

# CHAPTER 1

## REVIEW OF LITERATURE

### 1.1 Introduction:

Every researcher has to rely on a vast compendium of literature to have a deep insight into the theme that is sought to be developed in an authoritative fashion. Accordingly, the researcher has had recourse to several works dealing with or related to the theme of the thesis *Political Socialization of Tribes: A Study on Angami Tribe of Nagaland*. They include books, book reviews, newspapers, articles, doctoral dissertations, journals, and encyclopedias that dwell on varied subjects such as Political Science Sociology, Psychology, Anthropology, History, and Economics. They have gone a long way in widening the intellectual horizon of the researcher. But for these pieces of writing, this thesis would not have been what it is.

### 1.2. Studies on Political Socialization:

R.C. Agarwal in his book *Political Theory* examines the aims of political socialization. In his view it aims at transmission of political values from one generation to another. It shapes and transmits a nation's political culture or perhaps it would be more appropriate to say that it maintains a political culture by successfully transmitting political values from one old generation to a new one (Agarwal 2009).

Samir Dasgupta in his edited book *Political Sociology* gives a vivid picture of political socialization. According to him political socialization can be termed a psychological concept as it is concerned with the society in general and with individuals

in particular. It is a learning process through which an individual acquires orientations, beliefs, values, norms, and behavior patterns in social system. This learning process tries to inculcate values, norms, and orientations in the minds of individuals so that they develop trust in their political system. He further observes that Political socialization is concerned with those activities that have social and political connotations and that determine the pattern of social political behavior (Dasgupta 2011).

In his book *Political Theory* V.D. Mahajan focuses on the process of political socialization. The book explains that political socialization generally operates in a casual or quiet manner without the people being aware of it. A child who is born is not a socialized creature. He becomes socialized as a result of a learning process and social conditioning. “Such learning is not limited to the acquisition of appropriate knowledge about society norms but requires that individuals so make these norms his own, internalize them, that to him they appear to be right, just and moral” (Mahajan 2000).

Satyabrata Chakraborty in his edited book *Political Sociology* observes that political socialization means the transmission of political culture across generations and across groups and spheres. He further notes that an agency is very important in political socialization. It must be conceded that some learning can take place in such a way that it is difficult to identify the agents (Chakraborty 2005).

Anup Chandrakapur in his book *Principles of Political Science*, says that political socialization is the process by which the value systems, beliefs and emotions of a political culture are passed on to succeeding generations. The processes start at an early age and continue throughout life. The institutions of family, school, church, work – groups, political party and so on being its agencies they together go to

cement the cultural heritage. Of these, the family is the first in order of time, and in order of importance, in directing the outcome. He also explains that two important agencies that contribute to the process of political socialization are the political parties and the mass media (Chandrakapur 2009).

In his book *Political Theory* V.D. Mahajan states that political socialization helps in a comparative study of the political system. Political culture depends largely on political socialization. From political socialization one can know when particular qualities and elements of a political culture grow. It also helps understand who the leaders of a particular country are, what qualities they possess, and how they are involved in politics in different countries (Mahajan 2009).

R.C. Agarwal in his book *Political Theory: Principles of Political Science* gives the meaning of political socialization as the process by which an individual becomes acquainted with a political system and which determines his reactions to political phenomena. He says that while political culture is a sociological factor political socialization is a psychological concept. Political socialization concerns itself with orientations of the individual towards political objects. Since the individual is continually being influenced in his political attitudes, orientations and values, the process of socialization goes on throughout life. The process by which political culture are shaped at the individual level and at the community level, are passed on from generation to generation which may be called political socialization. It is a learning process by which norms and behavior acceptable to a well – running political system are transmitted from one generation to another. The learning process involving an internationalization of the existing cultural pattern is

called socialization and whenever this process has a political context, it is known as political socialization (Agarwal 2009).

S.A. Palekar in his book *Political Sociology* views political socialization as a process by which political culture is maintained, changed, and shaped at the individual level and also at the community level. It is passed across generations. Through political socialization, individuals are inducted into political culture and their orientations are formed. It is a continuous process involving the psychological aspects of political development (Palekar 2010).

Ales Kudrnac in his article *Theoretical Perspectives and Methodological Approaches in Political Socialization* notes that research on Political socialization has resulted in many findings. They may be receiving general acceptance in the context of recent studies. But they are not relevant, being the product of a spurious variable. First of all, obviously family constitutes the most influencing socializing ambience for developing political orientations and preferences. Of course, certain studies lead one to contradictory results. Secondly, certain researchers opine that attitudes and preferences one has absorbed in childhood are stable and that they persist throughout life. Thirdly, some researchers tend to consider aging as having an effect on the changes that occur in people's attitudes. Lastly, "the importance of generation effects is often overlooked which may result in the false impression of socialization as a process contributing exclusively to intergenerational continuity" (Kudrnac 2015).

In the article *Parental Influence on Adolescent's Political Participation: A Comparison of Belgiana, Canadian and Romanian Survey Data*, Ellen Quintelier,

Marc Hooghe, and Gabriel Badescu emphasizes the positive effect a stable home milieu may have on young people on their decision to take part in political life. “Absence of one of the parents could lead to lower levels of political awareness, and although this insight might have become outdated in contemporary society more recent studies still suggest that political discussions occur less frequently in single parent families” (Quintelier 2007).

Philo C. Wasburn and Tawnya J. A in their article *Making Citizens* note that research on political socialization has been going on since the 1950s. Nevertheless the empirical findings of the subsequent decades have not yet been codified. “The various alternative theoretical approaches that have guided the investigations of the topic still appear to be contradictory and the direction of future studies uncertain” (Wasburn 2017).

Henk Dekker in his article *Political Socialization: Theory and Research* explains that political socialization is a lifelong process. He also opines that although it is influenced by the preceding stages of political socialization, it is not determined by them. “Such periods are one in which significant alteration takes place in personal circumstances such as marriage, divorce, having children, children leaving home, serious illness, becoming unemployed, retirement and so forth” (Dekker 2017).

In the article *Political Socialization in International Perspective*, Byron G. Massials say that only with reasonable support from the citizens will a political system survive. The family, the church, the peer groups and the schools are the socialization agents supporting the system. “The schools may socialize to accept

without question, the policies of the government and develop benign attitudes towards the authorities” (Massials 1969).

Hugh McIntosh, Daniel Hart, and James Youniss in their article, *The Influence of Family Political Discussion on Youth Civic Development: Which Parent Qualities Matter?* argue that “adolescents who discuss politics and current events with their parents, peers, or teachers tend to score higher than other youth on measures of civic behaviors, attitudes, and skills”. They develop higher levels of political knowledge, show greater intention to vote in the future, and do better on a range of civic outcomes from petitioning and boycotting to raising money for charities and participating in community meetings (McIntosh 2007).

B.K. Nagla in his edited book *Political Sociology* says that “Political socialization is a functional process common to all national political system” (Nagla 1999).

Jay G. Blumler in his article *Core Theories of Political Communication: Foundational and Freshly Minted* considers political communication process as being very complex. They have five features. Firstly a multilevel social system comprised of political and media organizations. Secondly, it is a society reaching out into numerous domains of organizations. Thirdly, it is dependent on a structural but volatile politics. Finally, its models and activities are normative (Blumler 2015).

