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Foreword

It is a matter of great joy and pride that Alder College is bringing out its first Annual Journal. I appreciate the hard work of the Research and Development Cell for shouldering the responsibility of collecting, editing and organizing the research papers, I also acknowledge all the contributors of the research papers because of whom this journal was made possible.

The motive of this humble beginning is to help, encourage and motivate the Teachers, Research Scholars and Students to take up more research work. This will enable them to explore into the realms of unexplored areas of different disciplines for the advancement of knowledge. This will also inspire creative thinking and inculcate the spirit of inquiry.

The journal is also expected to provide a platform offering opportunities to the researchers, scholars and academicians to present their research finding, views, ideas and valuable suggestions for updating knowledge to new heights.

It is my sincere wish and desire that the College Journal we initiated today will not just be confined within the state, but will assume the status of national standard in the days to come.

Dr. Rükhone K. Iralu,
Principal, Alder College,
Kohima : Nagaland.

From the Chairman

"Chop your own wood, it will warm you twice". This statement from Henry Ford, the pioneering automobile maker, carries valuable messages – double benefits of doing something and learning from it, self-discovery, dignity of labour, self-reliance, commitment, and so on.

We all experience a sense of pride when we achieve something meaningful, however small. The depth of this experience will greatly depend on how much of our own effort was given towards what was achieved. How much of what was achieved is meaningful and relevant to our work and life, will also determine the richness of the experience.

In academics, it is extremely easy to fully rely on few prescribed textbooks and notes prepared by other people. Very often this limited knowledge base is further committed to mere rote learning with little or no understanding. This effectively rules out any form of creative learning and discovery. It is, therefore, crucial to ensure that the teaching and learning experience is greatly enriched both in curricular and co-curricular areas. This can be done through various means including sharing of ideas and experiences, experiments and action research. It is heartening to note that sincere efforts in these important areas are being made in Alder College. These must continue and bear increasing results.

A teacher educator once exhorted a group of teacher trainees while awarding certificates by saying that the certificates were only hard copies while the important soft copy was in their brains which can be used for improvement. To this we may include hearts and hands to make the soft copy complete.

Kevi Liegise,
Chairman, Alder College,
Kohima : Nagaland.

Editorial

"An investment in knowledge pays the best interest"

- Benjamin Franklin

Pursuance is an interdisciplinary journal published by Alder College, with the aim to give insights on different dimensions from Social Sciences and Humanities. 'Pursuance' as the term denotes, is to bring about, to execute, to pursue, to carry out and to strive for achieving something. The journal in keeping with its name, seeks to foster its readers and contributors a spirit of willingness to challenge, to develop a spirit of open inquiry and open mindedness, and to look beyond conventional categories of thought. The journal had just taken its initial stage and we hope it will mature along with time.

For the last few years, there was a felt need for the publication of an annual college academic journal and eventually it has materialized. Although delayed, we feel proud to bring forth this first ever journal which is initiated to foster and make room for researchers, educators and thinkers to view their thoughts.

The journal contains ten articles covering different areas of Education, Sociology, case studies on Library services, Counseling and Psychology. We thank all the contributors for their invaluable articles and making it possible for this journal to come to light. We also acknowledge the college Principal, members of the Advisory Board, Board of Reviewers and to all the college faculty for your encouragements and support..

It is our desire that this journal will offer extraordinary explosion of knowledge as we all know that knowledge is never ending and that the day one stops to seek knowledge, is the day we stop growing. We hope that this journal will help serve its purpose standing along with the college motto "We Learn To Serve".

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RIGHT TO EDUCATION IN NAGALAND : CHALLENGES & OPPORTUNITIES

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&

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Abstract

Nagaland joins the rest of the country in implementing RTE (Right to Education) Act by 2012, making education a fundamental right to every child. As the state government implements this landmark, the various educational stakeholders have a number of concerns over the Act. All of them have welcomed the Act, but are faced with challenges in the road to realising free and compulsory education to every child aged six to fourteen years. To reach its aim of providing education to all children, the educational institutions in Nagaland have challenging task ahead. However the opportunities that comes along the way with the implementation of RTE cannot be ignored, as the state at the path of another achievement where all children can have access to the right education.

Key words - Right to Education, Continuous Comprehensive Evaluation, Activity and Competency Learning.

1. Introduction

School Education in the State has recently received a much needed boost with the introduction of Community-based Elementary Education in 2002, closely followed by the Sarva Shiksha Abhiyan in 2003, the Rashtriya Madhyamik Shiksha Abhiyan in 2009 and the Right to Education (RTE) for all children between the age group 6 – 14 years in 2011. The first three schemes cover only the Government schools but the RTE loops in the Private schools as well.

The school educational landscape in Nagaland is increasingly looking expansive and activated to say the least with the implementation of various flagship programs of the State and the Central Government in the country. There has been rapid growth in the number of schools in recent years. The total number of schools include 3 central, 16 Government and 50 Private Higher Secondary Schools; 10 central, 109 Government and 218 Private and 1662 Private Primary Schools.(source: Statistical Handbook of Nagaland 2009). Except for the higher secondary schools, all the other 2464 schools in the State come under the radar of the RTE Act, which was launched in 2011.

2. Method and Procedure

2.1 Objectives of the Study

There is no denying that there is a churning in the field of education, a surge of interest in the education of children, which brings with it both challenges and opportunities. It is in this context the present paper attempts to examine the status of implementation of RTE in the State and explore the challenges and opportunities that come along with implementation of the Right to Education Act 2009 in the State of Nagaland.

2.2 Nature and Sample

The paper is exploratory in nature and the data are based on unstructured interviews and group discussions conducted in Kohima with 56 teachers, 15 parents and 15 experts in the field of education.

2.3 Definition of the Terms Used

The Right to Education : The Right of Children to Free and Compulsory Education Act, 2009.

'Free education' means no child shall be liable to pay admission, tuition, examination and any other fees which may prevent him or her from pursuing and completing elementary education and includes providing text books, one time writing materials with minimum requirement in an academic year and uniforms as prescribed by the implementing authority from time to time. And 'compulsory' is for the State to provide free education to children between the age of 6 – 14 years

Challenges : The issues/problems and questions being confronted in the implementation of the RTE Act.

Opportunities : the chances/scope of improving elementary education and suggestions thereof.

3. Present Status of Implementation of RTE Act 2009

The RTE in the state is still in its infancy stage, 2011 being the preparatory year and the implementation of the Act being in 2012. The State Council for Educational Research and Training is the academic authority for the implementation of the RTE in the State. Since then the SCERT has organized a slew of training and awareness programs in all the eleven district of the state, which are given below:

District-wise Number of Participants in Continuous Comprehensive Evaluation Training Programs in 2012

District	No.of Programs	Number of Participants
Kohima	2	192
Dimapur	2	144
Mokokchung	2	143
Wokha	2	147
Zunheboto	2	194
Phek	2	113
Peren	2	154
Mon	2	111
Tuensang	2	105
Longleng	2	117
Kiphire	2	108
Total	22	1528

Besides the training programs for the trainer of teachers and teachers, several other programs on RTE Act have been conducted with personnel in the administration. With a view to strengthen the smooth implementation of the RTE, at the core of which lie the CCE, the SCERT has published Teacher's Manual for Implementation of Continuous and Comprehensive Evaluation (Class A-8). CCE is defined in the manual as 'a system of school-based evaluation of students that covers all aspects of student's development. It is a developmental process of assessment which emphasizes on two fold objectives: continuity in evaluation and assessment of board learning and behavioural outcomes'. The careful conduct of CCE is crucial as no child can be detained in any class in the elementary stage under the RTE Act.

Other initiatives to enhance the quality of teaching and learning in elementary schools has been made in the form of writing and publishing of booklets and materials on Activity and Competency Learning. Liegise, Kevi(2012), Team Leader of ACL, stated "Activity and Competency Learning(ACL) is a teaching and learning approach that can promote truly learner-centered education by incorporating all the essential components like continuous and comprehensive evaluation, learning at the child's own pace that caters to both the slow and fast learners, definite

marks of progress through milestones and competencies, plenty of activities that make learning interesting, promoting self learning and more”.

The ACL project was initially experimented in eleven Government Primary/middle/High schools in the State as given below. However, as of today more schools have adopted the ACL project.

District-wise Pilot Schools in Nagaland Implementing ACL

District	No	Name of School Implementing ACL
Kohima	1	Government Middle School, Bayavii
Dimapur	1	Government Primary School, Darigapathar
Mokokchung	1	Government High School, Sumi
Wokha	1	Government Middle School, Wokha Town 'A'
Zunheboto	1	Government Primary School, Alahuto
Phek	1	Government High School, Phek Town
Peren	1	Government Middle School, Peren Town
Mon	1	Government Primary School, Mon Town 'C'
Longleng	1	Government Middle School, Block Colony
Kiphire	1	Government Middle School, Station 'B'
Tuensang	1	Government Middle School Station '1'

The ACL initiative is noteworthy as many inspiring observations are emerging from the schools following this approach. Key among the findings of the study was that in almost all the eleven schools students were reported to be enjoying the ACL classes. In the Government primary school, Mon town, and the Government middle school peren, it was reported that students adapted so well to the activity based learning approach so much so that they often did not want to leave school even after classes got over. In Darogapathar GPS, the head teacher stated that the most notorious class had become the most disciplined lot after ACL. Such delightful stories are increasingly being narrated in the context of the ACL. A teacher stated ‘More and more children are now happily coming to school’ ‘Children as questions and also respond to queries in the classroom, they have become more active’ asserted another. It appears then that children were enjoying their studies more today through the activity-based learning approach as compared to the traditional teacher-talk method. With evidences of success resonating across the pilot schools, today the Government has set introduce the ACL practice in more schools , for which several 2 day training/programs for Trainers of Teacher (ToT) and teachers have been conducted in recent past.

3.2 New Recruitment of Teachers 2012-2013

Following the RTE Act, recruitment of a huge number of teachers was necessitated. In 2012 the SCERT conducted the written examination and the District Selection Committee conducted the interview and made the final selection of teachers. Out of 2300 new teachers selected, many were not trained and hence the appointment was questioned in the court. After some wrangling between the two opposing groups, the court has now cleared the case in favour of the selected candidates. Hence, only recently the 2300 teachers have received their appointment orders. The untrained teachers have been given a period of 5 years to clear the B.Ed/Pre-Service Teacher Education course/In-Service Teacher Education course as the case may be, to perform their role in a professional way.

3.3 Monitoring and Supervision

Monitoring and supervision of infrastructure, midday meals and distribution of free textbooks were said to be undertaken by the SSA office setup. The schools inspectors/officers performed such monitoring and supervisory roles, but it was found that these were not done systematically. It was stated that after the implementation of RTE Act, the teachers' attendance was improving but teachers' commitment was still not satisfactory.

4 Challenges and Issues

Some of the major challenges include the effective implementation of the continuous comprehensive evaluation in the elementary schools. Many schools had not adequately implemented the CCE in letter and spirit. Without effective implementation of the CCE, the policy of 'no examinations' and 'no detention' of children up to class VIII can cause more harm than good to the student community. 'Students do not study when there are no examinations' rued a parent. 'There are going to be many failures in class IX once the Board conduct examinations' said another. There was also a disturbing observation from the teachers that the increased number of class tests conducted in the schools was eating into the teaching-learning time and also that students were becoming non serious towards the class tests as there were too many of them and in any case they would not be detained. Further, the teachers were getting overworked conducting tests and retests in the case of students not performing to the mark. And there was the problem of how best to deal with children who were repeatedly not qualifying despite remedial measures and those who were perpetually absent from the school and hence do not appear the class tests.

Many of the heads of school and teachers were still not clear about various dimensions of the Act and hence the inability and lack of inspiration to implement it. For instance, many private schools were not sure as to how best to reserve 25% of their school enrolment for the weaker section and the disadvantaged and socially backward children, because the population particularly in the rural villages were already poor. Many school heads were confused how to identify or verify these groups of children. Many private school heads were skeptical whether a fair scheme of payment for the reserved seats would be worked out ad hoc that would be fixed. It was also observed by a Government Official that the cost of paying for 25% of children who gets admitted to private schools through the reserved quota would drain away a huge amount of money from the Government's kitty, which it also need to manage its own Government schools. The issue of 25% reservation of enrolment for the economically disadvantaged and socially weaker section remains to be clarified and the confidence of private school management gained in this matter.

Besides, there is need to define concepts like 'punishment' that goes against the Act and hence could not be meted out to students and what kinds of 'punishment' are remedial in nature that could be enforced by the teachers in the school. While it is true that mental harassment that can cause stress and depression and corporal punishments must be banned in schools but it is equally true that some type of punishments are needed to enforce discipline and for corrective/remedial means; what are those?

The problem of construction of primary schools within 1 km and within 3 kms for upper primary schools remains particularly in the remote villages. Besides, there were still single-teacher Government primary schools and some schools did not have toilets for children, far less separate for the boys and girls. Although one of the most visible change in schools after the implementation of SSA in 2003 is the improvement in physical infrastructure of Government primary and middle schools, the maintenance of buildings and compound is still a major area of concern. Many schools do not have library, laboratory, canteen or adequate drinking water supply or amenities for children and staff. There are still some Government elementary schools that do not have teachers for maths and science subjects. And no separate teachers for work experience or physical education.

The question of de-recognition of private schools if it failed to abide by the requirements/conditions of the RTE Act is worrisome. For example, every school is to have library/laboratory/playground. Many schools in the towns do not have the luxury of having, say, a playground of its own and may not be able to construct one at all as there is extreme lack of space in the congested localities. In such a case, it might not be wise to close down a good private school just on the above pretext. Some kind of alternative arrangements must be made in genuine cases. However, in future and gradually, new schools may not be granted permission if it fails to fulfill the requirements of the Act.

Many private schools in the state have huge student population. Overcrowded classrooms – 90 students with one teacher is common practice in good privately managed schools. Hence, maintaining the required pupil-teacher ratio of 30:1 is also a huge issue in private schools in the state. Effective implementation of CCE is hampered if the enrolment exceeds the prescribed norm. Besides, most of the teachers in the private schools are not trained as compared to Government schools. Hence, training of in-service teachers is a colossal task. Teacher training and orientation programs must be organized in greater numbers to say the least.

5. Opportunities & Suggestions

Educational institutions in Nagaland have an uphill task ahead if it is to reach its target of providing education to all children between the ages of 6 to 14 years as envisaged in the RTE Act 2009. However, it must be underlined that the State is standing at the threshold of a milestone from where all children can have access to the right education. The opportunities that come along with RTE cannot be missed.

There must be more seminars/conferences and workshops to deconstruct and understand better the various aspects of the Act and disseminate information to all stakeholders. The SCERT should organize many more awareness programs and take the responsibility of training of in-service teachers through its own formulated programs and the District Institutes of Education and Training. It may resort to multi media for dissemination of information on RTE which needs to be fast tracked. The SCERT can develop its own CDs and DVDs for circulation among the schools and local community bodies that need immediate education and involvement for effective implementation.

To usher in quality and inclusive elementary education in the State, teacher education and training must be enriched and strengthened. Presently, there are eight colleges of teacher education of which two are Government, viz, State College of Teacher Education, Kohima and Mokokchung B.Ed College, Yimyu and six private colleges – Bosco College of Teacher Education, Dimapur, Salt Christian College of Teacher Education, Dimapur, Modern Institute of Teacher Education, Kohima, URA College of Teacher Education, Kohima, Sazolie College of Teacher Education, Kohima and Unity College of Teacher Education, Dimapur. While it is encouraging to have more colleges of teacher education, the more urgent matter is perhaps to improve the quality of these colleges in terms of better teaching aids and methods, upgrading the infrastructural facilities and information communication technology.

Positive responses from the Nagaland University have been forthcoming. In 2011 the B.Ed syllabus was reviewed in line with the National Framework for Teacher Education 2009 and new elements such as the RTE, CCE, Activity-based Learning, SSA,RMSA, Community participation in education etc, have been incorporated. Further, field-based activities and practice of teaching have also gained renewed emphasis. The University is also gearing to introduce M.Ed Course in the Department of Education. This will go a long way towards quality teacher education in the state.

Positive responses from the Nagaland University have been forthcoming. In 2011 the B.Ed syllabus was reviewed in line with the National Framework for Teacher Education 2009 and new elements such as the RTE, CCE, Activity-based Learning, SSA,RMSA, Community participation in education etc, have been incorporated. Further, field-based activities and practice of teaching have also gained renewed emphasis. The University is also gearing to introduce M.Ed Course in the Department of Education. This will go a long way towards quality teacher education in the state.

