

Impact of RTE on Quality Education in Nagaland: A case study of GMS, Kuda Village, Dimapur

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Abstract

Education has a significant influence on life. The Government of India has been putting its efforts to make education universal and accessible for everyone by giving equal opportunities to every child to study and learn. The RTE Act, 2009 was promulgated primarily to eradicate illiteracy and to provide the common man an access not only to elementary education but also to give an impetus to higher and technical education in the country. Nagaland adopted and implemented the RTE Act in the year 2012 resulting in mixed outcomes. The present paper attempts to examine the impact of RTE Act, 2009 on the academic performance of a sampled group of class in GMS, Kuda Village by applying an unpaired sample t-test. The results of the study show that if the RTE Act, 2009 is implemented in its true spirit and entirety, it can achieve its desired goals.

Introduction

Education is a basic human need. Education is closely related to all-round development of an individual and country as well. It is a determined element for the civilization of human society. Not only does it help us develop healthy surrounding but it also generates an advance community. Due to the importance of education in human civilization, many studies have been conducted throughout the world on the various aspects of education and its impacts.

India is a vast country with diverse social and economic background. A large proportion of the population still lives

under poverty and cannot have access to a monetized education system. Although education has a significant influence on life, the average education is not the same across areas or regions. Consequently, to this day, efforts are on to make education universal and accessible to everyone, particularly the poor and differently-abled persons. Every child should be given equal opportunities to study and learn. Therefore, the RTE Act, 2009 was promulgated primarily to eradicate illiteracy and to provide the common man an access not only to elementary education but also to give an impetus to higher and technical education in the country.

The demand for free and compulsory education in India was voiced as early as 1882 by Jyotiba Phule from Bombay Presidency in his evidence before the Indian Education Commission headed by Sir William Hunter. He demanded that state sponsored free and compulsory education be made available to all children until the age of 12 years. Later in 1911, Gopal Krishna Gokhale moved a private bill to demand free and compulsory education in the Imperial Legislative Assembly, which was, however, thrown out. In 2002, the Eighty-Sixth Amendment Act was passed and Article 21A which obligated the State to provide free and compulsory education to all children in the age group of 6 to 14 years was introduced in the Chapter on Fundamental Rights. The Right of Children for Free and Compulsory Education Act, 2009 (RTE Act) was enacted to give effect to this fundamental right. This Act came into effect on the 1st of April, 2010.

The Right of Children to Free and Compulsory Education (RTE) Act, 2009

The Right of Children to Free and Compulsory Education Act or Right to Education (RTE) Act, is an Act of the Parliament of India enacted on 4 August 2009, which describes the modalities of the importance of free and compulsory education

for children between 6 and 14 in India under Article 21A of the Indian Constitution. India became one of 135 countries to make education a fundamental right of every child when the Act came into force on 1 April 2010. The RTE Act provides for the Right of children to free and compulsory education till completion of elementary education in a neighbourhood school. Hence, Justice and transparency are two keywords under this Act. It is, therefore, a noble initiative that deserves the support of all concerned.

The Right of Children to free and compulsory education (RTE) Act, 2009, was indeed a bold and ground breaking move aimed at the realization of educational justice to all irrespective of many differences that exists in society. A large part of the Act are reaffirmation of crucial aspects of earlier educational policies. However, the Act also envisages many new and bold measures at elementary level such as non-detention, no expulsion, no board examination, free education even in private schools for the economically weaker section of society, admission according to age, special training and so on. According to this Act, every child from 6-14 years shall be provided with free and compulsorily elementary education upto Class VIII from 2010 onwards. Free means there will be neither admission nor tuition fees for government schools and compulsory means all requisite conditions for educating every child should be made available; and concerned authorities, at all levels, state, district, village, school and partners must take all necessary measures to ensure this.

As per the Act, the out of school children (never enrolled and dropouts) should be admitted to Class levels appropriate to their age, and there would be special training to enable them to cope with the levels and processes of learning. This special training will be given by the school teachers or teachers especially appointed/engaged for this work based on material written for the purpose. It shall be conducted in the school

premises or in safe residential areas. Apart from this, there shall be no private tuitions for both government and private schools. The Act also requires 25% free education in private schools. It means that 25% of total enrolment at entry level in private schools should belong to economically weak students whose parents' income does not exceed Rs. 40,000 per year and disadvantaged children. For these children, the government will reimburse their fees at the rate the government incurs on a student in government schools or actual school fee, whichever is less.

On non detention and Continuous and Comprehensive Evaluation (CCE), the Act ensures that no students should be detained at any level till completion of class VIII. However, non-detention does not mean no tests. In fact there shall be more tests and evaluation. CCE should be strictly implemented to ensure that every student is fully prepared for the next class and also that all round development is taking place. There shall no longer be any board examinations at elementary level from 2012 onwards. Every student shall be given a certificate on completion of class VIII, containing grades. Cumulative record will be carefully maintained for all students from Class A.

Under the Act, there shall be no physical punishment or mental harassment, and that discipline in the classroom shall be maintained through other means. It provides for development of curriculum in consonance with the values enshrined in the Constitution, and which would ensure the all-round development of the child, building on the child's knowledge, potentiality and talent and making the child free of fear, trauma and anxiety through a system of child friendly and child centred learning. On teachers and student ratio, upto Class V, there should be one teacher for every 30 children. Even if students total is more than 200, ratio should not exceed 1:40. For classes VI to VIII, there should be atleast one teacher in every subject and maintain 1:35 teacher: pupil ratio. All teachers must be

qualified and all untrained teacher must be trained within five years. On school building, it will also ensure adequate number and properly maintained classrooms, separate toilets for boys and girls, drinking water facilities, kitchen for mid-day meal and barrier free access.

Quality indicator of RTE in INDIA (2012-13):

1	Percentage of Teachers with Professional Qualification	81
2	No. of States/UTs with Revised Curriculum	27
3	No. of States/UTs with Working Hours as per RTE	34
4	No. of States/UTs with instructional hour as per RTE	33
5	No. of States/UTs implementing Continuous Comprehensive Evaluation	26

RTE in Nagaland

Nagaland, the 16th state in the union of India, adopted and implemented the RTE Act in the year 2012. The SCERT has been entrusted for the implementation of the Act in Nagaland.

Status on RTE in Nagaland

1	Notification of State rules	Notified
2	Constitution of SCPCR/REPA	Notified
3	Notification of Academic Authority	SCERT
4	Policy on Eight Year Elementary Education	In Place
5	No Detention Notification	Issued
6	No Corporal Punishment Notification	Issued
7	No Board Exam upto Elementary Level	Not Notified
8	Banning Private Tuition	Not Notified
9	Banning Screening procedure and capitation	Not Notified
10	Working Days Notified	200(P), 220 (UP)
11	Working Days Reported in DISE	193 (P), 198 (UP)

12	Decentralized Grievance Redressal Mechanism	Not Notified
13	Local Authority Notified	MC, TC, VC
14	% Schools with SMC Constituted	
15	25% Admission in Private Unaided Schools at entry level	Not Notified

Teachers

	INDICATOR	2009-10	2012-13
1	Total teachers (Govt.+Aided)	12,799	14,406
2	Pupil Teacher Ratio (PTR)	19	17
3	% Primary Schools with PTR >	30*12	13
4	% Upper Primary Schools with PTR>	35*7	5
5	% Single Teacher Schools	4	2
6	No. of TET's conducted for Teacher Recruitment	0	0

Demographic indicators (Census 2011)

1	Total Population	19.8 Lakhs
2	Literacy Rate	79.6 %
3	% Urban Population	29.0 %
4	Female Literacy Rate	76.1 %
5	Male Literacy Rate	82.8 %
6	% ST Population	86.5 %
7	Sex Ratio (M:F) (0-6 years)	1000:944

Enrolment Indicator

		2009-10	2012-13
1	Total Enrolment (Primary)	2,78,190	2,91,156
2	Total Enrolment (Upper Primary)	1,23,221	1,26,635
3	% Girls (Primary)	49%	49%
4	% Girls (Upper Primary)	49%	50 %
5	Gender Parity Index (GPI) Primary	0.95 %	0.97 %

6	Gender Parity Index (GPI) Upper Primary	0.96 %	0.99 %
7	% ST to Total Enrolment	92 %	92 %
8	CWSN Enrolment	2798	8246
9	Annual Avg. Drop-Out Rate (Primary)	11.4	5.5

School Infrastructure Indicator

		2009-10	2012-13
1	No. of Elementary Schools (Govt. + Aided)	2,007	2,624
2	Student Classroom Ratio (SCR)	21	21
3	% Primary Schools with SCR	30*5	8
4	% Upper Primary School with SCR	35*19	14
5	% School with Drinking water facility	84	78
6	% School with girls toilet facility	91	91
7	% School with ramp	8	81
8	% School with playground	43	44
9	% School with boundary wall	76	74
10	% School with kitchen shed	79	66

Quality Indicator

		2012-13
1	% Teachers with Professional Qualification	61
2	Having Revised Curriculum	In Process
3	Working hours as per RTE	28
4	Instructional hours as per RTE	800 (P), 1000 (UP)
5	Contitnuous Comprehensive Evaluation	In Process

Brief Profile of the Study Area

Kuda Village (formerly known as Nagarjan) was established in 1941. The village is adjacent to Dimapur Town and lies in the South eastern part of the town. It shares its boundary with DMC ward No. 7 and ward No. 20. The Village has a population of 16,108 of which 8322 are males while 7786 are females as per 2011 census report. Population of children in the age group 0-6 is 1980 which is 12.29% of the total village population. Female sex ratio is 936 against the state average of 931, and the child sex ratio is around 911. Literacy rate of Kuda village is 83.13% which is higher than the state level of 79.55%. There are 3579 tax paying houses under the jurisdiction of the village.

Government Middle School (GMS), Kuda Village was first established as a Lower Primary (LP) School with classes upto IV in 1947 under the direct control and management of the village authority. It was recognised by the Govt. of Assam in 1961. The school was taken over by the Govt. of Nagaland in 1963. It was upgraded to class VIII in 2008 and renamed as GMS, Kuda village. As per records available with the school, there were 556 students enrolled in the school in the academic session 2015 with 14 teachers. Thus, the teacher-pupil ratio is about 1: 40. The number of trained teachers during the pre-RTE (upto 2011) period was only 1 (7.14%); whereas the number of trained teachers have risen to 6 (42.86%) in 2015. The number of classrooms in the school is 12. There is a separate teachers' common room as well as Head teacher's office. The school also has separate toilets for boys and girls, safe drinking water facilities, kitchen for mid-day meals and concrete fencing with iron gates. Since 2012, the school has been strictly following the instructional hours as per RTE and the system of Continuous and Comprehensive Evaluation (CCE).

Objectives of the Study

- To examine the overall academic performance of students in the Pre-RTE and Post RTE period.
- To examine the Gender wise performance of students in the Pre-RTE and Post RTE period.

Data and Methodology

Data on the performance by a group of students (Group 1) in their classes VI, VII and VIII during the period 2009 to 2011 and data on similar classes of another group of students (Group II) over the period 2012 to 2014 are used in the analysis. In both cases, the performance of a class is followed for 3 years continuously beginning from class VI.

In order to examine the performance difference between these two groups, unpaired sample t test is applied since the groups are independent. In the analysis, Group 1 is considered as control group and the Group II as the experimental group in the analysis.

Empirical Results

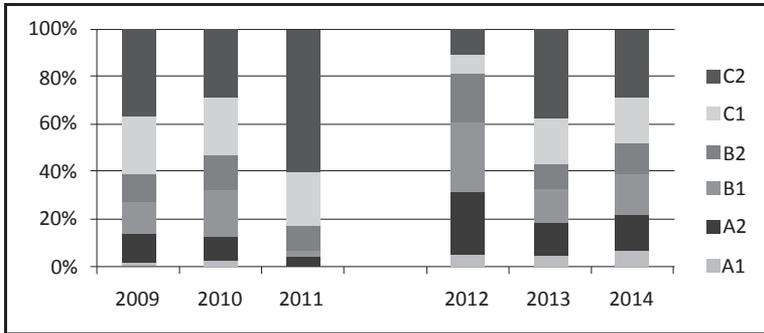
1. *Overall academic performance of students in the Pre-RTE and Post-RTE period.*

Quality of education is a wide and complex phenomenon, and has been interpreted in a number of ways (Williams, 2001; UNICEF, 2000; UNESCO, 2005). Academic achievement as an indicator of quality has been extensively studied by several researchers world-wide because it is easily measurable by standardized tests.

The Figure 1 depicts the composition of total number of grades earned by the students in the pre and post RTE periods irrespective of subjects. A notable increase in the A1, A2, B1, B2 can be observed in the post RTE period compared to that

in the pre RTE period. Grades C1 and C2 had highest shares in the pre RTE period whereas their share have decreased in the post RTE period even though No Detention Policy (NDP) is followed.

Figure 1: Share of total number of grades earned by students the Pre-RTE and Post RTE period



In order to statistically confirm the improvement observed, unpaired sample t test is applied. The Table 1 presents the data and P values of the test. The p values of grades A1, A2, B1, and B2 indicate statistically significant difference between number of grades achieved during pre and post RTE at 7% level of significance which confirms that RTE had significant influence on the performance of the students.

Table.1. Total number of grades and unpaired t test result

Group I	A1	A2	B1	B2
2009	2	20	21	19
2010	3	14	28	20
2011	0	4	3	11
Group II				
2012	11	63	71	49
2013	10	33	32	26
2014	12	29	32	26
P-values	0.000449	0.034155	0.069257	0.053095

2. *Gender wise performance of students in the Pre-RTE and Post RTE period.*

The Table 2 presents the data on gender-wise performance of students in the pre and post RTE period and P values of the test. The results shows statistically significant difference in the performance of both the boys and girls between the study periods which implies that the effect of **RTE was balanced across the gender categories**. This result also substantiates the previous findings of overall performance improvements in the post RTE period.

Table 2: Gender wise comparison of performance of students in the Pre-RTE and Post RTE period

		Boys		
	A1	A2	B1	B2
2009	2	10	16	11
2010	0	5	12	8
2011	0	2	0	4
2012	5	31	38	28
2013	5	20	16	16
2014	9	12	16	10
P values	0.009541	0.031204	0.092795	0.071146
		Girls		
2009	0	10	5	18
2010	3	9	16	12
2011	0	2	3	7
2012	6	32	33	21
2013	5	13	16	10
2014	3	17	16	16
P values	0.025687	0.048071	0.060531	0.24985

Findings

1. RTE had statistically significant positive impact on the performance of students. This implies that the performance of the students improved in the post-RTE period.
2. Both boys and girls showed significant improvement in their performances in the post-RTE period.

Recommendation

1. Quality of education can be improved with greater participation and support by all the concerned stakeholders, vis-à-vis, School Management Committees (SMCs), Teachers, parents and the Government.

Conclusion

The RTE Act 2009 had come under scanner and has been criticised by many people, including educationists. Several reports from various states have also shown that the Act has detrimental effects on pupils as well as the education system in India. Madhav Chavan, head of Pratham, in the Annual Status of Educational Report (ASER) said there were apprehensions that RTE may ensure right to schooling and not right to education. The Director, SCERT, had declared that due to thenegatively skewed performances of the students during 2013 and 2014, the Non-Detention Policy (NDP) has been revised in Nagaland. A salient feature of the revised guidelines includes declaring results of students as ‘Qualified’ (Passed) or ‘Needs Improvement’ (Detained) (Nagaland Post, 15/4/2015). However, the RTE Act, 2009 comes as a package. To realise the full benefit of this Act, all the provisions of the Act must be implemented simultaneously. For instance, the Continuous Comprehensive Evaluation (CCE) under the Act will not bring about better academic results unless it also comes, among others, with support from parents, SMC, Local

Authority, Government and availability of trained teachers. Hence, a reason why RTE Act, 2009 has not yielded desired results at the state level in our state might possibly be due to improper/unbalanced implementation of all the provisions of the Act. But GMS, Kuda Village has shown better results since the study found that the provisions of the Act are implemented quite satisfactorily under given constraints. One interesting observation made in this humble study is that the village authority is extending financial assistance to the school in times of need since the financial grants from the Govt. are not sufficient to effectively run the school, including provision of stationaries. The School Management Committee (SMC) of GMS, Kuda Village is found to be quite active in monitoring the regularity and punctuality of the teachers as well as supervising the discipline of the students. This task is carried out by the members of the SMC on roster on a monthly basis. Therefore, it is believed that the quality of education in the school can be enhanced with greater participation and support by all the concerned stake-holders and greater financial assistance from the Govt.

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Communitization of Elementary Education: A Process of Optimizing the use of Social Capital in Nagaland

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Abstract

The working system of the communities in Nagaland is very unique. Nagas, not long ago before the British rule began in the later part of 19th century were a self governed and self sufficient people. Every village was like a republic, and they had developed those days an indigenous traditional system of governance and development including the institution of 'Morung' for education.

Although it has hardly been realized that communitization of public amenities including education in the state that was introduced during 2002-03 was a process of tapping the social capital. 'Social Capital' is a network of social relationships and the resources contributed by the members of the community. The strength of the community, including resources, knowledge, skills and participation of the members of the community is invaluable social capital inherited by our people.

The introduction of communitization was first taken up by the department of School Education as a pilot project by selecting some schools in few districts. But within a span of 2-3 years the success of the system was significant and therefore all the elementary schools in the state came under communitization system.

This paper will present how Naga communities, especially the Sumi community, since time immemorial involved themselves in the field of education. It will also present why the state government had realized to utilize the social capital available in abundance in the community. The paper will also touch upon the effectiveness of people's participation and the satisfaction of the community

in their own involvement towards the development of their own community institutions.

Key Words: Communitisation, Social Capital, Elementary Education.

Introduction

The Naga society is a tribal community. It comprises of various tribal set-ups having distinct cultural ethos of their own. The people consist of 16 major tribes, each with their own culture, language and customs, and this colourful mosaic presents a microcosm of the great Indian diversity. The majority of the population lives in the villages and their main occupation is agriculture.

While Nagaland may not be as economically developed as many other parts of the country, it has perceptible advantages in some respect. In Nagaland unlike many other states, a strong and vibrant community spirit is found in abundance. Naga society is free from class, caste and gender biases. The village is the core of social structure of Nagaland and is a closely knitted and cohesive unit. All Nagas, even if they do not live in the village, have deep roots in their respective villages. A Naga village is highly democratic in nature and people are allowed to express their feelings and participate in village affairs without any reservations. Traditional democratic institutions such as the village council, which exists from time immemorial, are present in every village. Thus the state is inherently rich in what can be called '**social capital**'. This social capital, which is increasingly being recognized as an essential input in the development process, is Nagaland's greatest strength.

The present study was done in Zunheboto district of Nagaland as a case study where no research work has been done in relation to communitisation of elementary education.

Meaning of Communitisation

The word communitisation is a new concept which may not be found in any dictionary. Yet it is not an abstract or complex concept. It seeks to utilize the existing social capital and community bonds for improving the functioning of public institutions and facilities by communitising them. The broad aim of this concept is delegating major management responsibilities and powers of the government to the community, thereby empowering them and at the same time freeing the government to more effectively discharge the functions of monitoring and support. Thus, the community would substantially manage the institutions and facilities created by the government for them and the government would empower and support the community while remaining the ultimate owner of these institutions and facilities.

Accordingly, the government of Nagaland has enacted a law called “Nagaland Communitisation of Public Institutions and Services Act, 2002”. The objective of the Act has been set out as follows:

“Whereas it is expedient to provide for empowerment of the community and delegation of the powers and functions of the state government to the local authorities by way of participation of the community in matters connected with the management of local public utilities, public services and the activities of the state government connected with education, water supply, roads, forests, power, sanitation, health and other welfare and development schemes and also to provide for promotion of community based schemes incidental thereto.”

Communitisation of Elementary Education

Communitisation of Elementary Education is one of the components of Nagaland communitisation of public institutions and services Act in order to deliver Universalisation

of Elementary Education to the citizens in a joint partnership between the government and the community in which the latter plays the most vital role in the management and functioning of the government elementary schools.

Under the Rules of the Act, the School Management Committee concern have been delegated with specific power and authority in the areas of school administration, academic planning and supervision, financial transaction-salary disbursement and utilization of government grants in the school infrastructural development works including procurement of teaching and learning materials.

The aim of delegating specific power and authority is to invite active participation of the community and inculcate a sense of joint responsibility in the development and management of their local elementary schools and providing quality education to their own children.

The whole efforts have been to create the school a better place and an environment conducive for teaching and learning jointly owned by the community and the state government. The process has been supported with specific funding from state plan, Sarva Shiksha Abhiyan and Mid-Day meals on the part of the state government.

Salient Features of Communitisation of Elementary Education

1. Communitisation empowers the village community to own and to develop the Government Elementary Schools in the village as their own.
2. The Village Education Committee (VEC) is the legal authority to manage elementary education in the village.
3. Salary amount for government employees in the

schools are deposited in advance by the government into the VEC account. The VEC disburses the salary on the first of the following month.

4. The VEC is to ensure discipline and regularity of teachers. It is empowered to operate the principle of “No work, no pay”. Any deduction from salary is utilized for the schools after observing prescribed formalities.
5. Fund for key purposes such as purchase of text books, furniture, construction and repair of buildings, etc is to be deposited by the government into the VEC Account.
6. VEC may arrange for inter-school utilization of teachers and other resources such as buildings, etc within the village schools including the private ones.
7. VEC is empowered to select and recommend appointment of substitute teachers against long term vacancy.
8. VEC has the power to grant casual leave, and to recommend Earned leave and other forms of leave in respect of the employees in the schools.
9. The VEC/ the community is expected to contribute in cash or kind or free labour towards development of the schools.
10. VEC may engage local craftsmen, artisans and experts in folk songs and games on voluntary basis or on payment on a token honorarium for teaching in the school. Their services may be recognized in a befitting manner by the community.
11. VEC will be responsible for universal enrolment and retention of all children up to the age of 14 years.

12. Government may supervise/ support the VEC and the schools, and issue whenever deemed necessary, directives which will be binding on the VEC.
13. Government may withdraw some or all the powers from the VEC in case of misuse or mismanagement.

Social Capital

Social capital is one of the greatest resources that Indian society has established since time immemorial. India is a land of villages where social capital is abundantly available. However, this capital has hardly been recognized as an asset for the development of the society and failed to utilize this asset by the government in running its machineries, allowing the local people to freely involve in it and develop the sense of responsibilities and belongingness.

The term *social capital* was in intermittent use from about 1890, before becoming widely used in the late 1990s. According to **The World Bank** ‘Social capital refers to the institutions, relationships, and norms that shape the quality and quantity of a society’s social interactions... Social capital is not just the sum of the institutions which underpin a society – it is the glue that holds them together’ (The World Bank 1999).

In the first half of the 19th century, Alexis de Tocqueville had observations about American life that seemed to outline and define social capital. He observed that Americans were prone to meeting at as many gatherings as possible to discuss all possible issues of state, economics, or the world that could be witnessed. The high levels of transparency caused greater participation from the people and thus allowed for democracy to work better. The French writers highlighted also that the level of social participation (social capital) in American society was directly linked to the equality of conditions (Ferragina, 2010; 2012; 2013).

L. J. Hanifan's 1916 article regarding local support for rural schools is one of the first occurrences of the term *social capital* in reference to social cohesion and personal investment in the community. In defining the concept, Hanifan contrasts social capital with material goods by defining it as:

I do not refer to real estate, or to personal property or to cold cash, but rather to that in life which tends to make these tangible substances count for most in the daily lives of people, namely, goodwill, fellowship, mutual sympathy and social intercourse among a group of individuals and families who make up a social unit... If he may come into contact with his neighbour, and they with other neighbours, there will be an accumulation of social capital, which may immediately satisfy his social needs and which may bear a social potentiality sufficient to the substantial improvement of living conditions in the whole community. The community as a whole will benefit by the cooperation of all its parts, while the individual will find in his associations the advantages of the help, the sympathy, and the fellowship of his neighbours.

Social capital refers to the social relationships and patterns of reciprocal, enforceable trust that enable people and institutions to gain access to resources like social services, jobs, or government contracts. Social capital is a structural aspect of communities, Social Capital and Community are embodying the context-specific networks that people and institutions use to achieve their goals. Drawing on the works of Portes (1998) and Bourdieu (1986), social capital is more of a process, rather than a quantifiable set of relationships.

Social Capital in Nagaland

When this social capital resource was realized in Nagaland, the state government started to initiate the introduction of communitisation over public amenities, and its success stories in most cases has prompted the researcher that this concept

would be of national importance.

Since time immemorial, Nagas by nature are profound lover of social or community life. Starting with the Morung, which was a community institution for the training and education of the young people, there were chains of activities taken up by the communities for the growth and development of the society. Thus the strength of the community, including resources, knowledge, skills and participation of the members of the community is invaluable social capital inherited by our people.

After statehood was achieved, there has been a tremendous increase in the number of public institutions and facilities in the state. Almost every village has educational institution at present. The establishment of these institutions by the government was made with a hope that they would meet the basic requirements of the village community and that they would run efficiently.

However, over the last fifty years, it has become increasingly clear that the functioning of these public institutions is far from satisfactory.

Therefore, in order to rectify these short comings and deficiencies in public institutions and to involve the community in a direct manner in running the public institutions, the concept of communitisation was conceived by the government and it has been implemented in the whole state since 2003.

Village Administration

In Nagaland the village administration is run by the Village Councils. And the village council appoints various committees in the village for the smooth functioning of the institutions.

The village administration in Zunheboto district is run under the system of Chieftainship who is the Chief of the village administration, and under him a village council is formed.

The village administration system may differ from community to community all over the state, yet the implementation of the concept of communitisation all over the state is governed by the same Act of the state.

Origin of the Research Problems

Social capital is one of the greatest resources that Indian society has established since time immemorial. India is a land of villages where social capital is abundantly available. However, this capital has hardly been utilized by the government in running its machineries, allowing the local people to freely involve in it and develop the sense of responsibilities and belongingness.

When this social capital resource was realized in Nagaland, the state government started to initiate the introduction of communitisation over public amenities, and its success stories in most cases has prompted the researcher that this concept would be of national importance. So the present study is being proposed to find out the successes and failures and to link its relevance to all other societies of the nation.

Need and Significance of the Study

After the statehood was achieved in 1963, there has been a tremendous increase in the number of public institutions and facilities in the state. Almost every village has educational institutions. However, over the last 50 years, it has become increasingly clear that the functioning of many of these institutions and facilities were far from satisfactory. The government machineries could not handle them properly, thereby failed to meet the aspirations of the people. Basic infrastructure and manpower exist, but the efficient functioning and qualitative output of these institutions seemed a distant dream. The commitment, sincerity and performance of the teachers had been a matter of great concern.

One of the pertinent reasons for its failure was because

these institutions have been set by the government and are owned and managed solely by the government, leaving little or no room of ownership to its citizens. They would like these institutions to deliver good services, but sense of belongingness was absent. The government has been perceived as a body that is separate and distant from the community, instead of being seen as representing the people. Secondly, the government employees managing and running institutions, in most part, found no direct personal interest or motivation in doing their best although they were responsible for ensuring efficiency and good result.

Communitisation intends to transfer the ownership and sharing of responsibility of its management with the community. It thus includes decentralization of authority, delegation of responsibility, empowering of the community and building up of a synergistic relationship between the government and the community to spur growth and development of institutions.