In their book *Political Sociology*, A.K. Majumdar and Bharwar Singh deal with the definition of Huntington about what is modernization. According to him “modernization is a multifaceted process involving changes in all areas of human

thought and activity.” It comprises widening of the horizon of man’s knowledge, increasing literacy, mass communication as well as changes in life patterns. He further says that, “it is a comprehensive phenomenon, which brings about radical changes in the nature and contents of political systems, and also changes in social and psychological spheres of life” (Majumdar 1999).

In her book *Political Theory: Ideas and Concepts*, Sushila Ramaswamy quotes Huntington to explain modernization. Huntington focuses on stability that accompanied modernization as a consequence of rapid economic and social changes. Modernization involves growth in economy, industrialization, rapid social mobility and political involvement. Political decay is the antithesis of stability, corruption, authoritarianism, and violence. They are all indices of the failure of modernization (Ramaswamy 2008).

In their book, *Cultural Theory*, Michael Thompson, Richard Ellis and Aaron Wildavsky, observe that political culture involves people’s sharing of values, beliefs, and preferences legitimatizing different ways of life (Thompson 1990).

J. Wesley Leckrone, in his article *State and Local Political Culture*, dwells on the political cultural theory of Daniel Elazar. He has defined political culture as “the particular pattern of orientation to political action in which each political system is embedded”. According to Elazar political culture is the semi – permanent characteristic that explains how state and local politics function. The attributes embedded in a political culture are the results of religious and ethnic values of

settlers in specified regions of a country. Political culture can explain the activities of a state in a federal dispensation (Leckrone 2013).

Samuel P. Huntington in his article *Change to Change: Modernization, Development, and Politics* consider modernization as a revolutionary process. This follows directly from the contact between a modern and traditional society. “The one differs fundamentally from the other, and the change from tradition to modernity consequently involves a radical and total change in patterns of human life” (Huntington 1971).

### **1.3. Studies on Tribes:**

Soubhagya Ranjan in his edited work *Encyclopaedic Profile of World Tribes Vol.1* defines tribe. “A tribe is a human social system existing before the emergence of nation – states, and in some cases continuing to exist independent of the state structure. Historically, tribal societies consisted only of a relatively small, local population. The internal social structure of a tribe can vary greatly from case to case, but is often a relatively simple structure, with few significant social distinctions among individuals” (Ranjan 2013).

In *Encyclopedic Profile of World Tribes Vol. 3* edited by Soubhagya Ranjan states that the expression “Scheduled Tribes” was defined in the Constitution of India, [Article 366 (25)] as “such tribes or tribal communities or parts of or groups within such tribes or tribal communities as are deemed under Article 342 to be Scheduled Tribes for the purposes of this Constitution” (Ranjan 2013).

Promod Kumar Singh in his book *Tribes of North India, Socio Economic Study of Tribes of Kaimur Hills* provides a variety of definitions on tribes. According

to B. Bhusan, the “tribe is a socially cohesive unit associated with a territory”. The hallmark of a certain tribe is that its members have unfailingly retained their customs, social norms and usages. They are governed by their own unique norms and laws. They do not intermarry and are led by their elders especially in internal affairs. In order that they, as a disadvantaged group, may get the benefits of affirmative actions of the government, they are listed in a separate schedule (Singh 2007).

Virginus Xaxa in her book *State Society and Tribes: Issues in Post-Colonial India* reviews the concept of ‘tribe’ and ‘tribal society’ in the context of state policies and their praxis in post independent India. She further explains about the state agenda for the tribal as the constitution confers fundamental rights on all citizens irrespective of their caste, class, language, and creed (Xaxa 2008).

Buddhadeb Chaudhuri in his edited book titled *Tribal Formation in India*, a collective effort is made by the Indian scholars to capture the changing tribal scenario in its totality. B.K. Roy Burman in his paper *Transformation of Tribes and Analogous Social Formation* says that in anthropological writings, the expression ‘tribe’ is considered an equivalence of ‘primitive’. The term refers to a stage of social formation in an evolutionary scheme of technological development, expansion of knowledge, the ability to control natural phenomena and the notion of man’s relation with his fellow beings and with nature (Chaudhuri 1992).

B.K. Roy Burman, in his book *Indigenous and Tribal people: Gathering Mist and Horizon*, dwells on the undemocratic composition of working groups, their populist actions, and their support of political syndicalism at the level of individual states. According to him, the tribal people have a rich cultural bequest

with a unique lifestyle, culture, beliefs, and traditions. Most of the tribal populace living in the rural areas is far below the poverty line. “The important issues concerning them in general include resource alienation, environment and forest related problems, illiteracy, health and malnutrition, potential threat to their identity and culture and in particular, self – governance”. Addressing their problems at all levels is a sociological imperative (Burman 1994).

S. L. Doshi in his book *Emerging Tribal Image* observes that the safeties and securities guaranteed constitutionally given to the tribal people have caused certain structural and cultural shifts. Shedding their image as antediluvian human beings, they are now not only fully politicized but have also made their entry into government services. They can be found getting education in professional and technical centers (Doshi 1997).

S.N. Tripathy in his book *Tribal Development: Issues and Policy Options* states that the Panchayats Extension on Scheduled Areas (PESA) is one of the progressive legislations for tribal welfare, providing for self - governance and recognizing the traditional rights of tribal communities over natural resources around them. “This Act made it mandatory for the states having scheduled areas to make specific provisions for providing wide - range of powers to the tribes for their development. The Act recognizes traditional customary rights over local natural resources. It accepts the validity of customary laws and social and religious practices. It emphasizes the role of Gramsabha. The protective aspects Under PESA, have aimed at the preservation of their unique cultural traits, their rights on land and forests, and safeguarding against the inhuman exploitation” (Tripathy 2013).

Ashok Ranjan Basu and Satish Nijhawan in their edited book *Tribal Development Administration in India* gives a masterly exposition of the tribal development that took the present shape through various Five Year Plans. In his paper titled *Tribal Development Administration in India*, Ashok Ranjan Basu says that “tribe is often defined as a social group usually with a definite area, dialect, cultural homogeneity, and unifying social organizations”. The communities which have been included in the list of Scheduled Tribes have the following characteristics: (I) they were considered economically and socially primitive till recently; (II) they were also considered to be distinct from the rest of the population. Ranjan Basu says that “The stages of tribal economy differ from region to region and also from tribe to tribe” (Basu 1994).

In his book *A Glimpse of the Indian Tribal Life* D.P.S. Khanna seeks to juxtapose the factors regarding the life style and behavior patterns of the different types of the tribal population who lives in the various regions of India. His chief focus of attention has been on the cultural, ethical, ritual and social systems as well as the folk culture (Khanna 1992).

A.K. Pandey in his book *Tribal Society in India* concludes that tribal people are neither a corporate entity nor are they differentiated in the manner the non-tribal people are in different parts of India. There is neither an organic solidarity nor a segment formation. “Tribal society is characterized by tradition and modernity, harmony and contradictions, ‘primitive’ and ‘capitalist’ and ‘semi - capitalist’ modes of production, ignorance and awareness” (Pandey 1997).