Research in the field of teacher education in the State is few and far between. Unfortunately research still remains in the margin of teachers' life. Innovative research into teaching-learning materials and pedagogy must be initiated and supported. Financial assistance from within and outside the state may be explored for funding various educational researches. The best school education practices or indigenous practices should be identified and encouraged and even replicated if possible. An illustrative case in point is presented below:

This innovative practice comes from Tuensang District of Nagaland. The Eleutherus Christian Society conceived of an initiative called the Sochum. Sochum is an informal study center where children come together in the evening and study and do their homework under the care of a teacher-like figure. Children are not only given free assistance in doing their respective school work but in the process are also mentored to become good citizens. Children are provided simple beds and blankets for the night and return home in the morning to get ready for school. Such an arrangement is simple and not expensive to run as no food is served. But the Sochum is impacting the teaching-learning process in elementary education.

In Nagaland, the Government has in a way outsourced the management of elementary education to the community by the enactment of the Communitization of Public Institutions and Services Act 2002 (Act No.2). It aimed at empowering the community with certain powers and functions to enable it to take the responsibility for the management of schools in respect of good governance, financial discipline, infrastructural development and academic improvement. In this regard, the community's participation must be harnessed for improving the quality of school education in the state. Besides, the M. Ed course has been launched for the first time in the State in the SCTE.

The whole concept and process of communitization of elementary education can be re-looked and a SWOT analysis be made – to identify its strength and weakness, opportunities and threats, so as to further strengthen the process of communitization in the state.

The irregularity, or worse still the absence, of supervision and monitoring will severely limit the effectiveness of the RTE. Hence the various arms of supervision and monitoring should be trained and strengthened by all concerned authorities in the Directorate of Schools Education for recruitment, SMA/SSA Office for infrastructure development, monitoring, supervision and coordination of SSA and other Central Schemes, SCERT for academic programs and trainings, District Education Offices (DIS/SIS) and Education Block Resource Centers for training and supervision of schools and mobilization of community.

Above all, the RTE offers an occasion to develop and groom good educational leadership. The state of Nagaland is in dire need of leaders in the field of education who are men and women of integrity and commitment; leaders who are competent, professional and visionaries; educational leaders who have a world view and a comprehensive understanding of the society - its needs and aspiration, so as to be able to chart a relevant progressive course of action for the generation next.

6. Concluding note:

It may be stated that RTE Act is a wakeup call to the society to redeem school education. Stakeholders cannot afford to look the other way. RTE is here to stay and no Government school or Private school, except for a few, can wish it away because of the difficulties it faces. The best way forward is to understand the meaning& implications of the Act, and implement it with a sense of purpose. This is an opportunity to overhaul and salvage the sagging image of school education in the State, particularly in the rural areas. RTE Act is in its third year of implementation in Nagaland and despite the many challenges at hand it must be given a fair chance to succeed in the interest of the children's education.

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EDUCATION AND ECONOMIC EMPOWERMENT OF WOMEN

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Abstract

Although literacy rates are constantly improving in our country, education is yet to receive due attention, especially in the case of women. Women receive less education than men. This may be because it is generally considered that the traditional role of women is that of housewife and it does not require formal education. Though education is important for everyone, it is especially significant for girls and women as education is an entry point to other opportunities and can have a ripple effect within the family and across generation.

Keywords - Education, Empowerment, Economic Development.

Education is a process of training individual through various experiences of life so as to draw the best in an individual. It is also a process of initiating the child into the ways of adult life.

Education is the creation of a sound mind in the sound body. Education is one means of generating confidence and countering difference. Gandhiji stated that educating a man is educating an individual while educating a woman is educating a family. Education is one of the most important means of empowering women with the knowledge, skills and self-confidence necessary to participate fully in the development process [ICDP Programme of Action, paragraph 4.2].

The role of education as an agent of social change is well known and recognised. Education determines the level of aspirations, technology, productivity and efficiency which are basic factors influencing the process of development. Although literacy rates are constantly improving in our country, education is yet to receive due attention, especially in the case of women. This is probably because the importance of women's role in economic development has not been duly recognised. It is not only in India but all over the world that women and girls get less educational opportunities than men and boys. Globally, women receive less education than men. This may be because it is generally considered that the traditional role of women is that of housewife and it does not require formal education.

The wood Despatch of 1854 is regarded as an important landmark in educational policy in relation to women. It made specific mention of the need to encourage the education of women in the country. Later on, the Indian Education Commission, 1881 issued a policy of liberalizing grants-in-aid to girls' school and provided assistance to teacher training. In spite of all these efforts, inequality in education between boy's girls continued. However, a substantial improvement in women's education took place after 1881.

The advent of Independence in 1947 opened a new era in regard to female education in the country. Women's position in the country has greatly improved. Enrolment has increased. A number of educational institutions have been set up for them. The constitution of India has assured complete equality to both sexes and has accepted the special responsibility for the education of women. The University Education Commission in 1948-49, opined that there couldn't be educated women. It was Mahatma Gandhi who said that India cannot march ahead without participation of women and the progress of India depends on women's education.

The United Nation's Declaration on the Elimination of Discrimination against Women (1967) took note of the great contribution made by women in the social, political, economic, cultural and the part they play in the family, particularly in the rearing of children and recommended the following in Article 9 of the declaration. All appropriate measures shall be taken to ensure girls and women, married or unmarried, equal rights with men in education at all levels and in particular:

- * Equal conditions of access to study in educational institution of all types, including universities and vocational, technical and professional schools
- * The same choice of curricula, the same examinations, teaching staff with qualifications of the same standards and school premises and equipment of the same quality, whether the institutions are co-educational or not
- * Equal opportunities for access to programmes of continuing education, including adult literacy programmes
- * Equal opportunities to benefit from scholarships and other study grants
- * Access to educational information to help in ensuring the health and well being of families

Policy parameters and strategies:

The National Policy on Education (NPE) envisages that education would be used as a strategy for achieving a basic change in the status of women. The National Educational system would:

- * Play a positive intervention role in the empowerment of women
- * Contribute towards development of new values through redesigned curricular and textbook
- * Women's studies will be promoted as part of various courses.

The main features of the targets and implementations strategy will consist of the following:

- * To gear the entire education system to plan a positive interventionist role in the empowerment of women
- * To promote women's studies as a part of various courses and encouragement to educational institutions to take up active programme to further women's development
- * To widen the access of women in professional education
- * To create dynamic managerial structure to cope with the targets envisaged

Progress of Education in Nagaland:

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

In almost all Naga villages, there exist 'Morung'- dormitory, both for girls and boys. The 'morung' is a learning institution for young boys and girls respectively. This traditional custom, of late, faded into oblivion. This is because due to the dawning of the literacy age, the schools and classrooms replaced the 'Morung'. In such situation, the art of oral tradition which was practised by the older generation to transmit the tradition and culture was replaced by foreign/western ways of learning; about the world, people and nations. From then on, written tests were given more importance than oral narration.

It was only in early 1870's that the Christian missionaries introduced formal education in western model in the erstwhile Naga Hills. The American Baptist Missionaries were the pioneers of education among the Nagas. By opening schools and introducing formal education, the missionaries introduced Christianity and formal education simultaneously. This exerted a far reaching influence on the socio-economic cultural ethos of the Nagas for years to come.

Christianity and quality education are improving the status of Naga Women but it is confined only to a few privileged women to enjoy an empowered status, the majority of Naga women are still caught at the cross road of modernity and traditionalism which has implications in their lives.

According to 2011, Census, Nagaland has a population of 1980602 out of which 1025707 are males and 954895 are females. The literacy rate of the state is 80.11% where the literacy rate for males is 83.29% and 76.69% for females. Formal education came along with Christianity. The first school in Nagaland was established by Mrs. E.W.Clark in 1878 A.D, Molungyisen under Mokokchung District. Surprisingly it was a school set for girls. Schools in Kohima District were also in existence prior to World War II like John High School Viswema and some Christian mission school too. The literacy rate of Kohima district is 85.58% with 89.28% for males and 81.56% for females, the fourth highest district literacy rate in Nagaland as per 2011 census.

There is no doubt that formal education was ushered amongst the Nagas from the early 19th century but the education that might have been imparted could be relevant only for clerical or for reading the Bible as well as hymn singing in spiritual pursuits. As the women folks were more diligent on matters of religion, education in the early days could have given importance to them. It can also be that the men folks were busy strolling round the villages for protection or hunting heads for prestige, honour and intimidation to neighbouring villages for protection of its own. These may be the reasons why Mrs.E.W.Clark started the first school as a girl school.

However, in the present day situation amongst the Nagas, male education is given priority as compared to female education. The lagging behind of female education is one obvious factor, acting as an obstruction, to progressive change.

No nation, no society can progress towards desirable social change when half of the population is disabled. A march towards prosperity remains only an ideal, till the womenfolk actively participate in all development activities. Education is seen as the effective tool to empower women. Women need to be more independent, to be secure, to bring out women out of their cocoons of traditional bindings, to change the mind-set as women are considered as inferior to men as such to overcome this complexity, education of women is necessary and if women are educated they have a better say in decision-making. It is widely held that modern education can mould people into enlightened, emphatic, risk-taking, thick skinned, industrious and mobile personalities and can lead to upward social mobility and liberate conservative thinking, But it is generally believed that the axe of education can cut down the thick roots of traditions, superstitions, ignorance, backwardness, parochialism etc.

Education has been considered a vehicle to bring about a basic change in society and the status of women. Education as an agency of desirable social change can empower women without visibly upsetting the age-old traditional ethos and sentiments, especially in a strong patriarchal society. In other words, if empowerment means merely providing access, participation and skills within the existing gender differentiating system, it will remain a farce.

Formal education is identified, not as an empowering tool but more as a source that helps make money. Money is seen as a thing that helps keep one comfortable and brings a sense of pride to the owner. Education is not taken as par with other statuses acquired in terms of attaining degree qualifications unless the monetary aspect also follows. This consideration of treating formal education as a mere means of earning one's livelihood acts as a blockade for attaining and striving for quality education that liberates and empowers man.

The National Policy on Education (1986) recognises 'Education' as a vehicle that will help liberate the country from backwardness and lead it onwards to progressive developed nation. In this aspect, education is seen as a massive, powerful tool that will empower the citizens, thus making the government to attempt the 'free and compulsory education for all', though the implementation aspect of the policy is to be made convincingly effective.

Education and Women Empowerment:

Education is a universal human right and is considered the most important single factor which can liberate human beings from exploitation and more so in improving the status of women. The main indicator of socio-economic and political progress is education. Women's education plays a very important role in the overall development of the country. It not only helps in the development of half of the human resources, but in improving the quality of life at home and outside. Educated women not only tend to promote education of their girl children, but also can provide better guidance to all their children. Moreover educated women can also help in the reduction of infant mortality rate and growth of the population. Education is the first step towards empowerment and the most crucial factor in over all development of the individual as well as nation.

Education is important for everyone, but especially significant for girls and women. This is true not only because education is an entry point to other opportunities, but also because education can have a ripple effects within the family and across generations. Educating the girl child is one of the most effective ways to reduce poverty. Girls who have been educated are most likely to marry late and have smaller and healthier families. Educated women can recognize and know their rights. However, women's literacy rates are significantly lower than men's in most developing countries. Closing the gender gap in education should be a development priority and is one of the benchmarks for the Millennium Development Goals 9(MDGs) by 2015.

The National Policy on Education (NPE) of 1986 states wider women's access to vocational, technical and professional education at all levels, breaking gender stereotypes. The NPE has one part entitled Education for Women's equality in this it is stated that the entire education system should be geared to play a positive, interventionist role in the empowerment of women.

For this the following steps have to be taken.

- (1) enhancing women's self confidence
- (2) developing their ability to think critically
- (3) enabling them to make decisions
- (4) ensuring equal participation in development processes
- (5) providing knowledge and skill to women so that they become economically independent
- (6) providing access to legal literacy. In the field of education gender discrimination is noticeable at all levels.

Boys have an advantage over girls in terms of access to education, retention and future use of their knowledge and training. At higher level of education boys go for prestigious professions while girls for general education. At home too, parents give more importance to the education of sons and provide better facilities to them. Girls are made to drop out from schools to help at home or for other social or economic reasons. Hence the dropout rate for girls is always higher than that of boys. Social factors like parents fear that higher education may hinder the availability of good match within community, fear that education will destroy something special about women's nature and women will get out of control are the main hindrances to female education.

Being a patriarchal society, greater emphasis is given to male child, where as for girl instead of going to school she should know about the norms of cultivation and should help their parents. Despite the fact that the impact of Christianity, education and urbanisation, parents still give greater preference for boys education as compared to that of the girls and hesitate to encourage higher and continued education among the girls, as it is thought that educating a girl is wasteful because after marriage they belong to other. In spite of restriction in pursuing higher education more and more women are becoming literate and educated both in cities and in villages. A small number of highly educated women are competing successfully with men in all fields, be it medicine, management, science and technology or the civil services. Education has brought about new awareness to women in building their self confidence. It has also brought economic independence for the middle class woman.

The importance of education in a country's development can hardly be over-emphasised. It widens the mental horizon by imparting knowledge and development analytical skills. It encourages a liberal, logical and scientific approach to life and removes ignorance and prejudices. It helps in wiping out superstitious, misconceptions and fear of the new and unknown. Proper education will enable woman to question when any wrong is done to her and challenge the

wrong doer individually or collectively, but the society demands that women or wife should be subordinate to the males. Whatever be her educational qualifications and economic background, she is restricted to over ride her husband's authority and rights. If she tries to over ride her husband, she is looked down by the community and her husband's clan.

Female education is as important as that of males in fact it is more important because an educated mother is sure to bring up a better younger generation and it can play a pivotal role in bringing about a balanced between gender equation in all spheres of life as education increase awareness and widening mental horizon but the mindset of the people about the traditional believes on women should be done away with it by conducting seminars and the active participation by the church in imparting knowledge that men and women are equal. The sooner people realise the importance of educating girls, the better it is for the society and the country.

Education and Economic Empowerment:

Education is an important key to human empowerment as it creates greater awareness on rights and contributes to quality of life and the standard of living by enabling one to earn better income and also increases the ability to participate in society and in decision-making that affects one's life.

Education aims at creating a certain measures of independence of thought, a spirit of enquiry and of objectivity. While education has provided economic empowerment to women in an obvious and tangible manner, it also empowers them in other abstract ways. Economic independence is an important agent of empowerment in today's world. Gainful employment by itself does not make a woman economically independent, because there are many women, both educated and uneducated, who hand over all their earnings to husbands, father or in-laws and depends on them for all their needs. On the other hand the traditional housewife of India is quite economically independent if she manages the household efficiently so that her husband trusts her with his income.

Gainful employment of course gives a better status, more respect and greater role in decision-making within the family to women, generally but an efficient sensible and thoughtful housewife can achieve all this without earning a salary. The fact is money alone cannot empower. There has to be the desire, the grit and strong will power to self confident, self reliant and secure, in other words, empowered. Education, moral values and hard work are all pre-requisites.

Education has made a mother an earner of livelihood, which boosts up the women's moral and social standing. The wife or the mother need not necessarily confine herself to the household drudgery but freely engage herself in other social and economic matters as her competency and abilities render her fit. As women are fit for much wider range of activities than the traditional role of housewife. Education and employment play a pivotal role in initiating the far-reaching changes in every social structure. Thus due to their changed social standing in the society women even decide matters relating of different sphere of life. Most of the educated women go for gainful employment to a great extent due to economic necessity, whereby they raise their social status.

The importance of educated women's role and status in the society has completely changed during the past few decades. Women working outside their homes are not a new phenomenon because women in rural India have always been working for a living in the fields along with their men. Taking up of employment by the educated middle class and upper class women is comparatively a recent phenomenon. Even married women are coming out of the four walls of their homes seeking gainful employment.

The degree of freedom given to women to move about in society and to take part in public life gives a good idea of the nature of the changing role and status in the society. It is evident that women's role and status have been changing due to educational opportunity provided to them. They started taking multiple roles and work equally with their male counterparts. Their exposure to various fields have broadened their outlooks and carried out new ideas of social development. They have changed their attitudes regarding marriage, occupations, family and also decision-making.

With the progress in the field of education, more and more are becoming salaried wives and daughters. The conservative view has slackened giving more scope to girl education .Today a woman in salaried job is not looked down upon as crossing the social norms as was the case in the past. They have equal privileges to work equally with men in all walks of life. While on the other hand women face wage disparity in doing any nature of work outside the Government sector. A family daily wage earner is paid a lesser amount than the male worker both in urban as well as in rural areas. Though our constitution under Article 39 (c) grants "equal pay for equal work" the wage disparities still exist. This may be due to the ignorance about the existing rules and privileges.

Hence gender sensitivity is required in dealing with both sexes at work. Gender sensitivity means being aware of the needs as well as rights of both sexes and adopting a sympathetic attitude towards each other especially women as generally they are the exploited one. It should be kept in mind that both men and women have equal rights and should get equal opportunities and equal reward for their labour.

It is evident that women's role and status have been changing due to educational opportunity provided to them. They started taking multiple roles and work equally with their male counterparts. Their exposure to various fields have broadened their outlooks and carried out new ideas of social development. They have changed their attitudes regarding marriage, occupations, family and also decision-making and the reason for the rise of women's participation in the economic activities is due to the economic compulsion, availability of more opportunities, greater awareness on women's rights and high educational level. With the growth of new disciplines like computer and information technology, mental capability has left physical strength way behind and this adds to the advantage of women.

