changes in the lifestyle of women as a result of the impact of Christianity. Education and Christianity has been introduced in Ao area simultaneously. In the context of Ao society these two cannot be dichotomised.

- The women are well aware of themselves. They have realised their importance and identity in the society.
- There has been an increase and sensitivity to love and affection towards others. They have concern and feeling to help others as they were taught in Sunday schools and churches.

There is a large influence of religion on the life of the people.
were of the opinion that religion influences the social change. It is due to the fact that in Ao Naga society, Christianity and education go hand in hand and they can not be dichotomised. There is a large influence of religion on the life of the people.

4.18 Influence of Education and Religion on Social change.

In regard to the opinion of people towards the influence of education and religion on social change, seventy percent (70%) of the respondents reported that education influence the social change most. However, thirty percent (30%) respondents were of the opinion that religion influences the social change. It is due to the fact that in Ao Naga society, Christianity and education go hand in hand and they can not be dichotomised. There is a large influence of religion on the life of the people.
Moreover, it may also be due to the fact that eighty percent (80%) of the people were born in Christian families and education had little influence on their conversion. It was also reported by seventy five percent (75%) of the people that education was not an instrument to their conversion to Christianity.

It was also reported by seventy five percent (75%) of the respondents that Christianity did not have any counter effect on the process of modernisation. This means that both education and Christianity have played important roles in the process of modernisation of Ao people.

4.19 Changes taken place in the customs and traditions particularly in reference to women after introduction of formal Education.

The data was analysed to identify the practices followed before and after introduction of formal education particularly in reference to women.
Tattooing: Unlike other tribal like the Konyaks and Changs the Ao men folk do not tattoo their bodies. But tattooing was a popular customary practice among Ao women. They are tattooed on the face, breasts, arms, neck and legs. Tattooing was regarded to add charm and beauty of women. There are two divisions of Ao tribe, the Mongsen and the Chungli, each of which had its own distinctive tattoo pattern. It was of utmost importance for a girl to be tattooed otherwise she would be in disgrace and could not expect to marry well. Tattooing was looked upon as a mark of womanhood and any woman without a mark of tattoo on her body was not accepted in the community. Once a girl had undergone her first year tattoo she was regarded as a full fledged member of the community. However, tattooing was a practice that had caused much pain and suffering and even death. As tattooing was done without aseptic measures infection of the punctures and bleeding were very common. W.C. Smith in describing the horror of tattooing gave example of a girl whose legs had been tattooed, was in great pain. Due to infection dreadful sores developed and both legs started rotting away below the knee.
1. Tattoo of a woman of the Changli group
2. Back of the leg of the same

Drawing by Dr. Huxton
1. TATTOO OF A WOMAN OF THE CHANGRI GROUP.
2. BACK OF THE LEG OF THE SAME.
3. ALTERNATIVE PATTERN FOR WEST.

Drawing by Dr. Hutton.
Dress: The dress of an Ao woman was very simple and yet followed rigid code. Each clan has its own distinctive pattern which identified her status and clan. It was a taboo to transgress this code of dress. The pattern varied from village to village, so it was difficult to give a uniform design.

According to J.C. women wore dresses made of a piece of cloth about a yard and a half long and nearly 18 inches deep. It was spread over the waist, which was then gathered together at the center back. The sides of the robe were ornamented with red rosy bands, and there were designs in their national style. The cloth was made from the cotton which they raised in their villages. Women who are expert in weaving clothes were highly respected in high esteem.

Ornaments: An Ao woman is very much fond of ornaments. But they were not very because their contacts with the outside world were very limited. The ornament which every Ao woman wore is the necklaces. The ornaments consist of a great mass of the beads covering the chest and still others have beads alternating with white shells and miniature bells.
• **Dress**: The dress of an Ao woman was very simple and yet followed rigid code. Each clan has its own distinctive pattern, which identified her status and clan. It was a taboo to transgress this code of dress. The pattern varied from village to village so it is difficult to give a uniform description. According to J.P. Mills a woman wore skirt which is a piece of cloth a yard to yard and a half long and twenty to thirty inches deep, wrapped round the waist, with the top outer corner tucked in just in front of the left hip. It is dark blue ornamented with red, usually in bands. The clothes worn by them were woven in their traditional hand looms. The yarn was made from the cotton, which they grew in their fields. Out of this yarn they made beautiful skirts and shawls. Women who are adept in weaving clothes were regarded in high esteem.

• **Ornaments**: An Ao woman is very much fond of ornaments. But they were not many because their contacts with the outside world were very limited. The ornament, which every Ao woman wore, is strings of cornelian beads, which formed part of necklace. Some women have only a single string while others have a great mass of the beads covering the chest and still others have beads alternating with white shells and miniature bells.
A few women wear bracelets of heavy rings of jet. Usually, these would be ornamental, but, had they been genuine, the ornaments used would have been broken and which are sometimes on the inside of the hand. They pass through holes at the top of the hand. They are held against the wrist with a braided cord. Sometimes,

family made the wine for domestic consumption. Both males and females drank this home-made alcohol. During festivals, especially, it was used without any objections.