The empowerment of the community in the process of communitisation is unique and unprecedented. The 73rd and 74th constitutional amendments do intend to transfer powers to the Panchayati Raj institutions to administer sectors such as primary education and basic health-care. But the empowerment of the community, which can translate such intentions into reality, has been possible for the first time through the Act of Communitisation.

Thus the present study has been selected to study the effectiveness of Social capital in relation to communitisation of elementary education with the topic entitled “Communitisation of Elementary Education: A process of Optimizing the use of Social Capital in Nagaland” (A case Study Zunheboto district).

Objectives of the Study

- (i) To study the working system of the communitised schools.
- (ii) To study the participatory attitude and the contributions of the community.
- (iii) To study the relevance of social capital in communitisation.
- (iv) To study the successes and failures of the system.

Collection of Data

Data were collected by the investigator from the Teachers, Head Teachers and Village Education Committee members, which is now called as School Management Committee (SMC). For this purpose three sets of questionnaire were developed along with interview schedule.

ANALYSIS AND INTERPRETATION

Table 1: No. of Government Elementary Schools and Enrolment of students under Zunheboto district (2014)

No. of Schools		No. of boy students	No. of girl students
Primary School	220	9813	10065
Middle School	94	1142	1162
High School	23	853	845
Total	337	11808	12076

A total population of 340 teachers comprising of 140 males and 200 females were randomly selected to collect data for the present study. The details are as given in the table:

RESPONSES FROM THE TEACHERS

Communitisation is a well organized system in running the affairs of the educational institutions and other public

amenities in the state today. The present study revealed teachers satisfaction with the communitisation system of running the educational institutions. However, some of the teachers expressed dissatisfaction due to the following reasons.

- Some School Management Committee (SMC) members misused school funds sometimes.
- SMC members misuse their power for vested interest.

Interestingly, the teachers reported that the school management had become more effective with the introduction of communitisation system. They also expressed that the schools have been improved in all fronts such as management and results of the students.

In contrast to the claim of majority of teachers that the school management has improved drastically, few teachers expressed that in some schools, especially in villages unqualified SMC members try to impose rules without understanding the actual policy of the system. Such experiences discourage the teaching community in their profession.

The work load of teachers was found to be 3-6 periods each per day with a maximum of six with other responsibilities. Some teachers expressed that under various central schemes they are compelled to fill in many forms which consumed a lot of their teaching hours.

Many teachers were of the opinion that the communitisation system has been successfully and effectively implemented in Nagaland. They expressed that the advantages of communitisation over the old system were due to active participation and determined efforts of the community where resources are abundantly available. With the introduction of the system significant developments in education sector, especially in elementary education has taken its head ways in the following areas:

- Improvement in imparting quality education with effective management.
- Community enjoys the freedom empowered to them to initiate improvements in their schools.
- All round development of the schools.
- The community can control so called ‘ghost’ and ‘proxy’ teachers as was practiced earlier due to corruption and vested interests in the department.
- Improvement of students in their studies and regular participation in activities of the school.
- Improvement in regularity and discipline of the teachers.
- Active participation of the community members.
- Improvement in accountability, regularity, transparency, management and development.

Although the majority of teachers had expressed their satisfaction on the system, felt that the government remained silent leaving everything to the community. The following measures have been suggested for further improvement in communitised system of elementary education.

- To regularly organise sensitization and capacity building programme for the stake holders.
- Improvement of school management in villages by providing proper guidance from the school department.
- To organise trainings and seminars for the School Management Committee (SMC) members.
- Active participation of the community should be encouraged through various programmes.

- SMC members should be more active in checking the attendance of the students and teachers.
- School education department should supervise the management from time to time and also the fund utilization should be properly audited annually.
- Educated or retired officers should be appointed as SMC members wherever available.
- Teachers should be compulsorily trained.

RESPONSES FROM THE HEAD TEACHERS

School Management Committees (SMC) were constituted with 5 to 10 members depending on the area of their jurisdiction. However it has been reported that most of the committees were constituted with 9 members.

According to the report given by the Headmasters/Head Teachers some females members were also inducted in the SMCs. It was also found that the SMC members were selected by the village council for a term of 3 years in most of the cases as reported.

The minimum qualification of the SMC members as prescribed by the respective villages and wards were matriculate or higher secondary passed. However, the findings showed that 41% of members had the qualification of pre-university/higher secondary and 36% with matriculation.

After the introduction of communitisation systems convening of parent-teacher meetings have become a regular activity with 1-3 times annually.

Almost all the teachers were found to be co-operative with the school administration and management in all round development of the schools where 93% of school administrators reported the regularity of the teachers.

In some schools one day salary was deducted from the teachers who were absent on a particular day. In case of continuous irregularity of teachers, the cases were reported to the SMC or the government for necessary action.

The study also revealed that proxy teachers were kept in few schools although it was not permissible by the department but practices of proxy and irregularity of teachers have been brought under maximum control.

In regard to the funds from the government 57% admitted that enough funds were not provided or sanctioned for the development of the schools although 86% revealed that Mid-Day Meal was provided regularly. It was also revealed that books and uniforms were not supplied on time due to which schools had to suffer a lot in their academic programmes.

Among the school administrators, 71% expressed their satisfaction with the communitisation system whereas 29% were not satisfied citing the reasons that some SMC members misused their power and the funds mean for development of the schools.

The advantages of communitisation according to the respondents were:

- i) New teaching technique with play-way method.
- ii) General improvement in all aspects
- iii) Infrastructure development.
- iv) Continuous evaluation of students' performance.
- v) Active participation of the community members.
- vi) Better relationship between the parents and teachers.
- vii) Proper and timely supervision by the SMC members.

The Headmasters and Head Teachers have also expressed

that communitisation system is more effective in the process of school management. The respondents also expressed their satisfaction (79%) that the school management has been improved significantly through the introduction of communitisation. They also revealed that school results have also been improved due to improvement in school management.

Although there have been success stories all over the district, some Heads of the institutions have expressed their resentment that the SMC Chairmen should be qualified and dedicated to the cause of improving the system of education. They maintained that the SMC should not interfere in the role of the Head of the institutions. The respondents also expressed that the whole teaching community should be equally sincere and responsible in their profession for maximum improvements and development of the schools.

INTERVIEW OF THE SCHOOL MANAGEMENT COMMITTEE (SMC)

An interview schedule was constructed in order to collect data from the SMC Chairmen and other members in case of the absence of the Chairmen.

A total of 40 (forty) SMCs were interviewed from various blocks under the district out of which only one female member was interviewed.

Among the SMC Chairmen/members were 30% Graduates, 15% higher Secondary passed, 15% matriculates and 40% were under-matriculate respectively.

In regard to their priorities for development under their respective jurisdictions, the SMCs expressed their desire to construct RCC buildings of all their schools. Moreover, they had the plan to work towards improving the teachers and students attendance and also revamping the overall education system.

The SMCs also revealed that the teaching community was always cooperative in their day to day activities of the schools. It was interesting to note that with the introduction of communitisation system, 89% expressed their satisfaction with the regularity of teachers in their daily duties. They also reported that irregular teachers were reprimanded by withholding their salary, deduction of salary or otherwise reported to the department in serious cases of negligence of duty.

Although the management of schools were taken care of by the community, funding of government elementary schools were made by the government. In this regard 60% reported that sufficient funds have been sanctioned by the government, whereas 40% were not satisfied with the funding of the government. In another revelation 77% reported that the schools were getting regular mid-day meals for children in the schools. However, 23% revealed that mid-day meals were provided only 2 to 3 times a year. They also reported that enough uniforms and books have been received that were supplied by the government.

Even though the SMCs have not been thoroughly satisfied with the funding and assistance given by the government, yet they expressed total satisfaction with the system of communitisation. They felt the inclusiveness in running the affairs of the educational institutions that empowered the community of owning responsibility in educating their own children.

They expressed their satisfaction, citing the following advantages of communitisation system.

- Continuous development of proper infrastructure.
- Regular supply of mid-day meal, uniforms and books.
- Improvement in regularity of teachers.

- Free involvement of the community especially the SMCs.
- Improvement in students' attendance.
- Better rapport between the parents and the school community.
- Introduction of more activities.
- Improvement in overall result of the students.

On the other hand, it has also been reported that even though the communities are sacrificing their all-out efforts with all their available resources, now the government agencies remain silent. The government departments no longer take serious approach towards the development of education.

Conclusion

The present research has revealed both the advantages and disadvantages of the system. However, majority of the respondents expressed their satisfaction with the system of communitisation, which has really rejuvenated the elementary level of education in the state with the participation of the community and the contribution of resources available in various communities.

Communitisation is a new concept that was necessitated to reform educational institutions and other public utilities in the state of Nagaland a decade ago. It was felt important to revamp the system of education, especially the government institutions, which were almost collapsing due to lackadaisical attitude of the administration and the teaching community. Today a ray of hope is seen in the educational institutions that are now reformed in all fronts. It is worth mentioning that empowering the community where social is available in abundance has a great significance towards the improvement of public amenities, especially the education sector.

Many government schools were in depilated condition and many were almost abandoned due to inability of the government machineries to oversee the day to day running of the institutions, especially in the remote locations and lackadaisical attitude of the teaching community in many schools. But with the introduction of the communitization system, and owning the responsibility of education by the community, a drastic reformation has taken place in the management and administration of the schools at present. The improvements in all fronts have been reported from various institutions and the people are satisfied with the present system.

Major findings

The following are the major findings of the study:

1. School management was found to be more effective with communitisation.
2. It was found that the communities have developed a sense of responsibility through the empowerment and found to be actively involved in the school affairs.
3. The practice of keeping proxy teachers has been controlled to a greater extent.
4. It was found that attendance of both the teachers and students have drastically improved.
5. Fund utilization has become more transparent.
6. Infrastructures have significantly improved.
7. In case of absence of a teacher without prior information to the authority, one day salary was deducted from his /her salary. And in case of continued irregularity of teachers, the cases were reported the government for necessary action.
8. Found to have improved in accountability, regularity,

transparency, management and development.

9. It was also found that some School Management Committee (SMC) members misused school funds sometimes and also their power for their vested interest.
10. It was found that the communities also contributed their free services, materials and financial requirements whenever needed.

Suggested Measures

The following measures have been suggested for further improvement in the communitized system of elementary education.

- To regularly organize sensitization and capacity building programme for the stake holders.
- Improvement of school management in villages by providing proper guidance from the school department.
- To organize trainings and seminars for the School Management Committee (SMC) members.
- Active participation of the community should be encouraged through various programmes.
- SMC members should be more active in checking the attendance of the students and teachers.
- School education department should supervise the management from time to time and also the fund utilization should be properly audited annually.
- Educated or retired officers should be appointed as SMC members wherever available.
- Teachers should be compulsorily trained.

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A Comparative Study of the Relationship Between Attitude Towards and Achievement in Mathematics Among Tribal Students of Secondary Schools of Nagaland

SHYAMAL KUMAR DAS

Abstract

Mathematics is a subject of vicarious and ethereal beauty that disciplines the mind in a desirable direction, develops power of clear thinking, quickness of mind and perseverance; but this is possible only when there is positive attitude towards mathematics. Attitude towards a subject is an important determinant of academic success and achievement. Investigative studies on students' attitude toward mathematics and its relationships with achievement are scarce in Nagaland. The main purpose of this comparative study was to measure relationship of attitude towards mathematics with academic achievement in mathematics. Academic achievement was measured by the marks obtained by the sample in their fifty three objective type items mathematics achievement test marks. From the present study the researcher also highlighted that there are some prime factors like students characteristics, instructional practices, SES of the parents etc. which may create barrier for academic achievement. The obtained data were analyzed and interpreted using Descriptive statistics and t-test with $P < 0.05$ level of significance. The result showed "there was no significant difference in attitude towards and achievement in mathematics between tribal boys and girls but reflected significant positive correlation between those two independent variables.

Key Works: Mathematics attitudes, mathematics achievement, minority of Nagaland, 't'-test.

Introduction

According to Reid (2006), attitudes express our evaluation of something or someone. They are based on our knowledge,

feeling and behavior and may influence future behavior. A target is essential for attitudes that are always directed towards something or someone. These are always highly composite and can affect learning comprehensively. Attitudes influence performance and performance in turn influences attitudes. Hannula, (2002) and De Martino & Zen, (2010) focused on attitude towards mathematics and suggested that there are three parts of attitudes towards mathematics, viz :-

- The emotional part signifies people's feeling when they are confronted with mathematics.
- The cognitive part depicts people's beliefs about mathematics.
- The operative part refers to the behavior people exhibit when they have to do mathematics.

Academic achievement is the students' academic or educational accomplishment which is represented by grade or percentage in the educational system. According to Reynolds (2002), capacity of mathematical calculation and language reading and writing are the foremost area of academic achievement.

There have been a number of studies investigating how self-efficacy, attitude towards mathematics and achievement are intrinsically interrelated. In a general observation, students having positive attitude towards mathematics achieve more, in comparison with those students who have negative attitude towards mathematics. Often the studies on relationship between students' attitude towards and achievement in a subject show a positive relationship (Nicolaidu & Philippou, 2003; Ma & Kishor, 1997; Papanastasia, 2000). As a subject of vicarious and ethereal beauty, mathematics disciplines our mind in a desirable direction that develops power of clear thinking, quickness of mind and perseverance.

The aspect of disciplined mind (DM) of students in a desirable direction is directly proportional to the students' attitude towards mathematics (ATM).

$$\therefore DM \propto ATM \dots\dots (i)$$

According to Aiken, (1970), "Attitude affects achievement and achievement in turn affects attitudes."

$\therefore ATM \propto AAM \dots\dots (ii)$ (AAM = Academic achievement in mathematics)

From equation No (i) and (ii)

$$DM \propto ATM \propto AAM$$

$$\Rightarrow DM \propto AAM$$

This could be concluded that, "Achievement in mathematics is directly proportional to disciplined mind of the student in a desirable direction", only when there is positive attitude towards mathematics.

2. Review of Studies Done

There is a wide spread recognition that affective factors play a crucial role in teaching and learning mathematics (McLeod 1992, 1994). A number of researchers have investigated the relationship between affective and cognitive domain. The early studies about attitudes had already appeared since the second half of the 20th century in mathematics education and that moved by the belief, "Something called attitude plays a crucial role in learning mathematics" (Neal, 1969). They tried to highlight a causal relationship, in both theory and practice between (positive) attitude towards mathematics and school mathematics achievement implicitly. Gender issues have long been a heated topic of debate in mathematics education. Over the last three decades, diverse theories and frameworks have been developed and many have tried to identify factors

that have influenced mathematics performance in order to reduce gender inequality in mathematics achievement. It has become a great controversial issue in educational domain and research documents show great discrepancies among girls and boys performance in school mathematics. They opined that gender differences in mathematics achievement are due to various factors, such as biological factors (Geary et al. 2000), mathematics learning strategies (Carr & Jussup, 1997), sex hormones on brain organization (Kimura, 2002) and symbolic gender (Neilsen, 2008)

Although empirical evidence suggests that tribal children do process the basic cognitive abilities and psychological dispositions for successful participation in school yet the low achievement levels among the tribals are attributed to school related variables and have additional disadvantages arising out of social and location factors (Sujatha, 1998). Singh and Jayaswal, (1981); Singh, (1986) have urged that low level of parental education, occupation, income and deprivation, are mainly responsible for poor performance of tribal students in School. Other road blocks include negative parental attitude to education, less parental support in school work, low level of motivation and poor self-esteem of the students. Fennema and Sherman, (1977), indicated that males outperformed females in mathematics achievement at the junior high and high school levels, and there were significant differences in attitude towards mathematics between the two groups. Asante (2010) cited studies (FOX, Brody and Tobin, 1980; Hedges and Nowel, 1995; Peterson and Fennema, 1985; Randhawa, 1994) showed that boys generally achieve higher than girls on standardized mathematics test. However, an interesting body of international literature suggests that female students perform better than male students (Arnot, David and weiner, 1999; Hydea and Mertz, 2009).

An alternative body of research has shown that the gender differences in mathematics performances are diminishing as the attitude and achievement gaps are narrowing by leaps and bounds.

3. Objectives of the Study

- To find out whether or not there is difference in attitude towards mathematics between tribal secondary school boys and girls of Nagaland.
- To find out whether or not there is difference in mathematics achievement between tribal secondary school boys and girls of Nagaland.
- To find out whether or not there is presence of correlation between achievement and attitude towards mathematics among the tribal secondary school boys and girls of Nagaland.

4. Methodology

To address this objective, students of both the genders constituted the population of the study. A sample of 200 (100 boys and 100 girls) of secondary level minority students of class-10 from the state of Nagaland were selected randomly, from nine private and public sector of schools. To measure attitude towards mathematics a twenty item questionnaire ($\alpha = 0.8372$) was developed in the light of available literature on the subject, related to another instrument, developed by Feenima and Sherman.

Population & Sample

In the present investigation, all the secondary level tribal students in Nagaland were the population of the study. Based on the stratified random sampling technique the investigator selected 200 (100 males and 100 females) from among class 10 students from nine schools under five districts of Nagaland.

Tools used in the Study

To collect the data from sample groups the investigator used two tests as follows:-

- I. A 20-items questionnaire based on nine objectives to measure the students' attitude towards mathematics.
- II. A 53 – items mathematics achievement test questions of objective type

Scope and Limitations of the Study

- The study was conducted during the academic year 2016
- 200 (100 male and 100 female) students of (class - x) Nagaland were included in the sample.
- Only selected personal and institutional variables were taken into consideration for the present study.
- The study has been delimited to the predictors of attitude towards mathematics and achievement in mathematics.
- Further the findings have been subjected to the limitations of tools used and statistical treatment used.

4. Hypothesis of the Study

H_{O1} :There is no significant difference in attitude towards mathematics between tribal secondary school boys and girls in Nagaland.

H_{O2} :There is no significant difference in achievement in mathematics between tribal secondary school boys and girls in Nagaland.

H_{O3} :There is no significant difference between the scores of

achievement test in mathematics and attitude test towards mathematics among tribal secondary school boys and girls in Nagaland.

5. Analysis and Interpretation of the Study

Through descriptive and inferential statistics, the researcher analyzed the collected data for the study. Descriptive analyses are as follows:-

Table 1: Descriptive Statistics of the collected data on Attitude towards and Achievement in Mathematics.

Group Statistics

df = 198	Gender	N	Mean	MD	SD	SE Mean	S.Error Difference
Attitude	Boys	100	68.62	0.48	10.43	1.043	1.4250
	Girls	100	68.14		09.71	9.710	
Achievement	Boys	100	29.10	-	08.99	8.990	1.2372
	Girls	100	30.60	1.5	08.50	8.500	

(MD = Mean Deviation; SD = Standard Deviation)

From the Table – 1, it is revealed that attitude towards mathematics is almost equal for both tribal secondary school boys and girls of Nagaland as the mean difference was 0.48. Very minutely this could be concluded that boys had little more positive attitude towards mathematics as their mean score is little higher (boys: 68.62 > girls: 68.14) than that of girls. But in the case of achievement in mathematics, this could be concluded that girls had little more achievement in mathematics as their mean score was little higher (girls: 30.60 > boys: 29.10) than that of boys.

But in a nutshell as in both the cases mean scores and standard error means are very near, both tribal boys and girls students were found to have almost equal attitude towards and

achievement in mathematics.

Table 2: Significance of difference between mean Attitude towards Mathematics and Achievement in Mathematics.

df = 198	“t”	Sig. (2-tailed)	MD	S. Error Difference	95% C. I of the difference	
					Lower	Upper
Attitude	0.337	0.737	0.48	1.425	- 2.313	3.273
Achievement	-1.212	0.226	-1.5	1.237	-3.925	0.925

From the Table-2 the “t” value of attitude towards mathematics is 0.337 was found to be not statistically significant as the P – value was higher than 0.05 ($P = 0.737$). So the first null-hypothesis is accepted i.e., H_{O1} : There is no significant difference in attitude towards mathematics between tribal boys and girls in Nagaland.

The “t” value of achievement in mathematics is -1.212, which is not statistically significant as the P – value is higher than 0.05 ($P = 0.226$). So, the second null-hypothesis is accepted i.e., H_{O2} : There is no significant difference in achievement in mathematics between tribal boys and girls in Nagaland.

Table 3: Correlation between Attitude towards Mathematics and Achievement in Mathematics.

df = 198	N	“t”	Sig. (2-tailed)	Pearson Correlation	95% C. I. of the difference	
					Lower	Upper
Attitude	200	31.098	0.00001	R = 0.636	27.856	31.604
Achievement	200					

From the Table – 3, the above table revealed that there is a positive correlation between attitude towards mathematics and achievement in mathematics as $r = 0.636$. The effect size

although small is statistically significant at 0.05 level as P – value is less than 0.05 ($P = 0.00001$ for 2 – tailed). So it can be said that the third null-hypothesis is rejected i.e., H_{03} is rejected i.e., there is significant relation between the attitude towards mathematics and achievement in mathematics scores of tribal boys and girls students in Nagaland.

Conclusion and Discussion

The study sought to explore the relationship between attitude towards mathematics and their achievement in mathematics in terms of gender.

The study has revealed following the points:

In general both male and female students tend to show equal performance towards mathematics in examination. Though there is positive correlation between attitude towards mathematics and achievement in mathematics but the relationship is little higher in case of girls (Girls, $r = 0.649 >$ Boys, $r = 0.643$). With regards to gender differences, the result of this study affirms similar findings in recent research (Ma and Kishore, 1997; Pajares and Graham, 1999). It was found that though boys report little positive attitude towards mathematics and little lower achievement in mathematics as compared to girls, yet there is no significant difference in terms of gender, in respect of attitude towards mathematics and little lower achievement in mathematics as compared to girls, yet there is no significant difference among gender, in respect of attitude towards mathematics and achievement in mathematics.

From this aforesaid result it may be concluded that there have been a myriad of prime factors other than attitude that influence the mathematics achievement of the tribal secondary students in Nagaland. The researcher with his vast experience in the field of education in Nagaland concludes that instructional strategies and techniques, teacher competency, school context

and faculties, location factor, SES of the parents, adequate literary sources and above all the Government Policy etc. maybe those prime factors, impinging the students' mathematics achievement. A lot needs to be done to minimize those barriers in mathematics achievement through proper contact and coordination among the non-material elements involved in the field of education.

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Assessment of Oral Health Status Among School Children in the State of Nagaland

M L NGULLIE

Abstract

Human mouth is teeming with bacteria and in the absence of intervention through proper oral hygiene these bacteria can cause infections like tooth decay, gum bleeding and other oral diseases. Children are vulnerable to such conditions mainly due to lack of education besides the natural process of dentition. To address this problem, suitable policies must be formulated. For doing so, a reliable data is indispensable. The current study attempts to assess the oral health status among the school children by generating primary data on a limited scale and carry out preliminary analysis with a view to help the policy makers and planners to frame such policies that would enhance oral health status of children in particular and the public in general.

Keywords: Calculus, Dental plague, Periodontal, Carries, Gingivities, Prognathic jaw, Retrognathic jaw.

Introduction

Oral health pertains to the health of the tissues of the oral cavity including dentition. In simple term it refers to the dental health and other conditions of the mouth. Digestion begins with chewing and insalivations of the food. In the process chunks of food particles are left in the mouth and bacteria inhabit there. Saliva washes away the food particles and neutralizes the acids produced by bacteria, helping to protect a person from microbial invasion. However, a good number of bacteria still remain and unless intervened through oral hygiene, exposure

to fluoride etc., those bacteria can cause problems like tooth decay (cavities), gum disease etc.

Oral health is an important component of general health. The ability to chew and swallow food itself is essential for obtaining the nutrients necessary for good health. Accordingly, poor dental health may induce poor digestion that will slowly make the body weak. Dental health is also important for aesthetic reasons. For example, a person with fair dental formation definitely looks better in appearance than one who has uneven tooth structure. Faulty tooth formation may also hamper speech. Thus oral health is also important for boosting one's self confidence. Like ways a person having tooth decay may have bad breath that could push him to develop low self esteem and that in turn can affect his performance in life. Thus oral health plays a big role in attaining overall health.

Oral health is also important for prevention and diagnosis of other diseases as many ailments of the body within, gets reflected on the mouth and face of the patient in the form of swollen gums, mouth ulcers, dry mouth and excessive gum problems etc. More than 90 percent of all systemic diseases (diseases involving many organs or the whole body) have oral manifestations. In that sense oral health serves as a mirror to general health. Recent study shows that Diabetics, Digestive and Heart problems, are also found to be related to dental problems.

Regular visit to dentist is important to maintain oral health; to keep the pain at bay, to keep the teeth together and to maintain the attractive smile. Oral health tell the dentists a lot about the overall health, including whether or not one may be developing a disease like diabetes. Dental disease may also impose both financial and social burdens as treatment is costly. Dental health is important especially for children as a simple tooth ache can result in missing school. Thus oral health in

general and dental health in particular, that enables one to eat well, speak well, smile, look nice and feel confident, must be maintained at any cost so that one can enjoy a good overall health at every stage of life.

Objectives

The main objective of the study is to assess the oral health status of school children studying in class iii –viii. To ascertain the prevalence of oral tissue destruction surfaced in the form of carries (erosion), flourosis (chalky tooth), and gingival (gum) bleeding, malocclusion (mal aligned teeth) etc. among the respondents.

The second objective is to ascertain the level of awareness about oral hygiene among school children of 8 -13 years.

The third objective is to study the various habits of the children and to see if they have any relevance with the prevailing oral condition of the respondents.

Methodology

The Study is exploratory in nature. It has employed a sampling method since a complete survey is not possible due to limitation of resources. Sampling is done using Stratified Random Sampling method. Of the 11 districts in Nagaland, only 6 were selected on random basis. The selected districts are, Dimapur, Kohima, Mon, Peren, Phek and Wokha.

A sample of 1013 school children, studying in class iii to class viii, was picked up on random basis, from various schools in Nagaland. The schools were also chosen randomly to avoid chances of biasness. Also care was taken to ensure that every sample district was equally represented. From urban areas, 532 and from rural areas 481 students were considered for interview. Male members consists of 511 and female members 502. This was made to ensure proper representation gender-

wise, region-wise and district-wise.

An Interview Schedule with a list of queries on various aspects of oral health obtained from the Medical Department, Govt. of Nagaland, was used to collect information from the respondents. In so doing, the help of Dentists were enlisted for explanation of dental and other medical terms which the researcher need to know for undertaking the survey. Then the questions were modified in simple English to make it easy to understand both for the enumerators and the respondents who were non-medical persons. In certain regions, especially in the rural areas, where translation was needed, the investigator took the assistance of the teachers and students to interpret the questions as well as the responses of the students.

The data collectors went from school to school and interviewed the candidates personally and collected the information from them as per the interview schedule. During the course of the interview, the accompanying Dentists also examined oral health conditions of the respondents. Each respondent child was offered a piece of pediatric tooth paste as a compliment.

The collected data were analyzed by using suitable statistical methods and the results are interpreted for logical conclusion of the study.

Limitations of the Study

The Study is limited to the physical boundary of the present state of Nagaland. It was carried out between April 2013 to March 2014. A Sample of 1013 children studying between class iii to class viii was selected for personal interview to collect data. Thus the data used in this study are purely primary in nature, and generated specifically for the project on hand.