The participation of the women in the activities of the outside world through her job gives her contact with fellow-workers, which lessens her dependence on her husband for emotional support and increases the knowledge and skill she brings to decision-making. The employment and education of women have given them resources, which their unemployed counterparts do not have.

Economic empowerment alone cannot guarantee empowerment in all spheres. The fact is money alone cannot empower. Money is not the main problem in the context of women's empowerment but apathy, fear, ignorance and vulnerability as women within patriarchal patterns of social behaviour are the main problems. Awareness generation and psychological motivation are important means by which women can overcome their fears and inhibitions and come forward to empower themselves. Unless women take initiative and have a strong will to achieve and secured, no outside agency can empower them.

Women interest cannot be isolated from other social groups. If women are given a chance to effectively participate in politics and in decision –making process, they would be able to improve living conditions for the masses and work for peace. Their participation will give a different perspective to development which will improve quality of life and also empower women both in public and private life.

There cannot be a meaningful democracy or true people's participation in governance and development without equal participation of women and men in all spheres of life and at different levels or decision-making. Besides, any goals of development cannot be realized without women's full and active participation not only in development process but also in the shaping of its goal. Political empowerment through participation is envisaged as an aid to help to help women achieve equality with men, or, at least reduce the gender gap considerably.

Conclusion:

Education is a tool of transformation of culture-accumulated knowledge and experience of society. It is also the tool of economical betterment and societal change. The idea that society can be changed and education can be a vital instrument of social transformation is increasingly felt now a day. Education is now being used to bring about social transformation in a large scale. The social role of education to change the traditional societies has widely been accepted. Today, many social scientists are inclined to believe that education a powerful instrument of social transformation. Education promotes modernity in many ways such as sharpening the critical awareness of the people about the social structure in which they are placed, and by changing the consciousness of the people in a direction congruent with the dominant value of the age-nationality. Modernization which is the product of new education is a shift from old established social orders towards a new social pattern of scientific research and discovery.

The modern society is changing rapidly all over the world. The process of modernization, which gets push through has highly influenced the tribal and traditional society. The passing of traditional society to modernity calls for introduction of new set of institutional behaviour pattern. Education is, in fact, a key to unfold the treasury of knowledge. Education acts as the facilitator of socio-economic development. The government of India has given special emphasis on expansion of education all over the country giving more attention to the tribal people. With the spread of education in Nagaland under such policy of the government changes in the Naga society is enormous. Moreover, the present educational system in India that has been built upon a large and high pool of scientific and technical manpower has enabled the country to pass through the phase of modernization. Such processes of development have changed the life style of the people. Education has created a new type of society, a new type of leadership, a new type of living and a new thinking pattern.

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PSYCHOTHERAPY IN CHRISTIAN COUNSELING - A CRITICAL EVALUATION

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Abstract:

Counseling is an increasing need for people in this present society. As a profession, it is gaining prominence and value with individuals seeking help for personal and emotional problems. Secular counseling is obviously moving forward; so is Christian counseling. However, the constant challenge that Christians in this fraternity face is competence, and this is where the contention between Psychology and Christianity emerges. Within the Christian circle, some consider psychology with its therapies as separate and unnecessary for counseling. There are also those who have managed to settle for the middle ground, the integrationists. They incorporate psychotherapies and theology into a workable counseling model, making the best use of what psychotherapies have to offer, "spoiling the Egyptians" as it were. This paper addresses the stance that the integrationists take, and seek to find a theological basis for the use of these 'secular' therapies in counseling.

Key words - Christian, Counseling, Psychotherapy.

Definitions :

Counseling:

For a Christian, counseling is by definition, a ministry; it has to do with care of the soul. When people seeks help, the counselor extends support, encouragement, information, affirmation, and suggestion. In other words, counselors extend service to the counselee. While non-Christians may look at it as a helping profession, Christians cannot but look at it as ministry. Thus, counseling becomes synonymous with ministry. In this article, we will look at counseling as ministry and see if the use of psychotherapy is befitting for ministry.

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Psychotherapy:

Generally, therapy is defined as “the treatment of disease or disorders, as by some remedial, rehabilitating, or curative process” or “a curative power or quality” (Online Dictionary). Joseph Kloba defines psychotherapy as “designed to reduce psychological and emotional dysfunctions... using intrapersonal and interpersonal assessment, diagnosis and interpretation” (2002, 439). It follows from this definition that psychotherapy is the treatment of psychological disorders or maladjustments by a professional technique or therapy. Here, by professional technique or therapy, we refer to those acquired from the field of psychology and medicine.

The various forms of psychotherapy in counseling are derived from the behavioral sciences, mostly psychological theories. These theories analyze the why, when, what, how's of human behavior. They also study the development of personality and therein, the various pathologies of personality as well. Having described the traits of 'normal' (healthy) and 'abnormal' (unhealthy) personality, psychotherapy prescribes different treatments for that which is not normal or unhealthy. Thus, an outright rejection of psychotherapy as a corruption of Christian counseling inhibits the appreciation of the complexities and fullness of human personality.

It must be noted that not all counseling uses psychotherapy. It requires structured and systematic training, providing specific treatment for specific disorders. Thus, psychotherapy constitutes a specialized 'tool' used in counseling. It is safe to derive that psychotherapy, or psychosocial data helps us identify and understand clinical issues and behavior and delivers specific treatment considerations. In other words, psychotherapy aids in determining maladies of the human soul and provides ways to heal and restore 'fullness' to the person.

From here, we turn our attention to what biblical healing means and to our search for a theological basis for the use of psychotherapy in ministry (of counseling).

Theological Basis for Psychotherapies :

We see that the biblical accounts of healing and restoration deal with the felt needs of people. When people had physical needs, Jesus healed them (Matt: 21:14ff, Mark 10:51ff); when they had emotional turmoil (Jn. 4:7ff), He set them free; when they were confused, Jesus answered them (Mark 10:21, Jn. 3:1ff) and so on. He did not resort to only prayer and Scriptures, He provided tangible and practical solutions.

Nevertheless, Jesus concerned Himself to restoring wholeness or shalom to people's lives. In other words, it is a partial fulfillment of his promise of an abundant life in John 10:10. It will be wrong to defer our expectation of an "abundant" life to the future; this promise is for this life too. Christian counselors must help people claim this abundant life while they live in this segment of eternity.

The aspect of ‘wholeness’ in counseling must be considered here. Its origin comes from the Greek word shalom. Shalom means wholeness, completeness, health, security, even prosperity in the best sense. When Jesus “Peace I leave with you, my peace I give to you.... Do not let your hearts be troubled” (John 14:27), we can think of the promise of shalom that we can claim in Him. This is where the practice of counseling and psychotherapy ties in well with the work of Jesus through His Spirit. We become partners with the Holy Spirit in restoring peoples’ lives to abundance and wholeness, free from anxiety, worries, and insecurities.

We look at the Old Testament understanding of helping people with their worries. The Baker Encyclopedia of Psychology and Counseling (BEPC) points out that the Bible explicitly claims to provide guidelines that will lead to wise thinking and successful living (e.g., Deut.4:5-6; 6:1-3; Prov.1:1-7). However, Scripture itself also implies that human beings have been tasked with further studying God’s creation in order to better understand it. Israel’s sages observed and pondered on human behavior and discovered valid principles for successful living (e.g., Prov. 23:29-35; 24:30-34). Conclusions that are based on accurate human observation will not contradict God’s Word but may well illuminate and illustrate basic scriptural principles for remedy. A good counselor will seek to understand principles revealed in Scripture and gained through the study of human behavior and will utilize them in setting goals and strategies for counseling.

Doherty said, “Human problems are about genes, the environment, the unconscious, behavior, cognitions, the family, the economy, social institutions, race, gender, social class, morality, spirituality, politics, the broader culture, history, and sometimes even the ecosphere” (1998, p. 50). This is a glimpse into the broad spectrum of human life and its complexities. More specifically, some of the most common psychological problems that people seek help for are anxiety, depression, compulsive behaviors, phobias, interpersonal distress, sleep troubles, paranoia, and hostility. The variety of people-problems shows the potential that psychotherapy has in their cure.

Thus, we conclude that the use of psychotherapy in the ministry of counseling need not be written off. There is a place for treatment and knowledge gleaned from the ‘secular’ behavioral sciences in the ministry of taking care of souls; in restoring wholeness in peoples’ lives. Having said so, we as Christians, do not agree with everything about psychotherapy. We now proceed to look at the dangers in psychotherapy.

The Dangers of Psychotherapy :

The psychotherapeutic practices emerge from different schools of thought that are embedded in various philosophies and understanding of human life. They operate under different worldviews, some of which are unbiblical and contradictory to Christian beliefs. It is not possible to look at all the psychotherapies specifically. Hence, we will briefly look at some psychotherapies in general.

Psychotherapy is basically based on humanism, a worldview that is based on the idea that man is inherently good and that the answer to his problems lies within himself. With the help of the psychotherapist, the patient delves into the maze of his own mind and "works through" his emotions in order to discover the cause of his own difficulties. Secular psychotherapists attempt to help patients find the power to meet their own needs from within. This idea has no place for God.

Freud calls religion a 'universal neurosis', saying that the idea of a Heavenly Father is a magnified image of the earthly father who provided psychological security during childhood (George, Class Lectures). His is a psycho-dynamic approach which sees human life as deterministic. According to him, human beings are dependent on instinctual drives; a person does not have control over his mind. Likewise, Logotherapy and the humanistic-existential therapies focus on the choices and decisions that one makes to determine the outcome of the present life on earth. They do not have relevance for the life hereafter, nor do they have a place for God.

Person-centered therapy stems purely from a humanistic worldview where the person is solely capable of finding solutions to her own problems. The counselor or the psychotherapist has no say in the client's life because she is inherently good and what she decides for herself is good. There are no standards to meet or ethics to adhere to.

Steering away from a deterministic worldview is the Cognitive-behavioral psychotherapy which looks for ways to change the way people think and act. Cognitive behavioral therapy is about training people to recognize negative thinking patterns that influence how they feel and behave. After having done that, cognitive behavioral therapy focuses on changing unhealthy or unwanted behaviors that reinforce negative thinking pattern; it is about recognizing distorted perceptions and changing typical behavior with more positive behavior.

The few psychotherapies that have been mentioned are not at all comprehensive. Nevertheless, they represent the most established ones, and are foundational for the other psychotherapies. From the brief survey of these major psychotherapies, it is clear that if the counselor is not careful, she could find herself subscribing to the underlying beliefs about human nature and human life, which outrightly contradict Christian beliefs. This danger does

undermine the value of insights that the theories offer. Thus, the counselor must be cautious to what is not biblical and be open to what can be used in the process of healing and treatment of the various human maladies. This requires the counselor to be deep rooted in the Scriptures, great clarity of belief and a strong faith.

The psycho-dynamic approach, despite its emphasis on drives and the unconscious, deserves a place in the treatment of problems that are rooted in the past, of guilt or anger etc. Likewise, the person-centered emphasis on respect and regard of clients can be used effectively in counseling. The Bible encourages us to love sinners and to regard others as better than oneself (Philippians 2:3). The importance that humanistic-existential therapy places on choices and decisions is another factor that we can employ to encourage self-responsibility. Out of these, the cognitive-behavioral approach has significant affinity to the Christian approach of 'renewing the mind' (Romans 12:2). The act of the renewing of the mind is central to Christian transformation and discipleship. Thus, the cognitive-behavioral approach is admissible in the practice of counseling and ministry.

We cannot disregard or ignore the ingrained ideas and worldviews of these secular psychotherapies that do not pass the test of biblical truth and doctrine. However, it is possible to make the best use of what they offer for Christian ministry. The ability to research and discover 'truths' about human nature and behavior is a divine gift. That psychology has helped us understand human behavior and human personality cannot be denied. It is the task of the Christian counselor to gain accurate knowledge of the array of approaches in psychotherapy and take them through the grid of biblical truth.

Conclusion :

As we observed, a theological basis for psychotherapy depends on how we view the latter. To have closed minds towards psychology and other secular sciences, owing to the underlying worldviews and philosophies that define their premises and goals will make it almost impossible to find a theological basis for them. However, it is possible to find one if we decide to have an open mind, and on one hand, look for insight and data from the various therapies, while on the other, have a firm understanding and grasp on biblical truth. Thus, we conclude that an integration between theology and psychology is attainable. Thus, the researcher concludes with a personal note to the issues that this paper addresses.

Yes, the study of the various psychotherapies can be helpful in Christian ministry. A theological basis for psychotherapy is possible if we believe that these therapies help in restoring shalom to peoples' lives and in fulfilling God's promise of an abundant life for those who come to Him. If we choose to let their philosophies guide our goals, they will contradict the deep-rooted beliefs that Christianity hold. However, if our goal for counseling and view on life is clearly held, a conservative and practical use of their therapies does not contradict Christian faith.

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A FORWARD LOOK ON VALUES

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Abstract

Values are not to be taught but to be caught. This is equal to the say 'Half' the task is done. Modern living suggests physically comfortable but mentally frustrated life. Erosion of values could be the sole cause. Bringing forward the many challenges to man, relative values should also be enhanced. Refining society's atmosphere needs value. Insights should be realized and promising statements should be made from within. Man as an intelligent and rational being can shape his mostly through possessing values. Creating and implementing values should be simultaneous. Values are not accidental assets and are meant for human beings exclusively.

Keywords - Values, Challenging, Enhancement.

"A value is a value to me only when I see the value of the value as valuable to me".
-Swami Dayananda

Understanding value :

Values belong wholly to the inner world of mind. The satisfaction of desire is the real value, the thing that serves is only an instrument. Anything that satisfies a human need becomes a value. Values can be anything material or non-material, socially desired or desirable which satisfies a human need, leading him/her to a higher ideal of life. Values govern human behavior or action. Values can be defined as something that is valuable in terms of an idea, thing, tradition, behaviour, action or outlook etc. Values are something or anything which appeals us, satisfying our needs. They are assets which raises man above the level of animals. Realization of real values involves understanding of the reality. Human behaviour is governed by his/her values. Value is a result of one's own experience.

A value is considered as an endeavour which satisfies need system-psychological and physiological. With differences in physiological needs, different value systems and lifestyles are applied. Values impart significance to life and meaning to death. Without values, life becomes a series of meaningless events and death a shattering experience (N.K.Dutt, 1986).

Intellectually, value means a concept which is accepted by the Sub-conscious mind, is understood by all and perceived by the individual.

Value System :

Values exist or function in system. The process of valuation is what we go through when we make judgement about things. Values and process of value making go hand in hand. Process of valuing is determined by one's internal make up of the mind and state of body and the external factors which occur in natural setting.

Values could be Instrumental, Immediate, Ultimate and Competent. Man is a valuing creature i.e. he/she is always interested in the relative importance of THINGS, of COURSES, of ACTIONS, of PRINCIPLES, of CONDUCT, of IDEAS etc. we cherish certain values in life.

The theoretical aspects of value education have been talked about at many a form from time to time. However, obstacles always crop up at the implementation level, we should now concentrate wholly on the implementation aspects in view of the relatives of life and the need for micro-planning at grass-roots level.

Value making :

Values codify the Do's and Donts' of behaviour. The values that spring from within or the core of the heart like love, compassion, sympathy, empathy, tolerance etc. lay the foundation for the external practical values like honesty, discipline, punctuality and loyalty. The most important to remember is that values are priceless, while valuables are PRICED. Value-making in life so far could be recognition for many. Putting a forward look on values, encountering it and making it at a personal level is crucial. This making cannot be summated merely by possessing objects/materials, the other aspects becomes more important and meaningful. The making might, be simple, known or unknown to others subjectively, might not even be observable, yet, value making have its base in the form of investment in dealing with the most important element-human being. Human can arrive at values by an intelligent process of CHOOSING, PRIZING and BEHAVING.

Morality is caught, not taught. Values are not only obtained through teaching but by observing. One who do not possess a particular value or set of values should not expect others to inculcate the same. One should first observe then desire. Leave room for inculcation of ideals and values. On holistic living, Swami Dayananda in 'The value of values' elaborates "All ethical values are universal in content but relative in application. I like others to speak the truth to others, but such ethical values cannot be dismissed as subjective, because I may get away without practicing them today, but this may sow the seed of guilt, conflict and restlessness in my mind. All lies, big or small, get registered deep in us as potential seeds of conflicts".

Role of Education :

As far as education is concerned, the formation of appropriate character has always become an important aspect. Unlike past time, individual have a larger way of life and greater variety of choices. An institution in modern society is expected to bring about the development of the cultural, aesthetic and social values for the young generation.