UNGMA JAMISUR
ROCHINLAR
KICHULAR
PONGENTSUR
LONGKUMTSUR
YIMLILER SORUTSU
A few women wear bracelets of heavy brass or iron. Usually a woman wore ornaments she had day and night. Another conspicuous ornament was brass ring, which are worn one on each side of the head. They pass through holes at the top of the ears. They are held against the temples by a braided cord of hair that reaches over the head. These rings are restricted to certain phratries and clans. The hole in the ear is bored at the time when a girl is first tattooed. Another popular ornament is known as tongpang or Maibong naru, it is an ear ornament.

- **Food habits and utensils**: The staple diet of the Aos is rice. Unless it is forbidden by their customary practice and taboo, an Ao will eat almost anything. Smoking of tobacco was common in both sexes. It was believed that smoking of tobacco drove away mosquitoes. They raised their own tobacco and made their own pipes for smoking. Some used small bamboo pipes and some metal pipes made by the village blacksmith. Rice beer or local brew or madhu as called the Assamese, formed an important item of food. Every family made the brew for domestic consumption. Both males and females drank this homemade alcohol. During festivals especially it was used without any inhibitions.
It is said no Ao drinks water if he can get the rice beer.13 The food habits of Aos are restricted by many taboos. An Ao woman after having tattooed would not eat egg, frogs, crabs, and certain kinds of fish and meat. If they eat those forbidden foods, they believed that tattoo marks would break out into ugly sores. Cow’s milk was not popularly used. It was their belief that if they drink milk the calves would die, while others believed that milk may make a weakling.14 The utensils used by the Aos were few and simple since there was little variety in their diet. Boiling was the main form of cooking. The most common form of cooking vessel was an earthenware pot about eight inches or more in diameter. Only very few used brass or aluminium vessels. For stirring the mess they used a spoon made of small gourd or bamboo sticks of various designs. They used wooden and bamboo plates for serving food and bamboo joints for cups.

- **Disposal of dead bodies**: The Aos believed that when a man dies the spirit leaves the body so as a ritual certain ceremonies were performed. The dead body is not taken to the cemetery immediately after death. The corpse is wrapped in clothes and customarily dried over fire. The body is placed on a bamboo platform, which is supported by some stakes in the
It is now a thing of the past. However, tattoo marks can still be seen on the bodies of elderly women in many Ao villages. They belong to a by-gone generation when tattooing was a popular practice. With the advent of Christianity and introduction of education the people abandoned this detestable practice. It is in record that the Ao Baptist Arogo Mungdang...
in its annual conference held from 12th to 14th March, 1897 in Molungyimsen, passed a resolution stating that tattooing of women will not be practised. The modern Ao woman now uses cosmetics and jewelleries to beautify themselves instead of tattoo marks.

- **Dress**: Taboos and rigidity of dress code is relaxed. Due to contacts with outside world, there is a great change in the matter of dressing. Today Ao women are very much influenced by the western culture. They now wear all types of clothes such as skirts, blouses, shirts, pants, gowns, sweaters etc., according to their taste and comfort. They are influenced by the electronic media advertising fashion and designs. Still most of the women wear traditional clothes but designs and pattern are modified according to their aesthetic taste.

- **Ornaments**: The traditional ornaments are nowadays worn by the women folk only during festivals and special occasions. Moreover, they are now obsolete items and difficult to get. In many families these ornaments, which are inherited from forefathers, are kept as precious items. A modern Ao woman is still fond of ornaments. But they prefer to wear jewelleries like gold, silver, pearls, diamond and other precious stones.
**Food habits:** Restrictions on many food items by age old taboos were removed or relaxed. Thus nutritious food like milk, egg, and some fish and meat forbidden for women are now relaxed. Modern woman is very conscious of health and nutrition for themselves and for the family. So the Ao woman includes those nutritious food items in their daily diet. There are marked changes in food habits after introduction of education. People increasingly include vegetarian food item in their diet. They are consuming more fresh and green vegetable, fruits, and various types of cereals, which are nutritious and good for their health. Rice beer or madhu formed a major food item before the advent of Christianity. The missionaries strictly forbidden partake of alcohol in any form. In recent times Ao women folk such as Watsu Mungdang, along with Naga Mothers’ Association and churches fought against use of alcohol and drug abuse in Nagaland. Thus in June 1989, the Government of Nagaland passed the bill of Total Prohibition Act, declaring Nagaland to be a “dry state”.

At present the Aos use better and improved household goods like utensils made of aluminium, stainless steel, silver and casseroles, which are more hygienic and keep foodstuff fresh for a longer period. They also use energy saving devices.
superior quality electrically operated goods. In many homes refrigerators, electrically operated ovens, juice mixers, grinders, cookers, washing machines and LPG gas stoves are frequently used. Thus education has brought about observable changes in their lifestyle owing to exposure to the outside world through education by broadening their horizon.