Findings and Discussions

1. Oral health awareness Status

As mentioned earlier altogether 1013 school children were interviewed for collection of data. Among them only 89.1% (903) have heard about the importance of brushing teeth. Of these 53.27% (481) are from urban and 46.73% (422) from rural areas. This amounts to say that 10.8% have not yet heard about the importance of brushing. Again 98.4% (997) have brushed their teeth at least once in their life time of which 52.86% are from urban and 47.14% are from rural areas. This means that 1.6% of the sample have not brushed teeth even once in their lives. Only 79.9% (809) brush daily which means that 19.3% do not brush daily. Among the children who brush daily (809), only 22.3% (226) brush both in the morning as well as at night. Very few of those who brush daily do so both morning and night. About 71.5% of the respondents do not brush at night. This is serious because if one does not brush at night, the food particles that are left on the teeth would be decomposed by bacteria and in the process tooth decay and dental infections may take place when one is sleeping peacefully.

It is surprising to find that 13.9% (141) of the respondents use random objects like charcoal, twigs, straws, etc. Hardly 9.5% use dental floss for cleaning their teeth. This is because generally people do not know the use of dental floss. About 40.1% use tooth pick which is a matter of concern for this age group. As high as 43.7% have experienced tooth ache whereas only 19.0% have visited a dentist. All these indicate that level of awareness for oral health is very low.

2. Dental health Status

The percentage of children having Dental Carries (erosion) stood at 38.7% (392) of which 57.65% (226) are from urban

and 42.35% (166) are from rural areas. Rampant carries (uncontrolled tooth decay) stands at 12.6% which is quite high for the age bracket under study. Children with Pus carrying gum (periodontal) accounts for 21.5% (218), of which 59.7% are from urban areas and 40.83% are from rural areas. Bleeding gum is another very common problem among the children of this age. About 48.5% (491) have Gingivities (bleeding gum) problem. From urban area 58.25%, and from rural areas 41.75% of them have this problem. Another oral disease is Mouth Ulcer which has been reported that 16% (162) of them have it. About 56.79% are from urban areas and 43.21% hail from rural areas. Perhaps one of the most common problems is Dental calculus (hard deposit on the surface of the teeth). A total of 30.9% (313) have reported having this problem of which 46.01% are from urban and 53.99% are from rural areas. About 41% (415) of the respondents are reported to have Dental plaque of which 48.67% are from urban area and 51.33% are from rural areas.

3. Habit and Oral Condition

a) Brushing Habit and Dental Condition

Among 809 children who brush teeth, 86.27% (698) do not have flourosis. which means only 13.72% (111) have flourosis. This indicate that brushing keep the incidence of flourosis low. Further, out of the 204 who do not brush their teeth, 36.6% (75) have carries (tooth erosion), 15.68% (32) have missing tooth (permanent dentition), 6.37% (13) have restored dentition (filled teeth), 26.47% (54) have decayed dentition, 14.70% (30) have rampant carries (uncontrolled erosion), 19.60% (40) have periodontal (Pus carrying gum), 42.64% (87) have bleeding gum, 17.64% (36) have mouth ulcer, 17.64% (36) have dental calculus 36.76% (75) have dental plaque (hard deposits on the tooth surface) and

43.73% (443) have experienced tooth ache.

From the total of 1013 respondents 13.92% (141) use random objects like charcoal, straw, twigs etc., to clean their teeth. Among them 4.54% (46) have carries, 17.73% (25) have decayed dentition, 40.42% (57) have bleeding gum, 31.20% (44) have dental calculus, 36.88% (52) have dental plagues. This invariably indicates that there is some degree of association between usage of random objects for brushing and the numerous dental problems reported above.

b) Tobacco habit associated problems

Among the respondents 28.3% (287) use various forms of tobacco products like Cigarette, Bidi, Areca, Gutkha; Sada, Talab, Tez, Paan Masala, Rajinikanta etc. of which 44.25% are from urban areas and 55.75% are from rural areas. This indicates that rural children use more tobacco than their urban counterparts. Smoking alone accounts for 14.8% (150); with 38% in urban area against 62% in rural area. This also confirms that rural children are smoking more than their urban counterparts. Such situations could be attributed to lack of education on the evil effects of tobacco usage in the peripheral areas. It is interesting to find that 42.42% of tobacco users and 34.15% smokers are girls.

None of the respondents was reported to have oral cancer in spite of using tobacco products. This could be so since the respondents are still very young and therefore, long term effect of consumption of any such carcinogenic item cannot be reliably gauged at such tender age. However, there were reports of rampant carries (uncontrolled decay) on at least 12.6% of the respondents which could be indirect effects of tobacco usage that may emerge as serious health

problem such as cancer in the latter part of their lives.

c) Tongue thrusting habit

Tongue thrusting is a habit of sticking out the tongue almost uncontrollably. Such habit in children has far reaching effect on their health at the latter stage. Tongue thrusting creates continuous pressure that tends to force the teeth out of alignment. It was reported that 201 children of the 1013 respondents forming 19.84% of the respondents have tongue thrusting habit. Among them about 11% (22) of them have prognathic jaw. Some children who has the habit of tongue thrusting reported having open bites as the force of the tongue against the teeth forces to have bad bite resulting in malocclusion.

d) Thump sucking habit

Some children suck their thumb at tender age which often continues till schooling time. It is found that 9.3%(94) of the respondents have this habit. Out of 94 students having thump sucking habit 61.70% hail from urban area and 38.30% comes from rural area. Such habits are often associated with a dental condition known as malocclusion or mal-aligned teeth. True enough 30.5% of them have malocclusion and 12.77% have Prognathic jaw.

e) Nail biting habit

Many children are victim to the habit of biting their nails. Among the respondents 177 having nail biting habit 64.97% (115) are from urban and 35.03% (62) are from rural areas. Such habit may cause oral problems, such as gingival injury, and malocclusion of the anterior teeth. It could also cause erosion of teeth and abrasions on the inner walls of the mouth. Definitely prevalence

of such habits among children indicates lack of proper oral health education.

f) Mouth Breathing Habit

The habit of breathing through the mouth has been reported by 19.2% (194) of the respondents. Of the 194 students having mouth breathing habit 53.61% are from urban area and 46.39% are from the rural areas. Such habit is known to cause malocclusion and dental carries. About 41% (79) of the mouth breathers have carries and 33.5% of them have reported having malocclusion. This indicates positive relation between breathing through the mouth and the above two medical conditions.

Conclusion

The small number of respondents brushing at night, the less number of children using dental floss, the less frequency of visiting dentist in spite of having tooth ache and a good number of respondents using random objects like charcoal, straw, twigs etc., depicts very low status of oral hygiene awareness among the target group. Thus effort should be made to increase the level of oral health education. Oral hygiene being very important topic especially for young children, it may be incorporated in the school text books for systematic study. Services of Non Government Organizations may also be enlisted for spreading awareness.

A suitable policy must be formulated with adequate budget provisions to deal with oral health problem of the children. This requires reliable information and therefore, an authentic data must be generated for making policies to improve the oral health standard of the children. For this, the concerned Department may carry out a complete Oral Health Survey from time to time.

A simple comparison shows that oral health status is lower in the rural areas than urban areas. This suggests that rural areas lack facilities for dental treatment besides having less number of dentists. The Authority may take steps to create more facilities find solution for this problem

It is seen that very less children visit dentist in spite of having dental problems. As for example 443 respondents have reported having experienced tooth ache but only 33% (150) have actually consulted a dentist and that also mostly for curative purpose and not for preventive purposes. In other words, they visit dentist more for pain relief than for prevention of dental disease. Thus a proper policy is needed to ensure that available services may be used more for preventive purposes.

Tobacco habit is a problem that needs urgent attention. Unless it is controlled, it may lead to other health complication in the latter part of their lives.

Oral health is a very important component of general health. It serves as the mirror of overall health. Moreover, it enables one to maintain a good smile, increase self confidence. A good oral health also enables one to avoid expensive and painful treatment resulting in loss of workdays. Hence, utmost effort must be given to maintain oral health at all times.

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Doing (Scientific) Research in Social Sciences: Relating Theory and Field

KEDILEZO KIKHI

Abstract

This paper basically purposes to help or assists beginning researchers (and students) to form a suitable picture of the nature of social research and to perceive the many diverse aspects of the research process, who might imagine themselves starting a research project 'from scratch'. The paper will reveal a number of central steps, the thinking-through process or the philosophy of research, and certain precautions of which the beginner is not likely to be aware. This paper is an attempt to conceptually understand what is (social) research? What is science? What is knowledge? What is the relation between science and research or science and knowledge? How does a researcher relate theory with the field? How a researcher is guided by a theoretical approach or how is a researcher required to take a philosophical position (methodology) to arrive at understanding the truth or social reality?

What is Science?

Science is popularly defined as an accumulation of systematic knowledge. Such a definition is adequate only to the extent that the words 'systematic' and 'knowledge' are themselves properly defined. Logical argument or systematic theology might otherwise be equated with natural science (Goode and Hatt, 1952: 7). Science is a method of approach to the entire

empirical world, that is, to the world which is susceptible of experience by man. It is furthermore an approach which does not aim at persuasion, at the finding of 'ultimate truth', or at conversion. It is merely a mode of analysis that permits the scientist to state propositions in the form of 'if-, then-.' Thus, no matter how systematic any body of knowledge may be, it is not science if it merely begins with axioms, or 'self-evident' propositions, and ends with deductions from those axioms.

To put clearly, the sole purpose of science is to understand the world in which man lives. What is meant by understanding the empirical world is, however, very complex and will require considerable explanation (Goode and Hatt, 1952: 7)?

Science is concerned with knowledge. It therefore, refers to the body of knowledge systematically arranged. Knowledge in other words, is the purpose of science and system refers to the method that has to be followed for the acquisition of knowledge. Knowledge is vast as an ocean, the more the scientist acquires it, the more it remains to be acquired.

There are basically two branches of knowledge and there are also different sciences to deal with different branches of knowledge. The two branches of knowledge are:

1. Physical Sciences

Physical sciences deal mostly with the natural inanimate objects. These sciences are regarded as more precise, exact and less dubious – mathematics, physics, chemistry, geology, geography, astronomy, etc. This branch of knowledge applies scientific method and experiments to acquire knowledge. In these sciences, theories and laws of universal validity are established more easily and accurately. Normally these sciences have less scope for doubt or uncertainty. Predictions are possible, easy and accurate.

2. Social Sciences

Social sciences are loosely applied to any kind of study which is concerned with man and society. In a strict sense, it refers to the application of scientific methods of the study of intricate and complex network of human relationships and the forms of organization desired to enable people to live together in societies. These sciences include history, political science, economics, sociology, (social) anthropology, psychology, etc.

What is Research?

Research is a careful and exhaustive investigation of a phenomenon with an objective of advancing knowledge. Theodorson and Theodorson argue that research is a systematic and objective attempt to study a problem for the purpose of deriving general principles. Robertson also describes it as a systematic investigation to find solution to a problem.

P.V. Young defines social research as a scientific undertaking which, by means of logical and systematized techniques, aims to:

1. Discover new facts or verify and test old facts.
2. Analyse their sequences, interrelationships, and causal explanations which were derived within an appropriate theoretical frame of reference.
3. Develop new scientific tools, concepts, and theories which would facilitate reliable and valid study of human behaviour.

A researcher's primary goal – distant or immediate – is to explore and gain an understanding of human behaviour and social life, and thereby gain a greater control over them. In other words, social research is a systematic method of exploring, analysing, and conceptualizing social life in order to – extend, correct, or verify knowledge, whether that knowledge

aid in the construction of a theory or in the practice of an art (Young, 2009: 30).

While talking of research, we can abridge the main and important types of research as (but which overlaps):

- a. Library research is done in library situation.
- b. Empirical research involves observation of facts or interaction that takes place amongst the people.
- c. Historical research is simply the study of history. For example, historical research on the functioning of caste system in Assam covering different periods of history or biographical research into the life and times of A.Z. Phizo.
- d. Social research that focusses on the study of human groups or the processes of social interaction.
- e. Scientific research which is building of knowledge through collection of empirically verifiable facts. Verifiable means it is subjected to or which can be checked by others for accuracy.

Characteristics: What and How Research is done?

Horton and Hunt (1983) characterize the following features of scientific research:

- i. Verifiable evidence, that is, factual observations which other observers can see and check.
- ii. Accuracy that is, describing what really exists or what really the truth is.
- iii. Precision that is, making it as exact as necessary or giving exact number or measurement. For example, instead of saying, "I interviewed a large number of people", one says, "I interviewed 255 persons".

- iv. Systematization that is, attempting to find all the relevant data, or collecting data in a systematic and organized way so that the conclusions drawn are reliable.
- v. Objectivity that is, being free from all biases and vested interests.
- vi. Recording that is, jotting down complete details as quickly as possible and not recalling facts (later).
- vii. Controlling conditions, that is, controlling all variables except one and then attempting to examine what happens when that variable is varied. In other words, it is allowing one variable to vary while holding all other variables constant. This experiment is easily conducted by the physical scientists inside the laboratory. An example in the case of social sciences can be unstated as, the behaviour of students in a classroom is a variable and will vary depending on several other factors (again variables) such as,

- ▶ Efficiency of the teacher in communicating his means.
- ▶ The subject or the topic taught in the class.
- ▶ Availability of teaching aids (infrastructure) such as blackboard, chalk, fan, etc.
- ▶ Quietness in the verandah.

A researcher may be able to control some of these variables but not all. Thus, varying conditions will be responsible for varying behaviour of the students in the classroom.

- viii. Training investigators, that is, imparting necessary knowledge to the investigators to make them understand what to look for? How to interpret it? And

avoid inaccurate data collection.

It has to be noted that when some remarkable observations are reported, the scientists first tries to know what is the observer's level of education, training and sophistication? Does the observer really understand the facts he reported? The scientists are always impressed by authenticated reports.

Theory and Field

On talking about theory and field or relating theory with field, my intention here is not to discuss theory per se but how a theory is integrated with the field or how an existing theory substantiates the empirical data (facts, information) that is collected from the field research. In other words, the very core of any research is linking the existing theory (or existing literature, existing idea) with the field, data, information you have collected. When we talk of theory, it can also be in an expanded form, such as, a philosophical position or a theoretical formulation taken by social scientists (sociologists) to arrive at the truth which is the purpose of any research. Theory is an idea or a set of ideas which is applied (deductive) to field situations. Research can also be the other way round where the field itself becomes a theory; the new observations and arguments, inferences from the field may lead to advancement of a (new) theory (inductive). It can also mean a research question or questions formulated from the existing literature or literatures. There are two types of literature which is a must understanding for any researcher. A beginner has to review both literatures viz. conceptual literature (relating to all relevant concepts and theories) and empirical literature (relating to all previous related researches and reports). This review will enable the researcher to formulate appropriate research questions to apply to the field situations.

Every researcher is expected to ensure thorough theoretical discussions after viewing relevant existing literatures. On the

basis of this exercise, a researcher will try to build an adequate theory, a comprehensive model feasible to work on the selected problem. This phase will also identify the limitations of every other existing theory or perspective.

By the end of any study, a researcher’s interpretation, argument, results, conclusions, inferences will normally take three shapes; a) it may be solely a theoretical argument, b) it may be solely an empirical argument based on different themes. These are narratives from the field experiences, peoples’ perceptions c)it may be integration of both theory and empirical data depending on the nature of one’s research. The interpretation and results will develop new ideas leading to new theories. As stated earlier, field itself is a theory which a researcher can either reject or build it. The third category is expected from most researches, when theory (existing idea, literature) is integrated or substantiated with the filed empirical data.

These arguments are best illustrated in figures 1 and 2.

Figure 1

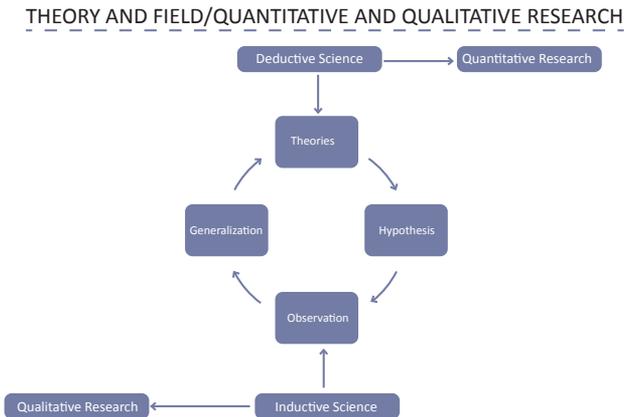
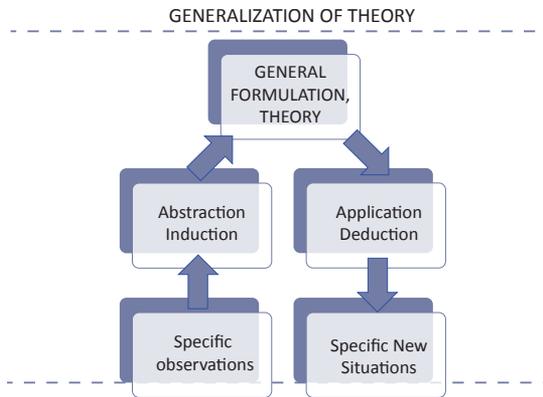


Figure 2



To understand the philosophy and the nature of science or the progress of science, students need to read beyond Goode and Hatt or P.V. Young, but necessarily must read *Rules of Sociological Method* (1938) by Emile Durkheim and *The Structure of Scientific Revolutions* (1962) by Thomas Kuhn.

Prior to Emile Durkheim, Comte proposed 'positivism', a philosophy of science within the empiricist tradition. In this philosophy, metaphysical speculation is rejected in favour of 'positive' knowledge based on systematic observation and experimentation. Comte maintained that the application of the methods and assumptions of the natural sciences would produce a 'positive science of society'. He believed the evolution of society followed 'invariable laws'. It would show that the behaviour of man was governed by principles of cause and effect which were just as invariable as the behaviour of matter, the subject of natural sciences. In sociology, the positivist approach makes the following assumptions:

1. The behaviour of man, like the behaviour of matter, can be objectively measured.
2. Just as the behaviour of matter can be quantified by

measures such as weight, temperature and pressure, methods of objective measurement can be devised for human behaviour.

For example, in order to explain the reaction of a particular chemical to heat, it is necessary to provide exact measurements of temperature, weight and so on. With the aid of such measurements, it will be possible to accurately observe the behaviour of matter and provide a statement of cause and effect. Consider a statement say, $A + B = C$, where A is a quantity of matter, B is a degree of heat and C is a volume of gas. Once it has been shown that the matter in question always reacts in the same way under fixed conditions, a theory can be devised to explain its behaviour.

From a positivist viewpoint, such methods and assumptions are applicable to human behaviour.

3. The positivist approach in sociology places particular emphasis on behaviour that can be directly observed. It argues that factors which are not directly observable, such as meanings, feelings, and purposes, are not particularly important and can be misleading.

For example, if the majority of adult members of society enter into marriage and produce children, these facts can be observed and quantified and therefore form reliable data. However the range of meanings that the members of society give to these activities, like their purposes for marriage and procreation are not directly observable. One may believe he entered marriage because he is:

- ▶ Lonely,
- ▶ In love

- ▶ The 'thing to do'
- ▶ Wished to produce offspring

All these are variables and relying on this type of data for explanation assumes that individuals know the reason for marriage. Positivist argues this can obscure the real cause of their behaviour.

4. The positivists' emphasis on observable 'facts' is due largely to the belief that human behaviour can be explained in the much the same way as the behaviour of matter. Natural scientists do not inquire into the meanings and purposes of matter. Atoms and molecules do not act in terms of meanings, but they simply react to external stimuli. Thus, if heat, an external stimulus, is applied to matter, that matter will react. The job of the natural scientist is to observe, measure, and then explain that reaction. The positivist approach to human behaviour applies a similar logic. Man reacts to external stimuli and their behaviour can be explained in terms of their reaction.

For example, man enters into marriage and produce children in response to the demands of society. Society requires such behaviour for its survival and its members simply respond to this requirement. The meanings and purposes they attach to this behaviour are largely inconsequential.

The positivist approach is also clearly evident in the works of Emile Durkheim. Durkheim outlined his view of the logic and method of sociological inquiry in his book. He argued the first and most fundamental rule is to consider 'social facts' as things. A social fact is collective way of acting, thinking and feeling, external to the individual...and is endowed with the power of coercion. Thus, the belief systems, customs, and

institutions of society which are all social facts (not individual facts) and the facts of the social world should be considered as things in the same way as the objects and events of the natural world. In that manner, these facts can be directly observed and objectively measured. For example, the belief systems are external to the individual but impressed upon them by the society and since it is external, it can be studied objectively. Further these collective ways of acting or thinking have a reality outside the individuals and constrain individuals to behave in particular ways. The explanation of human behaviour thus, involves an examination of how that behaviour is shaped by social facts. Just as the behaviour of matter can be regarded as a reaction to external stimuli, so the behaviour of man can be seen as a response to the external constraints of social facts. Durkheim was trying to argue that social facts are amenable to analysis in terms of natural science methodology (Durkheim, 1958).

Phenomenological perspective in sociology offers a radical alternative to positivist methodology. Phenomenology is a philosophical method of approach or enquiry which involves systematic investigation of consciousness. Edmund Husserl argued consciousness is the only phenomena of which we can be sure of. It assumed that our experience of the world including everything from our perception of objects through to our knowledge of mathematical formulae is constituted in and by consciousness. There is a fundamental difference on the subject matter of natural and social sciences. Natural sciences deal with matter. And matter has no consciousness and its behaviour can be explained simply as a reaction to external stimuli. Its behaviour is simply meaningless. On the other hand, unlike matter, man has consciousness. He sees, interprets and experiences the world in terms of meanings; he actively constructs his own social reality. Meanings do not have an independent existence, a reality of their own which is

somehow separate from social actors. They are not imposed by an external society which constrains members to act in certain ways. Instead they are constructed and reconstructed by actors in the course of social interaction. Therefore, to treat social reality as anything other than a construction of meaning is to distort it.

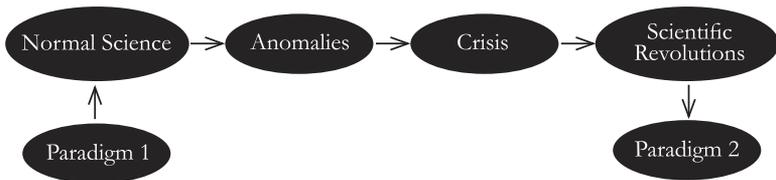
To Edmund Husserl, the basic questions that confront all enquiries are: a) what is real? What actually exists in the world? How it is possible to know what exists? To Husserl, these were central questions that required attention. Husserl reasoned that humans know about the world only through experience. All notions of an external world 'out there' are mediated through the senses and can only be known through mental consciousness. The existence of the other people, values, norms, and physical objects is always mediated by experience as these register on people's conscious awareness. One does not directly have contact with reality; contact is always indirect and mediated through the process of human mind. Since the process of consciousness is so important and central to knowledge, philosophic enquiry must first attempt to understand how this process operates and how it influences human affairs.

Husserl emphasize that humans operate in a taken-for-granted world that permeates their mutual life. It is the world that humans sense to exist. It is composed of the objects people, places, ideas and other things that people see and perceive as setting the parameters of the existence, for their activities, and for their pursuits. This life-world or world of the natural attitude is reality for humans.

As mentioned earlier, the other must read book is *The Structure of Scientific Revolutions* by Thomas Kuhn. In his book, Thomas Kuhn challenged the normal science view of scientific progress, that is, 'accumulation of accepted facts and theories'.

He argued for an episodic model in which periods of such conceptual continuity in normal science were interrupted by periods of revolutionary science. Kuhn argues the discovery of ‘anomalies’ during revolutions in science lead to new ‘paradigms’. The new paradigms then ask new questions of old data, move beyond the mere puzzle-solving (puzzles not resolved within the framework of the old concept) of the previous paradigm, changes the rules of the game and the map directing new research. Normal science sees science as a linear progression, that is, accumulation of truths – one truth leading to the next truth. But Kuhn argues that the major developments in science are mostly revolutionary and that some truths turn out to be false.

Figure 3



Science at any given time is dominated by a specific paradigm and is defined for the moment as a fundamental image of the science’s subject matter. Normal science will be a period of accumulation of knowledge in which scientists work to expand the reigning paradigm. But such scientific work inevitably spawns anomalies or findings that cannot be explained by the reigning paradigm. A crisis stage occurs if these anomalies mount, and this crisis may ultimately end in a scientific revolution. Then the reigning paradigm is overthrown as a new one takes its place as the centre of science. A new dominant paradigm is born and the stage is set for the cycle to repeat itself (refer figure 3).

Thomas Kuhn's approach has been described as focussing on conceptual issues such as:

1. What sorts of ideas could people have been thinking at a particular time?
2. What sorts of intellectual options and strategies were available to people during a given period?
3. What types of lexicons (vocabulary) and terminology were known and employed during certain epochs?

Quantitative or Qualitative Research

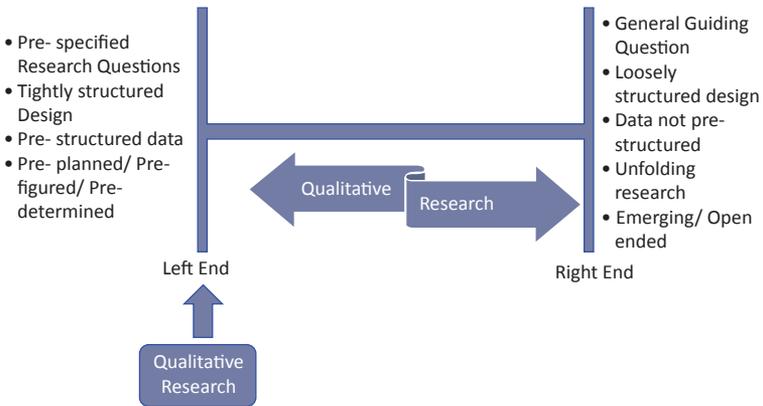
A frequent question a researcher encounters is should we take a quantitative approach to this topic or a qualitative approach? Quantitative research is thought to be more concerned with the deductive testing of hypothesis and theories while qualitative research is more concerned with exploring a topic and with inductively generating hypothesis and theories (refer figures 1 and 2). Quantitative methodology is characterised by collection and analysis of numerical data within positivist epistemology. While qualitative methodology tends to refer to forms of data collection and analysis which rely on understanding with an emphasis on meanings within an interpretative epistemology.

Figure 4 is an attempt to locate quantitative and qualitative research on a continuum scale. It shows quantitative research at the left end of the continuum whereas qualitative research occupies a much greater range along the continuum. Qualitative research is conducted through an intense or prolonged contact with a 'field' or life situation. It is a reflective of the everyday life of individuals, groups, societies, and organisations. The researcher's role is to gain a 'holistic' overview of the context under study, its logic, its arrangements, and its explicit and implicit rules. The researcher in qualitative study attempts to capture data on the perceptions of local actors 'from the inside'. Most analysis is done with words. The words can be

assembled, sub-clustered, broken into semiotic segments. They can also organise to permit the researcher to contrast, compare, analyse, and bestow patterns upon them.

Figure 4

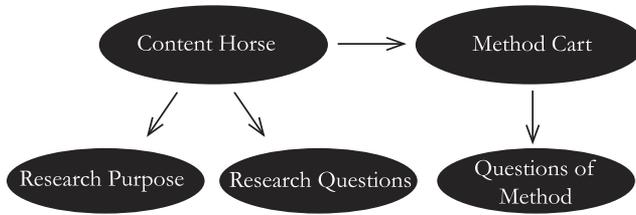
QUANTITATIVE / QUALITATIVE RESEARCH IN A CONTINUUM SCALE



In social sciences these two approaches overlaps(as also seen in figure 4) and it is not my intention to differentiate them. However, a researcher needs (can be) to be thorough with the following questions:

- a. What exactly, are we trying to find out? The content and the research questions come first, then the methods. The different questions will require different methods to answer them. The rule is ‘content horse’ first and then the ‘method cart’. You don’t put the cart in front of the horse or else it will not be able to move or go ahead.