Value education is education for 'BECOMING', 'KNOWING', 'FEELING' and 'DOING'. The question of values in life comes up if one has to make his destiny. Values are the pillars on which the citadel 'life style' is built. A nation loses ground if values are missing (Sharma 1986). Introspection becomes nobody's concern for the determination of values in society. Education bereft of values is meaningless.

Values are the by-product of pursuit of aims. A value begins at birth and is fed from many sources. Education naturally develops a sound value system. Human value system does not encompass man's relationship with man only but also with the Environment in which man lives. One's attitude towards living and non-living objects is prompted by the value system. It is a yardstick that is used to guide the actions, attitudes, comparisons, evaluation and justifications of others. Self values are changeable with time, place and liking of the individuals.

Teachers' play an important role in value orientation. Teacher has a unique position, he/she is the torch-bearer to society. Teacher has key to knowledge-All knowledge comes from teacher is the belief of students. Whatever values teachers demonstrated in day-to-day behaviour, their students imitate and emulate their examples in life. Teacher multiplies his/her influences among students who comes in his/her contact year in and year out. Teachers' have social responsibilities. The whole community looks up to teacher for the welfare and progress of their children. They enjoy the position of prestige in our society.

Prioritizing Values :

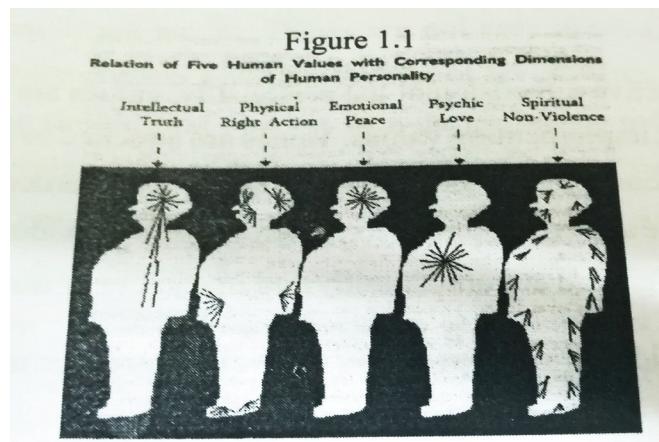
Focusing on the effective dimension of the personality, values are to be looked forward. There is no discrimination in implementing values. Values are attached to positive enrichment of one's life. A comprehensive concept of value inculcation is a requirement. Experiences gained through interaction with people and environment forms strong base for value development. Equally important are the experiences gained at home, family and in society or out of school experiences.

Some values are considered old but some old values are certainly not obsolete. They have stood the test of time and will be here forever. There remains no time or cultures which do not respect values. Success without fulfillment is meaningless. Unless there is a sense of meaning and purpose, life is empty and unhappy regardless of how much prestige, money or degrees a

person has. Through the practice of different values, human personality blossoms in different aspects. The greatest need in modern society is to get good people, the greater the number, the more humane the society will be. Men are dragged to lower levels with less value. Today, we have to face the tearing apart of the social issues eaten by the moths of envy, jealousy, anger and hatred. A human form is not the sign of humanity. To deserve to be called a 'man' the practice of human values is essential. Honesty is the fountainhead from which flow qualities like integrity, uprightness, truth and the ability to stand by one's convictions. Honesty is never relative, one can never be less honest or more honest.

Truth undoubtedly is the cornerstone of all values 'Truth fears no trial'. Truth is stronger than fiction. The greatest homage one can pay to truth is to use it. Truth has no special time of its own. Its hour is now, always. When one sees that practicing a value bring happiness and when one was convinced by that, one practice that value without any choice. Greatness is an inner value. Real greatness does not depend upon position. It depends upon inner value of life. Human beings in the process of MAKING always CHANGING, needs value, Enhancing values should be at par with other advancements.

Human values are TRUTH, ACTION, PEACE, LOVE AND NON-VIOLENCE. These are value guidelines that transcend all culturally held notions. They are also called the eternal values. Their relation with the dimensions of human personality is shown in the figure 1.1.



Erosion of values :

When a value breaks, it becomes a 'Jinn'. It will destroy society. Therefore, it is time to develop values. It can be even inculcated from the environment.

The erosion of values is everywhere and at all levels leading to the spread of greed, self-aggrandizement, gross-injustice, abuse of human rights, perversion of power, callousness, insensitivity, depravity of taste and behaviour, pettiness, waste of plunder and man's wallowing

for the low and dark dimensions of his consciousness. Erosion of values can be seen politically, in institutions, family, neighborhood informal social gatherings religious institutions it causes havoc all around etc. Violence, corruption, murder, bomb blast, rapes has increased in all walks of life. Thus the bulk of the population requires value for life.

In today's fast paced competitive world, man seems to have compromised on his values, integrity and character, in a bid to earn, use and possess more and more of material wealth. As a result, we see rampant corruption, unlawful activities, inhuman behaviour and immoral consumption which is slowly breaking the very structure of our society, nation and the world.

Thoughtful people in all walks of life are greatly disturbed by a progressive erosion of values and the resultant pollution of public life. Crisis of values is as pervasive in schools, colleges, universities etc. Living in a society where all interactions and experiences accounts for learning situations, these situations should lead to the development of certain values either institutional, personal or familial.

Parameters of Values :

What confronts us all is an enormous opportunity to develop human values. Educational aspect of imparting values starts from the pre-primary to the highest level of educational ladder.

Work values are the aspects of work or motivational at factors in the work. These are qualities which are extrusive to us as well as those which are intrusive in work and which are outcomes of work. A work is so CENTRAL to human life that it is truly impossible to conceive life at the human level without work. Some work values can be Altruism, Aesthetic, Creativity, Intellectual, Stimulation, Achievement, Independence, Prestige, Management, Economic Returns, Security, Surroundings, Supervisory Relations, Associates, Way of Life, Variety etc.

Dignity of labour could be one's own attitude towards doing physical work. No work is MEAN or LOW but how one performs makes it MEAN or NOBLE. However, the educated men and women find it difficult to do physical work because of its low dignity. Putting forward this value is important. Values permeate all aspects of human thoughts and actions. They are strategic in the family system's inter-relationship with its environment.

Values refer to a wide range of motivational phenomena. It is positive when one strives for approaches, embraces, voluntarily consumes, incur expenses to acquire etc. It becomes negative when an individual avoids, deplore, rejects or attacks. Values are cognitive in part and affective in part (Jones and Gerard, 1967, 15 a). Values connote both a perspective (what is good) and a proscriptive (what is bad) judgement regarding the target of one's attitude (Feather 1975)

Conclusion :

Life with 'Values' is all meaningful whereas life in the absence of 'Values' is of no use. Values are the assets of an individual. Values of life are ornaments which shine like stars in the personality of the individual. Values are nothing but the social-amity and adjustability without causing any damage to others right, whether they may be personal, social or intellectual or even spiritual. Value education is to enable pupils to explore values of values. Values cannot be forced even if conveyed with good intentions. No real integration or internalization of a value can be achieved unless the learner agrees with it.

Let's not blow out of proportion some values, rather project on any aspect of human lives bearing a value. To live by values may mean going beyond what is simply moral. Declining values might be the condition of the past decades, the present situation should conceive and imbibe values to future perspect the value life of many. Let value become the craze of the new generation.

Values cannot be left to chance. Values have to be both caught and taught. Values are nothing else than the colourful projection of our inner light. It is easy to talk about values, a beautiful article may also be written on how values should be developed, how an individual should live etc. The crux of the problem is how to practice rather than preaching values.

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JUVENILE DELINQUENCY- WHAT, WHY AND HOW ?

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Abstract

Juvenile delinquency is a serious problem which needs to be addressed seriously at the present situation as there is a rapid increase in criminal activities by the juveniles due to rapid social changes arising out of economic development, industrialization and urbanisation. The increasing number of delinquent acts has become the concern of parents, teachers, social workers and psychologist etc. This article attempts to explain the basic concept of juvenile delinquency and aimed at understanding what provokes the child to become delinquent and what makes the child gravitate so easily towards this lifestyle? It explores how various factors influences juvenile delinquency and the measures that can be taken for the positive development of the delinquent children.

Keywords - Juvenile, Delinquency, Intergrated Child Protection Scheme.

'Delinquency is simply the first step on the road to adult crime or it is a gateway to adult criminality. It concerns us because it is a sign post of danger.'

- Robinson.

With the fast pace development in our country, we notice lots of changes appearing in the climate, the environment, society, our educational system and the behaviour of our children. Reports in various researches and surveys shows an increase in delinquent behaviour of the children. The question arises here, what made these children act in this manner? It is important to understand the basic meaning of what delinquent is and find out the root causes in order to have a better understanding of the problems of our children before labelling them as criminals so that a corrective measure can be taken for their reformation.

Delinquency :

Delinquency may be defined as anti-social behaviour. It is a failure in adaptation. It is deviation from the accepted laws and standards of a society.

Juvenile Delinquency :

Children who are minor in age (below 18 years) and indulge in any such anti-social behaviour.

Legal Point of view :

Juvenile delinquency may be defined as a social offence committed by a young person, below the age of 18, for a number of times which if committed by an adult would be considered and punished as a crime.

Social-Cultural Point of view :

It is a pattern of adjustment that deviates from the code of conduct, society attempting to enforce.

Psychological Point Of View :

Delinquency is one form of emotional disturbances. It is built out of conflict and it is intended to serve as a way of meeting or covering up a problem. Its motivation is generally unconscious.

Views of Expert on Juvenile Eliquency :

1. Dr. Rajesh Paukh, Psychiatrist Jaslok hospital:

"Economic security does not necessarily guarantee emotional security and parents often end up, meeting a child's wants but not needs, what matters is how much the parent cares".

2. Ms. Shehaz Elavia, Director Xavier Centre, Mumbai:

"Sometimes parents may be available to the children but only to impart knowledge rather than give the child of themselves, their values and their beliefs".

3. Dr. Sailesh Kapadia, Psycho Analyst:

"Where a good relationship exists between the parents, the child can ride out the stress of adolescence. There is nothing like the emotional security of a stable home".

4. Ms. Pawar, Lecturer, Criminology Department, Tata Institute of Social Studies:

"If the family as controlling factor is lacking, children are more likely to violate society's norms".

5. Dr. Pritam Phatnani, Forensic Expert:

"Schools have become so commercialised that the perspective have changed from personality development to academic performance those who do not perform become social rejects, parents on their part are too busy in making money or socialising. The children find their own emotional comfort among gangs of delinquents".

6. Clyde B Veeder :

"Delinquency is attributed to bad companions, adolescent instability, mental conflicts, extreme social suggestibility, early sex experience, love of adventure, obscenity and violence in pictures, school problems, poor recreations, excessive street life, vocational dissatisfaction, poor physical structure, sudden impulses, bad habits, ill health or pre-mature puberty".

Various Acts of Juvenile Delinquency :

The Apprentices Act, 1850:

The apprentices act, 1850 was the first legislation dealing with children in conflict with law, providing for binding over of children under the age of 15 years found to have committed petty offences as apprentices.

The Reformatory School Act, 1897 :

It provided that children up to the age of 15 years sentenced to imprisonment may be sent to reformatory cell.

Juvenile Justice Act, 1986 :

Juvenile Justice Act, 1986 was enacted by our parliament in order to provide care, protection, treatment, development and rehabilitation of neglected or delinquent juveniles and for the adjudication of certain matters relating to and disposition of delinquent juveniles as a uniform system of juveniles justice mechanism throughout the country.

Under the Act of 1986, section 2(a) defined the term juvenile as a " boy who has not attained the age of 16 yrs and a girl who has not attained the age of 18 yrs"

Juvenile Justice, Act 2000 :

The parliament enacted Juvenile Justice Act, 2000 and the age bar was raised to 18 years for both girl and boy. The JJ Act, 2000 lays down that juvenile in conflict with law may be kept in an observation home while children in need of care and protection need to be kept in children home during the pendency of proceedings before the competent authority.

The maximum detention could be imposed on a juvenile is for 3 years remand to special home irrespective of the gravity of offence committed by him and JJ Act, 2000 immunes the child who is less than 18 years of age at the time of commission of the alleged offence and from trial through criminal court or any punishment under criminal law in view of section 17 of the juvenile Act.

NAGALAND :

Department of social welfare :

1. Prevention and control of Juvenile Social maladjustment :

Under this scheme, which is jointly funded by the Central and State Govt. On 50:50 basis, the department maintains one special home and observation home at Pherima where training, education and rehabilitation services are provided to Juvenile delinquents. Over the years the homes have been able to reform altogether 182 Juvenile Delinquents out of which several of them are now gainfully employed both in the government and private sectors.

2. The Integrated Child Protection Scheme(ICPS) :

ICPS, a centrally sponsored scheme with the primary aim of establishing a safety net of dedicated and quality personnel, structures and services for child protection across the country was approved for implementing on 26th of February, 2009.

The scheme translates into programmes, the vision of a secure environment for all children, as envisaged in the Juvenile justice (Care and Protection of Children) Act, 2000. Wherein their rights are ensured so that they can develop to their full potential.

Purpose of ICPS :

The integrated Child Protection Scheme is expected to significantly contribute to the realization of Government Or State responsibility for creating a system that will efficiently and effectively protect children. It is based on cardinal principles of protection of child rights and best interest of the child.

Objectives of ICPS :

The objectives of ICPS are to contribute to the improvements in the well being of Children in difficult circumstances, as well as to the reduction of vulnerabilities to situations and actions that lead to abuse, neglect, exploitation, abandonment and separation of Children. These will be achieved by:

- i. Improved access to and quality of Child Protection Services.
- ii. Raised public awareness about the reality of child rights, situation and protection in India.
- iii. Clearly articulated responsibilities and enforced accountability for child protection.
- iv. Established and functioning structures at all Govt. Levels for delivery of statutory and support services to Children in difficult circumstances.
- v. Introduced an operational evidence based monitoring and evaluation.

Target Groups :

- i. Children in Need of Care and Protection (CNCP) as defined by the Juvenile Justice Act, 2000.
- ii. Children in conflict with law (CICL).
- iii. Children in contact with law as victim, witness.
- iv. Any other vulnerable child.

Children of migrant families, Children of socially marginalized groups, exploited/trafficked/drug-affected Children/Children of prisoners/Women in prostitution and Children affected/infected with HIV/AIDS.

Implementing Agencies :

- i. State Government/UT Administrations.
- ii. National Institute for Public Cooperation and Child development (NIPCCD).
- iii. Child line India Foundation (CIF).
- iv. Central Adaptation Resources Agency (CARA).

Government And Civil Society Partnership :

In order to reach out to all children, in particular to those in difficult circumstances. The Ministry of Women and Child development proposes to combine its existing Child Protection schemes under one centrally sponsored Scheme titled ICPS. ICPS will function as Government -Civil Society partnership scheme under the direction and responsibility of the central and state Government

The Government of India (GOI) :

GOI will have the primary responsibility for the development and funding of the scheme.

Civil Society Organization and Individuals :

It includes voluntary sector, research and training institutions, media and advocacy groups, community groups, local leaders, volunteers, youth groups, families and children, to provide protective and conducive environment for children, to act as a watch dog and monitor child protection services by inter-alia participation in the village and block level child protection committees.

The Statutory mechanisms as per the Juvenile Act, 2000 and Amendment Act 2006 are as follows::

- i. Child Welfare Committee (CWC).
- ii. Juvenile Justice Board (JJB).
- iii. Special Juvenile Police Unit (SJPU).
- iv. Every district will have a CWC, JJB and SJPU

1. Child Welfare Committee (CWC) :

CWC are to be set up in every district as per the provisions of the JJ Amendment Act, 2006, as the competent Authority to deal with children who are in need of care and protection and provide for their proper care, protection, treatment, development and rehabilitation.

2. Juvenile Justice Board (JJB) :

JJB are to be set up by the State Govt. in every district as per provisions of the JJ Amendment Act, 2006, as the competent authority to deal with matters relating to children in conflict with law.

3. State Juvenile Police Unit (SJPU) :

The police have a crucial role to play in the JJ System as they form the first point of contact with the child. Special Juvenile Police Unit (SJPU's) are to be set up to handle matters concerned with children in conflict with law and children in need of care and protection.

The SJPU shall consist of a Juvenile Child Welfare Office of the rank of police Inspector and two paid social workers having experience in working with children of which one should be a Woman. Every police station shall designate one Officer as the Juvenile or Child Welfare Officer who has the aptitude, appropriate training and orientation to deal appropriately with Children.

List of recognised Child Care Institute (CCI) funded by the Ministry of Women & Child Development in Nagaland.

Observation Home :

Observation Homes are established for the temporary reception of Children in conflict with law during the pendency of their enquiry before the Juvenile Boards. The State Govt shall set up these homes in each district or group of districts with financial support from ICPS.