M.M. Verma in his book *Tribal Development in India* says that the tribal areas present considerable degree of environmental and ethnic diversity. Tribal communities differ in their socio economic levels, educational attainments, and cultural milieus. Because of historical reasons, these diverse groups have remained backward in every respect. Great efforts have been made to better their status which have been successful to an extent. Successive governments have been baffled by the crucial problem of tribal development because hunger, starvation, lack of proper housing and exploitation by the rich and the powerful are too enormous to get solved overnight (Verma 1996).

Pariyaram M. Chacko in his edited book *Tribal Communities and Social Change* focuses chiefly on social change among tribal populations. It seeks to redefine the idea of tribe with greater clarity. He observes that in many societies, whether developed or developing, tribals are considered as an object of curiosity. During the colonial as well as the modern era, they have been kept away from the social mainstream. However the dynamics of modern technology, market economy, sociological pressure and the policies pursued by the state have brought about significant changes in tribal life. The author feels it academically imperative to probe their reasons (Chacko 2005).

In their book *Tribal Law and Administration*, Devendra Thakur and D.N. Thakur focus mainly on the socio economic backwardness of the tribal communities. They point out that the authors of the Indian constitution were particular that there should be provisions for their development in a democratic and republican polity. Contextually, Thakur calls the reader's attention to the fact that

their exploitation by the civilized society has been a major factor in their underdevelopment (Thakur 1994).

#### **1.4. Studies on the Tribes of North – East India:**

Falguni Rajkumar in his book *Rainbow People* states that Northeast region of India is today is beset with serious law and order problems, the main reason being people's ethno - nationalistic aspirations. In this regard, the author says that "various exogenous influences beyond the control of the people of the region like the role of British India's North East Frontier policies, the influence and role of religions like Hinduism and Christianity, the unfair partition of the country that segregated the region from the mainland, the post independent Government of Indian policies and the host of other residual consequences arising out of these factors are some of the main causes" (Rajkumar 2011).

In his book *Ethnic Relations among the People of North - East India*, N. Joykumar Singh says that the North - East with its unique tribal identity has witnessed both ethnic amalgamation and fragmentation due to various reasons during the colonial and post-colonial period. In the book Singh emphasizes the disturbing fact that there are internecine strifes among the ethnic communities in the North – East region (Singh 2006).

Pushpita Das and Namrata Goswami in their edited book *India's North – East: New Vistas for Peace*, conclude that endemic conflicts have been a major factor in the underdevelopment and suffering of the people of the North - East. He feels that exposure of people, especially the youth, to the larger world within and without the country can go a long way in instilling in them greater confidence

helping them becomes leaders with dynamism. It is a pity that the region remains economically underdeveloped despite its rich natural resources. The author is of opinion that resolution of the Naga crisis would check other insurgent movements in the North – East (Das 2008).

Niru Hazarika in her book *Ethnic Autonomy Question in North – East India: Search for an Answer* deals with various issues facing North – East, especially, in the political and administrative sphere. The cumulative effect has been the fragmentation of erstwhile Assam into Arunachal Pradesh, Nagaland, Meghalaya, and Mizoram (Hazarika 2005).

Prasenjit Biswas and Chandan Suklabaidya's book *Ethnic Life Worlds in North East India* gives a comprehensive account of the contributions of Nehru and Verrier Elwin to the North – Eastern region merging with independent India. Nehru wanted every race, every ethnic community and followers of every faith and every ideology to live in harmony and full dignity. Nehru's stance was strengthened by Elwin's humanistic canons of ethnography (Biswas 2008).

In her book *Neglected North - East* Anuradha Prakash examines the backwardness of North – East India. She states that geographically and racially, the region is nestled between Indic and Mongoloid Asia, engendering an identity crisis – Indian? or Mangoloid? The region became Indian administratively with British colonialism, but the ingrained ethnicity remains unchanged (Prakash 2011).

Paresh Chandra Dutta in his edited book titled *Social Change in North - East India* says that there is a syncretism of tradition and modernity in North - East

India. Patriarchy prevails among most tribes, and matriarchy among a few. The author also points out that the region is a linguistic mosaic (Dutta 2012).

In his book *Tribalism and Beyond*, Rajat Kanti Das gives a picture of the Natural Resources of North - East India. He notes that, the North - East is rich in vast forest resources covering about 11,700,000 hectares, which include the reserved category, protected category and other categories. About 4,000,000 hectares of land constitutes the area under crops. 50% of the land is in the possession of a miniscule minority (Das 2011).

The book *Peace and Development in North - East: A Virtuous Spiral* by P.L. Sanjeev Reddy and P.C. Shekar Reddy outlines several strategies, which can help foster a holistic development of the region. Their study brings out the fact that the people of the North - East region want greater transparency, accountability and monitoring in administration, and the freedom to choose developmental priorities. Sanjeev Reddy says, "The key to improving the quality of life of the people of the region lies in shifting the focus from Charity to promoting Creativity and fostering confidence and capacity building" (Reddy 2007).

Walter Fernandes' edited book *Search for Peace with Justice: Issues around Conflicts in North - East India* is meant to be a contribution to the efforts of the communities that are searching for peace with justice. The book emphasizes that conflicts have to be taken in totality and not as simply a law and order problem. The cultural, social, economic, and political reasons of the conflicts have to be probed in depth. The affected people must be involved in the discussions. If peace has to be achieved, one has to go beyond a law and order approach to the

problem of conflicts and consider negotiations as very important to bring about a society where justice prevails (Fernandes 2008).

*Peace in India's North - East, Meaning, Metaphor, and Method: Essays of Concern and Commitment* is an edited book by Presentjit Biswas and C. Joshua Thomas. According to the authors, before the colonial era, ethnic groups of North - East India were like the sovereign Greek City states of the past. Having annexed the entire North – East, the colonial administration dislocated the various tribal groups for administrative convenience. The region covered a vast area of 1, 45,000 sq. miles. Most people in the region are indigenous mostly Mongoloid by race. Today most of the North - East is aflame with the burning desire for self-determination. The author says that unless this dream comes true, crisis will continue brewing (Biswas 2006).

Anuradha Prakash in her book *Ethnic Conflicts in North East India: It's Vulnerability* highlights the fact that contemporary North - East India is witness to the pivotal developments arising out of ethnic mobilization. She considers the connections of the people there are closer to the Tibeto Burman/ Mongoloid stock. It is ethnically, linguistically, and culturally very different from the rest of India with its extremist politics which raised its head when the British quit India. The refusal of the Nagas to integrate with India was a manifestation of this extremist politics (Prakash 2011).

Monirul Hussain's book, *coming out of Violence: Essays on Ethnicity, Conflict Resolution and Peace Processes in North East India*, is a collection of studies which helps examine the prospects and possibilities of addressing the ethnic

conflicts and ushering in a peaceful environment in North East India. In his paper, *Fifty Four Years Indo- Naga Conflict: India's Internal Ethnic Conflict or a Conflict Between Two Nations*, Kaka D. Iralu attempts to develop a conceptual understanding of the expressions ethnic identity and national identity vis – vis Nagaland and India. The study dwells on the background of the merger of multiple ethnic identities and the emergence of Nagaland as well as the Union of India itself in the last century. It rounds off with the observation that the Nagas consider themselves being suppressed by India and Myanmar for more than half a century (Hussain 2005).