Figure 5



- b. How do we plan to do analysis and draw inferences or conclusions?
- c. Explore and review all the related research literatures including other researches, previous studies? Then explore the possibility of linking the existing literature to the field.
- d. What are the resources? This includes available time and money, the availability of samples and data, researcher's familiarity with the situation being studied, access to situations, gaining cooperation, etc.
- e. The fifth factor is 'knowledge pay-off'. Which approach will produce more useful knowledge? Which will do more good? The questions should be useful questions and not necessarily easy questions.
- f. The sixth factor can be loosely described as 'style' – say, I like this way better.

After all this considerations, the researcher may like to combine the two approaches as a reasonable decision, which is a mixed method or triangulation. The reason for combining the two approaches is:

- ▶ To capitalize on the strengths of the two approaches

- ▶ To compensate for the weakness of each approach

To 'combine' means possibilities of

- ▶ adding one approach to the other
- ▶ interweaving
- ▶ integrating
- ▶ linking

Combining can be done at different levels

- ▶ combining methods
- ▶ Combining data (two types of data analysis)
- ▶ Combining findings (only results)

The Field, Ethnography and (Participant) Observation

I would also like to entice your attention to ethnography, the associated genre of the practice of field work. Ethnography has perhaps never been central to the discipline of social anthropology as it is today, in terms of both intellectual principles and professional practices. Intellectually, ethnography has long ceased to be conceived of as 'mere description', raw material for a natural science of human behaviour. Yet the idea of 'the field', although central to our intellectual and professional identities, remains a largely unexamined one in contemporary anthropology or sociology. Like any tradition valued by a community, anthropology's fieldwork tradition will manage to secure its continuity only if it is able to change to accommodate new circumstances. For that to happen, as Malinowski himself pointed out, such a tradition must be aggressively and imaginatively reinterpreted to meet the needs of the present (Gupta and Ferguson, 1997).

Participant observation is the central method (technique) for data collection in ethnography. An ethnographer has to be there when the action takes place. If the observer observes by making himself more or less, a member of the group he is observing so that he can experience what the members of the group experiences, it is participant observation. A participant observer need not carry out exactly the same activities but can find a role in the group, but which will not disturb the usual patterns of behaviour. This participation may vary from complete membership to part-time membership.

Ethnography implies a theory of culture unfolding the meaning of actions and events to the people and observing every language, word and actions. The researcher can be a 'participant as observer' (insider) or 'observer as participant' (outsider). The researcher can be a complete member researcher or an active member researcher and a peripheral member researcher. The researcher can also be designated as an active researcher or a privileged observer or a limited observer. Whatsoever, a participant observer needs to involve in a prolonged immersion in the life of a group, community or organization in order to discern people's habits and thoughts as well as to decipher the social structure that binds them together.

The term 'ethno' means 'people or folk', while 'graphy' refers to 'describing something'. Thus 'ethnography' means describing a culture and understanding a way of life from the point of view of its participants. Fetterman states ethnography is the art and science of describing a group or culture. Ethnography is the study or approach and that is why, we have ethnographic studies or ethnographic accounts. An ethnographer participates, overtly or covertly, in people's daily lives for an extended period of time, watching what happens, listening to what is said, asking questions and collecting any other relevant data.

We can summarize an ethnographic study with the following characteristics:

1. Cultural interpretation:

The concept of culture is central in ethnography. In other words it is the description of cultures. This approach learns to understand the world as they do and attempts to interpret the symbolic significance of behaviour.

2. Other features includes:

- a. Assumption of the shared cultural meanings of the groups which are crucial to understand its behaviour such as for instance, the behaviour of the prisoners, primitives, pilots, patients, etc.
- b. An ethnographer has to be sensitive to the insider's perspective while observing (participating) the events, actions, contexts. The researcher has to be sensible with the people involved.
- c. Ethnographic study implies naturalism or naturalistic approach. The social world is studied as far as possible in its natural state, undisturbed by the researcher.
- d. It is an unfolding and evolving sort of study, and not pre-structured.
- e. Ethnographic study may apply any data collection technique as per the nature of the problem but field work is always central. An ethnographic fieldwork continuum would range from
 - ▶ direct non-participant observation to participant observation,
 - ▶ ethnographic interviewing,
 - ▶ ethnographic writing, 'the voices of the

natives’,

And supplemented by,

- ▶ pictures of live data,
- ▶ films or audio records,
- ▶ documents, diaries,

And may also use,

- ▶ structured and quantitative questionnaire as the study progresses.

- f. Ethnographic study or ethnographic data collection is prolonged and repetitive.

To conclude, a scientific study is a means to an end, that is, it aims to solve a problem – practical or theoretical or methodological. It aims at discovery, verification, and validation, and finding relationships among the accumulated data. These feats can be accomplished only by means of both scientific method, that is logical and systematized application of the fundamentals of science to the general and over-all questions of a study, and scientific techniques which provide precise tools, specific procedures and technical, rather than philosophical, means for getting and ordering the data prior to their logical and statistical manipulation (Young, 2009: 32).

A researcher is guided by a theoretical approach or is required to take a philosophical position (methodology) to arrive at the truth. Research also requires proper personal conduct and values in one’s relationships with informants (natives). A researcher needs, in addition to his training and experience in the arts and science of research, sensitivity to human relations. The cumulative wisdom of experienced researchers can contribute much to the beginner in social research. But it should be firmly borne in mind that such wisdom is not a substitute for, rather

an addition to, controlled field research procedures. I believe at many points in the discussion, the alert reader should be able to compare his own thinking and field procedures of his research project.

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A Study of the Economic Status of Naga Women

KHOTOLE KHIEYA & NEIZO-Ü MERO

Abstract

Empowering women economically and enabling them to become self-reliant and independent is one of the surest ways of improving the livelihood of the family and development of the community. The greater the women's relative economic power, the greater is their control over their own lives. In Naga society women play a major role in the family economy. She not only maintains the household requirements but also plays a major role in budgeting, purchasing and management. Nevertheless, many of the financial problems that woman and the household faces are due to poor management and lack of saving practices. Therefore, this study seeks to examine the economic status of Naga women with reference to their income, saving practices, bank accounts and their contribution to family income and society and further assess how far the scenario on the status of women has taken a turn.

Key words: *Economic Status, Naga Women, Family Income, Saving Practices.*

Introduction

In recent years, studies on women's issues in Nagaland have been increasing. Questions have been raised, discussed and debated upon the role of women in a patriarchal society. The nature of the social structure and practices in Nagaland has had a huge effect on her sense of insecurity and has at time

led to a feeling of inferiority complex. Naga women today do have considerable amount of individual, social and economic freedom, security and respect, but she is yet to experience life on an equal footing with men. She may be the home maker, but the father is the head of the family and the final decision maker even within the family circle. The society is still male dominated and by far more privileged than the women.

According to 2011 census, the total population of the state is 1,978,502 out of which 1,024,649 (51.78%) are male and 953,853 (48.21%) are female. Therefore, the sex ratio of the state stands at 931 female per 1000 male. This shows that women constitute almost half of the total population of the state. Thus, the importance of women in the economic sphere of the state and the society at large is considerable. Traditionally, women occupy the central place in the family economy. She manages the home and family. Majority of the rural women continue to engage in traditional agriculture, and most of the women in urban areas engage themselves in various economic activities. Women have been continuously contributing substantially to the family income and the development of the society.

Rationale of the study

The economy of the state is predominately agriculture with majority of the population living in rural areas. A large number of women in Nagaland are cultivators. 70% derive their livelihood from agriculture. A substantial number of them are also engaged in informal trading activities. They comprise the majority of the market stallholders and vendors selling vegetables and food stuff and indigenous products. They are not only independent of their male counterparts, but are the major source of support to their families. A few women have accessed the Government schemes, economic credits and opportunities provided to women to improve their economic

status. However, her social position, personal and economic freedom and various aspects of life depicts her secondary status. With the tremendous social, political and economic changes over the last few decades, today the Naga society presents a blend of traditionalism and modernity in every aspect of their life. The society today has realised, and readily welcomes the additional or even more contribution from the women to support their families, yet, reluctant to bring about reforms in the traditionally established norms to uplift the status of women. A number of studies also show that a woman's status in the household and the community rises with an increase in her personal income and control of assets. Therefore, the present study is an attempt to study the economic status of women in Nagaland in relation to their income, income related issues and their saving practices.

Objectives of the Study

1. To study the status of income of the Naga women.
2. To find out the income related issues of Naga women.
3. To gather information on the insurance and saving practices of Naga women.
4. To suggest measures for improvement of the economic status of Naga women.

Delimitation of the study

The study was delimited to one town and two villages from the 11 (eleven) districts of Nagaland.

Research methods

The descriptive survey method was adopted for the present study.

Sample and sampling technique

A total of 1108(one thousand one hundred eight) women in the age of 20 years and above were selected as sample for the study. The simple random sampling technique was adopted for sample selection.

Tools

Prepared questionnaire was used as tool for data collection.

Data collection

Data was collected from two sources, viz., primary and secondary sources. The primary data was collected through questionnaire and interview and the secondary data was collected from office records, plan documents, books, journals and research works.

Analysis and interpretation

The data collected through questionnaires were carefully entered in computer using Microsoft Excel after which percentage was derived and later it was arranged in tabular form so as to get meaningful information as per the objectives of the study.

Findings of the study

The findings of the study are presented according to the objectives of the study;

Background of the respondents

1. The study shows that majority of the respondents (60.14%) were married, followed by unmarried, widowed, divorced and separated.
2. The educational qualification of most of the respondents was below class X. This was found to be more common in the rural areas. Early marriage, financial problems and domestic work were some of

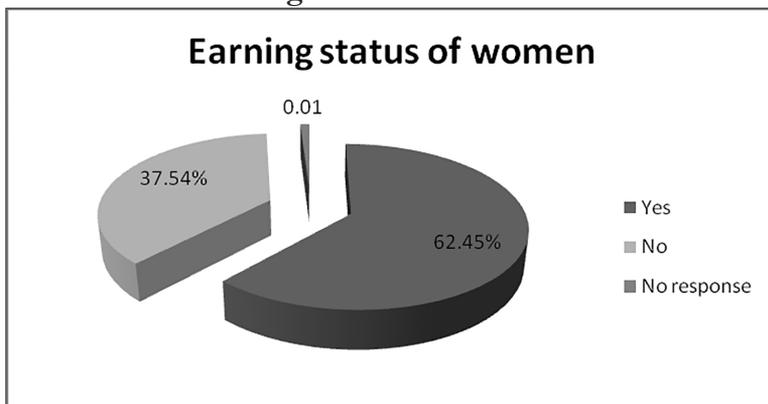
the main reasons for dropping out of school.

3. Majority of the respondents 60.25% from rural and 31.96% from urban area belong to the income group of Below Poverty Line.
4. With regard to occupation of respondents, majority from rural and $\frac{1}{4}$ from urban were farmers, 12.5% rural and 7.4% urban were labourers, 17.06% rural and 23.16% urban were freelance business/traders/shopkeepers, 12.70% rural and 26.93% urban were not working, and the others were employed in offices.

Findings related to status of income

1. The study revealed that majority of the respondents (62.45%) from both rural and urban areas were earning. This is clearly depicted in the following figure;

Figure 1: Status of Income



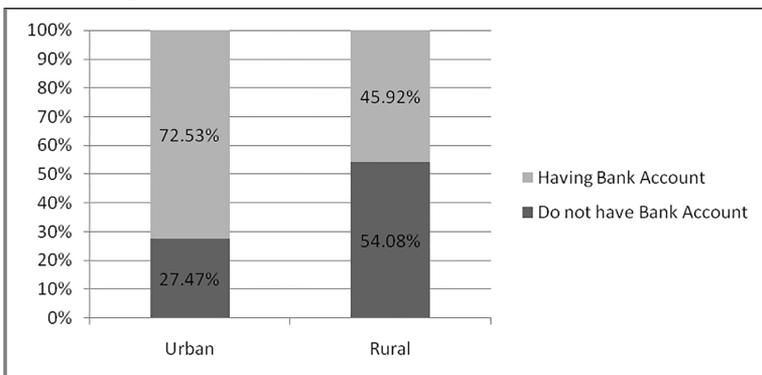
The study further shows that these respondents were earning in the nature of farming, trading/business, monthly and daily and wage earner. Out of this, only about 10.74% of the respondents get wages equal to that of male workers and that 22.23% face wage disparity.

2. It was also found that there was quite a lot of variation among the working days of the female labourers which range from 5 days to 300 days in a year.
3. Study also showed that the income range of the wage earners varies as the income ranges from Rs.100 to even Rs.500 per day. However, most of the respondents fall under the income range of Rs.100-Rs.200 per day. We can extrapolate this variation to the type of work that the respondents undertake or it may also be due to wage variation in different places.
4. With regard to respondents who were employed, it was revealed that about 14% rural and 27% urban respondents were employed in various offices, institutions and organisations and their monthly income was more than Rs.10,000 per month for 5.99% rural and 16.88% urban respondents.

Findings related to Bank Account

1. It was found that majority of the respondents from urban areas (72.53%) had bank accounts however only 45.92% of rural respondents reported of having bank accounts. This is clearly shown in the following figure;

Figure 2: Status of Bank Account of women



This is because there were very less Banks operating in the rural areas and besides respondents were not aware of the benefits of such facility.

2. The study also revealed that majority of respondents had bank accounts. The study further indicated that majority of the women (57.09%) from urban areas and only few from rural areas (36.84%) reported of having saving account, and only few of them had current, joint accounts, and fixed deposits.
3. Majority of the respondents from urban areas and just few from rural areas were familiar with operating bank account and they could withdraw money without asking their husband/son.
4. Most of the respondents in the study used their debit card whereas few reported of their debit card being used by their husband and son. However 13.11% respondents with accounts in the bank reported of not having debit card.
5. It was revealed that more than 50% of the respondents were not aware of Jan DhanYojana (JDY) for opening of bank accounts and this case of unawareness was found to be more in rural areas. Further, the study revealed that most of the respondents had account prior to JDY while only few reported of opening their account under JDY.
6. In relation to the benefits of Jan DhanYojana, it was found that, ease of opening account, easy access and easy transaction were some of the benefits of JDY. Nonetheless, certain problems such as less attention from bank officials, inadequacy of forms were the problems faced while opening the JDY accounts.
7. The study indicated that respondents who were not

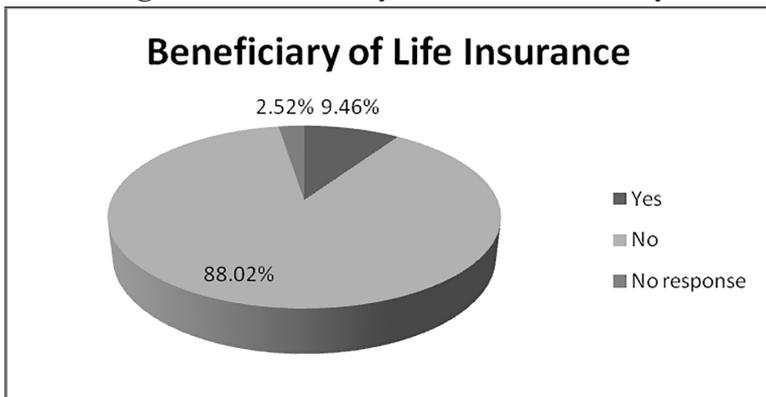
earning had to ask money from their husband and a few from their father for their personal expenses.

8. Only 22.81% respondents indicated that the respect gained in the family is related to their income however this was not so for 48% of respondents.

Findings related to insurance policy and saving practices

1. It was found that a large majority of the respondents (88.02%) from both the rural and urban area were not beneficiaries of any life insurance policy. This is clearly shown in the following figure;

Figure 3: Beneficiary of Insurance Policy



2. It was also found that 89.08% did not have benefits of any medical insurance.
3. Majority of the respondents from both the rural and urban area did not own any immovable property or moveable assets.
4. The study showed that most of the respondents spend as well as invest their own money and also give money to family members. It was also seen that majority of the

respondents spend their money for domestic purpose and children's education. Only few spend it for personal purposes, or save for their own future use. However, 10.99% invest their earning in their own business.

5. The study revealed that women were not very conscious of saving practices.

Suggestions for improvement of the economic status of Naga women

Basing on the detail analysis of the economic status of women in Nagaland the following suggestions can be adopted for improvement;

1. Women should have more access to economic empowerment schemes and be allowed to have greater control over resources.
2. More economic opportunities like credit schemes may be made available to women so as to enable their increased participation in the economic upliftment of the society.
3. Seminars and workshops on insurance and investment policies should be organized so as to make people aware about various financial schemes & benefits.
4. Women should also be sensitized about healthy saving practices.
5. Credits to women entrepreneurs and Self Help Groups (SHGs) are not sufficient. Hence, they should be provided with credit linkages and marketing linkages.
6. Skill enhancement/Training of women in different vocations, agricultural activities, trading and marketing products.
7. Regulating of equal wages for equal work.

8. There are several Central schemes and policies for women which are conceptually well formulated but not implemented properly. Schemes for women are on the rise but many a times the target groups/beneficiaries are not informed about the schemes. Dissemination of information especially in the rural areas must be done, which can be done more effectively by translating the information about the scheme(s) in local dialects/languages in pamphlets and/or communicating the information through use of multimedia in both electronic/print.

Conclusion

The present study highlighted a number of problems and challenges of women in Nagaland. Most women are still struggling to be able to achieve or be recognized for their abilities and achievements. Young people and women in particular living in rural areas face a number of discrimination. For instance labour wage in rural Kiphire district for women is only Rs.40 per day. Research also shows that most women in the urban areas fall in the category of low income workers. Further, most of the earnings of the women are utilized for domestic purposes and children's education. As a result women struggle to maintain themselves. In spite of the increase in the earning of women, the study shows that most women do not have control over their financial and economic assets, and are ignorant about insurance and saving practices. Also, most of the family BPL card holders are registered in the father's or the husband's name. Nevertheless, a number of women SHGs pool in their resources to generate their own income. Besides, women traders, entrepreneurs and educated women holding various positions in offices are economically independent and contributing significantly towards the development of the society.

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The Socio-Cultural Interdependence of Zunheboto and Its Villages

T TEMSU IMTI

Abstract

The socio-cultural interdependence of Zunheboto and its villages is understood through the division of the district into highly, moderately and less interactive zones. These zones are demarcated either based on availability of social amenities or the size of population that is determined by the distance between Zunheboto town and its villages using various gravity models. In the present research work a bivariate correlation test is executed between social amenities and population where a positive product is obtained, so zoning of district based on size population is considered. Another aspect of the study is that a conceptual framework is developed and obviously socio-cultural components of spatial interdependence as flow of people and flows of culture and its intensities are identified within different zones—highly, moderately and less interactive zones—between Zunheboto and 4 selected villages. Finally, it is found that interdependence between Zunheboto and villages is governed by four controlling drivers such as traditional, politico-economic, socio-cultural and ecological factors.

In the study of the interdependence between Zunheboto and its villages, the whole of the district has depicted a picture of having 3 zones of interdependence viz., highly interactive, moderately interactive and passive interactive zones. These zones have been calculated with the help of a gravity model based on the availability of social amenities and the demographic volume of population. Particular villages selected for detailed study are Natha Old from highly interactive zone, Aotsakali

from moderately interactive zone and two villages viz., Sumi Shitsu in the north and Tsutoho in the south of less interactive zone. Taking into consideration the socio-cultural aspects, analysis on spatial interaction and interdependence have been discussed. A calculation on bivariate coefficient of correlation has tested the number of amenities and population where a positive correlation is confirmed. So it is obvious that the division of zones based on either social amenities or population is applicable for the present study. The interdependence is controlled by certain drivers like traditional, politico-economic, socio-cultural and ecological factors. On obtaining positive product, zones based on volume of population have been considered.

Table Showing volume or potential of interaction for the selected villages in Zunheboto district.

Village	Total Population	Distance (in Km)	Volume/potential of interaction in '000 popn.	category
Natha Old	296	4	17,00	High
Aotsakali	222	22	200	Medium
Sumi Shitsu	218	58	86	Low
Tsutoho	265	85	76	Low

Source – Field survey 2008.

Natha Old village is located in the highly interactive zone of Zunheboto district which is only 4 kilometres away from its district headquarter. Out of the interviewed households, a population of 296 was obtained. From the moderate zone, Aotsakali village, 22 kilometres away from Zunheboto toward the north was selected. Out of the households interviewed, a population of 222 was obtained. Finally, Zunheboto being located in the center of the district, two villages as one each from

the north and the south of less interactive zones were selected. Sumi Shitsu which is 58 kilometres away from Zunheboto was selected from the north with a population of 218; from the south, Tsutoho village, 85 kilometres away from Zunheboto, was selected, where a population of 265 was obtained. Based on this, the villages selected are Natha Old in highly interactive zone, Aotsakali in moderately interactive zone and Sumi Shitsu and Tsutoho from less interactive zone (Fig.1). Besides, the volume or potential of interaction or interdependence tabulated is mainly done based on the distance between Zunheboto town and the respective sample villages (table 1)

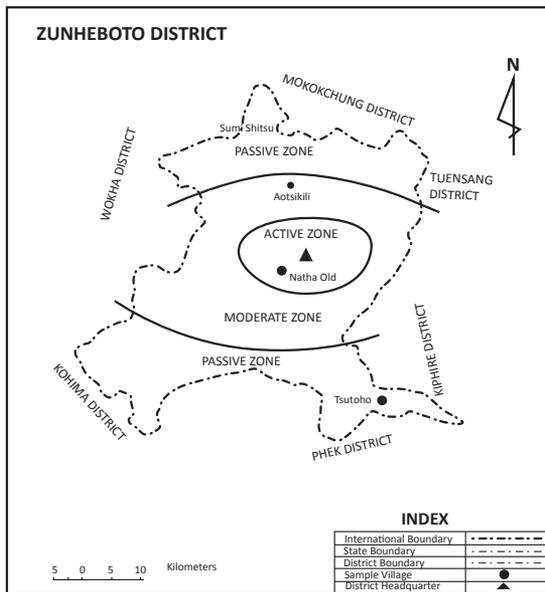


Fig. 1. Map showing Location of Sample villages within Demographic volume and interdependence in Zunheboto district.

Data Base and Methodology

Both intensive and extensive field coverage have been used in this study, based on both secondary and primary data.

Various research reports, journals, books, gazetteers, census publications, daily newspaper and reports and publications have been used as secondary source of data. The primary data has been collected through questionnaire, interviews of household and individual for the study. The district headquarter of Zunheboto is studied as urban center where secondary data has been used. For micro level study, the selected villages have been considered, and the collection of data done primarily by village Schedule questionnaire and household questionnaires, interviews and informal discussions. Besides, the secondary data from various sources have also been used. For households and individual study in the selected rural areas, the primary data has been collected by means of interviews and questionnaires.

Apart from this, cartographic representations, statistical calculations and representations, statistical maps have been included in this work from the available data. It is imperative to be cited that the research is empirical in nature as extensive observation, survey on selected areas and informal interview and discussions have been conducted while obtaining different data. For the identifications of the different interactive and interdependency zones of the districts, gravity models have been used for socio-cultural interdependency based on percentage of number of amenities and volume of population respectively. In case of the sample villages zones based on volume of population, the test of bivariate correlation between amenities and population revealed a positive product.

Objectives of the Study

The objective of the proposed research is to acquire knowledge on the degree of dynamics of linkages due to existing policies and its implication on the livelihood of people; and dependency on the natural resources and consequent interaction between Zunheboto and its villages in the district. The specific objectives are:-

1. To highlight the nature, forms, types and extent of interdependence between rural and urban areas of Zunheboto district.
2. To determine and understand the interrelatedness and level of development and potentiality with rural - urban interaction in the study area.
3. To investigate whether the volumes of flow of people, flow of culture, is due to demographic or economic factors that affect the rural – urban linkages in Zunheboto district.
4. To identify if the participation of people in the interaction between rural and urban Zunheboto is a socio- cultural aspect.

Conceptual Framework of the Study

To ensure and understand in detail about the linkages between different aspects of interdependence between urban Zunheboto and its rural places, a conceptual framework is needed. The framework is that rural and urban areas are independent localities and have different characteristics of activities which are exchanged to meet similar human needs. The interaction between rural and urban areas is reflected under spatial interdependence. Spatial linkages are so called because they are associated to space as focusing on the widening of space within the particular study area. Here the exchanges of elements between the so called independent urban and rural areas are considered. In these linkages the flow of people – both migration and commuting, flow of ideas, flow of culture and services are included.