ALDER COLLEGE

SI No.	Name of CCI	Name of NGO & Address	Phone No.	Email
1.	Observation Home	Pherima, Medziphema Nagaland: 797106	9402201117	ohshphma@gmail.com
2.	Observation Home,	Sangtemla Ward Near DC Guest House	9856767270 8974847453	yanbyellang@gmail.com
	Mokokchung	Mokokchung Nagaland:798601		
3.	Observation Home	Below Kohima Science College, Jotsoma Nagaland:797001	9774011780	observationhome@gmail.com
4.	Observation Home	New Site, Wangem Ward Mon: 798621 Nagaland	9856015910	observationhome@gmail.com
5.	Observation Home	Zuvotong Colony, Near Mt.Sinai School Wokha:797111 Nagaland	8575499107	wobenpat@gmail.com
6.	Observation, Home, Kiphire			
7.	Observation, Home, Zunheboto			
8.	Observation, Home, Peren			
9.	Rukizumi Welfare	Pfustero Phek:Nagaland Society	9862728189	rwsr-kizu@gmail.com
10.	Awareness Generation Society	Longkhim Town Tuensang: Nagaland	9436074978	

Special home :

Special homes are set up for the reception and rehabilitation of children in conflict with the law as per the JJ Act 2000. On completion of inquiry if the JJB is of the opinion that the child needs to be placed in an institution, an order is placed for placing the child in a special home for his rehabilitation. Placement of children in these homes is restricted to a period of three years as per JJ Act.2000, and the State Government is required to set up special homes in a district or group of districts either by itself or under an agreement with a voluntary organisation.

SI No.	Name of CCI	Name of NGO & Address	Phone No.	Email
1.	Special Home	Pherima Medziphema:Nagaland, 797106	9436261196	ohshphm@gmail.com
2.	Special Home	Rikhuba, Chozuba Town Phek:Nagaland, 797108	8415921043	shczba@gmail.com

Juvenile Delinquency also known as juvenile offending is participation in illegal behaviour by minors. Most legal system prescribes specific procedures for dealing with juveniles such as juvenile detention centres and courts.

Juvenile delinquency can be separated into three categories:

1. Delinquency; crimes committed by minors which are dealt with by the juvenile courts and justice system.
2. Criminal behaviour; crimes dealt with by the criminal justice system.
3. Status offences; offences that are only classified as such because one is a minor, such as truancy, also dealt with by juvenile courts.

According to the developmental research of Moffitt (2006) there are two types of offenders that emerge in adolescence. One is the repeat offender, referred to as the life course-persistent offender, who begins offending or showing antisocial/aggression behaviour in adolescence or even childhood and continues into adulthood and the other one is the age specific offender referred to as the adolescence-limited offender, for whom juvenile offending or delinquency begins and ends during their period of adolescence. It is important to account for these behaviours in childhood in order to determine whether they will be life-course-persistent offenders or adolescence-limited offenders. Although adolescence- limited offenders tend to drop all criminal activity once they enter adulthood and shows less pathology than life course-persistent offender, they show more mental health, substance abuse and finance problem both in adolescence and adulthood than those who were never delinquent.

Risk Factors :

The two largest predictors of juvenile delinquency are :

1. Parenting style; two styles most likely to predict delinquency being:
 - a) 'premissive' parenting which is characterized by a lack of consequence-based discipline and encompassing two subtypes known as – 'neglectful parenting' characterized by a lack of monitoring and thus of knowledge of the child's activities and 'indulgent parenting' characterized by affirmative enablement of misbehaviour.

- b) 'authoritarian parenting', characterized by harsh discipline and refusal to justify discipline on any basis other than "because I said so".
- 2. Peer group association; particularly with anti social peer groups, as is more likely when adolescents are left unsupervised.

Other factors that may lead a teenager into juvenile delinquency include poor or low social economic status, poor school readiness, performance and failure, peer rejection or Attention Deficit Hyperactivity Disorder (ADHD). There may also be biological factors such as high levels of serotonin, giving them a difficult temper and poor self-regulation and a lower resting heart rate, which may lead to fearlessness. Most of these tend to be influenced by a mix of both genetic and environmental factors.

Individual risk factors :

Individual psychological or behavioural risk factors that may make offending more likely include low intelligence, impulsiveness or the inability to delay gratification, aggression, lack of empathy and restlessness, other risk factors may include aggressive or troublesome behaviour, language delays or impairments, lack of emotional control and cruelty to animals.

Children with low intelligence are more likely to do badly in school, this may increase the chances of offending because low educational attainment, a low attachment to school and low educational aspirations are all risk factors for offending in themselves. Impulsiveness is seen by some as the key aspect of a child's personality that predicts offending however it is not clear whether these aspects of personality are a result of 'deficits in the executive functions of the brain' or a result of parental influences or other social factors. Studies of adolescent development shows that teenagers are more prone to risk taking which may explain the high disproportionate rate of offending among adolescents.

Family environment and peer influence :

Family factors that may have an influence on offending include the level of parental supervision, the way parents discipline a child, particularly harsh punishment, parental conflict or separation, criminal parents or siblings, parental abuse or neglect and the quality of the parent-child relationship.

If a child has low parental supervision they are much more likely to offend, many studies have found a strong correlation between a lack of supervision and offending and it appears to be the most important family influence on offending. When parents commonly do not know where their children are, what their activities are, or who their friends are, children are more likely to truant from school and have delinquent friends, each of which are linked to offending. A lack of supervision is also connected to poor relationships between children and parents. Children who are often in conflicts with their parents may be less willing to discuss their activities with them

Peer rejection in childhood is also a large prediction of juvenile delinquency although children are rejected by peers for many reasons, it is often the case that they are rejected due to violent or aggressive behaviour. This rejection affects the child's ability to be socialized properly which can reduce their aggressive tendencies and often leads them to gravitate towards anti social peer groups. This association often leads to the promotion of violent aggressive and deviant behaviour. Aggressive adolescents who have been rejected by peers are more likely to have a 'hostile attribution bias', which leads people to interpret the actions of others as purposefully hostile and aggressive towards them. Hostile attribution bias however can appear at any age during development and often lasts throughout a person's life.

Main causes for increase in Juvenile delinquency :

Juvenile delinquency has been a global phenomenon in modern times. Despite intensive rehabilitation measures and special procedure for tackling the problem, there is a growing tendency among youngsters to be arrogant, violent and disobedient to law with the result there has been considerable rise in the incidence of juvenile delinquency.

The main causes for this unprecedented increase are as follows.

1. The industrial development and economic growth in India has resulted into urbanisation which in turn has given rise to new problems such as housing, slum dwelling, overcrowding, lack of parental control and family disintegration. The high cost of living in urban areas makes it necessary even for women to take up outdoor jobs for supporting their family financially, with the result, the children are left neglected at home without any parental control. Moreover, temptation for modern luxuries of life lures youngsters to resort to wrongful means to satisfy their wants.
2. Disintegration of family system and laxity in parental control over children is yet another potential cause of increase in juvenile delinquency.
3. Unprecedented increase in divorce cases and matrimonial disputes is yet another cause for disrupting family solidarity. Discriminatory or step-motherly treatment with children also has an adverse psychological effect on youngsters. Greater emphasis should be on preventing them from indulging into criminality rather than curing them after they have committed the offence.
4. The rapidly changing patterns in modern living also make it difficult for children and adolescents to adjust themselves to new ways of life. They are confronted with the problem of culture conflict and are unable to differentiate between right and wrong. This may drive them to commit crime.

5. Biological factors such as early physiological maturity or low intelligence also account for delinquent behaviour among juveniles. The age of puberty among girls have gone down by three to four years on an average. Today, Indian girls attain puberty at the age of 12 or 13 while they still remain mentally and psychologically incapable of conceiving about the realities of life. It is therefore desired that the parents should explain to their children the possible consequences of prohibited sex indulgences which might serve a timely warning to them. Special care should be taken to ensure effective protection to girls against prostitutions and child pornography.
6. Migration of deserted and destitute children to slum brings them into contact with anti-social elements carrying on prostitution, smuggling of liquor or narcotic drugs and bootleggers. Thus, they lead to the world of delinquency without knowing what they are doing is prohibited by law.
7. Poverty is another potential cause of juvenile delinquency. Failure of parents to provide necessities of life such as food and clothing etc, draws their children to delinquency in a quest for earning money by whatever means. At times, even the parents connive at this for the sake of petty monetary gains.
- 8.
9. Besides the aforesaid causes, illiteracy, child labour, squalor etc are some of the contributing factors aggravating juvenile delinquency.

It must be stated that the nature of delinquency among male juveniles differs radically from those of girls. Boys are more prone to offences such as theft, pick-pocketing, gambling, eve-teasing, obscenity, cruelty, mischief etc while the offences commonly committed by girls are running away from home, sex-involvement, truancy and shop-lifting. It is further noteworthy that delinquency rate among boys is much higher than girls, the reason being that boys by nature are more adventurous and enduring than those of girls.

Suggestions or measures :

Delinquency prevention is the broad term for all efforts aimed at preventing youth from being involved in criminal or other antisocial activity. The development of delinquency in youth is influenced by numerous factors, prevention efforts need to be comprehensive in scope. Preventive services may include activities such as substance abuse education and treatment, family counselling, youth mentoring, parenting education, educational support and youth sheltering. Increasing availability and use of family planning services, including education and contraceptive helps to reduce unintended pregnancy and unwanted births which are risk factors for delinquency.

Education is the great equalizer opening doors to lift themselves out of poverty, it also promotes economic growth, national productivity and innovation and values of democracy and social cohesion. Prevention through education aides the young person to interact more effectively in social contexts therefore diminishing need for delinquency.

1. A key element in solving juvenile delinquency is for community members to take interest in the problem. Young people are gaining an increasing amount of liberty and this is often highlighted as a contributing factor in delinquency problems. Instead of leaving young and impressionable minds to their own devices, parents can enrol them in extracurricular activities which can keep them away from negative peers and then develop valuable characteristics such as commitment and team work.
2. Juvenile delinquency may also be solved by rehabilitation but it has been noted that many of the methods that are labelled as rehabilitation are actually punishment, if these methods were changed to those that attempt to address the problem with more personalised measures, the success rate would increase. Counselling, psychological evaluations and activity based rehabilitation programmes are often suggested as better alternatives.
3. Hold district and state conferences from time to time in order to acquaint the public with current problems of juvenile delinquency and develop a civic responsibility toward the prevention of juvenile delinquency.
4. Assemble and distribute information relating to juvenile delinquency and report on studies relating to community conditions that affect the problem of juvenile delinquency.
5. Educational system should extend particular care to young persons who are at social risk. Specialized prevention programmes and educational materials, curricula, approaches and tools should be developed and fully utilised.
6. Establishing child guidance clinics to give appropriate treatment to the disturbed and maladjusted children.
7. Educating the family so as to help the parents to realise the importance of giving proper attention to the needs of their young children.
8. Establishing wholesome recreational agencies to prevent young children from becoming the victims of illicit or unwholesome recreation.
9. Improving the social environment- slum areas, busy market places, gambling centres etc to prevent children to get polluted.
10. Spotting potential delinquents by predictive tests in schools and giving appropriate treatment to such children.

11. The problems of beggary and poverty are to be removed or controlled and the general economic standards of the people must be increased to prevent children from becoming delinquents due to economic exigencies.
12. Creating and inspiring a team of work of private and public agencies devoted to preventive work.
13. Giving proper training to the members and staff of all organisation concerned with delinquency control.

Juvenile delinquency can be checked at a very primary stage and measures can be taken both at home and in school to help bring children out of this characterisation. As it is evident from the above discussion that it is not just the will of an individual which makes him get into the world of wrong deeds, all other factors like school, neighbourhood, family, society, situations are equally responsible for the degradation or fall of a child. Hence, instead of labelling them, we must try and find ways, rectify the errors in their lives which led them to behave in this manner. Children are soft clay, we can mould them, we have the art, we have the knowledge, all that is needed is faith and patience which if we fail to practice, it results in complete reform of a child to anti social elements and thereby criminals, which is wrong on our part. Criminals are not born they are made and if we as a society can make them then we as a society also have the power to cure them.

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LIBRARY SERVICES USER SATISFACTION- A CASE STUDY OF ALDER COLLEGE LIBRARY

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(This research paper was presented in the National seminar on convergence of technologies in Library and Information Science(NSCTLIS)2015 organised by Department of Library and Information Science, University of Science and Technology Meghalaya.)

Abstract:

The study aims to assess the user's satisfaction of library service available in the library. The data was collected through questionnaire consisting items related with different library services and resources. It was found that staff service and library environment predicts the user satisfaction. The study will be helpful for library to improve their quality of services and increase user satisfaction in ICT Environment.

Keywords - User Satisfaction, Library Service, Library Resource.

1. Introduction :

College library exists to support the objectives of its parent body. Satisfying users' needs in the academic libraries has been the primary objective of libraries. Each year, new students come to the college with different needs and expectations. With new technologies, databases, and more innovative systems for accessing information, have made the library user more complicated. The abundance of resources available and the difficulty in being able to evaluate these resources also create problems for users. The inability to easily identify the specific use of a library's services because of the new technologies, and the difficulty to access information sources can all contribute to user dissatisfaction among academic library users. This paper attempts to evaluate the library performance on services provided by the staffs, infrastructure, resources /collections available in the library.

2. Objectives of the study :

- 1) To appraise the intent of library users at Alder college.
- 2) To find out how users locate required resources.
- 3) To find out the level of user satisfactions of library services.

3. Methodology :

The study consists of 700 students from different semesters and teachers of Alder College who visited the library. The primary data was gathered using self-administered questionnaire during the month of March 2015. Questionnaire was distributed to students and teachers randomly using the library.

4. Analysis of data :

Total 100 questionnaires were distributed to students and teachers. Out of 100 questionnaires 94 responded the questionnaires. Those 94 questionnaires were categorized into four major groups as 11th semester, 1V semester, V1 semester and teachers. Out of 94 respondents, 29% II semester, 34% IV semester, 26% VI semester and 6% teachers.

4.1: Library collections sufficient for the user's needs :

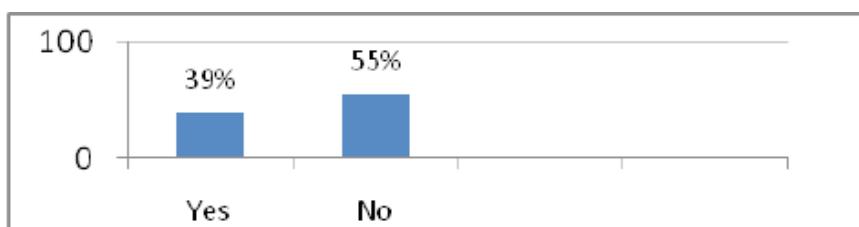


Fig.4.1(a)

Fig.4.1 (a) shows that majority of the respondent 55% are not satisfied with the library collections to meet their needs and 39% are satisfied about the collections.

4.2: Means of locating the library materials :

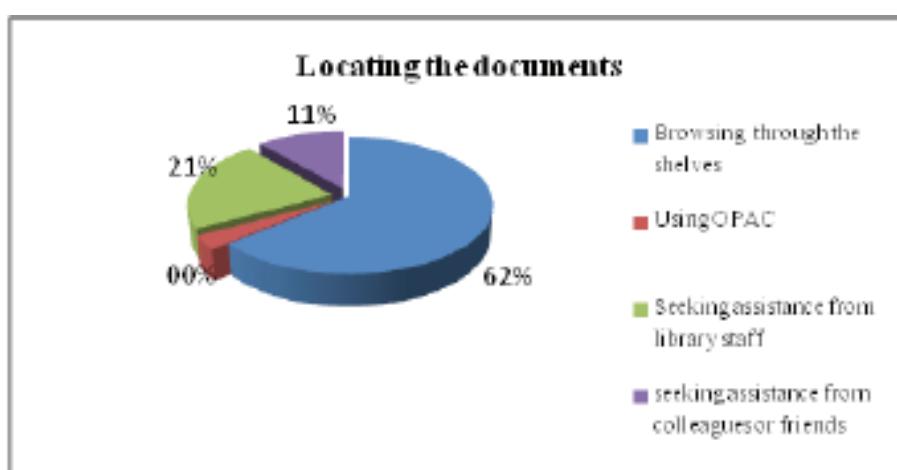


Fig.4.2 (a)

Fig4.2 (a) shows that browsing through the shelves rank the highest. OPAC rank the lowest these may be because it is still in the process of automating the library for the poor use of OPAC.

4.3: Availability of reading materials :

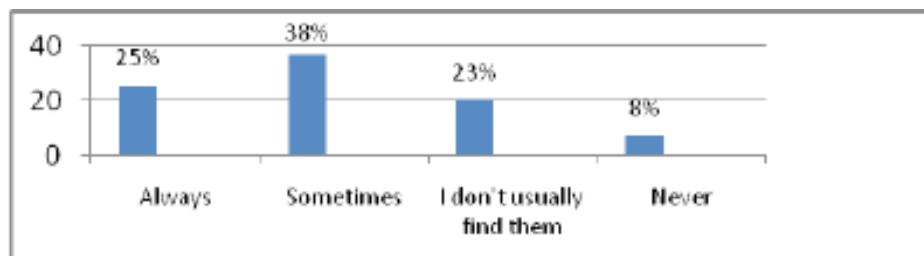


Fig.4.3 (a)

Fig.4.3 (a) shows that 38% respondent that they get materials sometimes and 25% always get materials they were searching for and 23% don't usually find the materials and 8% never get what they are searching for.