In his book *Communalism, Ethnicity and State Politics*, Sajal Basu sets forth that ethnic behavior and communal expression have been a common phenomenon in daily human life and community relations. Our divided history and myths shape the community life. The specialty about India is religious, caste, and ethnic identities often assume a communal form. The politics of ethnicity and communalism is linked up with the issue of migration and infiltration. Ethnic nativism and communalism has spring from the almost pathological fear of the loss of one's culture and language and identity (Basu 2000).

The book *Identities in Transition: Challenges for Transitional Justice in Divided Societies* by Paige Arther dwells on the challenges the efforts for justice faced and provides suggestions as to how these challenges could be effectively addressed. "Identity in this book refers to peoples' membership in social groups - whether that membership is chosen by them or ascribed to them by others. Identity groups are probably infinite. They include ethnic, religious and gender groups, but

also subgroups within those groups: women, disabled women, minority women, and minority disabled women” (Arthur 2011).

Steve Fenton in his book *Ethnicity, Racism, Class and Culture* states that ethnic identities revolve round ancestry, culture, and language which are changeable, re definable and even contestable. Even ethnicity can be a changing phenomenon as the boundaries of one’s habitat change. “Central to these processes is the production and reproduction of culture, of acknowledged ancestry, and the use of language as a marker of social difference and the emblem of people” (Fenton 1999).

In the book *Understanding Tribal Religion* authored and edited by Tamo Mibang and Sarit K. Chaudhuri, the authors observe that the social and cultural history of North - East India has marked ‘a tense and contested terrain of political claims and counterclaims with its cultural overtones’. “The claims of people belonging to the ethnic and cultural settings of the North - East, and a consequent national identity of their own posited against the Indian National Identity have generated considerable debate and controversy. Most of the identities in North - East India assume a space of difference for realization of their own aspirations, cultural and political, with all other economic and social ramification” (Mibang 2004).

Soihiamlung Dangmei in his book *Religions Politics and Search for Indigeneity: A Study of Donyi – Polo Movement in North – East India* speaks about B.K. Roy Burman’s views on the indigenous people as it is applied to the primitive tribes in India. He also thinks that “the concept is applicable to a few other tribes ‘in the sense of their being relatively more committed to ecological ethics, more guided by historical – ethical sanctions in their social relations than by the coercive

power of the state, more sensitive to the muse of nature than to the guiles of Mammon, more in harmony with their social self than in the case with the atomized individuals or the sophisticated societies” (Dangmei 2014).

*Tribal Christian Spirituality: A Question for Identity* by Barnes L. Mawric S.D.B. deals with acculturating the gospel message in the tribal backdrop of North – East India. The author says that the tribal people of North - East India are endowed with a great sense of self - respect and dignity. So they jealously preserve their cultural heritage. However, the tribal Christians are not against acculturation where their culture and Christian practices are harmoniously reconciled (Mawric 2011).

In his edited book *Religion and Society in North- East India*, D. Nath observes that North – East India is a melting pot of multifarious cultures, customs and belief. The spread of Christianity and Islam in this part of India is discussed at length in the essays. “Nature of the responses of the indigenous communities towards Vaishnavism, Islam and Christianity, and consequent social and political developments from another aspect is studied in this book” (Nath 2011).

C. J. Sonowal in his edited book *Religion and Ethnic Reconstruction among the Tribes of North - East India*, considers religion as an ethnic marker serving as a basis for the formation of ethnic identity in the North – East. More often than not, religion is a major factor in defining ethnicity. The author says, “An ethnic group is a social entity having certain subjective as well as objective components”. Smith (1991) in his study defines ethnic groups as “a type of cultural collectivity, one that emphasizes the role of myths of descent and historical

memories, and that is recognized by one or more cultural differences like religion, customs, language or institutions” (Sonowal 2014).

In his book *Tribal Women on the Threshold of Twenty - First Century* Kamlesh Mann gives a comprehensive picture of the status of women in North - East India. He points out that the tribal women of the North – East are active in social, economic, religious and cultural domains. The birth of a male as well as a female child is welcomed by them with equal enthusiasm. “Most of the Tribal women in North - East participate in important rituals related to agriculture, sacrifice, birth, marriage, and death” (Mann 1996).

In her book *Women’s Status in North - Eastern India* Sindhu Phadke depicts a vivid picture of the status of women in North - East India. Among Naga tribes, generally women do not inherit ancestral property or husbands inherited property. Women are not represented in tribal or Village Councils. However, Naga women have launched several women’s collectives ensuring them a corporate identity and providing them a flat form where they can raise their voice on matters affecting them (Phadke 2003).

C. Khonglah in her edited book *Women in North – East India: An Annotated Bibliography* notes tribal women in North - East India enjoy a better position in the society, in the rest of the country. It is notable that social evils like dowry, infanticide and Sati are absent here. However, the territory is troubled by armed ethnic conflicts, terrorism, and law and order problems. Women and children are most of the sufferers in such situation. In this respect, their position is tantamount to that of women and children elsewhere (Khonglah 2008).

Herendra Sinha and Sanjay Sinha in their edited book *Women in North – East India: Status, Empowerment and Development Perspectives* make a modest attempt to examine the life of women in North - East India. In his paper *Status of women in Naga Society*, Adani Ngullie points out that with the coming of Christianity and introduction of modern education, many of the societal usages have ceased to be. However, the condition of women still remains quite unsatisfactory (Sinha 2013).

Sarthak Sengupta's edited book titled *People of North East – India* contains studies on some important aspects of the North – East. B.M. Das in his article argues that *Ethnic Elements in North East India* proposes that the Australoids came first to North - East India followed by the Mongoloids who absorbed the old Australoid strains. The mongoloids arrived in waves after waves over the years. "North - East India may be regarded as the confluence of the Mongoloids and Caucasoids. In many parts of this region, people belonging to these two major races are living side-by-side. "As a result, admixture to varied degrees has taken place between members of the two groups" (Sengupta 2006).

*Tribal Area Development and North- East India* is an anthology of studies edited by Hagelasa, S.C. Nayak and N.T. Shakya. Its focus is environmental safety, justice, women's status, people's rights of various sorts. Dr. Deepak K. Mishra in his article *Development Governance and Identity: Tribal development in North East India*, says that the challenge of governance is a real challenge facing the region. As institutions for ensuring democratic accountability are very weak in these areas, the problems are all the more severe in tribal areas (Hagelasa 2013).

R. Kumar and S. Ram in *Encyclopedia of North - East India: Violence and Terrorism in North - East India, vol.6*, observe that violence and terrorism is a complex feature of human interaction. As they note, North - East India is one of the diverse regions of Asia, with 7.9 % of the total land space of India. The complexities of the conflicts there are compounded by porous international borders, marginalized communities and crisis in governance (Kumar 2013).

In vol.7 of *Encyclopedia of North - East India: Status of Women in North East India*, R. Kumar and S. Ram observe that women there enjoy greater mobility and visibility than women of other communities in the country. Practices such as dowry and consigning the bride to fire following the death of the husband are not much. So gender equality and equity can be said to be in existence in the region in some aspects of life (Kumar 2013).