The interaction is governed a by set of four factors such as traditional, politico-economic, socio-cultural and ecological; each of which has several elements. Each of these group factors is related to the other three groups. Take an example, the practice of shifting cultivation in the district; of which through

a government policy under politico-economic factor drove people away from it and encouraged preservation of forest so as to enhance sustainable livelihood in the near future. In this case, its impact on the rural populace who are compelled to engage in the other activities other than jhumming may in turn pose a challenge to the traditional socio-cultural institution and set up consequent to emerging new politico-economic policies which would govern the linkages between rural and urban localities. The linkages between villages and Zunheboto are governed by the said factors. This is because the object is the population and the said factors act as subject which might depict the potentiality of interdependence between rural areas and Zunheboto. The potentiality is the first consequence and then types are to be identified. So this conceptual framework is important and the main driver for monitoring, identifying and even filling up the vacuum in the course of the whole research work. (Fig .2)

CONCEPTUAL FRAMEWORK OF THE STUDY

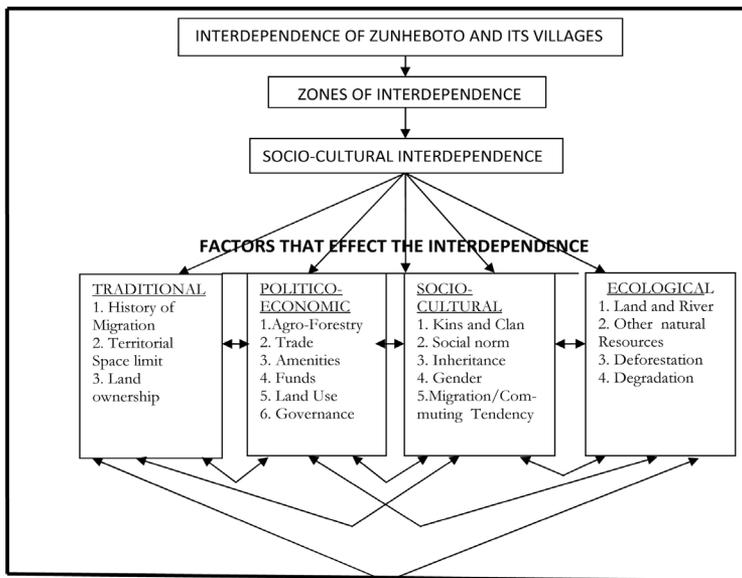


Fig.2 Diagram showing conceptual framework

Socio-Cultural Interdependence

In developing countries, there is a clear division between rural and urban areas that distinguish the realities of rural and urban areas, and the peri-urban areas in which both urban and rural features can be found. Rural areas depend on urban areas for secondary education, postal and telecom services, credit, agricultural expansion services, farm equipments, hospitals and government services. Greater access to information technology, better road, improved education and changing economic realities are increasing the movement of people, goods and services. As income from agriculture decreases, rural people are forced to develop new livelihood strategies both in agricultural and non agricultural sectors. Besides, low income households in urban areas rely on agricultural goods from rural relatives to supplement their income blurring the distinct division between the terms in such instances (Mylott, 2009). In the study of rural-urban interaction, certain aspects are needed to be considered like the spatial and sectoral (Potts, 1995). In the spatial aspect the flow between urban and rural is the main focus. Rural – urban linkages refers to flow of capital, people and goods between rural and urban areas besides economic flow of ideas, innovation and information (Gaile, 1992). In India, 35% – 40% of its people live in cities and the figure is expected to increase to about 60% by 2025 (Brockerhoff, 2000). According to Dolfus (1999), retiree and young people of schooling age comprise mainly of migrant people with regards to sectoral interactions of rural – urban areas. It is noted that the common strategies for poor urban dwellers include obtaining food from their rural areas, using their home as workplace and engage in urban agriculture, (Jemi, 2002). In many cities, most of the urban settlers indirectly depend on agriculture for their livelihood, by means of employing in food transport, food retailing and processing (Brook et al, 2000). The practice of agricultural activities in

the urban areas as sectoral linkages is that the majority of people in the PUI still have natural resource based livelihood that is related to agriculture, e.g. farming, dairy farming and agricultural labor (Gregory, 2005). With reference to Europe, 72% of urban families in the Russian Federation raise food and Berlin has more than 80,000 urban farmers. In these areas, rooftop gardening is popular because the gardens are secure (UNCHS 2001a, 2001b). It is said that any activity which produces, processes and does marketing in urban and peri – urban areas as urban farming by applying intensive production method on urban waste and re-using natural resources implies sectoral interdependence (IDRC, 2000). In India too, cities like Ahmedabad, Gujarat incorporate progressive urban agriculture policies as urban horticulture, forestry and solid waste (Furedy, 1999). Learned and scientific personalities of India do practice urban farming. Aroun Shourie reports that on the roof of Dr. Doholkar's house, vegetables, corn, sugarcane, and mango are grown on pots and soil made from waste leaves. With regard to the practice of non farming activities, rural areas significantly employ directly a large share of the rural population. It tends to be centred on the countryside with little dependence on rural – urban links. These activities are generally home – based and small – scale production of goods, mainly sold locally. The other nature of this interaction is attraction and setting up of rural companies by urban or foreign business and a rapid increase in commuting labour force between villages and rural towns and intermediate cities (Reardon, 2000). In order to uplift the livelihood of poor rural dwellers and alleviate poverty in India's rural areas, different strategy and programmes have been enhanced. And these programmes have led to sectoral interdependence of rural people on non agricultural activities. Technology led growth in agriculture in India has led to the expansion of employment in the non-agricultural sector (Mellor, 1978).

In this analysis the socio-cultural component, like the demographic structure and its flow, availability and feasibility of cultural and social amenities by the people Zunheboto town and villages have been included. However, except in cultural component, flow of people and availability and dependency on social amenities is subject mostly to the rural areas.

To analyse, the **'flow of people'** between rural and urban places of the Zunheboto district is to be visualized. This phenomenon clearly reflects the zone of interaction as the distance to be covered is the main driver. The flow of people is higher within the highly interactive zone which is tabulated in the proximity of 15-20 kilometre radius from Zunheboto town. In this zone, the frequency of the visit to Zunheboto by the rural folk is more than the people of moderate and low interactive zones. As far as the movement of people is concerned, the inflow of rural folk to Zunheboto has been detected. It includes migration and commutation; however, high rate of commutation is experienced in highly interactive zone. Zunheboto is also dominated by temporary migrants for obtaining better quality of children's education in Zunheboto town than the villages. Take for instance a household, the mother and children stay in Zunheboto town for an academic year. The children are sent to school and are looked after by the mother and perhaps the father works in the village and remits money every month and by the end of the year they return to native village. The same is being practised by the interior villagers of less interactive zone. To understand the nature of the movement of the people, it is important to view in detail on the selected villages. But one thing to keep in mind is that movement from village to the urban headquarter is obvious, yet flow from the urban to the rural sector is seldom or nil.

Table.3. Movement of people of the households to Zunheboto from selected villages (in %).

Village	Daily	Weekly	Monthly	Sometimes	Have Alternative
Natha Old	49	22	19	10	-
Aotsakali	23	27	17	11	22
Sumi Shitsu	-	11	28	44	33
Tsutoho	-	08	37	45	10

Source: - Field survey 2008.

The above table reveals a striking pattern of flow of people between Zunheboto and the selected villages. Out of the surveyed households in Natha Old at least one member of the 49% of households commute daily to Zunheboto; 22% and 19% of households visit Zunheboto weekly and monthly respectively. However, they show no alternative which indicate their interaction and dependency on Zunheboto for various purposes is high as it is located at highly interactive zone. The villagers of Aotsakali show that 23% of household out of the interviewed households do go to Zunheboto daily. More number of households visit weekly which accounts for 27% of household. Besides, 22% of households do visit alternate place, i.e. Akuluto. Visiting of Zunheboto and alternate place is uniform with 23% and 22% of households, which reveals that interaction and dependency on Zunheboto is moderate. The two other villages, Sumi Shitsu and Tsutoho, which are farther from Zunheboto, show that the daily commutation is nil and those who visit once or twice in about a month is 28% and 37% of households respectively; 44% and 45% of households of Sumi Shitsu and Tsutoho villages also visit when needed. In both the cases though, they have alternate places to visit; Mokokchung for Sumi Shitsu which is only 11 kilometres away

and Satoi for Tsutoho (Satoi is a rural market centre). In both the cases, they have lesser interactions with Zunheboto as they are located in that particular zone. In this aspect, the daily commuters comprise agro-forest product vegetable sellers, service workers and business occupation set up at Zunheboto. (Fig.3)

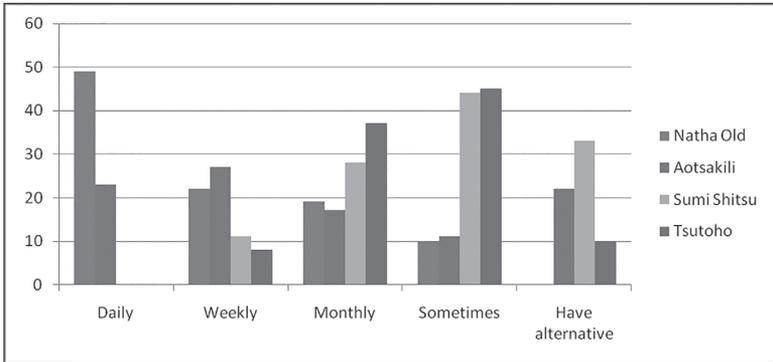


Fig.3. Bar diagram showing movement of the households to Zunheboto from sample villages in Zunheboto district. (in %)

Besides, flow of people is also dependent on the availability of social amenity services at Zunheboto and others; in other villagers, people move out of their homes in search of service. However, the villages located at the high zone depend mostly on the services available in Zunheboto urban headquarters.

Table.4. Availability of services dependable by household (in %)

Village	Places that depended on	Hospital	Education	Electronics Repairing	Cobbler/ Barber	Tailor
Natha Old	Zunheboto	100	56	59	100	95
	Other places	-	12	20	-	-
	Within village	-	23	-	-	-
	Not Available	-	9	21	-	5
Aot-sakali	Zunheboto	79	37	47	90	87
	Other places	21	21	41	5	10
	Within village	-	30	-	-	-
	Not Available	-	12	12	5	3
Sumi Shitsu	Zunheboto	41	21	41	33	31
	Other places	59	32	51	57	59
	Within village	-	40	-	-	-
	Not Available	-	7	8	-	10
Tsu-toho	Zunheboto	98	30	91	33	51
	Other places	02	12	5	67	39
	Within village	-	50	-	-	-
	Not Available	-	48	4	-	10

Source: - Field survey 2008.

By analyzing the aspects that availability of services in Zunheboto and other places in which the villages fully depend, it is clear that the interaction and interdependence between urban headquarters and its rural area is much closer. Health and educational services, repair shops for electronic items, services of cobblers, barbers and tailors are available in Zunheboto Town and the smaller township on which the rural places depend. From the data above, it is being revealed that Natha Old village has higher level of dependency as the interaction is high, or in other words, as Natha Old is located in highly interactive zone.

For health services, i.e. hospitals, 100% of households are dependent on Zunheboto. For educational services, about 56% are dependent on Zunheboto and only 12% of households go to places other than Zunheboto; for repair of electronics, 59% of households depend on Zunheboto and 20% on other places. For cobbler and barber services, Natha Old fully relies on its urban headquarters, and 95% of households avail the tailoring facilities from Zunheboto. In Aotsakali, 79% of households avail health services from Zunheboto and only 21% of households avail these from other places. As far as educational places are concerned, 37% of households depend on Zunheboto and 21% on other towns. As for repairing of electronic items, 47% of the households receive help from Zunheboto and 41% from other places which clearly indicate that this village almost equally avails from Zunheboto town and other places. Besides, in case of Sumi Shitsu and Tsutoho, it is found that the former has less dependence than the latter. About 59% of households get from other places, whereas the households dependent on Zunheboto is only 41%. Educational facilities is also 21% from its urban headquarters, repairing of items 41%, cobbler and barber service 33% and services of tailoring is 31% of the households are dependable on Zunheboto which are less than the number of households dependable on other places as 32%, 51%, 57% and 59% of households respectively for the same services. It indicates that the overall quantum of interaction with Zunheboto is less. Tsutoho shows that it depends both on Zunheboto as well as other places at the same time. It is being depicted that in case of hospital facilities, educational facilities, repairing of electronic items, and tailoring, it mostly relies on Zunheboto as 98%, 30%, 91% and 51% of households respectively. But in case of the services like barber and cobbler, Tsutoho depends mostly on other places i.e. 67% of the households. From the above discussion, it is being revealed that zones of level of interaction and interdependency is fully justified as Natha Old

within highly interactive zone, Aotsakali in moderately and Sumi Shitsu and Tsutoho in less interactive zone of Zunheboto district with an exception that Tsutoho though it is located in less interactive zone, as an interior village without having alternate places, it depends on Zunheboto with interval of interaction (Fig.4).

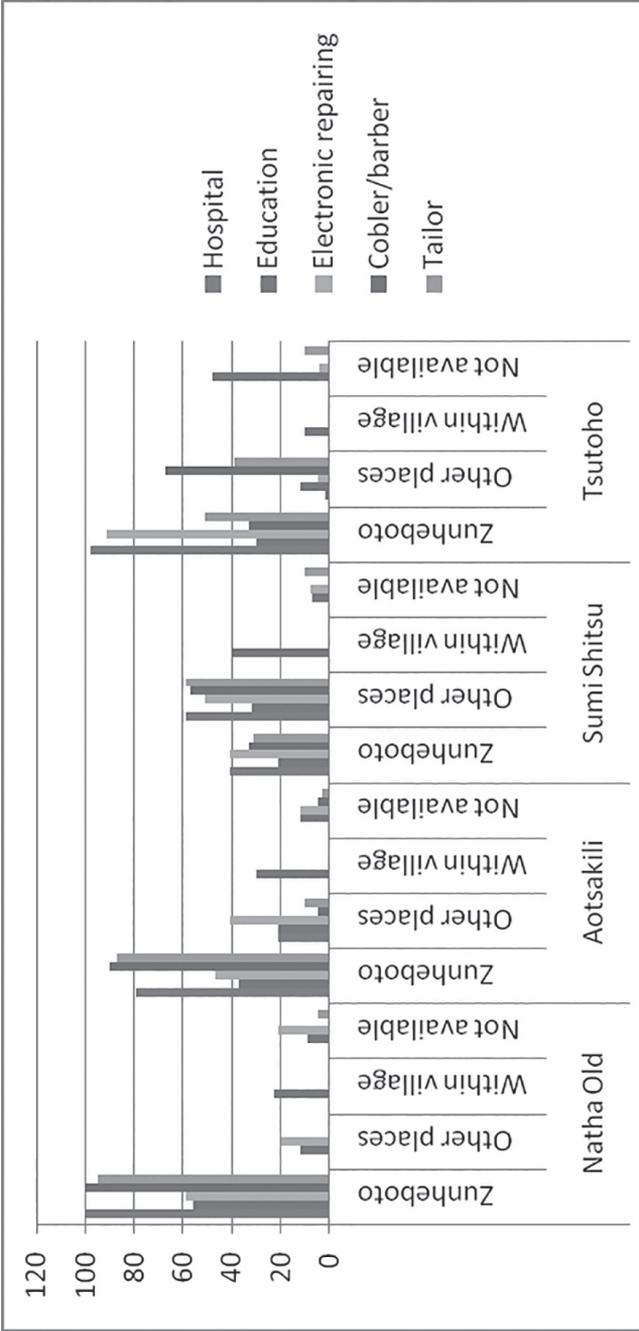


Fig 4. Bar diagram showing availability of services dependable by households in sample villages of Zunheboto district. (in %)

Regarding the ‘**flow of culture**’ between Zunheboto and its villages, it is reflected that the urban headquarter is more dependable on villages. However, the inflow of culture like food habit, clothing fashion, and the diffused language or dialect, they speak are more or less similar. Compared to Mokokchung, which is a neighbouring district headquarter, Zunheboto is not that multi-cultured or culturally fabricated, rather, it is more or less dominated by Sumi culture as Mokokchung is slightly more developed than Zunheboto. However, it is worth mentioning that every village of a Naga society has a distinct culture which is no exception in case of Zunheboto district. Even the Sumi dialect spoken is varied in different regions with different tunes, slang etc. For instance, the same dialect spoken in Pughoboto, Satoi and Aghunato ranges do vary which is well fabricated in Zunheboto town. Traditionally, even in food preparation, the southern Sumis have a diet dominated by corn as an ingredient whereas towards the North, it is rice; the reason is that rice is not grown in the southern areas. However, with the fabrication of culture in modern society, rice became the dominant food in the whole of the district; all the villages are dependent on Zunheboto Town for its supply. Besides, for the Preparation of *Akhoni* (fermented soya), raw soyabean is obtained from Zunheboto market. Another feature of culture-flow is through food and clothing habits. These are disseminated to the villages as they interact with Zunheboto town. In the villages, the locals can prepare South Indian or Bengali dishes which are fried dishes and they can also converse in Nagamese and English, or Hindi in some cases.

In case of traditionally originated culture, it is found that Zunheboto is mostly dependent on villages. Nagas have a norm of having customary court in the district headquarters. Besides, tribal *bobos* are part and parcel of district administration too. So in every district, *Dobashis* are appointed from the rural places. The administration and execution of customary laws are based

on the customs and culture which are traditionally originated. In this regard, the Deputy Commissioner of the district is just a titular head. Therefore, in this aspect, it is found that the urban headquarter is fully dependent on villages.

To have a glance on the zones of interaction and interdependence between Zunheboto and its villages, the selected villages give a clear picture to justify the aspects. The data reveals that the villagers interacting with a community other than the Sumis are more within the higher interactive, moderately interactive zones and even less interactive zone of Northern Zunheboto district bordering Mokokchung district which is comparatively more advanced. In all the cases, more than 80% of the households have ever interacted with other communities and become dependent for various cultural aspects. However, there is an exception in the Southern part of less interactive zone, Tsutoho; studies reveal that as it is located in the interiors, the chances of interaction with others is less where their own culture occupies a bigger share of dominant-other culture.

Controlling Factors that Effect Rural-Urban Interdependence in Zunheboto District

The factors which control the interdependence between Zunheboto and its rural areas include location, history, economy and culture of the Sumis. However, the factors like traditional aspects, politico-economics, socio-cultural and ecological determine are the elements of the dynamics of rural-urban interaction. Zunheboto is the land of the Sumis with their own traditional culture and social norms. To analyze the controlling factors of rural-urban interdependence, the following are needed to be examined.

1. Traditional Factors

The inhabitation of the whole district is due to migration of the

people. A unique cultural practice among Sumis while setting up of a new village is that the village is named after its founder. In other words, the place itself is his own village where he is the Chief, nowadays called Chief *Gaon Bora* or *Gaon Bora*. The inflow of culture, tradition, norm and diplomatic relations are fabricated basing on the history of the migration because all the villages have a parent village on which they are dependant. And those villagers have migrated, for many reasons, to Zunheboto and settled there where assistance of the parent village is still required many a times. In the multi village society of Zunheboto, the concerned villagers are normally dependent on their parent village in all the situations both in times of peace and hostility. Further, during the process of migration, they moved with a particular social and cultural norm and trait to the new place to flourish and grow, while exercising these norms inevitably in consultation with the parent village from where they migrated (migration both in rural-rural and rural-urban cases). In times of conflict and trouble, particular villager or villagers living in the town would seek the protection of the parent village. So studies of the histories of migration no doubt show the control or dependency of a particular human settlement on another settlement in Sumi society. Besides, the jurisdiction and territorial space covered by a particular village is also seen as an element of control. The bigger the territorial space, the more is the population which leads to larger number of developmental amenities and, as a consequence, the level of interaction and interdependence becomes higher. In other words, the size of the village matters as the bigger the village, the more is the volume of population that participates in the process of interaction and interdependence with Zunheboto though the distance to be covered is longer. Land ownership also plays its role; it controls the dependency of a particular settlement to owner of the land. For instance, the territory of Zunheboto town is mainly carved out from the Land of Natha village. As a result, even the district administration and town

council are compelled to be dependent on the land owners of Natha village in certain aspects. The village even taxes and directs norms to the urban dwellers within their land though it falls under the urban jurisdiction of Zunheboto.

2. Politico-Economic Factors

Politically legislated economic management in the state in general and Zunheboto district in particular does control the process of interdependency. Agencies and NGOs propagated to do away with the practice of traditional farming and encouraged forestry, plantation farming and horticulture, etc. As such, the government bore the burden initially in the process of stepping into new system in which the rural poor became dependent on the urban dwellers that set up their farms in the villages, thus contributing to the quantum of interdependence with the flow of people and cultures and services.

3. Socio-Cultural Factors

Kin and clan matter here. For example, the urban dweller of Achumi clan gets assistance from the same clan of a particular village in the elucidation of its norms in the urban area as Sumi society is also based on customary norms and procedures. In such a case, the urban dwellers become more dependent on their rural counterparts. Such situations are generally experienced during the delivery of customary know-how within the district administration. Besides, for the implementation of various government schemes, consultancy and permission of the village *Gaon Bura* is necessary as such the governmental organization become more dependent on village chiefs for the execution of the same. Both cultural and material inheritance is traditionally passed on to males in the family with the observance of specific norms and formalities. Consequently, urban settlers become the recipients of assistance in these matters from stakeholders of rural culture. Even the district administration seeks assistance with traditional processes from *Gaon Buras* and

Dobashis. In other words, the content, cultured inhabitants are the sharpening stones of social norms and customary ethos for the residents of urban headquarters in the district. Besides, the tendency to migrate or commute between rural places and the urban headquarter affects the volume of flow of people between the centres.

4. Ecological Factors

This is one of the important factors in the promotion of the interaction between the rural and urban set up. The flow of agro-forest products is determined by the availability of land and water resources, other natural resources, the status of forests, the nature of deforestation and the state of pollution where the participation of people in the process of interdependence in this aspect is noticed.

Findings of the Study

It is found that the interdependence of Zunheboto Town and its villages is a spatial type of interaction where flow of people, flow of culture is considered as socio-cultural aspects. The nature of the flows of these aspects is that they are based on the zones of interdependence that are being determined depending on the distance between the urban and the rural areas. Besides, the potentiality of the interdependence is determined by the distance between the villages and the nearby urban areas and also the developmental aspects of urban areas. For instance, Sumi Shitsu village which is located in the less interactive zone of Zunheboto district, mostly interacts with Mokokchung which is a comparatively more developed district than Zunheboto and also nearer to the said village. Aotsakali village also which is in the moderately interactive zone of Zunheboto district, does interact equally with both Zunheboto and Mokokchung in the aspect of flow of people and cultures as socio-cultural interaction. It is also found that the interaction

is determined by level of development of the urban centre and the potentiality of the volume of population that is involved both in the respective urban and rural centres as the bivariate correlation shows a positive product. It has been investigated and found that the volume of flow of culture and flow of people are due to both demographic and economic factors such as the size of population and availability of the facilities like healthcare, education, electronic repairing, cobbling, tailoring, etc. Besides, the participation of people and their practices in the process of interdependencies between Zunheboto and its rural areas as flow of people, flow of cultures and services are identified as socio-cultural aspects as the different rural cultures are diluted and fabricated in Zunheboto Town which flows from different villages and these diffused cultures flow into the villages again. Finally, it is found that as far as the socio-cultural aspect is concerned, Zunheboto Town is also dependant on its villages too.

Conclusion

The rural and urban places have unique features which are independent of each other. However, as far as the survival of these settlements is concerned, they need to depend on each other to meet their various needs. The dynamics of elements like flow of people and flow of cultures are changing rapidly. With regard to their activities, rural areas have agro forest based activities and urban areas have non-agricultural activities

The present study reveals that the increase of population is purely natural. The interaction and interdependence have been tested with both the development and availability of amenities and the volume of population, where it is depicted that they are correlated to each other. It is finally found that the larger the volume of population, the more active is the process of interaction and interdependence based on the distance between the rural and urban places. Besides, it is proved that

components like flow of people and services, flow of cultures are due to socio-economic, socio-cultural and ecological factors which make a complexity of society that is culturally fabricated. thus depicting the nature of interdependency. The analysis of spatial interdependence of socio-cultural aspects for the selected villages prove that the interaction and interdependence in different zones are justified depending on the distance and availability of road connectivity with volume of population. These are induced by traditional aspects of migration history, occupation of terrestrial space, political-economic, cultural and ecological factors. Finally, the nature, forms, and types of interdependence between rural and urban areas have been discussed which depict that there is a positive relation between the level of development based on availability of amenities and the potentiality of interaction based on the volume of population. Further investigation by means of correlation test shows that migration and the flow of culture are due to positive products between demographic and economic components that affect the rural- urban interdependence in Zunheboto district.

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Voting Behaviour in Nagaland: A Case of Lok Sabha Election 2014 in Dimapur I, II, & III Assembly Segments

SEDEVINO JAKHALU & KHRIENUO ANGAMI

Abstract

Elections occupy a prominent place in any democratic system. It is a means through which people express and enforce their political opinion. Voting is an important process of elections. It is the function of electing representatives. In a democratic system, voting and elections are indispensable. Voting behavior refers to the way in which people tend to vote and the reason why they vote as they do. The purpose of this paper is to examine and analyze the voters' perceptions, emotions and motivations in relation to their political participation and the impact it had on the electoral process in the city of Dimapur. The study of voting behavior in the 2014 Lok Sabha election, covering Dimapur I, II & III Assembly segments brings to light some interesting information and data. This study is a joint effort of the 4th semester students and the Department of Political Science of Dimapur Government College and attempts to get an insight into the entire mental process of a voter and his/her decision to participate in the political process.

Keywords: *Voting Behavior, Political participation, Assembly segments.*

Introduction

Democracy involves first and foremost, people's participation in the political process. They do this through periodic elections, by voting for the person who will be their representative in

a duly constituted legislative body. Elections and voting are therefore, an indispensable part of any democratic political system. Elections are the means for legitimization of regimes, whether clean or corrupt. They are not, as is often the case, an occasion for national festivity or celebration, or an excuse to indulge in entertainment and amusement, solely for the purpose of garnering the requisite electoral numbers. It is the process through which people elect their representatives and the device that bestows legitimacy to governments. The significant role of elections in a democracy can be overlooked, only at the cost of its very survival as a political system.

Voting in general refers to the function of electing representatives to a legislative body by casting votes in the elections. Voting is used as a means for expressing an individual's approval or disapproval of governmental decisions, policies and programs. Voting behavior, in the words of **Plano** and **Riggs**: "*is a field of study concerned with the ways in which people tend to vote in public elections and the reasons why they vote as they do.*"

In his article, 'Theory and Method of Voting Behavior Research' **Samuel S. Eldersveld** writes: "*The term 'voting behavior' is not new. But it has been used of late to describe certain areas of study and types of political phenomena which previously had either not been conceived or were considered irrelevant.*"

Voting Behaviour in India

India is the largest working democracy in the world. The introduction of Universal Adult Franchise in the Constitution, without any qualification, has given significance to voting in India. Given the high level of literacy in India at 74.04%, it is not surprising that political consciousness is remarkably high among all segments of the population.

Voting behavior in India has undergone tremendous changes over the years. The vast majority of Indian voters, who

are otherwise illiterate or ignorant, have shown themselves to be not only politically conscious but also electorally mature, perhaps more so than the educated, urban-based voters who are generally more diffident in electoral matters. The rural-based voters are also more active in voting and they have shown, on many occasions, appreciable political maturity, by rejecting in no uncertain terms, both inefficient and unpopular governments. For instance, in the 1971 General Elections, the people were lured by the promise of 'Garibi Hatao' held out by the charismatic Indira Gandhi, giving her party, the Congress (I) a resounding victory. However, following the declaration of Emergency in 1975 and the excesses of the Congress the same electorate voted them out in 1977.

As **Sushila Kaushik** observed: "*The people of India, however illiterate, backward and geographically dispersed, had, by now, understood the meaning and relevance of the election.*"

The significance of studying voting behavior therefore, lies in its potential to be utilized as an instrument of bringing about political accountability and social change.

It is difficult to make generalization about the way in which people vote in elections. This is because voting behavior is generally influenced by different variables, which in turn are a function of the place, time, culture and other situational factors. In India, issues such as un-employment, price rise, law and order system and other developmental issues have greatly influenced the way the common people voted in particular elections. Religion, caste, regionalism, community, class, money, language, personal charisma of the leader and other numerous unforeseen or accidental factors are other determinants of voting behavior in India.

The mood of the people and the way they vote has a great impact on the various political parties participating in elections. People's sentiments during the elections cannot be taken for

granted by the political parties. Mass sentiments, their capacity to reason and to pronounce judgments during elections, have the potential to tilt political power drastically, sometimes in unexpected and even dangerous directions.

Voting Behaviour in Nagaland

In the case of Nagaland, the scenario is quite different as compared to the rest of India. With just one Lok Sabha Constituency, the effectiveness of the MP is hardly felt. In the first place, the voters do not have much confidence on their candidate. The candidate on the other hand hardly involves himself with his constituency after he gets elected. For all practical purposes, he becomes a delegate of the political party which propped him up. He woos his party leaders more than his electorate, since he hardly consults them. The electorate today is well aware of this scenario and the choice of the voter is determined by a series of characteristics which reflects his political behavior.

Nagaland became the 16th state in the Indian Union on the 1st December, 1963. Nagaland has a lone Lok Sabha Parliamentary Constituency and the election held on 9th April 2014 was the 13th General Election in the state. The Constituency covers the 11 Districts spread across 2059 Polling Stations. Out of a total population of 19, 88,636 (Census 2011), there are 11, 74,663 (58.53%) registered voters in Nagaland, out of which 5, 94,572 are male voters and 5, 80,091 are female voters.

Methodology

Dimapur is the commercial heart of the state. Its population is a heterogeneous mix of all the Naga tribes as well as other tribal and ethnic groups who have settled here for generations. It also includes a good proportion of people from mainland India who live, work or have settled here and who may be said to represent fairly well the various social, economic, religious

and cultural elements of the general population of India. Given its cosmopolitan and demographic composition therefore, it was felt that a study of this Constituency would perhaps reveal some interesting answers to the question of what would be the dominating factors which influence voting behaviour, when the usual local and tribal factors are removed from centre stage.