4.4: Library services and resources :

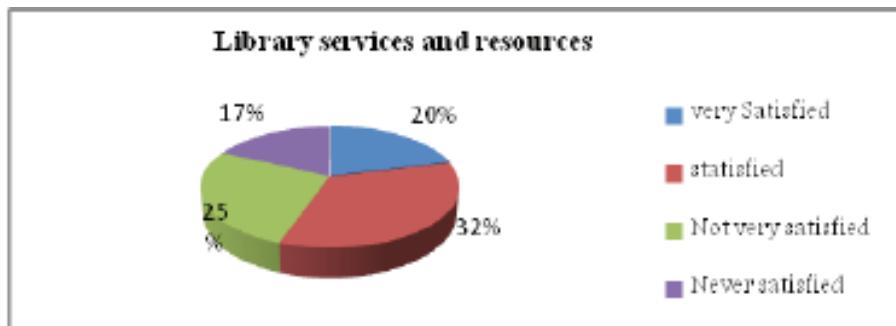


Fig.4.4 (a)

Fig.4.4(a) shows that 32% of the responded that they are satisfied with the library resources 20% are very satisfied, 25% not very satisfied and 17% never satisfied about the resources available in the library.

4.5: Frequency of library visit :

Showing the frequency of library visits, most (70%) of the respondent go to library few times in a week, while those who go daily are (19%) and (3%) go to the library monthly, while the smallest proportion is (2%) who visited the library once in a semester.

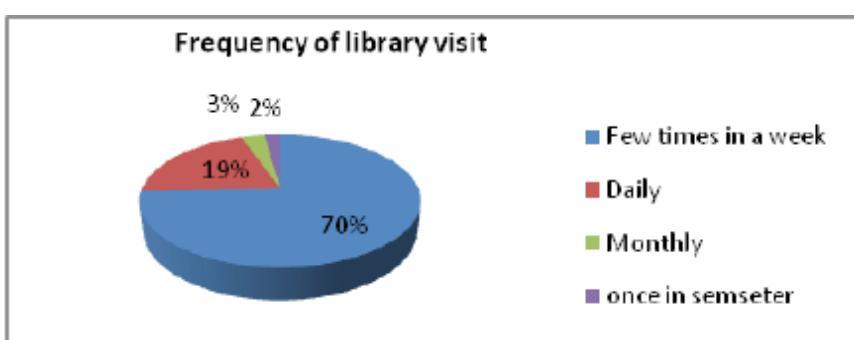


Fig.4.5 (a)

4.6: Purpose of library visit :

Fig 4.6(a) indicates for using the library the main purpose is to borrow book (31%) next is all the above services(31%) and followed by assignments (25%) and so on as shown in the given figure.

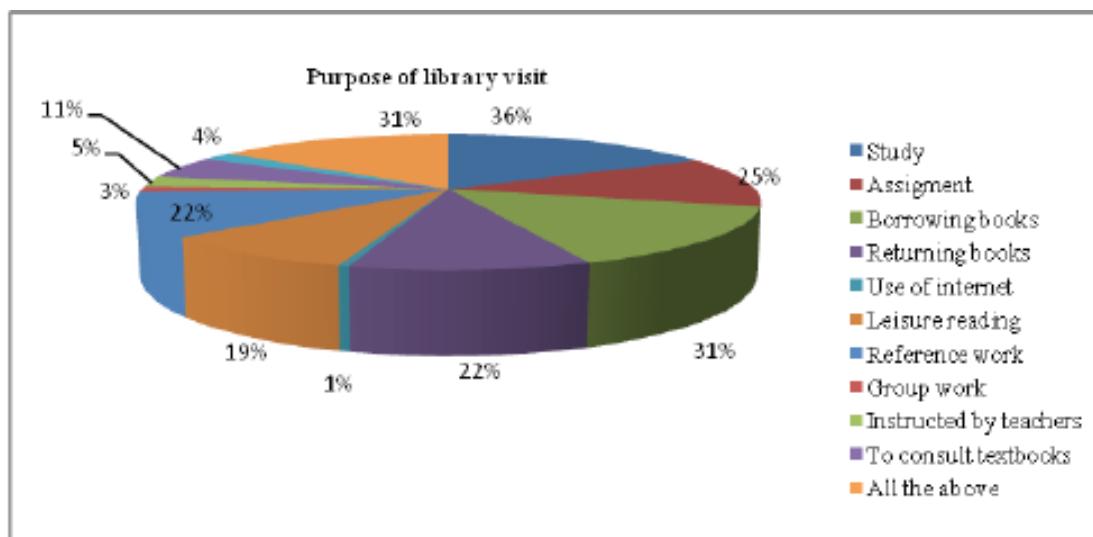


Fig4.6 (a)

4.7: Frequency of assistance seek from library staff :

As shown in table 4.7(a) about the assistance seek by the respondent from the staffs out of 94 respondents (69%) seek assistance from the staff (25%) never ask, (28%) ask few times in a semester followed by few times in a month (28%), once in a week (16%).

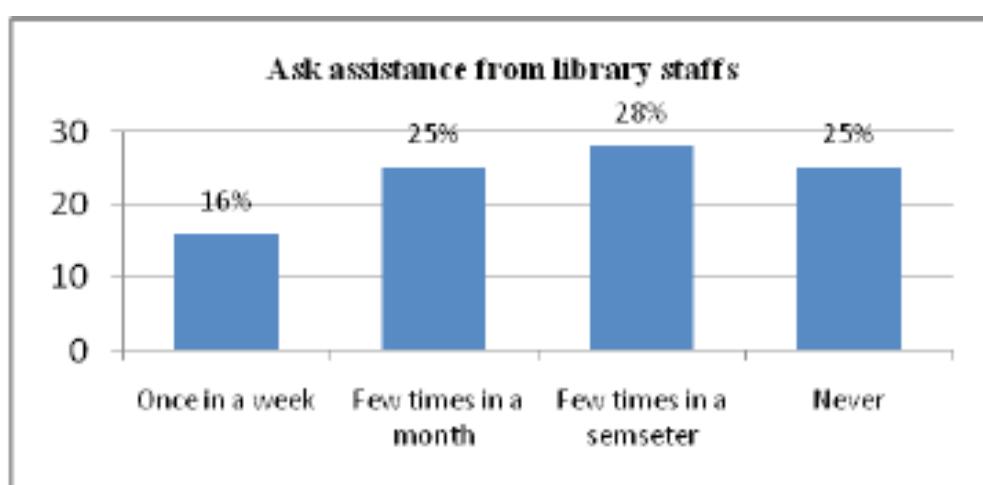


Fig4.7 (a)

4.8: Library staff helpfulness to users :

Fig 4.8(a)

Fig 4.8(a) shows that majority of the respondent found that library staff are helpful to users as 89% and 5% respectively.

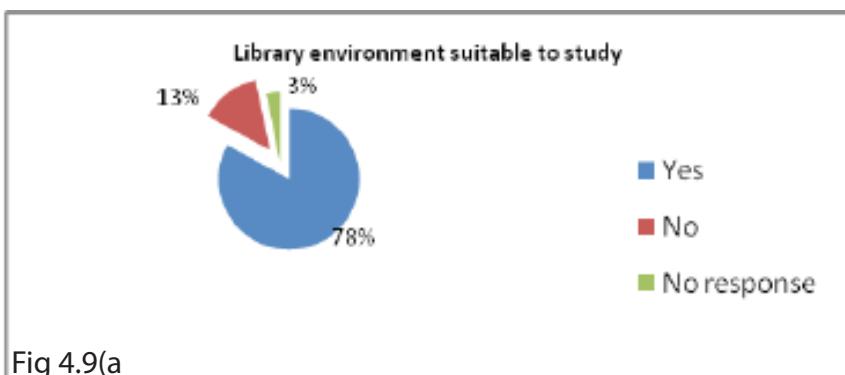
4.9: Library Environment :

Fig 4.9(a)

As shown in Fig 4.9(a) Majority of the respondent 78% agree that the library environment is suitable for studying while 13% found not suitable to study and 3% didn't respond it.

4.10: Helpfulness of library service towards academic success :

Helpfulness	Helpful	Not helpful	Not sure	Total
Helped improve reading and knowledge.	85	4	5	94
Improved academic skills	72	3	19	94
Helped build confidence in my capabilities	32	20	42	94
Helped use information to achieve goals	60	28	6	94
Provide assistance to complete class assignments	36	40	18	94
Help recent development around the world	35	21	38	94
Total	320 (56%)	116 (20%)	128 (22%)	564 (100%)

Table 4.10 indicates that half of the respondent's i.e 56% were of the view that library services attributes are helpful to improve academic success, only 20% respondents gave a negative response, and the rest 22% are not sure about the helpfulness of the library service towards their academic goals.

Conclusion :

This study has presented information on the user satisfaction towards the library services, infrastructure and collection/information. The study revealed that maximum respondent visit the library regularly and borrowing books is the main purpose of visiting the library.

About 69% users consult the library staff, 89% user finds library staffs helpful to their needs. Majority of the respondent 78% responded that library environment is suitable for studying. It was observed that maximum respondents i.e 56% of the opinion that library attributes are helpful towards their academic goals.

The findings of this study suggest that library should increase reading materials (resources). It shows that resources are not satisfied for the user. And also the library should stress on the importance of using OPAC as a retrieval tool, before going to the shelves it is encouraged to use OPAC. Users should be encouraged to give reading assignments that will require students to consult journals and other resources in the library, not just for examination and assignment purpose.

It is hoped that the information produced through this study will be of use to the improvement of library services and betterment of the library and serve as a contribution to the body of knowledge in the area of user satisfaction on library contribution and their services to the user.

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EMOTIONAL INTELLIGENCE AND ITS IMPORTANCE

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Abstract :

The concept of emotional intelligence has become a very hot topic of psychological research in recent years. Many experts now believe that a person's Emotional Quotient (EQ) may be more important than their Intelligent Quotient (IQ) and is certainly, a better prediction of success, Emotional Intelligence seems to be largely learned and it continues to develop as we go through life and learn from our experiences. In fact, studies have tracked people's level of emotional intelligence through the year, show that people get better and better in these capabilities as they grow more adept at handling their empathy and social skillfulness.

Keywords - Emotional Intelligence, Intelligence Quotient, Emotional Competencies.

Introduction :

The last decade has seen an unparalleled burst of scientific studies on emotions. The emotional lessons we learn as children at home and at school shape the emotional circuits as the basics of emotional intelligence. The growing body of research in the US are Emotional Intelligence and Emotional Quotient (EQ) in the mid eighties and number of doctoral studies, signifies its value in the academic world. The level or potential of one's emotional intelligence is relative measured through some tests of situations in life, resulting in one Emotional Quotient. The researches and experiments conducted in the 90's onwards have revealed that a person's emotional intelligence measured through his EQ maybe a greater predictor of success than his or her IQ.

Until recently, non-intellectual abilities were reserved and given no recognition. The success of an individual was attributed to intellect alone. Today, however, this notion has taken a back seat and emotional intelligence has become a very important factor for success in personal and professional life. Researchers have also concluded than people who manage their own feelings well and deal effectively with others are more successful and likely to live content lives. Happy people are more apt to retain information and do so more effectively than discontented people. It is clear that academic success goes hand in hand with emotional and physical well being of an individual.

Difference between Intellectual Quotient (IQ) and Emotional Quotient (EQ) :

Let's define the two terms in order to understand what they mean and how they differ. Intelligence Quotient is intelligence test. In 1905, Alfred Binet and Theodore Simon, made the first successful attempt to formally measure intelligence. In 1908, when the scale was revised, they gave the concept of Mental Age (MA), which is a measure of a person's intellectual development relative to people of his/her age group. Chronological Age (CA) is the biological age from birth. In 1912, William Stern, a German psychologist, devised the concept of Intelligence Quotient (IQ). IQ refers to Mental Age (MA) divided by Chronological Age (CA) and multiplied by 100.

Emotional Quotient (EQ), on the other hand, is a measure of a person's level of emotional intelligence, in the same way as Intelligence Quotient (IQ) is used to express intelligence. Emotional Quotient (EQ) is the feeling side of intelligence. A good IQ and scholastic record is not enough to be successful in life. You may find many people who are academically talented, but are unsuccessful in their own life. They experience problems in family, workplace and interpersonal relationships. What do they lack? Some psychologists believe that the source of their difficulty may be a lack of emotional intelligence. This concept was first introduced by John Mayer and Peter Coleman, as well as writers like Daniel Goleman, has helped shine a light on emotional intelligence making it a hot topic in areas ranging from business management to education.

So which one is more important (IQ or EQ) ? :

At one point of time, IQ was viewed as the primary determinant of success. People with high IQs were assumed to be destined for a life of accomplishment and achievement and researchers debated whether intelligence was the product of genes or the environment (the 'nature' versus 'nurture' debate). However some critics began to realize that not only was high intelligence no guarantee for success in life, it was also perhaps too narrow a concept to fully encompass the wide range of human abilities and knowledge.

IQ is still recognized as an important element of success, particularly when it comes to academic achievement. People with high IQs typically do well in studies, often earn more money, and tend to be healthier in general. But today experts recognize it is not the only determinate of life success. Instead, it is part of a complex array of influences that includes emotional intelligence among other things.

The concept of emotional intelligence, has had a strong impact in a number of areas, including the business world as well. Many companies now mandate emotional intelligence training and utilize EQ tests as part of the hiring process. Research has found that individuals with strong leadership potential also tend to be more emotionally intelligent, suggesting that a high EQ is an important quality for business leaders and managers to have.

Opinions and Observations on Emotional Intelligence :

For most people EQ is more important than one's intelligence ie. IQ in attaining success in their lives and careers. Individual success and the success of the profession today depends on the ability to read other people's signals and react appropriately to them. Therefore, each one must develop the mature emotionally intelligence skills required to better understand, empathize and negotiate with other people – particularly as the economy has become more global. Otherwise success will elude individuals in their lives and careers.

In his 1996 book, Emotional Intelligence author Daniel Coleman, suggested that EQ might actually be more important than IQ. Why? Some psychologists believe that standard measures of intelligence (ie. IQ scores) are too narrow and do not encompass the full range of human intelligence. Instead, they suggest, the ability to understand and express emotions can play an equal if not even more important role in how people fare in life.

Psychologists have proposed a variety of definitions and discussed the potential benefits.

The popular definitions given of Emotional Intelligence are :

MAYER AND SALOVEY (1997) – "Emotional Intelligence is the ability to perceive emotions, to access and generate emotions so as to assist through, to understand emotions and emotional knowledge, and to reflectively regulate emotions so as to promote emotional and intellectual growth".

DANIEL GOLEMAN (1998) – "It is the capacity for recognizing our own feelings and those of others, for motivating ourselves, and for managing emotions well in ourselves and in our relationships".

COBB AND MEYER (2000) – "It is the ability to process emotional information, particularly as it involves the perception , assimilation , understanding and management of emotions".

The following quotes are just a sampling of what has been written on the topic of Emotional Intelligence :

JOHN GOTTMAN (Raising and Emotionally Intelligent Child) viewed that, "In the last decade or so, science has discovered a tremendous amount about the role emotions play in our lives. Researchers have found that even more than IQ, your emotional awareness and abilities to handle feeling will determine your success and happiness in all walks of life, including family relationships".

MC COWN et.al (Self-Science: The Emotional Intelligence Curriculum) wrote, "Experiencing one's life is a conscious manner that is, gaining self knowledge is an integral part of learning".

DAVID CARUSO – " It is very important to understand that emotional intelligence is not the opposite of intelligence, it is not the triumph of heart over head – it is the unique intersection of both".

HR MAGAZINE (1997) – " Success at work is 80 % dependent of Emotional Intelligence and only 20 % dependent on IQ".

THE BIRMINGHAM POST (1999) - " To be successful in office, you may not only need to have an adequate IQ ,you need a well developed EQ too. In fact research suggests that only 20 % of what makes people perform well at work is due to IQ, the other 80 % is due to Emotional Intelligence".

THE OBSERVER (2000) – " Emotional Intelligence is emerging as single most important and effective business and personal skill of the new century".

S.BRESSERT (2007) – "IQ alone is not enough. EQ also matters. In fact, psychologist generally agree that among the ingredients for success, IQ counts for roughly 10 % (at best 25 %) ; the rest depends on everything else – EQ".

DENISE FEDERER (2011) – " Research indicates that IQ ranks second to your Emotional Intelligence in determining outstanding job performance. Emotional Intelligence means managing feelings so that they are expressed appropriately and effectively, enabling people to work together smoothly toward their common goal".