• Disposal of dead bodies: The system of disposal of the dead bodies underwent a great change after introduction of education and advent of Christianity. The old system of disposal of the dead bodies was very unhealthy and produced very offensive odour. Here also the church took an active role. In its first annual conference the Ao Baptist Arogo Mungdang in 1897 at Molungyimsen resolved to bury their deaths. Incidentally, just two days after the conference was over one boy named Peter, son of Mr. Aokilep, the then secretary of ABAM died. His dead body was buried after a funeral service conducted by Dr. E.W. Clark. It was thus the first instance of Christian burial performed in the Ao soil.
A Scene of an Ao Naga Cemetery, photographed by Dr. E. W. Clark, made on account of sickness. Child sick on the leaves is displayed at the front of the house as a sign of temporary seclusion. For a male child the family is secluded for six days while for a female only five days. When accidental deaths occur in a family due to fall from a tree, by a tree falling on him, by
4.20.1 Taboos and superstitious beliefs before introduction of formal Education.

Before the introduction of formal education, the Ao society was essentially animistic. The traditions and customs of the people were closely associated with animism and hedged inside taboos and superstitions that had become sacrosanct with the passage of time. 21 Taboos and superstitions are closely related and are governed by fear and bad omen and vice versa. For an Ao to break a taboo was unimaginable. Breach of a taboo could lead to serious consequences, and even ostracized from the community. Ao society was so entrenched by taboos that they could not conceive within them a piece of land without the presence of a deity. Even new ventures was preceded and followed by superstitious observations. Being superstitious, sacrifices and religious rites were very frequent to assuage the wrath of gods. It was a taboo for children and women to approach an altar or religious platforms. 22 A household was under taboo when a sacrifice has been made on account of sickness, child birth etc. On such occasions a cluster of leaves is displayed at the front of the house as a sign of temporary seclusion. For a male child the family is secluded for six days while for a female only five days. 23 When accidental deaths occur in a family due to fall from a tree, by a tree falling on him, by
drowning, snake bite, or wounds received from a tiger or leopard, this would be regarded as evidence that some deity was angry and had sent a curse upon the person. Such a calamity necessitated the segregation of the family for a period for purification. 24 Marriage within the same clan (endogamy) is a taboo in Ao society. Should such a marriage take place, both the man and his wife are ostracized and expelled from the village. The man is also deprived of his inheritance rights. Marriage between close relatives is also considered a taboo. When a wife is pregnant, the husband had to observe strict norms and discipline. He is restricted from hunting and he is not allowed to kill snake and even touch some animals. During pregnancy a woman must avoid eating a double banana, eggs or anything of that kind lest she give birth to twins. 25 If a woman dies during delivery, it was also considered unnatural and a taboo. In some villages the property is abandoned and the family moves into another house. 26 If a lightning strikes anything within a village or if a big tree is blown down near the village gate, a rest day is observed. When a man dies, the village observed six days genna and for a female five days. In those days they abstain from festivities and from going to work in their fields. 27
4.20.2 Changes after introduction of formal Education.

The impact of education on modernisation has brought tremendous changes and a better understanding of taboos and superstitions. If we accept the thesis, that, modernisation is an attitudinal change, it is clearly evident among the Ao society. Taboos and superstitions are essentially by-products of fear of the unknown, primarily due to ignorance. With the progress of education, man has acquired a scientific trend of thinking to understand the natural phenomena around him. With this new understanding many taboos and superstitions, beliefs and practices are found to be irrelevant. Many of those old customary practices and taboos are given up. Education has brought about vast changes in the cultural context of Ao society from a purely tribal culture firmly submerged in superstitions and taboos of animism to one that shows a marked western slant. Today women are considered as an equally important member in society. They are given status and recognitions in the community. Series of restrictions on food, especially for women are no longer considered scientific. They are now allowed to take food according to the need of the mother and child’s health. Animistic beliefs and religious rituals are no longer practised. Marriage and choice of occupation, which were restricted to women, are now relaxed.
4.21 Changes in social, moral and religious values among Ao women after introduction of formal Education.

4.21.1 Before introduction of formal Education.

Women were isolated socially. They lived in darkness. They were not allowed to take part in social activities and were not allowed to speak in public. Recognition and revered titles were not given to women. Morally, they were of strong character. Respect for elders, honesty and hard work was followed. Before introduction of Christianity they were worshippers of stone, wood and elements of nature and animists. They believed in superstitions.

4.21.2 After introduction of formal Education.

Improvement in social values, more community participation and awareness of one's rights are some of the salient changes that took place among women after introduction of formal education. They actively participate in social and political activities. Now they are allowed to speak freely in public affairs. Recognition and revered titles are given to women. Women are enlightened in religious beliefs, which makes them free from superstitions and taboos.
Women take active role in the religious activities of the community towards social upliftment. With the introduction of formal education among Ao women, girls are allowed to leave their villages and seek education and jobs in towns. This urban shift of rural population of course, had adverse effect too. There followed a decline in moral values to some extent, where old values such as honesty, hard work, discipline are not given due recognition.

4.22 Modification of values and Change in value system as a result of formal Education.

- Equal treatment of boys and girls in a family.
- Better economic status and standard of living.
- Separation from family before getting married.
- Service facilities.
- Inheritance of property from parents by both sons and daughters
- Awareness to express their rights in society.
- Status of women upgraded with attainment of knowledge.
- Both husband and wife could find employment and support children.
On seeking the opinion of people on the changes that has taken place in the present system of the social life of people, 80% of the respondents were of the view that perceptible changes has taken place in the social life of the people which are as follows:

- Adopt small family norm
- Adopt modern way of living and better lifestyle.
- Liberal views on inter-village, inter-tribe, and inter-racial marriage (exogamy).