Due to time constraints, the study was limited to three Assembly segments, namely; **Dimapur I**, **Dimapur II** and **Dimapur III**. The study was based on data obtained from primary sources namely; a questionnaire and personal interviews, local and national newspapers etc. Additional information was obtained from secondary sources such as books, articles in journals etc.

The primary data was obtained by means of a random survey of a cross-section of the population from the three Assembly Segments. Each selected respondent was interviewed with the help of a questionnaire. The survey was carried out during the period from 14th April 2014 to 30th April 2014. The survey work was enthusiastically carried out by the students of the fourth semester of Dimapur Government College. They were supported and supervised by the respective class teachers, with final inputs and analysis from the Head of Department. Special emphasis was given to ensure that respondents included people from various walks of life including employed, unemployed and self-employed as well as women and students.

A total of **430** people were interviewed, out of which **260** were males and **170** were females. A detailed break-up of the respondents is given in **Table I**

Table I: Constituency Wise Break-up of Respondents

Respondents	DMR I			DMR II			DMR III		
	M	F	Total	M	F	Total	M	F	Total
Students	33	21	54	50	30	80	18	15	33
Employed	10	10	20	29	9	38	14	3	17
Teachers	8	11	19	11	11	22	6	8	14
Business	10	5	15	16	2	18	12	0	12
Unemployed	4	3	7	13	7	20	3	2	5
Social Workers	8	1	9	4	5	9	8	0	8
Homemakers	-	10	10	-	12	12	-	8	8
Total	73	61	134	123	76	199	61	36	97

Source: Based on Personal Interview and Questionnaire.

Out of a total of 430 respondents, 60% were male and 40% were female. 39% constituted the students, 17% were from the employed sector, 13% were from the teaching community, while 10% were from the business community, 8% were from the unemployed sector, 7% were homemakers and 6% were social workers.

Lok Sabha Elections in Nagaland

In the Lok Sabha Elections of 2014, the lone Lok Sabha seat saw a triangular contest between the ruling NPF (Naga People's Front), the Congress Party and the Socialist Party of India. The candidate of the ruling NPF party easily defeated his rivals from the Congress Party and the Socialist Party of India. An analysis of Lok Sabha Elections in Nagaland shows that invariably, the candidate nominated by the ruling party in the state comes out successfully. A quick perusal of **Table II** will show that this trend has been the norm since the first contest. The only two exceptions to buck this trend, in 1971 and 1980 were formidable heavyweights, who could prevail against the ruling candidates. One even went on to serve a second term.

Table II: Names of Candidates and Political Parties Who Have Won Lok Sabha Elections in Nagaland

Year of Election	Candidate	Party	Party in Power
1961,1967	S.C. Jamir	NNO	NNO
1971	A. Kevichusa	UFN	NNO
1977	Rano M. Shaiza	UDF	UDF
1980	Chingwang Konyak	Independent	NNDP
1984	Chingwang Konyak	Congress	Congress
1989	Shikiho Sema	Congress	Congress
1991	Imchalemba	NPC	NPC
1996	Imchalemba	Congress	Congress
1998	K. Asungba Sangtam	Congress	Congress
1999	K. Asungba Sangtam	Congress	Congress
2004	Wangyuh Konyak	NPF	NPF
2009	C. M. Chang	NPF	NPF
2014	Neiphiu Rio	NPF	NPF

Source: Nagaland Legislative Assembly Secretariat

Voter-Turnout

Voter-turnout in India is generally low. On average it is between 55% and 61%. In 2014 General Elections, the National average was 66.38%, the highest average in Indian elections till date. In contrast, voter-turnout in Nagaland is relatively high. Out of a total electorate of 11, 74,663 voters, 84.64% exercised their franchise. This was comfortably above the national average but was much below the 90.77% who exercised their franchise in 2009. (NIC, Dimapur). Of course, a good percentage of this turnout could be explained by the rampant proxy voting indulged in by all candidates, where large numbers of non-locals and illegal immigrants are imported into the state for use as vote banks. However, in this election a marked reduction of this practice was seen. The explanation is probably to be

found in the fact that the contest itself was not a very highly contested or controversial one. Nevertheless, the voter-turnout in the three Assembly Segments was still quite high compared to the national average.

There are 96,138 no of registered voters in Dimapur I, II & III, out of which male electorate constitutes 50,047 voters and female electorate constitute 46,091 voters. (NIC, Dimapur). The detailed break-up of the voter-turn-out can be seen in **Table III**.

Table III: Male/Female Voter Turnout in Dimapur I, II & III Assembly Segments

Constituency	Male Voters			Female Voters			Total Voters		
	Total Voters	Voter T/out	Voting %	Total Voters	Voter T/out	Voting %	Total Voters	Voter T/out	Voting %
Dmp I	10927	8726	79.85	9280	7160	77.15	20207	15886	78.61
Dmp II	24848	18766	75.52	22963	17235	75.05	47811	36001	75.29
Dmp III	14272	11925	83.55	13848	11346	81.93	28120	23271	82.75

Source: NIC, Dimapur

Analysis shows that overall voter turn-out in all the three segments was much above the national average with the turn-out in Dimapur III only slightly below the state average. What was interesting to note, was that women voters turn-out was almost as high as the men, lagging behind only by a few percentage points in all the segments. This would indicate that women in Dimapur are equal participants in the electoral process, which

reflects their ability to act as agents of social change and their capacity to articulate their demands forcefully.

To Vote or Not to Vote

Recently there has been much debate over the issue of whether voters should be given the option of not voting for any of the candidates, if they are not satisfied with their ability to represent them adequately. This would mean giving them the option to choose “**none of the above**” (**NOTA**) in the ballot paper/EVM as the case may be, to indicate their dissatisfaction and yet still be able to exercise their franchise. In spite of the inclusion of this provision, many voters chose to simply refrain from going to vote. In our survey, **33%** of the respondents said they did not exercise their right to vote. The reasons given by them for not voting are enumerated in **Table IV**.

Table IV: Reasons for not Voting From Among the Respondents

Sl	Reason for not Voting	Percentage
1	Not interested in politics	36 %
2	Do not like any of the Candidates	28 %
3	Allowed someone else to vote (proxy)	18 %
4	Other Reasons	18 %

Source: Based on Personal Interview and Questionnaire.

A good proportion (**36%**) expressed indifference to the political process as the reason. This group comprised mostly young voters, many of whom would be first-time voters and the elderly. A reasonable assumption for the indifference of the first group could be due to political immaturity and lack of interaction with the electoral process at this early age as also the pressure of academic studies etc. The indifference of the second group would have more to do with physical inability and the stressfulness of the voting process, and less to do with

political immaturity as this group is definitely more mature and experienced as well as better able to assess the qualities of the contending parties. A third group comprised those who were registered voters but could not vote because they were unable to go to the place where they were actually enrolled. These included a few migrant businessmen and some students.

Interestingly, of the respondents who did not vote, **28%** said it was because they did not like any of the candidates. This is indicative of the fact that their political awareness is very high and that they are able to make comparative assessment of the contenders' capabilities before coming to this decision. **18%** admitted to the fact that someone else had voted in their name, with the implicit understanding that they were probably paid to do so; thus, by default acquiescing to the evil of proxy voting. In the light of the above, we assume that not voting is not automatically indicative of lack of political behaviour and we have included these groups also in our study, since they do have an impact on voting behaviour, albeit in a negative way. Incidentally, it may be mentioned that 2696 number of NOTA votes were recorded in Nagaland and the number of NOTA votes in Dimapur I, II and III were **176, 389** and **217** respectively. (NIC)

The Voting Factor Versus the Winning Factor

By the “voting factor”, we mean the factor which most influenced the voter in his choice of candidate. By the “winning factor” we mean the factor which the voter thought would be most influential in winning the election. From a list of influencing variables, the voter was asked to indicate which one (s) he/she thought the most appropriate. The list of influencing variables was the same for both factors, as given in **Table V**. Ideally, in a working democracy; the winning candidate would be the one most capable or efficient, with other variables coming in a far second.

Table V: Comparison of Influencing Variables for Voting Factor and Winning Factor

Sl	Influencing Variables	Voting Factor	Winning Factor
1.	Money Power	-	48%
2.	Capability of Candidate	58%	21%
3.	Party Affiliation	38%	12%
4.	Proxy Voting	-	19%
5.	Others	4%	-

Source: Based on Personal Interview and Questionnaire.

Out of the total number of respondents, **67%** exercised their franchise. Of these, a solid **58%** indicated that their vote was influenced by the capability of the candidate whereas **38%** said they were influenced by party affiliations. The study also showed that most of those who voted were the employed, the educated unemployed, some section of the teachers, students and the social workers. The implication is that the literate groups were keen on using their franchise in order to achieve a desired outcome. The political awareness of the voters are much higher in more recent years where the voters have used their voting power to bring about change for the better.

When it came to the question of the one most decisive factor which determines who wins the election, all indications were that the most capable candidate would win, as per the opinion given by the respondents above. However, **48%** surprisingly said that it was actually money power that would win the election, with the capability of the candidate a far second at **21%**, followed by proxy voting at **19%** and party affiliation at **12%**. On further analysis, if one were to consider that proxy voting was just another form of money power, it would appear that while people do vote for capability and the party, the practical reality of electoral politics in Nagaland is that money still plays a significant role in keeping the vote

banks always tilted in favour of those who have access to this commodity. This, despite the Election Commission's stringent measures to curb money power by imposing limits on election expenditures.

Political Awareness and the Influence of Mass Media

Political participation at the level of party membership was found to be quite low. Only a handful claimed to have a sound knowledge of the party manifestoes and programmes of the parties in the fray. However, political awareness through mass media like TV and newspapers was found to be quite high. Although it does not appear to have had much influence on the tendency to vote or impacted on the result, the media played a significant role in highlighting the important issues by articulating a wide variety of opinions from protagonists of various political inclinations.

Influence of Social Groups and Institutions

The political behaviour of citizens in any nation cannot be studied in a vacuum. Invariably, the social, cultural, religious and in the case of Nagaland, the tribal context will always have a part to play in the process of political participation as well as in electoral behaviour. It was found that the Naga Political Groups maintained a low profile in this election. On the other hand, the church, especially the NBCC (Nagaland Baptist Church Council), came all out to campaign for clean elections and appealed publicly in various forums to all the parties to refrain from resorting to illegal and nefarious means to win the elections.

The women's groups, especially the NMA (Naga Mothers Association), also appealed to all parties to refrain from use of alcohol, money etc. to lure the voters especially the young voters. The impact of the women's groups was felt most visibly on this group, as in a scenario where external factors

like money, liquor and other inducements had relatively less influence in this election, therefore it is assumed that the youth could exercise their franchise independently. The impact that these groups had on the voting behaviour however, appears to be minimal.

The two groups which had a major impact on voting behaviour were the family/clan/village groups and the new voters, many of whom were students. 60% of the respondents opined that these groups had a significant influence on the voters. This could be due to the fact that political interest of the voters is not very high in the context of parliamentary elections as compared to state elections. Political campaigning is primarily directed towards the group rather than the individual, hence the major role played by these groups. In Nagaland the family and clan still play an influential role on voters. In some areas, the village chief virtually dictates who the villagers will vote for. Some villages even vote “**en-masse**”. In the case of the urban areas, generally the land-lords or the colony GBs may influence the votes of their tenants or colony residents. 62% of the respondents opined that the new voters had the potential to influence the outcome of the elections. However, in the present context, the impact of this group is not felt as much as expected due to influence of other factors on them such as the family, clan, money, etc.(See **Table VI**)

Table VI: Impact of the Social Groups on Voting Behaviour

Sl	Groups	Yes	No	Don't Know
1	NMA	41%	25%	34%
2.	NPGs	31%	29%	40%
3.	NBCC	20%	70%	10%
4.	Family/Clan	60%	37%	3%
5.	New Voters	62%	18%	20%

Source: Based on Personal Interview and Questionnaire.

Prioritisation of Issues

In parliamentary elections in Nagaland, burning issues are seldom discussed or given much attention vis-à-vis the election outcome. However, there are some on-going issues that are sensitive and carry great weight with the electorate; a candidates' attitude towards these issues would certainly impact on the voting behaviour if he does not handle them in a sensitive and diplomatic way. (See **Table VII**)

Table VII: Prioritisation of Issues

Sl.	PRIORITIES	Percentage
1.	Unemployment problem	30 %
2.	Corruption in Govt.	28 %
3.	Resolve taxations by NPGs	23 %
4.	Infrastructure development	19 %

Source: Based on Personal Interview and Questionnaire

30% of the respondents said they would like their MP to deal with the problem of unemployment on a top-priority basis. This is not surprising, given that Nagaland has 65,783 registered educated unemployed as of April 2014. **28%** showed concern about corruption in govt. Both these issues are of special concern to the youth, especially the educated unemployed, whose numbers are increasing every year and with the govt. being unable either to provide sufficient jobs or to facilitate sufficient employment avenues elsewhere. Recruitment to the few govt. jobs is extremely competitive and often been tainted with nepotism. Corruption in all depts. and at all levels is a serious concern. **23%** wanted the issue of taxation by the NPGs (Naga Political Groups) to be resolved as speedily as possible. **19%** wanted Infrastructure development.

Thus, when it comes to current issues the electorate appears to be highly conscious and quite confident of their priorities. They want jobs, they want clean govt. and they want political

clarity vis-à-vis the NPGs.

High Expectations:

Given that the electorate in Nagaland has a very high level of political awareness; it follows that they will have high expectations of their representatives. This is borne out by the fact that **70%** expected their new MP to bring development to the state. The performance of the state in both sectors of the economy (agriculture and industry) is sadly below par. In spite of the infusion of crores of rupees into development programmes and schemes in agriculture, RD and other sectors, Nagaland is still to achieve self-sufficiency in food grains, even though she has the potential to do so. All essential commodities are imported from outside and the state's dependency can be seen, from the way supplies dry up and prices rise astronomically, following any bandh in neighbouring Assam. Infrastructure in the state is pathetic at best, deplorable at worst. Lack of potable water supply, pot-holed roads, blocked drains, constant load-shedding or no electricity, etc are the woes faced by citizens every day. Industrially, Nagaland is a non-starter. Its few industries have either shut down or have been labelled sick units. Local entrepreneurship is unable to grow in the face of the non-local corporate monopoly of all lucrative businesses and govt. contracts. Any self-respecting MP would have to concern himself with these issues. While it is not expected that a lone MP will resolve all the problems, he must be seen to be at least moving constructively towards some achievable goal

Conclusion

The study brings to light, the complexities in the social structure and mindset of the electorate in the three Assembly segments examined in this study. Also, keeping in mind that the city of Dimapur is a conglomeration of various Naga tribes, as well as communities and people from all walks of life, it is not surprising that their behavioral patterns are fragmented.

Firstly, the study reveals that, to the voter, the personality of the representative has an edge over the party.

Secondly, awareness of current issues is another significant characteristic that a voter possesses today. This throws light on the multi-dimensional facet of people's participation in the political process.

Thirdly, voters are also influenced to a large extent by money and other factors like literacy to disinterestedness to corruption to non-performance of the sitting MP.

It is generally seen that the electoral process continues to foster narrow claims and loyalties rather than fuse small aims into larger political goals and aspirations towards social cohesion and sharing at a higher level of community concern and consciousness. Yet, elections provide a very important instrument for change and ushers in a mass based polity. The democratic process with all its limitations has evoked various currents of response towards the political system. The important thing to note here is that Dimapur is a rapidly developing town, with a large, diverse and mobile population, which differentiates it from other towns and cities in Nagaland. This may partially explain the sometimes multi-faceted and fragmented voting behavior: at the same time it is also an indication that the masses do have sentiments, a capacity to reason and then to pronounce judgment.

A perusal of the study indicates that people who have faith in the efficiency of the political system in general and the ballot box in particular and who as such have a stake in both of them feel motivated to vote. Thus, it is discovered that non-voters are of the opinion that all political parties and leaders are the same and they do not have any will to work for the welfare of the people. For them voting or not-voting hardly matters for the system. On the other hand, the voters develop a sense of attachment with one party or the other. Their participation in

election is guided by the link they make between their interest and the party which support their interest.

The voters among the business community appeared to be more inclined towards removing social evils in the society, particularly in rooting out illegal taxation which is a threat to their business.

The student voters appeared to be very politically active and this is attributed to their desire to acquire jobs and hope for a secured future.

We may thus, conclude that most voters are concerned about issues like boosting the economy of the state and its impact, corruption and other issues. Nevertheless, people's faith in their power to change the government, preference for government's accountability and understanding of the issues even if they may not be voting exactly on this basis shows electoral politics and democratic process taking deep roots in Naga politics.

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Natural Economic Zone: India's Noth East in India's Act East

MOAMONGLA

Abstract

India's 'Look East Policy' was developed and enacted in 1991 by the government of Narasimha Rao and pursued by successive governments of A.P. Vajpayee and Manmohan Singh as an important initiative of India's foreign policy. The "Look East Policy" changed into the "Act East Policy" under the leadership Narendra Modi, India's Prime Minister and used the latest ASEAN summit in Myanmar's capital Naypyidaw, November 2014 to unveil India's new "Act East Policy," to enhance connectivity promise to unleash a new prosperity in this region with Commerce, connectivity and capacity building to boost India-ASEAN relations. Describing India's Northeast as a "Natural Economic Zone", Prime Minister Narendra Modi on Dec 1, 2014 at kohima announced a slew of projects to develop the region. To establish the seriousness of India's commitment to the region, the Modi government needs to demonstrate that the Act East is more than rebranding of an existing policy. For the Act East Policy to succeed, it is important to quickly identify the potential sites in the NE region that may act as springboards from which the Act East Policy may be implemented with all seriousness- with culture, commerce and connectivity.

Look East Policy

India's 'Look East Policy' was developed and enacted in 1991 by the government of Narasimha Rao and pursued by successive governments of A.P. Vajpayee and Manmohan Singh as an important initiative of India's foreign policy in the Post Cold

War period and represented its efforts to cultivate extensive economic and strategic relations with the nations of the South East Asia in order to boost its standing as a regional power and a counter balance to the strategic influence of China. India was also driven by a desire to develop and stabilise its fragile North Eastern States-which were in the midst of insurgency.

The NE is isolated from the rest of India except through a Siliguri Corridor or the 'Chicken Neck', a slim corridor. Flanked by foreign territories, the NE India is a land of mesmerising beauty with rich cultural legacy and diversity. India's land connection into South East Asia is through its North East region namely- Nepal, China, Bhutan, Bangladesh and Myanmar. Thus NE is the gateway to the rest of South East Asia and it makes NE an essential part of India's foreign policy. The first phase of India's Look East Policy was ASEAN – centred and focused primarily on trade and investment linkages. The second phase, which began in 2003 is more comprehensive extending from Australia to East Asia, with ASEAN as its core. In India's effort to Look East, the North East region became significant region due to its geographical proximity to South East Asia and China. Instead, of consciously trying to isolate the NE from internal influence, New Delhi recognised the importance of opening it up for commercial linkages with South East Asia and opened up the Vision for North East as the gateway to the East and a springboard for launching intense economic integration with South East Asia.

However, India's two decade old 'Look East Policy' has failed to consider the country's own east, which aimed at uplifting the economic condition of India's most underdeveloped and troubled NE region. While the rest of India has benefited from greater engagement with ASEAN under the Look East Policy, the NE could not utilise the opportunities because of the weak economic base and lack of proper infrastructures.

From Look East to Act East

- India's Prime Minister Narendra Modi used the latest ASEAN summit in Myanmar's capital Naypyidaw, November 2014 to unveil India's new "Act East Policy," and convinced his Southeast Asian counterparts that his government is serious about boosting ties with the region.
- "A new era of economic development, industrialization and trade has begun in India. Externally, India's 'Look East Policy' has become 'Act East Policy,'" Modi told the ASEAN-India Summit on November 12, 2014. He reiterated this point in his address at the East Asia Summit on November 13, stressing his government's attention to the region in the six months since he came to power.
- Union Minister of State for development of North-East (DONER) Dr. Jitendra Singh, addressing an investors meet organised by Confederation of Indian Industries to discuss the prospects of Business and trade in the region on feb, 2015' said, "North East has unexplored business potential which is incredible, amazing and yet, not fully known to the world." Dr. Singh said that looking at NE from a closer and different perspective, he realised that the region was abundantly endowed in Natural Resources and enjoys multiple advantages for Mineral and Forest wealth as well as fertile land. He said, because of its close proximity to the world's rapidly growing markets of Bangladesh and the South East Asia, it can provide for India a gateway through Land route to new markets and said, it was imperative to develop market in the North East.

Union External Affairs Minister, Sushma Swaraj on 6th Oct 2015 briefed Governors of the eight North Eastern States on the “Act East Policy” and various cross border connectivity’s that would link the NE with the wider region including Myanmar, Bangladesh, Thailand and even Cambodia and Vietnam. Swaraj said that the North East is a natural partner in India’s Act East Policy and said that the Act East Policy was a means to strengthen the stability, economy and the prospects of our North Eastern Region.

Thus, the “Look East Policy” changed into the “Act East Policy” under the leadership of PM Narendra Modi. By focusing with renewed dynamism on urging the economic uplift of India’s NE states- the gateway to ASEAN, it has enhanced connectivity promise to unleash a new prosperity in this region. The Act East Policy is an upgraded form of the Look East Policy and the policy suggests a more active approach and aims to establish a comprehensive and result driven approach. From the very beginning Modi made it very clear that India would focus more and more on improving relation with ASEAN and other East Asean countries as per India’s Look East Policy. Modi’s foreign policy is currently focussed on improving relations with the neighbouring countries in South East Asia and the major global powers. In pursuit of this, he has made official visits to Bhutan, Nepal and Japan within the first 100 days of his govt followed by US, Myanmar and Australia. The Minister for external affairs Ms. Sushma Swaraj chose Myanmar as one of her first few foreign foreign destinations abroad and met a spectrum of Ministers from ASEAN countries as well as East Asian countries. It has been stated many times by the Indian strategists that Myanmar is the lynch pin of India’s Look East Policy and is the strategic land bridge to the ASEAN. Because Myanmar is strategically located at the tri- junction of China, India and South East Asia and shares more than 1600 km border with India. Thus with Commerce, connectivity and

capacity building to boost India- ASEAN relations, Narendra Modi has taken steps to give a boost to the Look East Policy or what has **been termed as the Act East Policy**.

Objective of the Study

1. To examine the seriousness of the central government for effective implementation of the Act East Policy in the North East.
2. Future prospects of Act east policy in the North East.
3. Problems and challenges for implementation of the Act East Policy.
4. Implementation of the Act East.

Describing India's Northeast as a "Natural Economic Zone", Prime Minister Narendra Modi on Dec 1,2014 at Kohima announced a slew of projects to develop the region that included a special scholarship for 10,000 students (Ishan Uday and Ishan Vikas) and expansion of rail, air, road, and digital connectivity.

- "In India, the word SEZ (special economic zone) is very popular but after visiting this area (Assam, Manipur and Nagaland) for the last three days, I found that it is not only SEZ but it is NEZ. When I say NEZ, I mean 'Natural Economic Zone'," PM Modi said while inaugurating the annual Hornbill festival at the Naga heritage village in Kisama, Kohima. "In other parts of India, we will find SEZ, a man-made economic zone. In this region it is NEZ, but unfortunately it is untapped. It is my priority now to nourish this NEZ for NE (North East). NE is meant for NEZ and NEZ is meant for NE," he added.

- Narendra Modi announces Rs 28,000 crore for new rail projects in Northeast; says priority is to tap 'Natural Economic Zone' of the region
- The North East region could be the organic capital of the country, Modi said, adding that the Centre has decided to set up six new agriculture colleges in this area.
- Centre has sanctioned Rs 5,000 crore to provide 2G mobile coverage to this area for better connectivity.
- The Prime Minister said his government has decided to set up a National Sports University in Manipur and the people of the region will be "great beneficiaries".

Prospects of ACT East Policy in the North East

The North East India is endowed with huge untapped natural resources and is acknowledged as the eastern gateway of India's Look East Policy. Rich potential wealth of mineral resources are lying untapped, ready to be exploited for the benefit of the people. Human resources development is conceived to be the integral part of the process of economic development of India's North East.

Central Government Impetus:

- Investments during 10th Plan Period : Rs 80,943 crores
- Expenditure of Central Ministries in NER for the period 1998-99 to 2007-08 : Rs 55,957 crores
- Since 1998-99, 10% of gross budgetary support to all eligible Central Ministries earmarked for North East
- Investments during 11th Plan Period (upto 2009-10) : Rs 82,891 crs

- Unspent amount of these funds is pooled into Non-Lapsable Central Pool of Resources (NLCPR) for the North East
- World Bank is investing in natural resources, water, environment and livelihood projects
- Asian Development Bank is investing in Road & Urban Development projects, Trade and Capacity.

Hydel Power

- Perennial rivers -more then 60% of India's Hydropower Potential in the North East.
- North East poised to have a boom in hydro power projects
- Arunachal Pradesh - more than 19 major hydro power project identified with an estimated cost of Rs 7,300 crs
- Assam and Arunachal Pradesh have launched special policies for Major & Minor Hydel Projects for private sector participation

Oil and Natural Gas

- North East has more than half of India's onshore gas (23 million cubic meters) and oil repository
- The region has a potential of 3.5 million cubic meters of gas per day
- Natural gas available in Tripura is of high quality, with methane content up to 97 per cent
- Shale Oil Reserves in Assam are estimated at 137 billion tonnes with a recovery factor of 20-35% and the crude oil potential is 14 billion tonnes. This can sustain production of 140 million tonnes of crude oil

for 100 years. This is more than India's entire current oil consumption

- Huge potential for Private Sector participation in exploration and setting up gas related industries.

Tourism

- A 365 days Destination with a wide array of choices, e.g. nature / eco / ethnic tourism to many tourist destinations.
- Home to over 160 schedules tribes & over 400 sub tribes and Ethnic festivals such as the Horn Bill Festival
- 20 Golf Courses
- A Buddhist circuit connecting Buddhist sites in Sikkim & Arunachal Pradesh with Thailand being planned
- Unique product propositions – Tea Tourism, Golf, River cruise, Angling, Polo, Floating Hotels, Wildlife, Nostalgia sites - tea estates, war memorials

Education, Health Care and Skill Development

High Literacy rates and rising aspiration levels have unleashed new trends

- Rising demand for education and skill development because of large young population
 - IIT & IIM are already there
 - Scope for many more institutions of higher learning
 - Rising income levels have also created demand for healthcare
 - Specialised hospitals being planned
- North East Industrial and Investment Promotion Policy 2007 has classified Vocational Training industrial eligible for all

similar beneficiaries.

Looking at the Future

- Large number of 1st generation entrepreneurs scripting success stories
- Major initiatives in agro - processing, using biodiversity as a resource / opportunity
- Initiated organised bamboo plantation and bamboo based industry
- Major initiatives in strengthening border trade and especially trade with Bangladesh and Myanmar

Initiatives in Look East Policy and close ties with BIMSTEC

This paper will examine how the North East can be the connecting link for implementation of Act East policy because the North East can be the gateway to South Asia and South East Asia. Lets pause a while and look back historically.

Silk Route

It was an ancient network of trade routes that were central to cultural interaction through regions of the Asian Continent connecting the west and the East from China to the Mediterranean Sea. Trade on the silk route was a significant factor in the development of the civilizations of China, the Indian sub- continent, Persia, Europe, and Arabia.