Dimensions of Emotional Intelligence :

Daniel Goleman, a pioneer in Emotional Intelligence research in his book "Emotional Intelligence", notes that there are 5 dimensions of emotional intelligence or emotional competence that determines our potential for learning the political skills necessary to be a star performer.

The first dimension is SELF AWARENESS that is to know one's internal states, references, resources and inhibition. This dimension includes competencies like : Emotional Awareness, Accurate Self Assessment and Self Confidence.

EMOTIONAL SELF REGULATION the second dimension includes not only clamping distress or stifling impulse. It can also mean intentionally eliciting an emotion, even an unpleasant one. Self Regulation is further divided into the following sub dimension : Self Control, Trustworthiness , Conscientiousness, Adaptability and Innovation.

The third dimension is MOTIVATION. Motive and Emotion share the same Latin root, "Motere" means "to move". Emotions are literally what moves us to pursue our goals : they fuel our perception and shape our action. Great work start with Great feeling. There are four motivational competencies which typify outstanding performers : Achievement Drive, Commitment, Initiative and Optimism.

The fourth dimension given by Coleman is EMPATHY, i.e sensing what others feel without their saying. Others rarely tell us in word what they feel, instead they tell in their tone of voice, facial expression or other non verbal subtle communications builds on more basic competencies, particularly self awareness and self control. Empathy is our social radar. This dimension includes: Understanding Others and Developing Others.

We influence each other's mood. Influencing another person's emotional state for better or worse is perfectly natural, we do it constantly "catching" emotions from one another like some kind of social virus. Emotions are contagious – as said by Swiss psychologist Carl Gustav Jung. Emotional display is like a theatre. We all have a backstage , the hidden zone where we feel our emotions and a stage we present the emotion we choose to reveal. This introduce the last dimension of emotional intelligence that is SOCIAL SKILL. This skill is the essential sense of handling another person's emotions artfully, which include the following sub -dimensions : Communication, Conflict Management , Leadership, Change Catalyst, Building Bonds, Collaboration and Cooperation and Team Capabilities.

Characteristics of Emotionally Intelligent person :

The following are the characteristics of person who are high on emotional intelligence:

- i) Perceiving and being sensitive to one's feelings and emotions.
- ii) Perceiving and being sensitive to various types of emotions in others by noting their body language, voice and tone and facial expressions.
- iii) Understanding the powerful influence of the nature and intensity of one's emotions.
- iv) Controlling and regulating the emotions and expressions while dealing with self and others to achieve harmony and peace.

Why is Emotional Intelligence important ? :

Physical health :

The ability to take care of our bodies and especially to manage our stress, which has an incredible impact on our overall wellness, is heavily tied to our emotionally intelligence. Only by being aware of our emotional state and our reactions to stress in our lives can hope to manage stress and maintain good health.

Mental well being :

Emotional intelligence affects our attitude and outlook on life. It can also help to alleviate anxiety and avoid depression and mood swings. A high level of emotional intelligence directly correlates to a positive attitude and happier outlook on life.

Relationships : By better understanding and managing our emotions, we are better able to communicate our feelings in a more constructive way. We are also better able to understand and relate to those with whom we are in relationships. Understanding the needs, feelings and responses of those we care about leads to stronger and more fulfilling relationships.

Conflict Resolution :

When we can discern people's emotions and empathize with their perspective, it is much easier to resolve conflicts or possibly avoid them before they start. We are also better at negotiation due to the very nature of our ability to understand the needs and desires of others. It's easier to give people what they want if we can perceive what it is.

Success :

Higher emotional intelligence helps us to be stronger internal motivators, which can reduce procrastination, increase self-confidence and improve our ability to focus on a goal. It also allows us to create better networks of support, overcome setbacks and preserver with a more resilient outlook. Our ability to delay gratification and see the long term directly affects our ability to succeed.

Leadership :

The ability to understand what motivates others ,relate in a positive manner, and to build stronger bonds with others those in the workplace inevitably makes those with higher emotional intelligence better leaders. An effective leader can recognize what the needs of his people are, so that those needs can be met in a way that encourages higher performance and workplace satisfaction. An emotionally savvy and intelligent leader is also able to build stronger teams by strategically utilizing the emotional diversity of their team members to benefit the team as a whole.

Emotional Intelligence and classroom teaching :

Emotional Intelligence is receiving increasing attention of educators for dealing with students who are affected by stresses and challenges of the outside world. Programmes aimed at improving students' emotional intelligence have beneficial effects on their academic achievement. They encourage cooperative behaviour and reduce their antisocial activities. These programmes are very useful in preparing students to face the challenges of life outside the classroom.

It should be the mission of all colleges and universities to use emotional intelligence to aid the student developmental process so as to help address these non-academic challenges, help him adapt to the environmental demands and pressures of college environment and make him/her a better individual. It is important that universities include the basics of emotional intelligence in the courses they offer and are urged to develop programmes that provide young adults with the social and emotional skills to negotiate satisfying relationships and better integration into university life. Further, strategies to boost students' emotional intelligence can be introduced to help students persevere with their studies as well.

Teachers who desire to become more effective teachers could benefit from opportunities to assess and develop their personal Emotional Intelligence competencies and the Emotional Intelligence of their students. An increased self awareness of emotional strengths and weaknesses and the knowledge of specific Emotional Intelligence competencies critical to particular situations is most important. While Emotional Intelligence skills can be 'taught', they can also be 'caught' from teachers who are role models of high Emotional Intelligence. When teachers begin to focus on improving their own Emotional Intelligence competencies, students may be motivated to develop their own emotional awareness and development . Goldsmith M. (2004) a leading executive coach , highlighter the importance of leading by example - 'to help others develop , start with yourself'. If we work hard to improve ourselves, we might even encourage the people around us to do the same thing.

The profession of teaching has been rated in the top ten careers requiring a high level of Emotional Intelligence for success and satisfaction (Yate , 1997). The pressing issue is whether faculty and staff are adequately prepared to convey both intellectual knowledge and Emotional Intelligence competencies development to students (Murray, 1996) . Palmer (1998), senior associate of the American Association for Higher Education writes , " If we faculty are to help form our students in the image of truth , we must attend to our own re-formation." Further , in a study conducted by Fernandez, A. (2007) , "The relationship between Emotional Intelligence and Teaching Effectiveness" she reveals that higher education institutions may need to provide lifelong learning programs in Emotional Intelligence skills for faculty in order to facilitate the development of harmonious learning environments.

Conclusion :

Emotional intelligence is becoming a vital skill in this digital age, as important, perhaps more so than a high degree. Emotional intelligence is described as the ability to work in collaboration with a team effectively to control anger, resolve conflicts and motivate others. It is a type of social intelligence that involves the ability to monitor your own and other's emotions, to discriminate between these emotions and use information effectively to guide one's thinking and actions.

Research revealed that the people high on EQ stands out individually. Their ability to empathize ,persevere, control impulses, communicate clearly, make thoughtful decisions, solve problems and working with others, earns them friends and success. They tend to lead happier and healthier lives and more successful in their relationships. They strike a balance between emotion and reason, and are aware of their own feelings, are empathic, compassionate towards others and also show high signs of self esteem. As Maurice Elias, Rutgers University, Psychology Professor puts it, "It is the set of abilities that helps us get along in life with other people in all kinds of life situations." He calls it the "missing piece".

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A SOCIOLOGICAL UNDERSTANDING ON THE SYSTEM AND TYPES OF MARRIAGE AMONG THE SUMI (SEMA) NAGAS

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Abstract:

Marriage as an important institution and has a social binding. It has not only social obligation but is also a sacred bond between a man and a woman and is a universal phenomena. However, changes have been notably observed in recent years with changes taking place in other aspects of life. This chapter focuses on the marriage system giving insight about marriage in the traditional times and compares it with the present. In the final section a discussion on the transformation, challenges and continuity in marriage systems among the Sumis is presented to certain length.

Keywords - Marriage, Sumis, Marriage Procedure, Changes in Marriage.

Marriage System Among the Sumis :

Marriage is a universal phenomena existing in all societies of the world. Marriage is a sacred bond between a man and a woman. As an important element of society, it has a social binding. Though people view the concept of marriage from different perspective and do not agree upon a common definition, the concept still gives a connotation which every society understands it in its own context. Marriage has been evolved as an institution and is related to many other aspects of socio- cultural phenomena. All types of marriage have social sanctions and recognition and the features of marriage depend on the social structure or the socio- economic status of the family in a given society. Every society evolves a set of rules and methods for marriage alliance and takes life to a socially meaningful expression.

Marriage is often the basis of a new nuclear family. According to the anthropologist Kottak, marriage is "a socially approved relationship between a socially recognized male (the husband) and a socially recognized female (the wife) such that children born to the wife are accepted as the offspring of both husband and wife. The husband may be the actual genitor (biological father) of the children or only the patter (socially recognized father)"(299).¹ The universality of marriage within different societies and cultures is attributed to many basic social and personal functions it performs, such as procreation, provision of sexual regulation, care of children and their education and socialization, division of labor between sexes, economic production and consumption, and provision for satisfaction of personal needs like love, affection, and companionship.

Two principles form the heart of the analysis of marriage. The first is that, since marriage is practically always voluntary, either by the persons marrying or their parents, the theory of preferences can be readily applied and persons marrying can be assumed to expect to raise their utility level above what it would be were they to remain single. The second is that, since many men and women compete as they seek mates, the prospect in marriages can be presumed to exist. Each person tries to find the best mate, subject to the restrictions imposed by marriage prospect conditions.

These two principles explain why most adults are married and why sorting of mates by wealth, education, and other characteristics is similar under apparently quite different conditions. Yet marital patterns differ among societies and change over time in a variety of ways that challenge any single theory. In some societies divorce is relatively common, in others, virtually impossible. In many the groom pays a bride-price, and in still others couples marry for love and disdain any financial bargaining. In some the newly married usually set up their own household, in others they live with one set of parents.

There exist various types of marriage. Monogamy is a marriage in which an individual has a single spouse, while polygamy is a form of marriage in which one has several spouses in order to increase household productivity or one's prestige, and it was favored by the chiefs and the rich in the Sumi society. Polygamy includes polygyny – the marriage of a man to several women, and less common polyandry – the marriage of a woman to several men. Today polygamy is against the law, but as divorce and remarriage grows more common, Sumis practice serial monogamy – individuals have more than one spouse but not at the same time.

Divorce, the dissolution of marriage, is possible in most societies, and in most societies a divorced person soon remarries, which leads to the formation of the step- families also called blended families, "kin units formed when parents remarry and bring their children into a new household"(303).² Besides, high divorce rates and sexual activities outside wedlock in Western

¹ Conrad Phillip Kottak; 1991; *Anthropology: The Exploration of Human Diversity*. p- 299.

² Conrad Phillip Kottak; 1991; *Anthropology: The Exploration of Human Diversity*; p- 303.

societies have contributed to the rise in single-parent families headed by women.

In marriage, the rules of clan exogamy are maintained. Monogamy is the usual tribal practice but polygyny was found particularly among the Chiefs and wealthy people in Sumi society. A Sumi can marry his father's wife, of course, other than his own biological mother. This is done as it is considered advisable to retain the widow in the family especially because she often has a better knowledge of the debts due from and to her husband than his heirs. Levirate was also commonly practiced among the Sumis. In this system, a widow of a man may get married to her husband's brother i.e., after her husband's death. Here the consent of the widow is usually sought and she may even refuse the marriage. Parallel cousin marriage only on the maternal side is allowed. Marrying one's parallel cousin on the paternal side would be equal to marrying within the same patri-clan and so it is a taboo. Cross cousin marriage i.e., with the mother's brother's daughter i.e., maternal uncle's daughter or father's sister's son .i.e, paternal aunt's son is also practiced among the Sumis. Marriage has important implications for family. It also affects the network of kinship. Marriage partially fulfills customary law and partly the religious sacrament. Arranging a marriage can be very simple or very complex and elaborate depending on the kind of marriage that is to take place. Sumi marriages are categorized differently based on the different types of marriage found. Thus, some marriage gennas are easy but others are difficult and in general the whole process of marriage negotiation is called 'Tusu tuxe'³ because expenses and prices of the marriage is discussed during this time.

The marriage system among the Sumis can be broadly classified into three types. Thus the first type of marriage is on the basis of obtaining a bride.

a). Love marriage- Instances of love marriages were very few in a traditional Sumi society because of the fact that, a Sumi girl could not simply choose a husband for herself. This act would be considered the height of impropriety but today we see a lot of love marriages taking place. This is in a sense that the boy and the girl gets to know each other first before letting the parents know about their intentions. Thus, a boy and a girl may set up a family without going through proper rituals and with or without the parents' consent. However, the consent of the parents is always sought for a proper love marriage to take place.

b). Negotiated/ arranged marriage- Under this system, the parents of the boy sends a proposal to the girl's parents through a middle person who may be a relative or even an elderly member in the village. Only if the girl's parents agree, the boy's parents would go to the girl's house to negotiate the expenses and the bride price. In this system, the girl may sometimes agree to a match even without raising an eyebrow and the marriage would be solemnized to the satisfaction of everyone involved.

³ 'Tusu tuxe ' is referred to the process of marriage negotiation.

c). Elopement- This happens when a boy and a girl runs away from home to become husband and wife. It usually occurs when either parents of the boy or the girl does not consent to the choice of spouse selection. In this case, the boy and the girl come back and perform the necessary marriage rituals.

The second classification may be made on the basis of having a number of wives. Accordingly, a marriage may be monogamous or polygynous.

a). Monogamy- This is a popularly accepted form of marriage today among the Sumis. Here a man is allowed to obtain only one wife after paying the bride price according to his status. Even during traditional times, a man has to be economically stable and of high social standing to acquire more than one wife which many a times was not possible. This is because, each time a man obtains a wife he had to pay the bride price as well as bear the expenses of the marriage gifts to the kin members of the bride.

b). Polygyny- This is a form of marriage where a man may marry more than one wife. It is a practice especially among the Sumi Chiefs and rich or well to do persons in the society. The first reason a man goes for the second or third wife is for social causes as marriage also serves to allocate rights in and over men. A man may marry more than one wife if the previous wife/ wives are barren or has no male offspring to continue the lineage. Sometimes a wife herself would initiate for her husband's second marriage in case she is barren or does not have a male child. Polygyny in the Sumi society was sororal and non- sororal which means the wives could be sisters belonging to the same family or wives who are not sisters.

The second cause is associated with economic considerations because it enables a man to have more working hands in the household and especially agricultural activities. Accordingly, one of the important purposes of a polygynous marriage is to get an additional working hand immediately and many more when the wives start bearing children. Though a man entering into a polygynous union has to assume greater responsibility and feed more mouths, he ultimately finds himself in an economically advantageous position. Thus, it can be said the more or larger the number of family members, the bigger the plot of agricultural field for cultivation and more harvest.

Yet another reason for polygyny is said to be the need for security and political influence. Usually a man with more than one wife signified his social status as only a wealthy man could afford to go for polygynous marriage. These men were regarded highly by people and treated with respect. Then there were often warfare and raids from outsiders which made life insecure. It was believed that the larger the number of one's matrimonial alliances, the lesser the chance of plot hatched against him in secret.

The third classification may be made based on the gifts exchanged, perhaps the most striking aspect of Sumi marriage which is usually done according to the status of the families of both the boy's and girl's parents. Thus it is categorized as follows:

a). '**Amini kimji xe**'⁴- In this type of marriage, a special wrap around called 'Amini kimji mini'⁵ is made for the bride as a gift by her parents. This 'Aminikimji mini'⁵ has bead works done on it; beads of different traditional necklaces worn by women would be threaded and stitched on to it. It signifies prestige and honour of both the families. Along with 'Aminikimji mini', the girl's parents would give different kinds of hand woven traditional clothes especially wrap around and much valued ornaments like, 'Achiku'⁶, 'Achipu'⁷, 'Achixathi'⁸ and others things in pairs. 'Amini kimji mini', particular wrap around is said to be woven only by a middle aged married woman in the jungle after having a feast by killing a piglet, which is further served as food for the woman till she completes weaving the wrap around. It is said that the bride is made to remove this wrap around only after conceiving her first child. The children born of such marriages would put on a knee-let made of cowry shells and keep a pig tail on their head for boys. The girls would put on a waist band also made of cowry shells epitomizing the children from the upper class.

In this type of marriage the gifts that the girl would receive from her parents includes ornaments, traditional wrap around, things used by people and even domesticated animals, all in pairs. It is believed that, if anything is missed out in the gifts given, the girl would not have a blessed life and so the girl's parents would gift their daughter after a careful consideration of all the things. Among the Sumis, the minimum number of mithuns given by the groom's parents is sixteen (16) and the maximum can go up to thirty (30) and the gifts are reciprocated accordingly. This is the reason why this type of marriage is considered very expensive and could be done only among the Chief's or rich people's family. It is interesting to note that, a person may be rich but if he has not initiated the required rituals such as giving feast to the whole village, killing mithuns, pigs, taking villagers to the field for work etc., cannot have such a marriage.