4.23 On satisfaction of Ao people with the prevailing social life.

It was observed that sixty percent (60%) of the people expressed satisfaction on the prevailing social life of Ao community. However, forty percent (40%) expressed their dissatisfaction with the present social life of the people. This seems to be due to the presence of some social evils and antisocial activities in the society.

4.24 Opinion on changes in the present system of social life.

On seeking the opinion of people on the changes that has taken place in the present system of the social life of people, 80% of the respondents were of the view that perceptible changes has taken place in the social life of the people which are as follows:
• Equal status for both man and woman in society.
• To avoid "ism", greater freedom to people particularly to women has been given. Social norms and laws are maintained and used to check antisocial activities.
• Simple living and high thinking, faith in God and not in big shots, to follow accepted Ao customs and wear own dress are emphasised.
• Inheritance practices are also gradually changing. All people accumulate and earn during their married life time is equally divided among the children irrespective of sex.
• Unity among the community, open mindedness, work culture are the slogans of the day.

4.25 Changes brought about in Ao community through introduction of Education.

• Created health awareness among the people. People are now conscious to maintain health and sanitation.
• Reduction in illiteracy.
• Equality of gender.
On analysis of the data, it was observed that only twenty five percent (25%) of Ao women were associated with social and religious groups in Watsu Mungdang twelve and half percent (12.5%) and in church organisations twelve and half percent (12.5%).

4.26 Association of the people with social Groups/ Organisations.

On analysis of the data, it was observed that only twenty five percent (25%) of Ao women were associated with social and religious groups in Watsu Mungdang twelve and half percent (12.5%) and in church organisations twelve and half percent (12.5%).
These two are the main social groups where they are actively involved. Gradually Ao women are realising their political rights and participating in it. It was further observed that fifteen percent (15%) of the women are just members of these groups and only five percent (5%) of them take part actively in various activities.

4.27 **Emergence of Watsu Mungdang (Ao Women Association)**

The **Watsu Mungdang** emerged in the eighties out of a dire need to bring about social change by Ao women through active participation with man in the spheres of cultural, religious, education and other social activities. The **Ao Baptist Women Association (ABTM)** in its central council held at Impur on 20th November, 1981, resolved to organise a seminar of Ao officer wives and educated ladies (Resolution Number I). It was resolved to have a seminar at the Town Hall, Mokokchung. The seminar was held from 23rd to 25th April, 1982 and adopted the name **The Ao ladies Association** with the motto, **Unity and Progress**. The topics and speakers in the seminar were as follows:
The first annual conference of the so-called The Ao ladies Association was held at Mokokchung from 6th to 8th April, 1983 and the name of the Association was christened “Watsu Mungdang.” It is a Non-Governmental Organisation (NGO), officially registered under the Registrar of Societies, Nagaland.

The Watsu Mungdang clearly upholds the importance of the role of education in bringing about social changes. It maintains that education is the foundation stone and firmly believes that educating a man is educating an individual whereas educating a woman is educating a family. It is a voluntary organisation comprising of committed Ao women only. Their objective is to bring about change in all realms of the society. It attempts to bring unity and progress in social, cultural, administrative perspectives and to stop social evils, corruptions and any discrimination prevailing in the society. It also seeks a platform from where...
women can freely express and ventilate their grievances in public and also participate in matter regarding important social concern. Hitherto, the Association has played a very positive role. It has endeavoured to uplift the status of woman in society as a responsible member. It also tries to show the synthesis of society, culture, politics and religion as inextricable entities. In order to preserve rich Ao cultural heritage, it encourages women to continue their skill in weaving of dress, bags, shawls etc., and generate market. It insists woman to continue patrilineal usage of surnames to maintain her identity. Besides many other activities as fighting against social evils of drugs abuse and alcohol, it has representation in District Planning Board. It is observed that the Association is taking a pro-active role in the society and perhaps it is marching on the right direction.

4.28 Approval of Ao community for women to work outside home as bread earner.

It is a perceptible social change and the impact of education on the social and economic life of the Ao women that ninety percent (90%) of the people reported that women are allowed to work outside their homes to help the family economically and to be self sufficient. With the fast changing social scenario...
and the cost of living mounting high Ao community has come to accept women working as bread earner in the family. The age-old concept of man “the provider” and woman the “home maker” is fast changing. Ao women are now venturing into employment away from hearth and home to a competitive arena of administration, medical profession, law enforcing agencies, business, academics, fourth estate etc. With the requisite academic qualifications she has ventured into a work place, which was primarily a man’s domain. However, in spite of involvement in these new ventures, she has not neglected her role as a home maker and mother of her children. It has only added new responsibilities, which need a proper balancing of her time.

Farming and agriculture, rearing of animals, handicraft were the main source of their earnings.

4.29 Impact of Education on opportunities for women employment before and after introduction of formal Education.

Analysis of the data revealed that ninety per cent (90%) of the respondents reported that there were very little or no opportunities for employment of women before the introduction of education in Ao community. But after the introduction of formal education and women folk exposed to it, service avenues in many sectors were generated. White coloured jobs in Government offices, schools, banks, and entrepreneurial self employment in private
sectors. Education also opened avenues for women in professions such as doctors, engineers, architects, police who were earlier regarded as man's prerogatives.