Stilwell Road

Stilwell road or Ledo road links North East with Burma Road, which runs from Burma to China. US army engineers began construction of the Highway in Dec, 1942 to link the rail heads of Assam, and Burma. Chiang Kai shek named the road in honour of US General Joseph. W. Still well. During World war

11, the Still well road was a strategic military route, abandoned in October 1945 by US, but it remained a major internal route. *Beijing calls for restoration of Still well road connecting India, China and Myanmar, to revitalise trade in this region- Chinese Media*

BIMSTEC

Bangladesh-India-Sri Lanka-Thailand Economic Co-operation was established in 1997. With the addition of Myanmar and in 2004 of Bhutan and Nepal, the grouping came to be known as BIMSTEC or the Bay of Bengal Initiative for Multi- Sectoral Technical and Economic Co-operation.

SAARC

It is a regional intergovernmental organisation and geo political union in South East Asia including Afghanistan, Bangladesh, the Maldives, Pakistan and Sri- Lanka.

BRICS-In economics, BRIC is a grouping that refers to Brazil, Russia, India and China , which are all deemed to be at a similar stage of advanced economic development

Mekong Ganga Co-operation

Established on Nov 10, 2000 comprising of 6 member countries namely-India, Thailand, Myanmar, Cambodia, Laos and Vietnam. Four areas of co-operation namely tourism, culture, education and investment co-operation in the region.

Challenges of Act East Policy in the North East

This paper will also examine the problems and challenges for implementation of the Act East policy in the North East. Some of the challenges for implementation of the Act East Policy in the North East are:

- INFLUX
- ILP (Bengal Eastern Frontier Regulations, 1873)
- CULTURAL IDENTITY

- LAND TRANSFER ACT
- TRADITIONAL INSTITUTIONS
- AFSPA
- INSURGENCY

In the context of Globalisation and India's recent Foreign Policy initiatives, how does the North East fit into the Union Govt.'s agenda of Act East?

Access to finance is a prerequisite for employment, economic growth, poverty reduction and social cohesion. Non-availability of finance is a key impediment to setting up of enterprises and new businesses. Realizing the importance of the **Financial Inclusion Agenda**, a conclave on financial inclusion was organized with participation of prominent economists, bankers, micro finance institutions from across the country on **April, 2012**. This conclave brought to centre stage the various issues of Financial Inclusion and threw up a number of innovative ideas to take forward the Financial Inclusion agenda.

There is a total of **25** Lok Sabha seats in North East India including Sikkim.

Collectively, and if the leaders of the region can act as one unifying force across Party lines, North East India can facilitate the Act east Policy while also ensuring protection and preservation of the multilingual and multi ethnicity of the region.

However, the Centre suspended registration of all new schemes under the ambitious North East Industrial and Investment Promotion Policy (NEIIPP), 2007, w.e.f. 1st December 2014. After the review, the Centre by a notification issued on Nov 22, 2016 revived the same but the freight subsidy given to the industries under the policy has been withdrawn. The freight subsidy was earlier termed as Transport subsidy

and from 2013 onwards it came to be termed as freight subsidy. However the freight subsidy might have helped day to day functioning of the industries, but it did not help much in asset creation.

Govt of India has released Rs.5769.27 crore to Nagaland and non-plan grants allocation during the period of 2015-2016. Among the North Eastern states, Nagaland was recommended for the highest Rs.18475 crore devolution award by the 14th finance commission as revenue deficit grant in five year period ending march 2020. Ironically, the finance Ministry is yet to make recommendation regarding the principles governing grants- in- aids of the states revenues by the centre. With the FFC recommendation the highest revenue deficit grant to Nagaland, centre should see to it that things keep moving in the state , keeping its focus on Act East Policy. However in the case of Nagaland nothing much seems to move ahead. Basic infrastructures like road and power sector remains in the doldrum.

Therefore the Policy makers, respective state governments and entrepreneurs from the North East as stakeholders must be involved in the Act East Policy. They will be able to fine tune and adjust the local conditions to the much needed high standards of global environs.

Challenges for Act East in Nagaland (A Case Study)

Tuli Paper Mill

The commissioning of the paper Mill at Tuli in 1982 as a commercial venture unit was a sound decision based on the logic of converting the abundantly available local raw materials into economic assets on a long term sustainable manner. Unfortunately the initial promised expectations are yet to become a reality and available records had shown that the Mill could hardly utilise on an average around 15% of its capacity

of both men and machine when the Mill was functioning after it was commissioned in 1982 till 1992, before it was closed down.

That being the case, the rehabilitation package announced after a prolonged waiting has come as a Divine Gift to the NPPCL (Nagaland Pulp and Paper Company Limited) and the Naga people to reconstruct and revive the only Public Sector undertaking in Nagaland, which will provide gainful employment to many young people of both educated and trained skill workers in the Mill. Once again Bamboo growing will become profitable occupation for many villagers and there will be huge demand for the raw materials, which are lying wasted.

Union minister for Heavy Industries and Public Enterprises, Anand G. Geete on his visit to NPPCL in Feb 10,2015 assured that centre has activated action plans to revive the defunct NPPCL or Tuli Paper Mill. He said that the works under phase one would be completed by Nov' 2016 for which the govt. Has allocated Rs.480 crore and another Rs.190 crore would be allocated to take up works in the phase two.

If the revival package fails to take off this time, there will never be another chance, except closure without availing the last opportunity to revive and prove to all the critics and cynics, that a profit making industrial unit can successfully run in Nagaland. On the other hand, its success will have tremendous positive impact changing the whole industrial scenario in the state, besides bringing huge employment generation opportunities along with economic prosperity to the people in Nagaland.

On the border trade centres in Nagaland, Pangsha and Longwa have fallen behind mainly on the road infrastructure. The two trade centres in Eastern Nagaland are not only strategically located but also important from a human point of

view. There are at least 60% of territories of the Khamniungan tribe falling under Myanmar and if Pangsha trade centre is developed along with the necessary road connectivity it will be a boon for the tribes living on the other side of the border under Myanmar. Even the Longwa trade centres is important for the development of Mon district. Even Avangkhu in Phek is strategically perched and it can also play an important role when border trade opens up. . Modi's "Skill India policy" should be adopted for the border areas where the designated trade centres are located in providing the needed skills. The opening of International Trade with the South Asian and subsequently, the South Asian Nations through the North East, would benefit the region immensely. ." It may also be suggested that the centre could play an important role for the development of the trade centres in collaboration with the respective states.

Conclusion

So far, the Modi government's promise to ACT EAST with regard to opening trade and economic frontier borders in the region to South Asian Countries has yet to take shape and could take time. Trade and Commerce cannot take place without road, rail and connectivity. The transnational highways conceptualised during the Vajpayee regime and which were started during the previous UPA govt has yet to be complete. The effort to link up North East with Thailand , Malaysia and Indonesia through building roads in Myanmar may set in prosperity. The North Eastern States will also have an easy access to a Myanmar Port and opening up of Kolkata- Agartala road and proposed rail link through Bangladesh will metamorphose the region. The Modi Govt is mulling changing the health and human resource policies to sync with the global scenario. The NITI Aayog can also seek comprehensive development plans from the states in the region for giving a boost towards "Act East Policy." Besides the required infrastructures such as road,

telecom, power etc, setting up of skill development and export centres could also make a big impact. Time is the essence of development and govt of India has to ensure that development of the border trade centres has to ensure that development of the border trade centres reflect the reality of each of the states and due importance be given with regard to the requirements and not necessarily be decided by local politics.

To establish the seriousness of India's commitment to the region, the Modi govt needs to demonstrate that the Act East is more than rebranding of an existing policy. The govt is yet to unfold any visible sign and viable roadmap towards integrating the NE region within the Act East Policy framework. For the Act East Policy to succeed, it is important to quickly identify the potential sites in the NE region that may act as springboards from which the Act East Policy may be launched. 3 Cs- Culture, Commerce and Connectivity should be the guiding lights for furthering the goals of Act East via the NE states. Further NE should not be reduced to just being a transit zone. Economic opportunities must be generated along the corridors for the benefits of the locals.

However, even after 60 years of independence, NE states still remain isolated and underdeveloped. Difficult terrains, insurgency and ethnic violence still remain a challenge. Act East can be used to strengthen infrastructure, tourism and cultural linkages. Policies in the centre towards the region should produce a Switzerland like model and not a Yugoslavia model. My humble submission therefore is that - "Act East should usher in integration and not assimilation.

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Japanese Invasion of the Naga Hills, 1944

A. NSHOGA

Abstract

The Japanese invasion of the Naga Hills gave a rude shock for the Nagas. The Nagas have witnessed the full scale of war; a war waged with tanks, bombing and mortar shelling in the soil of the Nagas for the first time in the history of the Nagas. During the pre-British period, the Nagas practiced bead-hunting which was undertaken with the rattling of primitive weapons, such as dao, spear and panjis. However, during the Second World War (1939-45), the Nagas were taken ridiculed by the used of machine guns and fighter planes. The presence of the British into the soil of the Nagas necessarily invited the Japanese invasion of the Naga Hills which occurred much against the wishes of the Nagas. The Japanese made a determined attack on the Naga Hills after their successful entry from Burma and Manipur state through Tiddim, Tamu-Palel and Ukebrul-Karasom Roads. Prior to the entry of the Japanese into the soil of the Nagas, the British troops annexed the country, constructed the Jeepable tracks and bridle paths across the country which enabled the Japanese occupational forces to enter into the Naga Hills without any difficulty. Naga Labour Corps which consists of the Naga tribes from Ao, Sema, Lotha, Rengma, Sangtam and Chang were employed as construction of roads and bridges. The rapid advance movement of the Japs into the Naga Hills upset all the British military bases, stationed in the hills for many years. The Japanese forces who occupied the southern portion, threatened to attack Kohima, the Headquarters of the Naga Hills, where the British Govt. established their administration and controlled the entire region of the Hills. Confrontation between the two warring forces began in the month of April, 1944, resulted to heavy destruction of houses, household effects, paddy, cattle and casualties among the Nagas. Since the military camps were mostly set up within the Naga villages, many villages were completely destroyed by the military action. Kohima, the headquarters of the Naga Hills became the epicenter of the battle field. A decisive battle was fought between the

British and the Japanese is taken place in which the Japanese forces were defeated and the British once again became the master of the Naga Hills. The victory of the British upon the rival Japanese forces was largely due to the extension of all possible help rendered by the Nagas towards the British occupational forces.

It is extremely difficult to piece together the Japanese dispositions during their advance, especially as much of the ground they traversed outside the Naga Hills in Manipur state and Burma. It is, therefore, unable to gather any information from sources outside the Naga Hills nor had the advantage of knowing what formations were identified by the army during the operations. What follows, therefore, is bound to be a Military Confidential Report and a summary of Naga reports from the affected Naga villages. In the Naga Hills, Kohima, Phek, Peren, Zunheboto, Wokha and part of Mokokchung districts were affected by the Japanese invasion.

During the years 1942 and 1943, the road building activities resulted to not only widening of the main Dimapur-Imphal road into a wide-way traffic asphalt road but also in the improvement of numerous bridle paths into tracks, capable of taking motor traffic varying in weight from Jeeps to 3 tonners. These tracks, made and maintained largely by the labour of Nagas, who were intended to increase the mobility of the British troops in the hills but for some reasons not disclosed to the Nagas; their first serious use by the Japanese to whom they must have been a god-send in their advance. In March 1944, the Japs advanced into the Naga Hills and the first real opposition they met was from the newly raised Assam Regiment. This Regiment was holding the Jessami ridge with a detachment at Kharasom about 15 miles away. The gallant defence of the positions against a very greatly superior enemy delayed the advance of the Japs on Kohima and gave a little

time to the British forces to prepare for the defence of this vital place on the Dimapur-Imphal Road.¹

From March 1944, the Japanese forces in Burma made a determined attack upon the Chin Hills, Manipur state and the Naga Hills. They advanced up the Tiddim Road from the South, the Tamu-Palel Road from the south-east and the Chammu-Shangshak road from the East. They drive up the latter road, really a Jeep track was continued northwards via Ukhrul to Kharasom and then westwards through Lai to Tadubi on the Indo-Burma Road. From Tadubi, a portion of this force reached Kohima rapidly in captured Jeeps. Another portion turned northwards East of Tadubi in order to cut off the remnants of the Assam Regiment, retreating from Jessami via Phekekezuma. A fourth and most northerly column advanced from the Chindwin through the Somra Tract to Kanjang and thence to Jessami and Phekekezuma and from there along the Jeep tract to Kohima which was invested on the 4th April, 1944. A patrol from the Ukhrul column cut the Indo-Burma road near Kangpokpi on the 29 March and from that date until the 23 June, the plains of Manipur state were cut off from the rest of India.²

The Japanese were driven out of Kohima towards the end of May and the Naga Hills district was cleared off the country on the 19 June, 1944. On the whole, 1943 was very disappointing for the British troops in the Naga Hills that there were so much wasted efforts everywhere and nothing to go right and after lots of hard work, they seemed far off at the end of the year than at the beginning. The real trouble was that the Britishers thought to take the offensive and driving the Japs out of Burma as soon as the cold weather really set in. The 63rd Brigade left early in the year and it was great loss-Brigadier Lentaigne and his entire Brigade were always most helpful. The Corps Headquarter moved forward and all they hope that they should be moving forward instead of

which peace time installations, hospitals, convalescent depots, reinforcement camps and every branch of the army, except fighting troops appeared up and down the road. The idea seemed prevalent that the British could not attack, therefore, the Japs could not and the general idea was to settle down to a nice long peaceful war in which the last thing to be thought of was to fight the Japs. The road was very soon opened to double traffic and Lorries were plying down the road day and night. The Bokajan road was opened in 1942 and most of the bridges were constructed.³

The Jeep track to Phek was also started at the end of 1942 and was soon widened to a width of 8 feet. Later it was made passable for 15 cwts. to 44 miles, a link track was to be made from there to Jessami and a bridle path to Kanjang. There were many changes of program to carry out the road construction works because it was a matter of military necessity but at the same time, they were compelled to stop the work for lack of no sanction. The work was, however, continued and the money and labour spent was not wasted in vain. In the early part of the year 1942, the Labour Corps carried out road construction to the Burma border from Phek. In the monsoon of 1943, the usual Labour Corps, consisting of Semas, Aos, Rengmas, Sangtams and Lothas, numbering 500 to keep open the main road. They worked for 3 months, July to September exclusively. For the Phek Labour, 300 Lothas reached Kohima on the 14 October, 1943, 150 Semas from Mokokchung reached Phek on the 26th October, 1943 and a similar number from Sadar. After the Christmas, they were relieved by Aos and Sangtams and a new batch of Semas. Experience had shown that 2 or 3 months at the most was the limit, a porter could carry loads daily in hard country.⁴

The Japanese were still in possession of the Bishenpur-Moirang area in the Manipur state in July 1944. By the end of August, they were still maintaining positions just within the

boundaries of the state to the South and South-East and they were not finally cleared out till the month of September. The rapid advance of the Japanese northwards along the Tiddim road into the Manipur valley upset all the British military calculations and the inhabitants of the southern villages in the Bishenpur-Moirang area were given very short notice (one and a half days at most) to abandon their villages and clear out so that very little of the paddy was saved. The military authorities could not spare any transport and as military patrol was refused for the Manipur state tracks and private Lorries, of which a considerable number were available, these could not be used. Orders to '*stay put*'⁵ were issued to other villagers and then suddenly the orders were reversed and they were told to quit but paddy stocks could not be saved. Cattle also had to be left behind as well as most of the villagers' household possessions. Houses containing paddy were set alight by the military as a measure of denial and the fire inevitably spread to other houses so that even before fighting begun, a good many houses and the greater portion of the paddy stocks had been completely destroyed. It was estimated that about 1,00,000 maunds of paddy were destroyed. The Japanese forces advanced to Bishenpur and beyond and occupied for the best part five months, a stretch of fertile land which amounted to one quarter of the plain areas of the state, and which supported a population of 25,000.⁶

Heavy fighting took place on either side of the Tamu-Palel Road and the Nagas were evacuated by lorry from their villages and dumped in Imphal without notice and without food. They were cared for by a nucleus of the Burma refugee organization which had been left behind for any such eventuality. In the Shangshak and Ukhrul areas and in the hills, generally, the villagers took to the jungle, if fighting took place near their habitations, and slowly filtered back when the immediate danger was passed. The Naga villagers had no alternative, since

the advance of the Japanese, who traveled light, was extremely rapid and the whole of the East Sub-Division was overrun at incredible speed. To the East of the valley, fighting took place early on in the siege and the people had little time to get their paddy away. Subsequently, a large portion of the Sawombung-Pukhao-Yangangpok area became the scene of frequent patrol clashes and the people were ordered to evacuate. They were able to remove most, if not all, their possession. For some reason unexplained, they were not allowed by the military authorities to return till long after the disappearance of the Japanese and too late to do any cultivation. During April and May 1944, the Japanese pushed out patrols through the hills to the West of the valley but did not hold the area in any strength. The Japanese sent a strong patrol down the Bishenpur-Silchar track and blew up the suspension bridge over the Trang River. Other parties cut the Tamenglong bridle path at Haochong and damaged the Imphal water works, ten miles west of the city.⁷

In their push northwards from Ukhrul through the hills, the Japs came up against strong opposition at Kharasom on the 27 March, 1944 and had a serious reverse. This village was completely destroyed in the fighting as was also Jessami, a few miles further north. The column which struck westwards from Jessami appeared at Kohima on the 4 April and the small garrison was surrounded and repeatedly attacked until the 18 April when it was relieved. Japanese patrols were sent out along the bridle paths, radiating from Kohima and reached Sukhalu on the New Sema Road, Ghukiya on the Old Sema Road, Wokha on the Mokokchung Road and Pedi on the Henima Road. The Japanese right flank guard have consisted one of the best part of a Japanese Regiment, the equivalent of the British Brigades. This Regiment after Jessami occupation, moved to Phek. One Brigade marched via Thevopisumi to Tuophema, where it split up; about 350 went to Nerhema, a good defensive position.⁸

They were there for 24 days. The greater part of the Battalion, reported by the Nagas was numbering around 500 went to Thegwenpikedenyu (Kashanyu) and were there for seven days. Then they occupied a strong defensive position at the 29th mile, and sent out a party strength 99 to Wokha. Their defensive position was on Vankhosung Hill. By the time they reached this place, part of 23rd Brigade was advancing along the Furkating-Wokha bridle path. One of the Japanese officers was accidentally killed and was buried with full military honours which included the firing of three volleys.⁹

This firing was heard by the other Japanese Brigade and they withdrew just in time to avoid being surrounded by the British troops. There was a minor battle at Themokedima (Tseminyu) and later on there was scrapping in the Nerhema area. This battalion finally withdrew near Nerhema-Rukhroma-Sidzu River to Zhamai. Secondly, either part of this battalion or of any other battalion marched via Thevopisumi from Thevopisumi and about 300 to Sathazumi from Thevopisumi, reaching there on the 6 April, 1943. These formations sent and patrols to Ighanaumi and to Chazubami, the latter to keep in touch with the Japs there and the main force went on to Zulhami and Kilomi, when they moved to Khuivi, a small party was sent along the Old Sema Road and got as far as Aichisaghami in the Mokokchung Sub-Division along the Old Sema Road. The intelligence was certainly not as good as elsewhere or this patrol would have been worked out by the 23rd Brigade. There was a fair sized Japanese camp at the 61st mile below Khuivi, apparently to block the bridle path. There was fighting near Sathazumi, where the Japs were dug in about one mile from Inspection Bungalow. They were in an exposed position and suffered from the British Mortar shelling. When they evacuated the position after their officer was killed and three wounded, the Japs were captured. The remnants got away to Chazubami where the Japs were entrenched very strongly in wooded

country close to the village. Japanese bunkers were extremely deep and sentry posts were connected by shallow trenches to these deep shelters. Kilomi was occupied in strength by the Japs for about three weeks. The Kilomi Transit Bungalow was bombed shortly after the main party had left for Khuivi- a few sick Japs had miraculously escaped. Finally, to couple the Jap right flank guard, there was the formation which advanced via Chopoketami, along the New Sema Road.¹⁰

This party had a fight at Sakhalu Transit Bungalow. The Japs had no other alternative than to leave the posts at important places like Phek, Jessami and elsewhere in the area. The Japs main body advanced in two very large columns along the Jessami-Kohima Jeep track and along the Kharasom-Tuophema (Tadubi track). The former column, stretched for about six miles from Pfutsero Transit Bungalow to beyond Mesulumi. This must have been at least the equivalent of a Brigade or probably more. Most of these forces were concentrated in the wooded country around Kohima village where they sallied with might to attack the Kohima garrison. There was also a large force concentrated from the 9th mile of the Bokajan Road to the Nerhema Transit Bungalow in wooded country. However, it is not sure, if this force came by the Chazubami route or by the Jessami-Kohima Jeep track. Probably, it was intended to by pass Kohima and made for Zulha but by the time, the British force was ready to move their reinforcement were in dispatch in strength in that area. The strength of the Jap column was unknown which advance along the Kharasom-Tuophema track. It was probably the equivalent of a Brigade. One Battalion was detached before it reached Tuophema and marched via Kedima and Khuzama to Chakhabama. Probably, this was because the lone company at the Assam Regiment at Kharasom had to withdraw before the rest of the Assam Regiment at Jessami did so, and it was intended to cut off the rest of the Assam Regiment. It was from this force that the

Japanese left flank guard, 300 strong was detached. This force reached Khezakenoma on the 4 April, 1943 and sent out patrols to Nakana, Pedi, Dzulake but the main body halted until the 8 April, but they moved to Khonoma and again halted until the 15th, where they moved to the Pulebadze-Jotsoma area to attack the 161st Brigade. Their delay is not cutting the Railway Line has already been converted on. The Japs withdrew only by two routes from the Kohima area-about 2,000 via Viswema along the main road, and the remainder via camp near the junction of the Old and New Sema Road-Kikruma, Pfutsero Transit Bungalow, Zhamai and on the Kharasom-Tuophema track. In the southern area, the British troops were directed by Fourth Corps to thicken up the screen in the areas behind V-Force.¹¹

Meluri was bombed by the British Air Force and on the 25 July, 1943; fortunately there was no casualties but resulted to panic. It is observed that most of the Naga casualties were caused by the British action. Some of these casualties and damages were unavoidable and some could have been avoided. The bombing of Primi, Yisi, Laluri and Phor, the two last only slight damage was quite unnecessary and was probably due to an inaccurate V-Force report. These routes never were used by the Japs in any numbers but by a military Jap patrol. Only and it was quite obvious that owing to the nature of the approach from the Burma side, it never could be used to any extent. Other easier routes were opened to the Japs. Kohima and Jessami, the centres of fighting had inevitably to be destroyed. The damage caused to villages around Kohima was inevitable military strike. The casualty caused by body traps could have been avoided. The 23rd Brigade was very careless in leaving these traps about the countryside. The bombing of Chizami which could have been become the main Jap base was, however, justified. The Kacha Naga village of Punglomi and the Angami villages of Nerhema and Khonoma were bombed extensively. The Japs unaccountably did not attack Manipuri Road through

this area. It was unnecessary to shell Viswema. There were no Japs in the village. Prior to the carrying out of bombing in the Naga territory, the British army had promised that they would not do so without due warning and the Nagas had promised that they would let the British know of the Japs did come to their village. However, during their mission, most of the Naga villages were extensively bombed on the pretext of the presence of Japanese in the village, where the Nagas had to bear the brunt of unnecessary British air strike, damaging large scale of houses and household-goods. The siege of Kohima will go down in history as the siege that failed but only just the Japanese were boasted on 9 April, 1944 that they had captured Kohima; a boast that was absolutely justified in view of the fact that time they hold Kohima bazaar, Kohima town, Kohima village and every building of importance, including the Deputy Commissioner's Bungalow.¹²

Only the hill above the D.Cs Bungalow was then held, and the Japanese had completely surrounded and cut off the small garrison that was left to defend it. If the garrison had fallen, the Japanese would have very likely overrun Dimapur, where there was no force, strong enough to oppose them, nor natural feature strong enough to defend. Ever experts at fighting in the jungle, the Japanese would have found it easy to penetrate to the railway and advance along the line until eventually all Assam would have been in their hands. No trained fighting troops were there to oppose the Japanese, nor would their advance have been stemmed until they were held up by the Brahmaputra.¹³

During the whole March, 1944 there had been many rumours that the Japanese were coming and that Kohima would be attacked by the right wing of a large Japanese force, stretching from Tiddim to Homalin, with Imphal as its central and immediate objective. These rumours were credited by few, for ever since May, 1944; rumours of a similar nature had been

common. It came as a rude shock, therefore, when on 20 March, 1944 all troops in Kohima were ordered to get immediately into defensive positions, known at the time as 'boxes'.¹⁴

At the same time, hospitals, and similar units, who possessed numbers of non-combatant personnel, were evacuated as quickly as possible to Dimapur and beyond, whilst smaller and isolated units moved to Kohima to combine with each other to defend naturally strong features and positions. Needless to say, complete confusion reigned, though the British army had prepared numerous 'Defence Schemes' on sheets and papers. But very few practices had been held, and it would not be an exaggeration to say that the large majority had very little idea what to do. Not that this mattered, for new orders were issued in torrents (each one countermanding amending, confirming and altering the past), and units were moved in all directions with such rapidity that even the placid social life of Kohima came to realize that something was about to happen. It was not until April 3rd (two weeks after the first alarm), that those in commands had decided definitely what plan to adopt. By that time, it was too late to dig properly into position or fixed barbed wire, so that when the Japanese attacked on April 4, 1944 they found positions (which could have easily been made impregnable) improperly prepared, and the Sub-Area Commander strategically withdrawn to Dimapur. At that time, little was known about the Japanese movements but gradually it was clear that the Japanese have been advancing in numbers from Chindwin towards the Dimapur-Imphal Road. The first definite news that Kohima heard on 28 March, 1944 was the road had been cut at Kangpokpi, and that it was no longer possible to reach Imphal. About the same time, it was reported that Japanese were attacking the Assam Regiment out at Jessami. How this Regiment held out for so long, and then fought their way out and back to Kohima to arrive in time to help to defend it, is a story in itself. The next news that reached Kohima was

on April the first, to say that the Japanese had advanced both along the Jeep track from Gaziphema and the main road from Kangpokpi to reach Mao. Their strength was reported to be not more than two hundred; a report that was unfortunately believed. From then on reports came in frequently and the advance could follow as they reached Viswema, Jakhama, Kigwema and Phesama. Finally, on the afternoon of 4 April, 1944 Kohima was attacked by the Japanese.¹⁵