In the tenth volume of *Encyclopedia of North – East India: Tourism in North East India*, R. Kumar and S. Ram attempt to collect materials for tourism in the troubled North - Eastern regions of India. North – East India will be a tourist paradise if peace and tranquility prevails there, with its salubrious climate round the year. In Nagaland life is a lifelong celebration (Ram 2013).

In the eleventh volume of *Encyclopedia of North – East India: Tribes in North- East India*, R. Kumar and S. Ram vividly profile the tribes of North – East India. As a result of the ingress of people from different places to the region, diverse racial groups belonging to the Mongoloid stock settled down there in different localities and milieus. “Ethnicity among the tribes of the region has come

to play in many cases a decisive role in various political developments in North-East India” (Ram 2013).

*People of the Margins: Across Ethnic Boundaries in North - East India* by Philippe Ramirez gives fascinating examples of how human societies ceaselessly produce boundaries and ceaselessly weave connections to erect bridges across them. The book strives to decipher the complexity of North - East India through a new approach, which deliberately considers that collective identities and social structures operate accordingly to distinct yet related logics. North - East India is emblematic of the regions where it is not only the extent of diversity that seems immeasurable, but also its irregularity. That is why the “mosaic” metaphor often used to represent such regions no longer seems satisfactory (Ramirez 2014).

Subir Bhaumik’s book *Troubled Periphery: Crisis of India’s North - East*, traces the evolution of India’s North - East into an integral part of the Indian Republic and examines the perpetual crisis prevailing in the region since independence. Land, language, and leadership have been issues of causes of contention in the North - East and ethnicity, ideology, and religion has exacerbated the conflicts. The book also enlightens the reader on the insurrections, internal displacements, agitations and the trafficking on psychedelic drugs as wells as weapons. In the book, the authors offer a policy framework to tide over the crisis (Bhaumik 2009).

Udayon Misra in his book *India’s North - East: Identity Movements, State and Civil Society*, observes that northeastern India remains conundrum to administrators, politicians and even ordinary citizens because they consider it as a

mere appendage to the body politic that is India. Consequently, the people there failed to internalize the very idea of the sublime 'Indianness' (Misra 2004).

Anupam Hazra's edited volume titled *Sustainable Development in North – East India: Emerging Issues, Challenges and Policy Measures* makes a concerted effort to explore the feasibility of ensuring sustainable development in North - East India, development being a matter of universal concern. That the North – East of India is a political and geographical hinterland is a given. The author, therefore, emphasizes the imperative importance of the all round growth and development of the region lest it should sever the umbilical cord with India (Hazra 2014).

Anuradha Sharma in her book *Caste and Tribes in India* observes that “the ignorance and outdated knowledge about the tribal people of northern people of India are, largely responsible for much of the administrative bungling and misjudgment and the consequent wrong decisions on the part of policy makers in distant Delhi and their executors on the spot”. J. H. Hutton, the greatest authority on the Tribes of North Eastern India, opines that a just and enlightened administration of tribal affairs is not possible without being knowledgeable about the tribal situations (Sharma 1998).

Although the North Eastern region of India is rich in natural resources and resourceful manpower there has been little organized efforts to exploit these for the collective good of the region and the country, says Nishchal N. Pandey in his book *India's North - Eastern Region: Insurgency, Economic Development and Linkages*. He further argues that if the region trade with various neighboring countries it will facilitate international trade. “However, in order to achieve it, the centre has first to

realize the urgent need to ‘open up’ rather than to ‘lock up’ the area in order to provide security to the people” (Pandey 2008).

In the book titled *Challenges of Development in North - East India*, David R. Syiemlich discusses the problems and challenges faced by the North – East in the attempts to bring about development in the region. He underlines the paramount importance of a comprehensive approach which is sure to bring about a unity of purpose of various ethnic groups. The author observes that the North – East situation is aggravated by revivalist and exclusionist attitudes and ideas. Syiemlich is of opinion that the sixth schedule of the Constitution and the establishment of new states have been a constructive and positive response to the challenges posed by the demands for autonomy. He further notes that in the context of the peculiar situation that existed during the initial decades after the dawn of freedom, a highly centralised form of government was ineluctable (Syiemlich 2006).

*Identity Politics and Economic Development in North - East India* is an anthology containing 23 essays edited by Komol Singha and M. Amarjeet Singh, dealing with the multi - dimensional issues overwhelming the region. The essays also probe the violations of human rights as well as the insurrection in the region. Many different indigenous groups made the North- East their home long long ago. Generally speaking, the region is backward in every respect and naturally human rights violations are rampant in the region (Singha 2014).

In the article *Culture and Development in North East India*, A. C. Sinha provides an overview of the political situation in India with special reference to the

Nort – East. The author recounts in the book the problems the region is beset with. He says that “this region, because of its political disadvantages, has achieved an integrated insularity. Furthermore its underdevelopment is an aspect of the larger scenario of unequal and uneven development in the various parts of the Indian union”. He suggests that great efforts be made to preserve its natural assets and exploit effectively its natural and human resources (Sinha 2006).

In his article titled *On Ethnicity and Development Imperative: A Case Study of North - East India* by George T. Haokip, notes that development is one big issue that needs to be addressed in North East India. The region after decades of independence is still lagging behind in terms of socio, economic, educational, political, cultural, and social development. The study reveals that movement for separate homeland, regionalism, tribalism; ethnic clash, crime, and mass poverty in the region are caused by lack of development. He says that the problems the region faces can be resolved by ending the conflict between ethnic loyalties and Indian nationalism. When peace reigns progress arrives (Haokip 2012).

T.Vanlalhlain in his book *A Study of Religious Identity among the Bru of Mizoram* explains what identity is. The term has various meanings. He quotes the definition of Erik H. Erikson and G.J. Mathias to give a clear idea of identity. “A sense of identity means a sense of being at one with oneself as one grows and develops; and it means at the same time, a sense of affinity with a communities sense of being at one with its future as well as its history of mythology”. Vanlalhlain also quotes the definition given by G. J. Mathias, which reads: - “Identity formation, therefore, is not only a developmental issue but also a social issue. It is an individual

and communal issue. Much of an individual's identity therefore depends on the identity of the group or community to which one belongs" (Vanlalhlani 2007).

In his doctoral thesis, *India's Foreign Policy towards South Asia: Relevance of North – East India* is a doctoral thesis authored by P. Tepekrovikiso. In the thesis, he stresses the paramount importance and relevance of North – East India in the nation's foreign policy. The strategic location of the region, its proximity to China, Bangladesh, Myanmar, Nepal and Bhutan, and the commonality of racial, cultural and historical factors that link these states entail harmonious relations with them all (Tepekrovikiso 2012).

M.M. Agrawal edited a book titled *Ethnicity, Culture, and Nationalism in North – East India*. This book is a collection of papers presented at a seminar on *Ethnicity Culture and Nationalism: Problems in the Context of North - East India*. Here T.B. Subba in her paper observes that, inter-ethnic conflict is not a post - colonial or recent phenomenon. 'Ethnicity' is a concept probably first used by David Reisman in 1953 but the concept is not new (Ronen 1986). It has objective as well as subjective connotations. Objectively, it is seen as "primordial affinities and attachments" (Isaacs 1975) and subjectively, as an "activated primordial consciousness" (Geertz 1975). M.G. Smith cogently argues that 'race' and 'ethnicity' are in analysis and theory indiscriminately assimilated to one another (Agrawal 1996).