4.30 **Impact of Education on the sources of Income.**

4.30.1 **Main sources of earning available in Ao community before introduction of formal education.**

- People used to go down to the plains for trade and sell their goods by barter system and worked on daily wages.

- Farming and agriculture, rearing of animals, handicrafts were the main sources of their earnings.

4.30.2 **Impact of education on improvement in economic conditions of people.**

Ninety percent (90%) of the respondents reported that education has improved the economic conditions of the people through opening of more employment avenues and work efficiency in various public and private sectors. Women are more enlightened due to exposure to formal education. There is more
4.32 **Social status of women in Ao community before and after introduction of formal Education.**

Today with the introduction of formal education, the status of woman has progressed from that of a "preserver of culture" to an active participant in the affairs of the society. She actively participates in the affairs of her family and the community.

Equipped with educational qualifications an Ao woman has entered the portals of administration as civil servants, technocrats, academicians etc., and improved her status in the society.

1. Woman could not be a member of the village council.
2. Woman cannot become the religious head of her family, clan or the village. She is debarred from performing religious rites and sacrifices.

Today with the introduction of formal education, the status of woman has progressed from that of a "preserver of culture" to an active participant in the affairs of the society. She actively participates in the affairs of her family and the community.
An analysis of the responses revealed that sixty percent (60%) of the people responded in favour of the fact that women enjoyed equal status and right to express her opinion in taking decisions in family matters. However, forty percent (40%) of the respondents expressed that women are not given opportunities to have a free say in family matters particularly in making decisions. Naga society had been a male dominated society and slowly the changes are taking place in favour of empowerment of women in family and society.

### 4.33 Opportunity to women in decision making in family.

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4.34 **Views of Ao community on the rights of inheritance particularly the property acquired after marriage.**

In Ao customary practices, women had no right to inheritance in the family whether it is acquired or inherited. It was observed that people of Ao community are of the view that property acquired after marriage is the joint effort of both man and woman. Woman therefore has her rights in property. Both husband and wife have equal rights on the inherited property. This change is due to the impact of education both in women and men and subsequent change in the attitude of men towards women. This is again supported by the fact that when ninety percent (90%) of the people reported that awareness among the women about their rights of inheritance was due to the spread of education. The educated group of women, which formed Watsu Mungdang, encourages to take part in changing older customs and practices to ameliorate their conditions. They strongly feel that they were deprived of right to inheritance.
4.35 **Impact of Education on marriage institution.**

(a) **Marriage:** The institution of marriage is as old as human history. It is through marriage that relation between man and woman is socially recognised. The animal mates, but man marries. It means that mating is biological, while marriage is social and cultural. According to Lundberg, marriage consists of "the rules and regulations, which define the rights, duties and privileges of husband and wife, with respect to each other." 31

The traditional Ao marriage system was a simple one. A young man between the age of twenty and twenty-five years, who wanted to get married must first find out a girl of his liking from amongst the girls of the other clans. The girl should be between fifteen and twenty years of age. The young man asks her if she is willing to marry him and if she consents he gives her a present of some fish or some other articles. He then consults the parents. If they are willing he sends them a present, for instance a dao or a small quantity of rice. At the time of betrothal it is usual for both persons to agree to pay the other a certain number of pigs or cattle in the event of breach of promise. Marriage usually takes place about a year after betrothal. The parents of the
Because of the modern society a new outlook for parents and relatives.

In the present time, after the introduction of formal education among Ao community, the institution of marriage has undergone changes and it has become complex. Marriage has both a religious and a social meaning. The form of marriage is monogamy and the marriage within one's clan is still a taboo. Due to increase of social mobility because of modernisation there is a gradual liberalisation towards exogamous marriages. It is a significant development of modern times, an indication of a cosmopolitan outlook. The inter-tribe and inter-racial marriages involve a lot of acculturation affecting the society to a great extent. A significant change is that marriages are now solemnised in the church. Any wedlock without marriage in the church is not accepted in Ao society and it is considered as a matter of great shame to the parents and relatives. Because of the modern society a new outlook...
has crept into the Christian marriage system. It has become complex plagued with customs burrowed from western culture. It has lost the simplicity and solemnity of the traditional marriage system. Couples started to use wedding rings. Cakes and expensive wedding dress and most of all the lavish wedding feast. It calls for a rethinking and to adopt simpler and less expensive form.

The marriages are arranged and performed according to local customs and traditions though tempered with western culture, which makes it complicated. Marriages among near relatives are not socially acceptable. Any marriage among the same clan is regarded as an anathema and they are invariably expelled from the village. The data revealed that ninety percent (90%) of the respondents reported that marriage is considered as a bond for the whole life of husband and wife. It is further reported by forty percent (40%) of the respondents that exogamy was allowed in Ao community, whereas sixty percent (60%) reported that it was not.