The only places in Kohima which it had been divided to defend were firstly the hill behind the D.Cs Bungalow (the defences stretching round by the Govt.High School and up as far as Jail Hill); secondly, Jail Hill itself ; thirdly, the ridge stretching up towards the forest reserved opposite Jail Hill-this ridge being known as M.T.Ridge. It was the latter which was attacked first and the first Kohima knew of the attack was the sound of firing (though this was nothing new as prior to this, there had been plenty of false alarms), and the black smoke rising from the burning oil and petrol in the petrol point at the foot of M.T.Ridge which had been fired by the Japanese. Events moved rapidly after this fusillade. The Japanese surrounded M.T.Ridge which fell on the next day. Jail Hill was then very heavily mortared by the British mortars which had been captured. However, luckily the road to Dimapur had not yet been cut, and a Battalion of the West Kents, arriving on the evening of the 6 April was able to get in and reinforce the garrison. Even then the Japanese were fired at, whilst getting out of the Lorries who had brought them up from Dimapur. Without doubt, if the West Kents had not arrived, Kohima would have fallen into the hands of the Japanese. On 7 April, the only part of Kohima strongly held was the hill above the D.Cs Bungalow. This hill consists of six minor parts- firstly, the D.Cs Bungalow and garden; secondly, the hill immediately above the D.Cs Bungalow and known as Summer House Hill; thirdly, a knoll south of it known as Kuki Picquet; fourthly,

a slightly lower knoll known as F.S.D; fifthly, the area known as D.I.S between the F.S.D and Jail Hill which consisted of sloping ground cover in buildings full of army rations; and sixthly, the ridge extending from Summer House Hill towards Govt.High School. The Japanese started to attack on all sides and were unsuccessful except in the D.I.S and D.Cs Bungalow area through which the Japanese slowly advanced. The fighting in these areas was extremely fierce, and one of the chief difficulties was that there was no way by which the wounded could be evacuated, because on the night of 6th, the road below Kohima was cut. It was possible to send out the wounded that could walk via the Zubza valley but by the 9 April, this footpath was also cut by the Japanese. There were few facilities for medical attention and due to the almost continual mortaring and shelling; many of the wounded were killed, lying as they were in open trenches only a foot or so deep. The only communication with the outside world was by wireless. From outside, however, help was being sent. Two battalions and some artillery had reached Jotsoma before the road was cut by the Japanese, destroying the bridge at mile 40. This artillery, consisting of '37', kept up a spasmodic fire at the Japanese, whilst the two battalions fought off attacks and attempted to advance to Kohima. Both the British troops from Kohima and Jotsoma were cut off and were being supplied by air. Large transport planes came over every morning and dropped supplies; in the case of Jotsoma, mostly food and ammunitions; in the case of Kohima, mostly medical equipment and water, for of course the Kohima garrison was cut off from all water supplies. Water supplies were then arranged through parachute dropping which was extremely accurate. Unfortunately many of the parachutes failed to open, and as a result, several men were crushed to death. Rumours which nature events proved to be true that two divisions were being flown to rescue and were landing at Dimapur were going round the garrison and cheering up everybody. These divisions reached Zubza without

difficulty, but from there to Kohima was a long and hard fight. However, the Japanese plunders kept up a continuous fire from Zubza and the British garrison had to shell over their heads to silent the Japanese fusillade.¹⁶

Meanwhile, the Japanese had been attacking hard and had eventually gained the D.I.S and F.S.D and Kuki Picquet, leaving the garrison in a very precarious position. The men, consisting mostly of non fighting troops of no experience had been attacked, shelled, mortared, sniped and grenaded continuously for a fortnight. Ever since the 10 April, reinforcement had been made but the non-appearance of the long promised reinforcement did nothing to raise the troop's morale. Washing was forbidden due to the shortages of water. Proper cooking arrangements were non-existent, and casualties had been very heavy. If the Japanese had made a determined attack on the 13th or if they had even followed up their attack on the night of the 17 April, Kohima would have fallen into their hands. However, the Japanese had missed their golden opportunity, when they retreated, and the British troops enabled to strengthen the positions. The two British divisions which had been flown to Dimapur had not only held up the Japanese advance towards the plains, but were beating them back and forcing them to retreat. The Japanese found it impossible to concentrate in Kohima, and had to divert most of their efforts to fighting off the determined attacks of the British troops, advancing up from Dimapur. It was on the 18 April, 1944 that the British Indian troops from Jotsoma at last managed after two weeks of very hard fighting to reach the garrison. Although, the road was cut once more by the Japanese on the 19 April, it was soon opened again. Thus, Indian and British troops were able to relieve the garrison, and it was possible for the wounded who were still alive to be evacuated to Dimapur. By the 21 April, all that was left off, the garrison had been successfully moved to Dimapur and the battle was laid on the hands of well trained

fighting troops. The Seventh Indian Division came into the battle after the 2nd Division. Some of their units were under the command of 2nd Division. The bitter fighting has taken place around Jail Hill and D.Cs spur. The Seventh Division took over the Kohima village area and a Gorkha Battalion finally captured the village with comparatively few casualties by getting round the Japs in a perfectly tried and most skillfully executed maneuver. Thereafter, the Seventh Division advanced along the Kezoma-Kedima villages, parallel to the Indo-Burma Road along which 2nd Division were advancing, and soon they united with the 23rd Brigade to exterminate the Japs in the Ukhrul area. These two Divisions- the British Second and the Seventh Indian Division, differed in race but in valour. Their graves and memorials around Kohima War Cemetery bear witness to their eternal glory.¹⁷

Japanese were proved to be a stubborn enemy and with reinforcements sent over from Burma, they managed to hold on for a long time. Both sides suffered enormous lost of lives, and it was not until the beginning of June, 1944 that Kohima area was properly cleared. Fighting had been particularly hard round Kuki Picquet, Jail Hill, the Kohima village, Kohima town and Aradura. But once the Japanese forces started to retreat, the British advance was rapid. It took the British troops a few days to capture Khuzama, Mao, Maram and Karong, and by the 22 June, the Kohima troops joined up with the Imphal troops and the road to Imphal was open. All these times, the Nagas had been helping the British troops to their satisfaction. Naga scouts did invaluable services in guiding and gathering information's, many losing their lives, while carrying out their selfless job. The victory of the British was largely due to the relentless help offered by the Nagas in times of heaviest fighting.¹⁸

To sum up the Naga's loyalty during the war, Field Marshall, Sir William Slim wrote in his book "**Defeat into**

Victory's says, "*The gallant Nagas whose loyalty, even in the most depressing times of invasion, never faltered. Despite flogging, torture, execution and burning of their villages, they refused to aid the Japanese in any way or to betray our troops. Their active help to us was beyond value or praise. They guided our columns, collected information, ambushed enemy patrols, carried our supplies, and brought in our wounded under the heaviest fire-and then, being the gentlemen they were, often refused all payment.*"¹⁹

The Japanese, however, did not treat the Nagas as badly as was expected. Besides, taking their food and forcing the village to provide coolies, they behaved reasonably. Generally, the Japanese camped outside the village- a practice popular with the villagers who loathed the smell and dirty habits of their unwelcome guests. During the retreat, however, discipline was relaxed and the true of the Japanese came out. Cases of wanton, cruelty and murder were reported, though luckily the Japanese were so tired, hungry and dispirited, as well as being relentlessly pursued that they had little time or inclination to perpetrate their usual atrocities.²⁰

Effects of Japanese Invasion

The Nagas near Kohima suffered worse. Kohima village was completely destroyed. Viswema, Kigwema, Phesama and Pfuchama lost a few houses by shelling, and the villagers themselves were forced to leave their villages and abandoned all their possessions. Those who left their villages were fed at mile 40 on the Dimapur-Imphal Road, where the D.C. had a large camp, as soon as that area was cleared of the enemy. Out in the Eastern Angami country, Chizami, Yarubami, Swemi and Jessami were destroyed by bombing. However, their fields did not suffer as did those of the western and southern Angamis, who were prevented from planting by the fighting, and thus lost most of their 1944 harvest; besides many of their possessions. However, as soon as the Japanese had left, feeding

arrangements were made and the Govt. saw it that none went hungry. Kohima village which was occupied by the Japanese on the 4 April was destroyed by fire before the inhabitants could save their paddy or household effects. It was the scene of bitter fighting for weeks afterwards. The large village of Chedema was completely destroyed during the fighting and the same fate befell the villages of Aradura and Chandmari: not a house was left standing. The eastern half of Viswema village was blasted by the British guns and gutted by fire. The entire village along the Indo-Burma Road had some shells, dropped on them to speed the retreating Japanese. Other villages, notably Chizami which was burnt out were bombed by the British air-craft, resulted to destruction of many houses and property.²¹

No. of houses destroyed during Japanese Campaign.

Kohima - 950 houses	Cheswema - 25 houses	Virema - 120 houses
Chedema - 180	Thizama - 31	Viswema - 350
Merema - 132	Khonoma - 60	Enholimi - 78
Dihoma - 99	Punglomi - 40	Chizami - 169
Swemi - 42		

Sources: Confidential Department Report, 1944.

Of the dispensaries and hospitals, Kohima Civil Hospital, the Assam Rifles Hospital, the Kohima Leper Asylum, Phekekredzuma Dispensary and Chukiya Dispensary were destroyed along with their medical stores and equipments, except in the case of Kohima where most of the stores and equipments were successfully evacuated to Dimapur. In most cases all the staff escaped. The other dispensaries i.e. those are not in the Kohima Sub-Division escaped almost completely as they were in areas not seriously affected by invasion. In the affected areas during the Jap invasion, all medical assistance for the Nagas ceased to exist. This implies not merely the provision of medical treatment but also the sanitation of villages. The

village sanitarian in Naga villages is the pig and it is extremely efficient. All pigs disappeared down the throats of the Japs and village sanitation disappeared with them. The Japs took no trouble to keep clean village, water supplies and these all became heavily polluted and sources of danger. The villages in many cases fled to the jungles or to their field houses, low in the valleys. Thus, the Nagas became very liable to and actually contracted a great deal of malaria in these areas. Exposures to the elements during the monsoon added to the tale of woe by producing the usual chest ailments. Food was exceedingly scarce, as village supplies were requisitioned by the Japs. All these resulted in a condition of lowered vitality in the affected populations. The inevitable consequence was when the Japs left, and even before this, there were epidemics of bowel diseases, chest complaints and especially malaria in most of the affected villages. Fortunately the British forces were preparing for this, while the country was still in Japanese occupation and had in readiness the stocks of medicine required to treat these conditions.²²

Conclusion

The Japanese invasion of the Naga Hills marked the tragedy in which 6,000 square miles of the country were overrun, thousand of houses were destroyed, a loyal and brave people looted the Nagas food and possessions and often maltreated, and makes no mention of the many fierce actions fought, the numerous acts of heroism, the gallant defence of Kohima and finally the magnificent attack of British and Indian troops which eventually smashed the Japanese and drove them staggering out of India. The Japanese were completely driven out of Kohima towards the end of May and the Naga Hills district was cleared of the Japanese on the 19th June, 1944. The retreat of the Japanese inevitably meant destruction on a vast scale since each village lies on the line of retreat was defended to the last cartridge. In the Bishenpur-Moirang area not a single

house was left standing, and in Moirang itself no fewer than 550 houses were burnt out.²³

In the Naga Hills, it was the same story: village after village was totally destroyed. Bridges were blown up and the road and bridges were sown with land mines. The Japanese brought little provision with them in the form of food and expected to be able to live on the country. They had orders to treat the people well and to pay for all supplies. For the most part, they carried these orders and distributed large quantities of Japanese currency and well forged Rs.10 of Indian currency notes among the villages in return for food and cattle. Some *mithuns* and buffaloes were shot. So complete was the destruction of livestock that in many villages, no chickens or pigs could be found.²⁴

On the other hand, some Angami villages succeeded in hiding their herds of cattle in the deep secluded valleys of the Japfu Range. Rice was requisitioned in very large quantities for the Japanese troops and paddy was fed to their mule transport. Those villages which were on the Jap lines of communications were very hard hit indeed and lost almost all their stocks of food. The Japanese did not spare the household goods of the Nagas and were extremely destructive. Cooking pots were used once and smashed; *daos*, axes and hoes were collected and thrown away in the jungle or into the rivers. Salt pans were broken. Naga blankets and cloths were used and destroyed. The treatment of the people at first was on the whole fair. Nagas were impressed as coolies; it is true, and forced to carry heavy loads for long distances. Naga labourers were tied up at night to prevent them from escaping. Isolation cases of that barbarism which seems to be inseparable from the Japanese army took place. There were cases of rape, murder and maltreatment but not to extend that was expected. In point of fact, most of the ill-treatment was suffered at the hands of the renegade Indians (INA) or Azad Hind Fauz, who accompanied the Japanese. These traitors did not trouble to hide their political faith and

all their acts were carried out in the name of one of the leading political bodies in India-the Nagas invariably referred to them as “Congress.”²⁵

The Japanese and Indian traitors tried hard but failed completely in their attempts to win over the Nagas. Many acts of bravery were performed by the Nagas and the British intelligence was well served by the volunteers who penetrated the Japanese lines and brought back invaluable information. The Nagas went so far as to give information to the British troops which they knew must mean the destruction of their property. In several cases, the inhabitants of a village laid down ground signals which indicated to the British air-craft that the village was occupied by the Japanese troops. The bombing which followed mean the inevitable destruction of the village. This extraordinary and spontaneous display of loyalty is a very striking commentary upon the wisdom of the policy which was governed the Britishers in dealing with the Naga Hills tribe.²⁶

With a hostile population on their lines of communication, stretched to the utmost as they were, the Japanese may well have hesitated before they pushed down into the plains of India, before subduing the Kohima strong point. As is well known, the Japanese met their waterloo at Kohima and in the opinion of many, best qualified to judge, the loyalty of the Nagas did much to bring the Japanese invaders to a halt, overlooking the plains of Assam.

Notes and References

¹ A Report based on Military Confidential Report, 1944, Appendix D, p. 2. Military Confidential Report and Tour Diaries were the only sources available during the British occupation, annexation and control of the Naga Hills, which are widely used by the research scholars, Government

Repositories, Administrative Report, journalists and other authors as their basis of support and evidences. During the Japanese invasion of the Naga Hills, no civilians, except Military personnel's who were engaged in fighting and writing the records of military activities, were allowed to be stationed in the hills. Hence, the only authentic sources are Military Confidential Report and oral history of the affected Naga tribes.

² Ibid. p. 3.

³ Ibid. p. 4.

⁴ Ibid .p. 5.

⁵ 'Stay Put' is one of the military order carried out by the Defence Wing to vacate the village, leaving aside all the household articles, houses, granaries and cattle belonging to the war affected people. This order is carried out before the war takes place, so as to secure the life of the inhabitants.

⁶ Ibid. p. 7.

⁷ Ibid .p. 8.

⁸ Ibid. p. 9.

⁹ Ibid. p.10.

¹⁰ Ibid. p. 11.

¹¹ Ibid. p. 12 Also this information is based on interview held at Kohima village on 6.2.04.

¹² Ibid. pp.13-14. Other informations were based on interview held at Tadubi, Khuzama, Kigwema, Viswema and Kedima.

¹³ Military Confidential Report, p. 27.

¹⁴ Ibid. p. 32. The term '*boxes*' referred to natural bunkers and open spaces between the two mountain ridges.

- ¹⁵ Ibid. p. 35.
- ¹⁶ Ibid. pp. 36-37. Village elders from Kohima, Khonoma, Chizami, Viswema etc. contributed some informations.
- ¹⁷ Ibid. p. 38. The village men of Kigwema, Viswema, Phesama Khonoma, Swemi, Chizami and Pfuchama told the scholar.
- ¹⁸ Ibid. p. 39. Some informations as told by the village men of Viswema, Phesama, Kigwema and Kohima village.
- ¹⁹ Verrier Elwin, Nagaland (Delhi: Spectrum Publications, 1981), pp.26-27.
- ²⁰ These informations were collected from interview held in Kohima, Chizami, Ighanaumi, Viswema, Kashanyu etc.
- ²¹ Military Confidential Report. p. 48.
- ²² Ibid. p.49
- ²³ Based on observations and informations from affected Naga villages.
- ²⁴ Ibid.
- ²⁵ The Nagas mistakenly identified 'Azad Hind Fauz' (INA) as Congress.
- ²⁶ The British troops utilised the services of the Nagas as 'spies'.

Symbolism: Understanding Religious Language

T. JAMEDI LONGKUMER

Abstract

Religions often tend to make absolute their dogmas despite the facile acceptance that God transcends both human experience and expression. No finite language and reality can ever express the ultimate directly and properly. God's nature is so transcendent that

our grasp of it, however refined our language be, is hopelessly inadequate. God transcends his own name and therefore whatever we express of God must have only a symbolic meaning. This paper is a study of the profound significance of understanding religious language as symbolic in nature in contrast to literalism and other interpretations.

Meaning of Symbols in General

Generally speaking, symbols are tools of communication, though not necessarily linguistic. However, symbols are often confused with other communicative functions like signs, symptoms, metaphors and a host of other communicative devices. In order to overcome this difficulty it is necessary to distinguish two kinds of symbols: the representative and the discursive symbol. The former appears in the realm of language, history, arts and religion, and can be considered to be genuine symbols. The latter is actually symbol by courtesy for it is only a sign pretending to be symbol. The discursive symbols belong to the realm of mathematics, logic, physics and such other disciplines. The distinguishing character of all

symbols is that they point beyond themselves to something else. In this respect both signs and symbols are similar. The sign of red light at the corner of the street points to the necessity of vehicles stopping. Symbol, too, points beyond itself to a reality for which it stands and, for this purpose, it uses the 'symbolic material'. The ordinary meaning of the word, the empirical reality of a historical figure like Gandhi, the feature of a face in a painting, a human catastrophe in a drama, a piece of cloth with a specific bands of colour – can all serve as the material to represent another reality. The symbol, however, is not meant in its proper and ordinary meaning. It points to something which cannot be grasped directly but must be expressed indirectly, namely through the symbolic material. Further, symbols are said to differ from signs in that they not only point to, but also 'participate' in the reality and power of that which they represent. Thus the representative of a person or an institution participates in the honour of the person or the institution he is asked to represent. It is not the person representing who is honoured, it is rather that which or whom he represents. In the same way a flag is said to participate in the power and dignity of the nation for which it stands. Symbols then only mediate the power and meaning of that for which it is the symbol.

Participatory Nature of Symbols

The participatory nature of symbols, that at once distinguishes it from sign, implies an important function of symbols, namely, the opening up of levels of reality which otherwise are hidden and cannot be grasped in any other way. Symbols open up levels of reality for which non-symbolic speaking is usually inadequate. To understand this function better, let us consider the example of artistic symbols. It is the function of art to open up levels of objective realities, which are ordinarily not given to us. Poetry, visual art and music open up levels of realities which are not given to us in any other way. In a creative work of art we encounter reality in a dimension which is normally

closed to us without the mediation of the artistic works. The aesthetic experience that we can have through the painting of Michelangelo's *Last Supper* cannot be obtained by us in any other way. The perception of reality through the work-of-art like painting is unique to itself. In addition, symbols not only open up dimensions and elements of outside reality but also unlock the subjective dimensions of our soul, which correspond to the levels of the exterior reality opened to us. Artistic symbols open up the human spirit for the aesthetic experience, and they open up reality to the subjective dimensions of intrinsic meanings. A great play, for example, Shakespeare's *Macbeth*, not only gives us a new vision of the human scene, but it also opens up hidden depths of our own subjective being. So every symbol is two-edged: it opens up the objective reality, and it opens up the subjective soul. The revelatory power of symbol is of paramount importance.

Symbols and Meanings

This special function of symbol at once suggests that a symbol cannot be replaced by another without the loss of meaning. Every symbol has a special function which others cannot fulfill. Needless to say, this is very different from the function of mere signs, for signs can always be replaced, especially if they are conventional. There is no fixity for the sign of a red light, for a given society can as well replace the green light to signify that the traffic should stop. Symbols, on the contrary, cannot be replaced without the loss of their meaning at the same time. Symbols therefore cannot be produced intentionally, they cannot be created at will.¹ When it comes to symbols, it is not a matter of expediency and convention, as is the case with the signs. This is partly because of the way they have their origin. Unlike the signs, symbols are born out of the womb of what is called the 'group

¹ Paul Tillich. *Ultimate Concern: Tillich in Dialogue*, Mackenzie Brown (ed.), London: SCM Press, 1965, p. 149.

consciousness' or 'collective consciousness'. They come into being out of a group's spontaneous acknowledgement, or recognition, of a word, an object, a concept, a person, (or whatever it may be), as the fulfillment of its own being. A symbol is not invented intentionally, even if the individual creativity may be the medium through which it comes into existence. The insight of the individual artist, or prophet, in respect of something, becomes a symbol, only if the consciousness of a group were to say a 'yes' to it. It is the reaction of a group through which presentation of something becomes a symbol. This further implies that the moment the inner situation of and the reaction of the human group to a symbol ceases to exist, the symbol naturally dies. A symbol that has no hold on the group, because the group does not any longer hold it, is a dead symbol. So symbols, like living beings are born, they grow and they die. They grow when the situation is ripe for them and they die when the situation changes. For instance, the symbol of the 'king' grew in a specific period of history, and it has died in most part of the world today. It must specially be noted that the symbols do not die because of scientific or practical criticism, but because they can no longer produce the response in the group where they originally found their expression. A particular symbol may die, but symbols do not die. For when one symbol has died, another will be born. Indeed, symbols are what we live by. Modern man, no less than the ancient man, lives by symbols.

Religious Symbolism

Symbolic language is considered by many theologians and religious scholars to be the only medium adequate to express the ultimate concern of religious discourse. Paul Tillich writes, "Man's ultimate concern must be expressed symbolically,

because symbolic language alone is able to express the ultimate.”²² This calls for some philosophical reflection. If our ultimate concern can be expressed only symbolically, the language of religion is constituted of symbols, and thereby it is not a direct or literal language. Why is it that our ultimate concern cannot be expressed properly and directly? The question demands an answer at some length. We may begin saying that man has many concerns, physical, mental and spiritual. Food, clothing, shelter, sex, money, knowledge, aesthetic pleasure, political power, success and fame are some of the concerns that dominate human life. Anyone of these may take hold of any man in the form of an ‘ultimate’ concern. It is, of course, true that these concerns, in themselves, are relative, and not ultimate. They are relative in themselves because nothing created can ever be the ultimate, which by definition is the unconditional. Only God is the unconditional, in virtue of his infinitude. If certain objects or beings are made the content of our unconditional concern, they are then made into ‘gods’. Yet, when made ultimate, they can be expressed directly without warranting any symbol. While the pursuit itself of the relative as the ultimate is practically feasible, it is, however, theologically not justified. For, as a matter of fact, then, we do create our gods, or ‘idols’. Our gods are our handiwork, thereby failing to be truly ultimate. Thus, if the nation is made into a god, it receives the divine name and attributes. If money is made into a god, it demands an unconditional religious devotion. Even philosophically, there is something objectionable to the making of gods, because nation or money, that is divinized, far surpasses its natural being. The nation then does express the ultimate, but in ‘demonic’ way. Likewise, success and power, if made into ultimate concern, become the unnatural way of actualizing ones potentialities. The anxiety of guarding the absolute success and power so that others do not usurp

2 Paul Tillich. *The Dynamics of Faith*, London: George Allen & Unwin, 1957, p. 41.

them, becomes pathological, because the religion of success and power has become now idolatrous. Thus banal and finite realities can practically become idolatrous symbols of one's ultimate concern.³

Any concern, if made ultimate, can thus be pursued with a religious devotion. For it is the character of ultimacy that changes spuriously anything relative into the ultimate.⁴ But the truly ultimate transcends the finite infinitely. From this we can draw the important conclusion that no finite reality can therefore ever hope to express the ultimate directly and properly. God's nature is so transcendent that our grasp of it, however refined our language be, is hopelessly inadequate. Our language here misses its target, if it should ever claim to comprehend the ultimate. Men of religion everywhere, praising and singing the names of God, have always known that God transcends the human comprehension and expression. This truth is captured by the statement 'God transcends his own name'. Whatever we speak of God, therefore, must have only a symbolic, by no means, the direct or the proper meaning. As symbolic, religious language has the function of pointing to the beyond of our experience; the symbol, however, at once participating in the ultimate, seeks to communicate the ultimate to some extent. The experience of the reality clearly transcends our expression thereof because there never is the comprehension, but only an apprehension, of the infinite. Hence the language of religion can communicate indirectly and improperly, that is, by way of symbols only.

Symbolism and Literalism

Our ordinary language is what expresses the literal meaning; its mode of communication is direct. Ordinary literal language is unable to capture the dynamics of the ultimate concern.

³ C.R.Agera. "Religious Language: A Study in Tillich", *The Journal of Religious Studies*, XXVII, No.1, Spring 1997, p. 32.

⁴ Tillich, *Dynamics of Faith*, p. 44.

But man can only be concerned, even ultimately, only about something concrete or 'real'. But, then, the truly ultimate, which must actually be the 'object' of faith, transcends the finite and the concrete. The paradox involved in the act of faith, on the part of man, is resolved by the assertion that the concrete serves as a symbol of the transcendent in the act of faith. Understood thus, the language of religion becomes intelligible. This symbolic function of the concrete finite is an integral part of the state of being ultimately concerned. The finite element may be an object like a cross or stone, or a quality like goodness, or an idea like omnipotence or a person and so on. That which is revered becomes meaningful, if understood as a symbol. The 'goodness' of God in the statement, "God is good", makes sense, if the adjective 'good' is taken as a symbol, and not as the literal description of God. The concrete element thus makes the language of faith comprehensible. It enables faith to be genuine, only if it serves as a symbol. The concrete, through which man encounters the ultimate, is the epiphany of the divine. Epiphany is a 'manifestation' of the underlying divine reality. The object is not the divine itself. It only represents the ultimate reality. The bread and the wine of the Lord's supper, the baptismal water, the sacred place, the cross are all the manifestation of the divine. Their meaning is essentially symbolic. A literal interpretation of the manifestation would lead us to the danger of making the finite infinite. The error of literalism in religious language is highlighted by Paul Tillich in the following passage: "...in *literalism* the symbols and myths are understood in their immediate meaning. The material taken from nature and history is used in its proper sense. The character of the symbol to point beyond itself to something else is disregarded. Creation is taken as a magic act which happened once upon a time. The fall of Adam is localized on a special geographical point and attributed to a human individual....the presupposition of such literalism is that God is a being, acting in time and space, dwelling in a special

place, affecting the course of events and being affected by them like any other being in the universe. Literalism deprives God of his ultimacy and, religiously speaking, of his majesty. It draws him down to the level of that which is not ultimate, the finite and conditional....Faith, if it takes its symbols literally, becomes idolatrous! It calls something ultimate which is less than ultimate.”⁵

Conclusion

Symbolism therefore is the only proper way to express the ultimate concern, because it not only prevents idolatry by denying the divinity of the concrete but also preserves the infinity of God, to say nothing of the ‘holiness’ of the encounter. This is made possible through the concrete with its symbolic quality of pointing beyond itself to that in which it participates. Religiously speaking, then, the reality of God transcends his own name ‘God’. Whatever concerns us ultimately participates in the ultimacy and, therefore, has a symbolic meaning irrespective of whether or not we call it God. It points beyond itself while participating in that to which it points. In no other way can faith express itself adequately.⁶ Non-symbolic language cannot be the language of faith, because it is radically limited to the finite world. Symbols, on the other hand, are rich in power and meaning, transcending in potency all empirical, literal and technical forms of communication. Indeed, to literalize a symbol is at the same time to betray the greatest misunderstanding of its nature and to deprive it of its existential potency. It is important to note that symbolism is not a primitive form of expression, which has been superseded by modern, scientific thinking. It is rather the perennial form of human consciousness, which conveys profound insights into the nature of reality and the depths of the human mind. Religious symbol gives expression to our experience of ultimate

⁵ Tillich, *Dynamics of Faith*, pp. 51f.

⁶ *Ibid.*, p. 45.

concern. Symbols are the media through which man is able to experience his participation in the ground of being. They open up the ground of being and the depth of life, so that the ultimate can be related to all aspects of human experience.

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