In an article in the *Journal of North – East India Council for Social Science Research*, Dolly Phukan states that the whole mark of North - East India is its multi ethnic culture. The author notes that following the invasion by the British and the arrival of the Christians, Aryans, and migrants, there occurred a synthesis of

cultures. But eventually there has been a kind of imposed changes on these cultures by the mainstream Indian culture and regional cultures. It has led to a sense of alienation and deprivation of the ethnic people (Phukan 2009).

Bhattacharjee in his edited book *Roots of Insurgency in North - East India* brings into focus the fact that there is nothing like a Northeastern insurgency but only isolated insurgencies, militancy and other movements in different parts and ethnic areas of the region. It has created an atmosphere of violence and turmoil in the entire region. The roots of the problem vary from secessionism to demand for an autonomous state or sub - state within India, or regional autonomy for ethnic areas within the states or protection of ethnic and cultural identities. The economic and infrastructural backwardness, unemployment, and lack of opportunities seem to be the common causes in most cases. The single common cause is the indifferent attitude from the part of the central government which has failed to tackle the problem of insurgency at its nascent stage (Bhattacharjee 2007).

Insurgency has been viewed as pathological condition of the body politic, leading to a breakdown of law and order and a challenge to the legitimate centralized political authority. Ramashray Roy, Sujata Miri and Sandhya Goswami in their co – authored book *North - East India: Development, Communalism, and Insurgency*, argues against this partisan view and stresses the fact that to treat it as a problem of law and order is to turn a blind eye to the causes leading to political violence, insurgency and insurrection. The root of insurgency lies in popular discontent (Roy 2007).

In his book *Beyond North - East India: Insurgency - History - Development*, H.N. Das draws attention to the fact that it was the last British Deputy Commissioner

of the erstwhile Naga Hills District of Assam, C.R. Pawsey, who established the Naga Hills District Tribal Council in April, 1946. Its goal was uniting all Naga tribes under one banner. He also played a central role in launching the Naga National Council which stood for an independent Naga land in accord with the spirit of Naga democratic customs and usages. The seeds of insurgency were thus sown (Das 2011).

### **1.5. Studies on Tribes of Nagaland:**

In his book *Nagaland Past and Present*, Hargovind Joshi draws a clear picture about Nagaland and its importance. He notes that, Nagas fundamentally constitute a tribal community who had a system of self-governance from the remote past. “As the Nagas are not a migratory people like the other hill men around them their villages are stationary and unchanging” (Joshi 2001).

In his book *Historical Researches into Some Aspects of the Culture and Civilization of North - East India*, G.P. Singh gives a vivid picture of the impact of modernization on the Naga society and culture. He states that 19<sup>th</sup> century was a period of transition from tradition to modernity and also of social transformation and Cultural Revolution. It was during this period that the North - East came under British colonial rule. The westernization and modernization of the Naga society brought about great changes in all fields of human activities - economic, religious, educational, and cultural. Along with it was witnessed a decline in tribal arts, crafts and traditional system of administration (Singh 2009).

Sarthak Sengupta in his edited book *Tribes of North - East India* says that Naga is a generic term referring to various tribes living in Nagaland, Arunachal Pradesh, Assam, and Manipur as well as in some pockets in Myanmar. They are

mainly the Ao, Angami, Sema, Konyak, Lotha, Phom, Chang, Rengma, and a few others. The author quotes the Anthropologist Oliver as saying (1958) “though they trace their ancestry from north - west China and north - east Tibet, but seems to have reached their present habitant by the southern routes driven by Lushai - Kuki tribes” (Sengupta 2012).

S.K. Chauba in his book *Hill Politics in North East India* states that in July 1947 A.Z. Phizo led a deputation to Delhi with the ultimatum that the Nagas would declare independence after 14 August 1947. Mahatma Gandhi after trying unsuccessfully to reason with them said in his own unique way, “The Nagas have every right to become independent. We did not want to live under the domination of the British and they are now leaving us. I want you to feel that India is yours. I feel that Naga Hills is mine just as it is yours. But if you say that it is not mine, the matter must stop there. I believe in the brotherhood of man, but I do not believe in force and forced unions. If you do not wish to join the Union of India nobody will force you to that” (Chauba 2012).

Nandita Haksar in her book *ABC of Naga Culture and Civilization* deals with the impact of globalization on Naga culture and society. Naga Nationalists claim that they have been a unique people with a shared common culture, history and symbols down the ages. The author notes that in India certain communities are designated as “scheduled tribes”. She also notes that most ethnic communities in the North – East prefer to be referred to by their tribal name rather than a ‘scheduled’ category. “The state also imposes political identities on people living within its boundaries even if people do not want them” (Haksar 2011).

Tilottoma Misra in her edited book *Writings from North – East: Poetry and Essays* observes that the Naga community is a kindred based segment. The clan is the axis round which their life turns. A person is not only a son or daughter but also a member of a clan. Thus clan identity is also as important as family identity. This social system does not give much importance to women. It may be because in a patriarchal clan only male ancestors are honored and only their memory is cherished (Misra 2011).

T. Raatan in his book *Encyclopedia of North- East India vol. 3* observes that the far-flung region of the North East remained neglected for centuries during the pre- independence era. However, an attempt has been made by the government to divide it into eight states. Though a separate state Nagaland has been formed to facilitate administration and please the revolutionaries who wanted the same. But Nagas are spread almost all over the North - East and they observe more or less common culture and ways of living. “Boundaries cannot break all that which these simple tribesmen share in common” (Raatan 2004).

Swapnali Borah and Deka Tourang, in their Encyclopedic *Studies of Northern State of India Nagaland* say that Nagaland is the home of several Naga tribes. The state has substantially contributed to the diverse cultural heritage of the nation. “The forests of Nagaland are rich in bamboo and cane. Thus, naturally they are expert basket makers. Basketry among the Nagas is highly developed. All Naga men know how to weave mats of split bamboo, which is the chief material besides wood for constructing walls and floors of houses. It has rightly been said that the Nagas start life in a cradle of bamboo and ends in a coffin of bamboo” (Borah 2010).

In vol.8 of *Encyclopedia of North - East India: Human Rights in North East India*, R. Kumar and S. Ram dwell on the reasons of unrest and peace processes in Nagaland. They note the fact that unlike most Indian states Nagaland has been granted a great degree of autonomy for Naga tribes to conduct their own affairs. Each tribe has a hierarchy of councils at the village level and tribal level to deal with local disputes (Kumar 2013).

In the anthology of studies titled *North - East India: The Paradigm of Historical, Socio - Economic and Cultural Interaction*, published by Guptaajt Pathak, Kaba Daniel in their paper *The Origin and Evolution of Political History of Pan – Naga Ethnic Identity Formation: the Persistence Politics Processes, Issues and Challenges* observes that the Pan Naga ethnic community does not have a written record of their past. But they have a history preserved in their folklores, which are transmitted from generation to generation (Pathak 2014).