(b) **Consent of parents:** On seeking the opinion of the Ao people about the consent of parents in the selection of partners, it was revealed that seventy percent (70%) of respondents reported that the consent of parents was sought by their children.
Advent of Christianity and dissemination of formal education have brought great changes on the matter of divorce. Divorce is a rare occurrence now. The tenets of Christianity forbid divorce of a husband and wife except on the ground of adultery. During

(c) Divorce: Divorce was a common practice in the old traditional system. It was, in fact, a rare thing for a man to keep the same partner throughout his life. J. P. Mills in writing about divorce in Ao community stated, "It is exceptional to meet a middle aged Ao man or woman who has kept the same partner throughout. There were instances of men who had married as many as ten times. It was not regarded a shame but rather a prestige and honour on the part of man if he married many times in his life time. Thus there was social acceptance towards divorce. There was no ceremony connected with divorce. The couple simply separated. However, the property had to be divided which often led to serious quarrels and misunderstanding.

However, thirty per cent (30%) of respondents expressed that their wards did not take the consent of parents. Ninety percent (90%) of the respondents also expressed that women in the family were free to express their opinion in arranging marriages.
Regarding the marriage of widows, it was reported by hundred per cent (100%) of the respondents that there was no restriction in the marriage of widows in the Ao community. This is a significant impact of education on the social life of Ao women in particular and the process of modernisation in general. It was also reported by sixty two and half per cent (62.5%) of the people that marriage of widows was not considered as a social taboo. After the spread of education in Ao society hundred per cent (100%) of people reported that marriage of widows are socially approved and accepted.

(d) **Marriage of widows:**

Regarding the marriage of widows, it was reported by hundred per cent (100%) of the respondents that there was no restriction in the marriage of widows in the Ao community. This is a significant impact of education on the social life of Ao women in particular and the process of modernisation in general. It was also reported by sixty two and half per cent (62.5%) of the people that marriage of widows was not considered as a social taboo. After the spread of education in Ao society hundred per cent (100%) of people reported that marriage of widows are socially approved and accepted.
It was reported by seventy five per cent (75%) of the respondents of Ao community that institution of marriage was also improved in their attitude and opinion towards the marriage of widows. They approved the marriage of widows and preached to people about the importance and necessity of widow marriage for a general change in the outlook of the people.

4.36 Impact of Education on Family institution.

- Family: The family is the smallest and oldest social unit. It is the most important primary group in society. According to Burgess and Locke, "family is a group of persons united by ties of marriage, blood or adoption constituting a single household interacting and intercommunicating with each other in their respective social roles of husband and wife, father and mother, son and daughter, brother and sister, creating a common culture." Family is the basis of human institution and originate from the reproductive or biological association of man, which helps in the maintenance of culture and the process of socialisation.

- Modern Family: Even in modern times the family constitutes the

- Traditional Family: The type of family in Ao society was nuclear and patriarchal. The father was the head of the family,
enjoying almost despotic powers over the members of the family. There were, of course, rare instances of hen-pecked husbands, which were few and far between. Normally the father exercised immense authority in the home. The birth rate was high, there being no family planning whatsoever. The rate of mortality was also pretty high, especially among children due to unhygienic living conditions, ignorance of basic health care, about nutritious food, and a lack of medical facilities. The bond of relationship in the family was strong and there was no specific division of labour. There was perfect co-operation among the members of the family in the matter of economic activities. However, the male members being physically stronger, they performed functions, which required the use of strength, whereas the female members in the family performed light works. The family system being patriarchal, it was the desire of every family to have at least one male child. In fact this was a common reason for divorce in Ao society. Normally, however, the female children were treated with no less love and affection than the male child.

- **Modern Family**: Even in modern times the family constitutes the most important unit of the Ao society. It continues to be patriarchal
as well as nuclear as in the past. However, certain trends of change are becoming evident. Today there is greater participation of the mother in the affairs of the family and decision making, especially if she happens to be educated and has an independent economic source. In the matter of inheritance too there is now greater consideration for the female members of the family. This, of course, applies only in the matter of movable property. The authority of the father is no longer as despotic as it used to be in the past. A number of families have accepted the concept of family planning and consequently have limited number of children. The changes that have taken place in family institution can be attributed largely due to increase in literacy rate and the easy access of contacts with the urban towns. The modern family is built on the recognition of the equal status of wife and husband, improved standards of living and superior household equipment etc. The modern woman expects and usually obtains a greater voice in family decisions than did her mother or her grand mother. It does not mean however that modern woman has become more dominant in the family.
4.37 **Social problems in Ao community.**

It is stated by sociologists that "social problems are behaviour patterns or conditions that are considered objectionable or undesirable by many members of a society. These members recognise that the corrective policies, programmes and services are necessary to cope with and reduce the scope of these problems." 38

(a) **Social problem in Ao traditional society.**

The traditional Ao society was a close and compact one. Some of their practices such as head hunting, tattooing, divorce, taboos etc., can be considered as tantamount to social problems when viewed from the vantage of present day accepted social norm. But from their perspective and accepted norm, head hunting was closely associated with honour and prestige in the community. Every head brought to the village gave a promotion to the head hunter in his social status. Women usually held in contempt those men who could not bring any human trophy. Likewise, it was regarded as an honour to get married for a man more than once in his lifetime although Ao society was not polygamous.
Another important aspect of modern times is the migration of more and more people from the rural to urban areas. Modernity has brought with it many social problems, which have affected the life of the people adversely. This transition has badly affected the younger generation. Casting aside the traditional ways of life they have tried to adopt a new lifestyle. The tribal society is thus experiencing a sudden break between tradition and modernity. It is manifested in many undesirable forms in the society: corruption, easy money, loss of work culture, individualism, drug culture, alcohol abuse, immorality, dishonesty, extortion, gun culture etc. 37

Social behaviour such as stealing, telling lies, breach of their customary laws and taboos were viewed very seriously in traditional society. They had adequate measures to punish those deviants so antisocial behaviour and elements were perceptibly less. There were less delinquent children because they were taught the dignity of labour and every body in the village was kept busy doing his/her role of duty each day.