B. Henshet Phom in his doctoral thesis, *A Comparative Study of the Traditional and Modern Electoral System in Nagaland*, notes that the Naga village society is a classless one and that their socio – economic orientation is corporate. The basic administrative and political unit of all Naga tribes is the village. A village is usually united during jhuming (farming) operations, war and peace treaties. The festivals, fairs, and other socio - cultural functions are also organized at the village level. Theirs is really a democratic social system. The village leaders are held in great respect by everyone (Henshet 2011).

Thresiamma V.G. in her doctoral thesis *Constitutional Safeguards for the Scheduled Castes and the Scheduled Tribes in North - East India* examines the

special provisions in the Indian constitution which seek to ensure the welfare of the Scheduled Castes and Scheduled Tribes, especially, with respect to the state of Nagaland as mentioned in Article 371 A. The term 'Scheduled Tribe' was inserted in the constitution in article 342 (1). The constitution makers were aware of the dismal situation of the tribal people and hence the said provisions (Thresiamma 2009).

Himansu Charan Sadangi in his book *Emergent North – East India: A Way Forward*, observes that insurgency in Nagaland has been perhaps the longest insurgency in the world since 1956. British association with Nagaland began in 1826 when Britain annexed Assam after the treaty of Yandabo. As a result the ethnic Nagas got divided between India and Myanmar. Thus the end result was that the Nagas as an ethnic race got divided between India and Burma. In 1866 the British established a new administrative zone. It was called Chumukedima. The traditional Assam Naga Boundary was now shifted in to the Naga region. One may say that the Nagas demand for a greater Nagaland is justifiable to that extent. This has been the root cause of the Assam Nagaland border crisis (Charan 2008).

Yelhi Vero in the doctoral thesis *Economic Growth and Human Development in Nagaland* examines the Village and Naga traditional life. It is noted in the study that Nagaland is a rustic hinterland. Strangely enough, a village is the highest political unit in the Naga social system. The family and community come under the rubric of the village (Vero 2012).

Thomas John in his doctoral thesis *Impact of Catholic Church on Naga Society* gives a vivid picture of the Naga community. According to his perception, the Naga society is an aggregate of communities, that is to say, they are comprised of

different tribes. They are known by the generic name 'Naga' which also refers to their language, customs, culture, and practices. But the real identity of a Naga is revealed in the tribe he belongs to. They are a socially, politically and religiously united community (John 2013).

S.H.M. Rizvi and Shibani Roy in their book *Naga Tribes of North East India* draws the reader's attention to the fact that the famous War Cemetery is situated in the middle of the Kohima town on a hillock. The large memorial stone has the resemblance of a traditional Naga memorial stone. The epitaph eloquently proclaims the fortitude displayed by the allied forces to save India from Japanese invasion. The lines read:

*"When you go home, tell them of us, and say*

*We gave our today, for your tomorrow"* (Rizvi 2006).

Sakulemba Longkumer in the doctoral thesis *Human Resource Development as a Strategy for Socio – Economic Change in Nagaland*, deals with the factors that keep Nagaland industrially backward. In his opinion Nagaland is still in its infancy in the field of industry. The researcher notes that the state is lagging far behind in the field of modern industry because of the lack of raw materials, power, market, transport, and technical labor. Of course, a few medium – scale industries have recently come up in the state. However, the researcher does not ignore the presence of cottage and small scale industries in every Naga village (Longkumer 2008).

Sarthak Sengupta's book *People of North - East India* is a collection of several articles. B. M. Das in his article *Ethnic Elements in North East India* profiles

various tribes of Nagaland. He says that Nagaland is a habitat of various Naga tribes. They are of Mongoloid stock. Hadden, (1924) one of the contributors has discovered in them an Indonesian ethnic streak. Das, another contributor, attributes the isolation of the Nagas to geographical as well as socio - cultural factors. The physical variations among the Naga communities are also due to the above mentioned factors (Sengupta 1996).

Kewepfuzu Lohe in his book *Naga Village: A Sociological Study*, analyses the transformation of family, religion, economic and politico - judicial institutions in the village social structure. It also describes “how the Naga Village positively responds to the external factors such as formal education, Christianity, and new development policy of the State Government in the process of modernization”. He further examines that, with statehood, the State Government brought most of the Naga villages in Nagaland under one category. “Village includes an area recognized as a village by the Government of Nagaland” (Lohe 1996).

N.K. Das and C.L. Imchen in their edited book *People of India, Nagaland*, states that the most interesting feature of the Naga situation is the emergence and consolidation of the identity of the Nagas as a single political community at the territorial level. “Within the broad rubric of Naga ethnicity, the Naga communities who live in well-demarcated territories have autonomous cultural systems. The Nagas consider themselves as a regional community distributed well beyond Nagaland, in Assam, Manipur, Arunachal Pradesh; they are also Trans - National Community living in neighbouring Burma” (Das 1994).

### **1.6. Studies on the Angami Tribe of Nagaland:**

Visier Sanyu, in his book *A History of Nagas and Nagaland* makes an in - depth analysis of the indigenous Angami Nagas. Like all indigenous peoples, the Angami Nagas preferred isolation from the comparatively developed societies. They struggled to maintain their indigenous identity for almost half a century. In this attempt the Angamis got enormous strength from their unique ethnicity (Sanya 2008).

L. Atola Changkiri in her book *The Angami Nagas* explains the ethnological background of the Angamis. According to her, there is only oral tradition about the original home of the Angamis. When the British set up their administrative base at Kohima back in 1878, more than 700 - 800 years elapsed since the first settlers had come to Kohima. Changkiri says that Sir. James Johnstone was of the opinion that the Angami Nagas probably migrated to the present land from the South - Eastern corner of Tibet. They resemble the Maoris of New Zealand in their physique. Their terraced system of cultivation is similar to that of the Igarots in the Philippines. Their propensity to head hunting tantamount to the practice followed by Dyaks of Borneo (Changkiri 1999).

Renu Suri in her book *The Angami Nagas* gives a comprehensive picture of some aspects of physical anthropology of the Angami Nagas. Here she observes that “The district of Kohima where the Angamis live is situated in the Southern part of Nagaland and lies between 25° 11’ and 25° 58 north longitudes and 93° 20’ and 94° 55’ east longitudes, bounded by Mokokchung district on the north, Tuensang district and Burma on the east and the state of Manipur and Assam in the south and west. The Angamis are monogamous and patriarchal. Divorce cases are

very rare. Families are mainly nuclear consisting of husband, wife, and children. Christian religion is the predominant religion among the Angami Nagas. Others follow their own traditional religions. Marriages are generally intra marriages, and inter-tribal marriages are very few. The spread of Christianity and education is influencing the Naga society” (Suri 2006).

Kiranshankar Maitra in his book *The Naga Rebel and Insurgency in the North - East* traces the story of the rebel Nagas. He views that Khonoma in Nagaland is an Angami village well known for many reasons. He observes that the Angami village of Khonoma in Nagaland is famous for many reasons. They still cling to old Naga traditions, religious customs and social usages. It is the birth place of the self-exiled and London based Naga leader A.Z. Phizo, who was the president of the Naga National Council (NNC) and the founder of the Federal Government of Nagaland. From 1953 onwards, the Phizoite extremists tried to realize their goal through armed rebellion. Phizo called upon his followers to “teach the Indians the lesson of their lives.” Prime Minister Nehru considered his demands unwise, non - pragmatic, and unacceptable. Nehru declared with all the moral and political force at his command, “Even if the heaven fell or India went pieces, Nagaland would not become independent (Maitra 1998).