(b) Social problems in modern society.

Modernity has brought with it many social problems, which have affected the life of the people adversely. This transition has badly affected the younger generation. Casting aside the traditional ways of life they have tried to adopt a new lifestyle. The tribal society is thus experiencing a sudden break between tradition and modernity. It is manifested in many undesirable forms in the society: corruption, easy money, loss of work culture, individualism, drug culture, alcohol abuse, immorality, dishonesty, extortion, gun culture etc.
This shift of population has far reaching consequences. In the words of Wati Longchar, the ties of clan and family, which held together the very fabric of Ao social life, and governed modes of conduct and interaction are weakened to a great extent. The individuality are cut off, pulled out and separated from corporate personality, customs and traditional solidarity. People also have a wrong notion that urban dwellers are more civilized and advanced than their rural brethren. This wrong concept creates inferiority complex among the rural masses. Moreover, sources of income are very limited in the villages so more and more people are migrating to the towns in search of greener pasture or in other words “in search of gold.” They are thus tempted to indulge in all sorts of antisocial activities. The highlight of modern times is the appearance of corruption in all walks of life. This poses a great danger to the society. There is total collapse of value system due to the growth of corruption.

4.38 Social change as a result of formal Education.

It was reported by eighty per cent (80%) of the respondents that there has been perceptible social change as a result of the spread of formal education among the people.
(a) **Improvement in social life.**

- **Social upliftment:** Women are given equal status with men in all walks of life.

- **Equality:** Equal opportunities are given for women in the constitution. They are given the rights to property and absolute rights to divorce and to participate intelligently in public affairs and in eradication of social evils. Education opened the eyes of the people and they left superstitious practices and society looked towards the common good of the people. Education improved social life of people, created better understanding among people and better communication facilities.

- **Amenities:** Water supply, electrification, better sanitation and economic opportunities are improved. Freedom of thought led to the change in way of life. Increased awareness of social issues, rights and responsibilities in society and home etc. They are conscious to demand social justice and equal rights and treatment. Respondents also pointed out some of the ill effects of the spread of education in the modern youth which are enumerated below.
Notwithstanding the manifold desirable effects education has brought in enlightenment of man in his mode of thinking and way of living, it has also produced many deleterious results adversely affecting society. While seeking white coloured jobs is become topmost in the mind of the people, they have abandoned their age old good traits of their forebears, such as, honesty, loyalty, and hard work. It has been quoted by Smith that, "Girls of the Ao Nagas educated by the Mission, are said to neglect their field-work, and cases are quoted of their falling into immorality through idling in the villages." The defective educational system, which stressed more on quantitative than qualitative education has produced many school dropouts. They constitute a segment in society, which is causing problems as the saying goes, "little knowledge is dangerous". Another group is educated unemployed. This group forms a very unhappy, disgruntled and frustrated segment, which is likely to disturb the social equilibrium. The ties of family, clan and the village which is a very strong fabric in Ao society is slowly disintegrating because of individualistic trends encouraged by education and new lifestyle.
4.39 *Attitudinal change in Ao community in reference to modernity in socio-religious, marriage, position of women and education.*

Analysis of the data obtained on the modernisation scale adopted to Nagaland and administered to Ao women and men reveal the following facts regarding their attitudinal change towards modernity. The attitudinal change is shown in the table below.

**Table 8**

*Table showing the attitudinal change in percentage of Ao Women and men towards modernity in socio-religious, marriage, position of women and education.*

<table>
<thead>
<tr>
<th></th>
<th>A</th>
<th>B</th>
<th>C</th>
<th>D</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Socio-religion</td>
<td>67%</td>
<td>73%</td>
<td>62%</td>
<td>73%</td>
<td>69.75%</td>
</tr>
<tr>
<td>Marriage</td>
<td>60%</td>
<td>70%</td>
<td>54%</td>
<td>80%</td>
<td>66.00%</td>
</tr>
<tr>
<td>Position of women</td>
<td>62%</td>
<td>73%</td>
<td>67%</td>
<td>73%</td>
<td>66.00%</td>
</tr>
<tr>
<td>Education</td>
<td>67%</td>
<td>73%</td>
<td>62%</td>
<td>73%</td>
<td>69.75%</td>
</tr>
<tr>
<td>Overall</td>
<td>67%</td>
<td>73%</td>
<td>62%</td>
<td>73%</td>
<td>69.75%</td>
</tr>
</tbody>
</table>

There is an overall 69.75% attitudinal change in Ao community educated women in modernity, 67% change in issues related to socio-religion, 73% change in marriage issues and system, 62% in regard to position of women and 73% attitudinal change in matters related to education. The overall change in their social attitudes in the sphere of belief and behaviour concerning
socio-religion, marriage, position of women and education is quite appreciable. Therefore, it can be interpreted that as a result of spread of education, there has been perceptible change in Ao women towards modernity to adjust from one’s inner being to the rapidly changing conditions of socio-cultural and economic milieu.

It is also observed that there is an 66% attitudinal change in educated men of Ao community in modernity, 60% change in socio-religion related issues, 70% in marriage related issues and systems, 54% related to position and status of women in society and family, an 80% changes related to education. Therefore, it can be interpreted that there has been an appreciable and perceptible change in the attitude of Ao men towards modernity which are the modernisation of society and the acceptability of new changes taking place in social, economic and cultural sectors of the human life.

This attitude “implies a scientific and rational world view and inculcates universalistic secular values. It is a break up from traditional mode of life which is no more adjustable to the changing conditions. The goals of higher standard of life, freedom, security, social justice are more of the accepted goals of modernism.” 41
There has been an attitudinal change of 68% in the educated people both men and women together of Ao community. This attitudinal change in educated Ao people towards modernity is a clear indication of the impact of education on the process of modernisation of the society.

4.39.1 **Attitudinal changes of Ao community towards modernity.**

The concept of modernisation has been extended to apply to unit of analysis - the individual. Modernisation at various levels of social organisation is dependent upon change in men's attitudes, values and beliefs. Societal transition occurs through individuals. It necessitates change in personality structure. If new institutions of political, economic and cultural behaviour are to change in compatible ways, then inner coherence must be provided by the personality matrix, which governs individual behaviour. Social scientists have achieved greater precision in measuring individual modernity than in the measurement of social and cultural units.

Lerner has made a distinction between the personality of the traditional man and the modern man. The traditional personality is immobile and highly constructive, whereas, the
Based on the report of the Education Commission (1966), the Government of India formulated a National Policy on Education, which was issued in the form of a Government resolution in 1968. The educational system, prevalent now in India is largely based on this policy. A working group on education, set up by the Government in 1980 has recognized education as a crucial input in the process of human resource development. The role of education can hardly be over-emphasized in bringing about change. The success of the progress of modernisation of a new state largely depends on education. Education can be a most potent instrument of modernisation. Not only can it promote knowledge and develop skills but can also bring value and attitudinal change essential for achieving the goals of modernisation.
The programme of modernisation of a state is closely related to the orientation of its people to change. It needs a certain personality structure, which is conducive to innovation. Many psychologists assert that the foundation of the important traits of personality is laid down in childhood and adolescence. As is customary, woman is largely entrusted with the care and upbringing of children and looking after not only their physical needs but also their emotional and mental growth. She acts as the first teacher and guide of the child and consequently the child absorbs her attitude and values. Since the woman has been responsible for shaping personality of the child in childhood, the report of the Education Commission stresses the need of education for women by saying, “For full development of our human resources, the improvement of homes, and moulding the character of children during the most impressionable years of infancy, the education of women is of ever greater importance than that of men.”

Any society, which is dynamic, is subject to change and the Ao society is in no way an exception to this. The Ao society has shown remarkable trends of change during the modern times. For many years, the Aos lived in a state of complete isolation in their "Paradise of head hunters" absolutely untouched and unaffected. 
by the influences from outside. Cut off from the rest of the world, they lived in their peculiar village homes with their peculiar culture, customs and habits, religious beliefs, social organisation and system of village government. Thus due to lack of contact with outside world, the social change in Ao society up to the third quarter of last century was very slow. However, the change was very rapid after their exposure to the outside world, advent of Christianity and formal education in western model. All these factors started exercising profound influence upon the Ao society. The spectrum of vast social changes brought a total transformation from primitivism to modernism.

There are many eventful factors, which have been responsible for bringing social change in Naga society. Their mention is made here.

- Coming of the American missionaries to this part of the country and bringing education to the Naga people.

- Carving out Naga Hills as part of Assam for effective administrative control and thus paving the way for incoming of officials and intermixing with the native people.
Second World War, which brought changes in the language and social structure of the people.

With the attainment of statehood of Nagaland in 1963, people took independent decisions regarding their development at all fronts.

Speedy expansion of education at primary, secondary, college and university levels and professional education solved some problems and created new gaps as well. Modernisation of Naga society needs to be looked into the background of physical features of the state and the historical events. Ensuing discussion confirm the role of education for bringing modernisation in the Naga society. Modernisation stands for discriminate selection what is worthy and what is unsuitable in a particular situation.
After the attainment of statehood of Nagaland, the people understood the importance of education in building of a society and thus there has been mushroom growth of schools in the state. There was tremendous growth in terms of schools and also enrolment of students during the first decade of the statehood.

Modernisation is not westernisation. In this context, Japan is a non-western nation but offers much to be accepted for modernisation of a society. Modernisation involves acceptance of material ways of developing economy and change in outlook and attitude of the people.

The modern education among the Aos was nurtured both by the American Baptist missionaries and the British officials beginning from the end of the nineteenth century mainly based at Mokokchung and Kohima areas.

After the attainment of statehood of Nagaland, the people understood the importance of education in building of a society and thus there has been mushroom growth of schools in the state. There was tremendous growth in terms of schools and also enrolment of students during the first decade of the statehood.
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