J.H. Hutton in his book *The Angami Nagas* says that of all the tribes inhabiting the Naga Hills District, the Angamis occupy the largest area and are by far the most numerous. “They are situated roughly in the area bounded on the North by a line running from a point slightly south of where the Doyang River issues in to the plains through the peaks Thevukepu and Mutuhu to the junction of the Loi and Tizu

rivers between Kivekhu and Chipokitema. Then on the east the boundary of the Angami country coincides approximately with the eastern boundary of the Naga Hills District, on the south the Angami and bounded by the Barail range and the Diphu River and on the west by the Nambar forest. With the exception of one or two villages just outside it, the whole of Angami tribe is located in the above area” (Hutton 2003).

Konei Nakhro in her doctoral thesis, *Socio – Political Institutions of the Angami Nagas: A Study of Continuity and Change*, notes that the modern democratic system of choosing representatives through majority votes is adopted by Angami Students Union, Angami Public Organization and Angami Women Organization. This has shown that Angamis are largely in favor of choosing their representatives through voting and not through heredity or pressure tactics. “However, the traditional values of socio – political institutions that profess group assertion, kin – protection, and collective efforts continue to influence the working of constitutional and community based bodies as community in many cases acquires precedence over individuals. Thus, although the statutory bodies and community - based organizations are modern, their behavioral content is traditional” (Nakhro 2009).

Rocus Rokoselhu Chaise in his book *The Angami Catholic Church: The History of the Catholic Church/Faith among the Angami Tribe of Nagaland 1948-2012* gives a vivid picture of the Angami Catholic Church in Nagaland. “The Angamis’ territory in the present district of Kohima is divided into four regions, namely, Southern Angami located at the foothills of Mount Japfu, Western Angami in the west of Kohima, Northern Angami in the north of Kohima and Chakhro

Angami, which has mostly small villages under Dimapur District. Eastern Angami has separated and is now recognized as Chakhesang. The other tribe within present day Kohima district is the Rengma Naga tribe to the extreme north of Kohima town” (Chasie 2013).

Melvil Victor Pereira in his doctoral thesis *Customary Law and State Formation in North - East India: A Comparative Study of the Angami of Nagaland and the Garo of Meghalaya*, notes that while the Indian state has been a major presence in the states of North – East India, there has been a unique system of democracy in these states. “The tribal communities have responded to the various policies and initiative of the state with specific moves that have, in turn, made the state respond to them in a creative way. The thirteenth Amendment of the Constitution of India, which resulted in the insertion Article 371 A and the creation of the state of Nagaland provide a clear example. The provision of special status articulated in this Article is a unique and innovative response by government of India to the decade long resistance of the tribal communities of Nagaland” (Melvil 2009).

Kezhangunuo Kelio in her doctoral thesis *Customary Laws of the Angami Naga Tribe: A Contemporary Feminist Perspective* examines the role of customary laws in the Angami community. According to her the Angami tribe like the other tribes of Naga is governed by customary laws which have been in force from time immemorial, which have passed on from generation to generation in their oral traditions preserved in folksongs, folklores and folktales. There are no written records about them. These laws must have been altered with the passage of time in tune with the requirements of changing times (Kelio 2015).

Medunuo Pienyu in her doctoral thesis, *A Sociological Study of Unemployment Problem: A Comparative Study of Angami and Chakhesang women*, traces the history of the Angami tribe during the colonial era. She draws the attention of the reader to the colonial intrusion into Angami territories in the 19<sup>th</sup> century which eventually led to several rebellions against the colonial regime. ‘The Battle of Khonoma’ which took place on 22<sup>nd</sup> November 1879 was the most violent among them. It was a defining event that affected substantial changes in the social, economic, and political lives of the Angamis. It goes to the credit of the Angamis that they were the first to revolt against British colonialism (Pienyu 2013).

Visakhonu Hibo in her doctoral thesis, *Education and Empowerment of Angami Women* observes that the Nagaland Government classified Angami tribe as one of the advanced tribes. The study of Angami women at the beginning of 21<sup>st</sup> century shows that their women, especially in the rural milieu are not civilizationally much advanced. Their presence in ecclesiastical bodies is better than in village councils. It shows that the Christian churches have been responsible for women empowerment to a great degree. Their involvement in political affairs is confined only to the exercise of franchise. Regarding their involvement in polity is confined to casting votes during elections. Generally speaking, their involvement in the field is not very manifesting (Hibo 2012).

Lucy Zehol’s edited book *Women in Naga Society* is a collection of papers on women belonging to some of the major Naga tribes. In her article titled *Women in Angami Society*, points out the fact that women’s position with regard to property ownership is very deplorable. A daughter is not entitled to inherit property. In olden

days, she was just a machine. But times have changed. There are now large numbers of women who are salaried (Zeol 1998).

A study of tribal women in India was carried out by S.P. Sharma and A.C. Mittal in their book *The Tribal Women in India vol.1* note that unlike their non-tribal sisters, a tribal woman has a central place in society. Among the Angami Nagas, the women carry out every kind of work like, spinning, weaving, dyeing and basketry. Of course, landed property is seldom bequeathed to female heirs. However, Eastern Angami female are free to purchase and sell commodities (Sharma 1998).

Alphonsus D' Souza, Kekhrieseno Christina and Nokhwenu Veronica in their book titled *Status of Women in North- East India: A Comparative Study of Three Ethnic Groups in North – East India, Aka, Angami, and Dimasa*, have made a study of the status of women in three tribal societies of North - East India. The authors note that the Angami tribe was one of the first to experience colonial intrusion and to raise the banner of revolt in the hills against colonial occupation. One can say that the area has witnessed violent confrontation continuously ever since the siege of Khonoma by the British in the nineteenth century. Zapu Phizo, an Angami, played an important role in launching the Naga ethnic movement. Recently the Angamis have become rather indifferent to insurrections as in the past because of the militarization and development of the area (D' Souza 2002).

I.L. Aier in his book *Contemporary Naga Social Formation and Ethnic Identity* attempts to understand how exogenous forces can bring about endogenous currents within communities causing great changes. He also analyses the traditional Naga social system. He says that as far as law and justice are concerned, in their

democracy, 'everyone is a law unto himself'. Every man follows the dictates of his own will, a form of the present democracy which is very difficult to conceive of as existing even for a single day and yet that it exist here is an undeniable fact. The social relationships among Angami villagers are very fragile. Hence, violent clashes among them are a recurring phenomenon (Aier 2006).

**1.7. Conclusion:**

The researcher has had to rely on many writings dealing with the tribal communities in the North - East, especially the Angamis of Nagaland. A thorough knowledge of their history, socio - economic and political status, customs and usages, culture, religious systems, geographical milieu and attitude to life is indispensable to the academic pursuit of a researcher. They have helped the researcher immensely in writing up the thesis and these works have been reviewed in brief in this chapter.

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