⁴ 'Amini kimji xe' is the highest type of marriage done by the rich and wealthy among the Sumis in which the bride's parents give gifts in pairs of every traditional items.

⁵ 'Amini kimji mini' is a special sharong/ wrap around made for the bride of 'Amini kimji xe' which also signifies the status of both the families involved.

⁶ 'Achiku' is a single string of bigger beads worn as necklace.

⁷ 'Achipu' is a single string of medium size beads also worn as a necklace.

⁸ 'Achixathi' is small size beads of three to four strings worn as necklace.

b). 'Ashoghi or Allapha xe'⁹- This marriage takes place between families who are rich but here, 'Aminikimji mini' is not given to the daughter. However, 'Achiku', 'Achipu', 'Achixathi' and all other things used and valued by people in Sumi society are gifted to the bride. Thus, in this marriage, each item like domesticated animals, ornaments and traditional clothes though not in pairs are given to the bride by the parents as gifts. In this type of marriage, 'Ame' at the minimum number of mithuns is ten (10) and the maximum is sixteen (16) that is given to the bride's parents by the groom's parents according to the gifts that would be given to the bride by her parents.

c). 'Lathala or Moshomogho xe'¹⁰- Here the families who are not able to afford the expenses and gifts like the above two come together and negotiate according to their family status. Both the families of the bride and the groom would accept what can be offered. There is a saying in Sumi "Akishe no akishe kutsusu no kugha ni" which literally mean 'family of the same status sit and discuss'. This type of marriage is done on the convenience of both the families and may include one or two 'Ashithe'¹¹ an inferior breed of mithun and some things given to the bride's parents. Likewise, the bride's parents would also gift their daughter things according to what they have.

d). 'Topunasa xe'¹²- This essentially is a widow re- marriage to her husband's relative or even the deceased's brother after the dead of her husband a kind of levirate. The widow may also marry her husband's son, not her biological son but the son of other wives if the widow happens to be from a family whose husband was polygynous. In this type of marriage, 'Azajunula'¹³ and 'Aphiatho lame'¹⁴ nor vows takes place and only the girl's 'Anisuu'¹⁵ and parents would be there to bless the woman.

⁹ 'Ashoghi or Allapha xe ' is the second highest kind of marriage where the bride gets gifts of every traditional item from her parents but unlike the first type of marriage, the gifts will not be in pairs and no Amini kimji mini ' is given.

¹⁰ 'Lathala or Moshomogho xe ' is referred to a kind of marriage based on a understanding of the families involved in terms of 'Ame' and gifts to the bride. This is practiced among the lower class group of people among the Sumis.

¹¹ 'Ashithe ' is referred to an inferior breed of mithun.

¹² 'Topunasa xe ' is a widow re- marriage and thus no 'Ame' is involved.

¹³ 'Azajunula' means the price of the daughter 's upbringing by the mother which is paid in the form of giving a pig.

¹⁴ 'Aphiatho lame' implies the price for the bride's chaste life paid in the form of giving a mithun.

¹⁵ 'Anisuu' is a go- between in the marriage negotiation process of the Sumis.

The marriage process starts through family level dialogue, which is perhaps the most common practice everywhere. The proposal usually comes from the boy's side. In traditional context, the whole marriage ceremony was more of a social affair than a religious one. The arrival of Christianity brought with it much social transformation which undoubtedly, impacted traditional marriage ceremonies and practices as well. In the new religion, of course, marriage is solemnized in Churches under auspicious role of a priest. The traditional practice of offering 'Ame' is, however, the most unique feature of Sumi marriage custom which is still prevalent. This practice speaks that the society encourages girls to live a chaste life. This shows a mixture of customary practices along with the Christian way of marriage, an indication of change and continuity.

The Marriage Procedure Among the Sumis

Arranging a marriage can be very simple or very complex and elaborate. The customary procedure of marriage is a very elaborate system lasting for many days starting from negotiation process to the final nuptial consumption. With the 'Ame' system among the Sumis, the harsh economic calculations enter into all traditional marriage negotiations. Mutual selection of life partner is the usual way of going. Negotiation marriage becomes rarer, as marriage by love and elopement becomes a common practice. Social negotiation for marriage begins with parental interactions. The boy's parents either send proposal to the girl's parents or visit straight forwardly the bride's residence for the purpose. The first one is the usual practice where the 'Anisuu', a go- between who may be a man or a woman is sent by the boy's parents to the girl for her approval and if the girl is willing, a proposal is sent to the girl's parents for her hand. If the girl's parents agree the boy's parents would come to the girl's home and discuss the matter after which 'Atsa Ita'¹⁶, an engagement day is arranged. Sometimes the girl's parents never impose their views upon her, but only consult for her opinion. In case the boy and the girl are already in mutual agreement, as happens in most cases, such a negotiation is only a formality. Through this union, two families and clans get enlarged and ties are established. During the time of courtship, the two families would exchange things from meat to vegetables especially during festivals and feasts of different types and even share family matters with each other.

After both sides of the family come to an agreement with regard to their children's marriage, a ritual called 'Aghulhukho/Alhukho'¹⁷ is performed during a festival. This is usually done in 'Tuluni', 'Saghu' and 'Ahuna' festivals where the boy's parents would kill a big male pig. Here, the pig's body would be cut to halves, half of the meat would be nicely cooked and a head along with half the pig's body and the curry is taken to the girl's home to be shared among the family

¹⁶ 'Atsa Ita' means engagement of the bride.

¹⁷ 'Aghulhukho/Alhukho' is a ritual performed during festivals between the families of the girl and the boy after engagement.

members. The girl's parents would then invite the family members, kinsmen, and cut the meat to pieces, cook and invite villagers and 'Alojimi' i.e., field group members. Everyone who comes would be fed with 'Asa'¹⁸ i.e., a slice of meat, the bigger the slice of meat the greater the status and honour and the gifts the couple would be getting when they marry. Then only, depending on the gifts that would be exchanged during marriage between the two families, a day is set to discuss on the 'Ame'. On this day, the girl's parents would mention the 'Ame' to the boy's parents. Accordingly, the boy's parents would start preparing themselves with mithun/s, pigs, and other items and arrange the priest to perform the marriage ritual and the marriage takes place at the girl's home.

It is said that, while bringing mithuns and pigs to the bride's parents by the groom's family, if these animals walk mostly on the right side of the road, it was believed the groom's gifts to the bride's parents are better compared to the gifts given to the bride by her parents. If the animals walk mostly on the left side of the road then it is said that the gifts from the bride's side are better compared to the gifts from the groom's side. Only the best breed of mithun with no marks on the body is to be gifted as 'Aphiatho Lame'. The 'Ame' taken by the bride's parents will amount to the things the bride would receive from her parents during marriage.

Under the system of 'Amini kimji xe', after 'Azajujula wo'¹⁹ is killed and distributed the bride would be called to the groom's house by the groom's parents to perform a ritual called 'Kichini'²⁰. The girl would take her brother and her bride's maid to accompany her to her in-law's house for the ritual. This ritual is done to see if the girl is living a chaste life or not. The girl would be given a cup of bamboo, she will hold the cup from the bottom placing her hand on her knee and the cup would be filled with 'Aji'²¹, local brew. She would then blow the brew to let it flow down her leg, if the brew flows down between her toes she is considered chaste but if the brew flows other ways she would be considered not chaste. However, this does not necessarily affect the marriage and the girl would return home the next day with her brother and the bride's maid only to come back after marriage.

Under 'Amini kimji' and 'Ashoghi/ Allapha xe', the day marriage takes place the gifts of the bride given by her parents to be taken to her matrimonial home would be laid in a mat made of bamboo or cane to be shown to the whole village. On this day a specific thing called 'Assana'²² meaning secret saving by the bride would also be shown to the whole village.

¹⁸ 'Asa' is a slice of meat, a share for family members, friends and the field group members from the pig killed for 'Aghulhukho/Alhukho' ritual.

¹⁹ 'Azajujula wo' is referred to a pig given as the price of the daughter's upbringing by the mother.

²⁰ 'Kichini' is a ritual to see if the girl has been living a chaste life or not.

²¹ 'Aji' is a local brew/ beer.

²² 'Assana' is a term used for the secret savings of the girl.

There is folklore behind Sumi women keeping this 'Assana'. It is the story of girl in a poor family who had long and beautiful tresses of hair. By the time she reached a marriageable age, she knew her parents were very sad as they did not have anything to give her with which to begin her life. Thus, she could not marry for a very long time but one day, on her way to work she saw an old man making 'Assapu'²³ a small cane basket like ending in a tail which is a human hair originally that of female heads taken in war, fastened on to the basket hanging straight down behind with a fringe of red hair over it at the top, and she asked the man how 'Assapu' was made and the man replied saying that it was made of a woman's hair. The girl without telling her parents cut off her hair and sold it to the man. She started investing the money she got for the hair and finally got married. This is how Sumi women started keeping 'Assana' without letting their parents know and is shown only on the day she gets married. Sumi women are allowed to keep anything as 'Assana' but not a mithun and land because these are considered equivalent to human beings.

Thus, the customary practice of marriage begins with the 'Anisu' as a go-between by the groom's parents, then the boy's family consisting of his parents, relatives and friends arrive at bride's house. A ritual called 'Aghulhukho/ Alhukho' is performed during 'Tulini' festival. Then only a day is set for fixing 'Ame' and is settled through mutual negotiation. 'Ame' is paid both in cash and kind. There are slight differences on the gifts exchanged among Sumis depending on the region one belongs to, but the above discussion is basically the general procedure among the Sumis.

Changes in the System of Sumi Marriage

Marriage is a matter of religious importance as this being one of the chief duties of filial piety. However, almost all these ways have either changed or have been modified with some exceptions on some traditional practices that still continue. A society that is isolated from the rest of the world may continue in their traditional ways but once this seclusion is breached by alien forces, there ensues a challenge and a conflict with unpredictable consequences. With so many alien forces influencing the Naga people there has been an impact on their way of thought and their way of life bringing about a change that has advantages as well as disadvantages. Changes in some aspects were good in as much as they enabled the advancement of modern life style with better education as against the traditional life style. While doing so, it is inevitable to replace some of the good values too. The changes are not however uniform among different tribes because, access to modern inputs such as education, religion, transport facilities, commercial forces, administrative and financial systems that exposes a society outside their own was not equal. But the culture and social life of any community cannot remain static and thus Nagas

²³ 'Assapu' is a small cane basket with a woman's hair fastened on it worn by men on the waist.

have changed in many ways than one though with some continuity and is still undergoing a change affecting even family and marriage systems.

With the advent and acceptance of alien culture like Christianity, modernization and adaptations to a pseudo- Western culture, not just the younger generations but even parents are turning away from traditional marriage values in their thought and actions. Thus we see changes occurring in different dimensions with regard to marriage among the Nagas and Sumi society in particular. The main purpose of marriage among the Sumi is to obtain heir to perpetuate the ancestry. The status of a Sumi man was also highly regarded depending on the number of wives a man had. Thus the society was polygynous, but there was no strict distinction made between wives except the first wife was considered number one among the wives. The society was clan exogamous which was strictly followed. Traditionally the rules governing the sexual life were strict and well observed. Thus, Naga tribal ethics and morality is based on firm beliefs in taboos and restraints for the fear of displeasing the entire community if these are flouted. Today as Christians, Sumis no longer encourages the traditional polygamous system and people practicing such practices are looked down upon. These days clan exogamy rule, particularly involving certain clans are not considered an infringement. There are changes in terms of moral lives with the changes in the view of moral values. Thus it is not uncommon among the educated and ultra- modern that we find an imitation of western modes of address and endearment between spouses. On the other hand, while rites and rituals form an important component of marriage, customary ways have been condensed and made simpler. Thus, marriages with the consent of the boy and the girl are the most preferred pattern today, the tradition of bride- price has undergone a change with some continuity.

As discussed, a number of factors have affected the traditional value of marriage and the quality of relationships within in modern times. Education, non- traditional occupations, disparities in income, and spatial distance are the more important factors impinging upon relationships and pushing them in the direction of change. Notwithstanding changes of considerable magnitude

over time, the institution of marriage continues to perform some important functions. Through it, membership is replaced and the physical maintenance of society is ensured. Thus there are traditional values and customs that have been changed, replaced, modified and yet some still continues indicating change and continuity. The changing dimensions that have taken place in the Sumis marriage system is not only a matter of conscious choice which therefore has positive as well as negative impacts. Thus, Sumis in general should find strength to tame the forces of change to serve its own good and stride into future with confidence and not perish through loss of identity.

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IMPORTANCE OF SEX EDUCATION IN EDUCATIONAL CURRICULUM WITH SPECIAL REFERENCE TO CHILD SEXUAL ABUSE

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Abstract:

India is home to the largest child population in the world. Needless to say, the health and security of the country's children is integral to any vision for its progress and development. Yet, one of the issues marring this vision for the country's future generation is the evil of child sexual abuse. Sexual abuse of Children is a subject that has received much attention and is on the rise in recent years. Sexual abuse does not only affect its victim physically but also psychologically. Such offences against children need to be defined explicitly and countered through adequate penalties as an effective deterrence. So also education and training can help prevent sexual abuse and aid recovery. Therefore there is need to break the silence and remove the veil of unnecessary secrecy surrounding the "Sex". An appropriate educational programme that will educate children about child sexual abuse and provides them with skills to repel and report abuse is something which is missing in the curriculum of schools and colleges in Nagaland. The curriculum should contain a risk reduction approach that can assist educators and parents by providing accurate or developmentally appropriate information, which may help children as well as the young adults.

Keywords - Child abuse, Posco Act (Providing child friendly and Judicial process), Education, Curriculum.

Introduction :

Child sexual abuse is not a national or international issue anymore; it has become a local issue. Statistics released by the National Crime Record Bureau reveals that there has been a steady increase in sexual crimes against children. According to a study conducted by the Ministry of Women and Child Development in 2007 over half of the children survey reported having faced some form of sexual abuse. We often read in newspaper about a child being abused in various ways and many a time most perpetrators of child sexual abuse are family, relatives, or close acquaintances of the family. "Stranger danger"- the notion that children are at highest risk of sexual abuse from stranger is a widely accepted myth that continues to draw public policy around this issue. One thing to be noted very clearly is also that when we say child sexual abuse, we are not

only referring to a girl child alone but we are also catering to both the gender i.e., a girl child as well as a boy child. Recent study estimate suggest that between 1-3% of U.S. adolescent experience sexual abuse in any given year. Female are more at risk than male for experiencing child sexual abuse and males are more at risk than females for committing sexual abuse.

Child sexual abuse is defined in various ways, making it challenging to generalize about its prevalence in society and its effect on children, teens and families. Many professionals define child sexual abuse broadly to include both direct and genital contact and indirect interactions such as 'exposure' or internet based activity (for example, the sending of electronic sexual images to minors) up through age 17 or 18 years. The Pocso Act which is also known as the protection of children from sexual offences Act also looked to the three aspect of the sexual abuse of the children. They are:-

- (i) Penetrative sexual assault
- (ii) Sexual harassment and
- (iii) Using child for pornographic purposes.

This Act provides for protection of children from offences of sexual assault, sexual harassment and pornographic with due regard for safeguarding the interest and well being of children.

However Acts and laws alone cannot bring complete solution to this problem. Therefore, the role of education is very important because only through education awareness can be created in the form of problems, outcome and impact etc, which can be discussed, analysed, synthesised and finally bring about solution to the problem.

Problems:

Some of the problems which gives rise to sexual abuse are :-

- 1) Technological advancement in the form of television and magazines which shows indecent Acts or pictures, pornographic etc, gives ways to this problem.
- 2) Many a time people live in denial because of society's discomfort with sexuality which can lead to an inadequate or ineffective response from adult.
- 3) Special children with physical, emotion or cognitive disabilities are over three times more at risk for child sexual abused than their non disable peers.
- 4) In some cases child/adolescent do not understand the activity to be harmful and maintain secrecy because sexual matters are normally not discussed in their household.

Symptoms:

Some of the symptoms that we can see in a sexually abused child are:-

- 1) Difficulty in walking or sitting.
- 2) Refuses to change their clothes.
- 3) Nightmares or bed wetting.
- 4) Change in appetite
- 5) Demonstrate bizarre, unusual sexual knowledge or behaviour.
- 6) Become pregnant (unwanted pregnancies).
- 7) Contacted STD or HIV/AIDS.
- 8) Running away etc.

Impact:

Some of the impact that we can see are:-

- 1) Post traumatic, stress disorder

Examples:

- Ø Suicidal
- Ø Behavioural problem.

- 2) Social problem

Examples:

- Ø Violence
- Ø Substance abuse.

- 3) Psychological problem

Examples:

- Ø Mentally effected
- Ø Adjustment problem.

- 4) Physical or health problem

Examples:

- Ø STD/HIV/AIDS
- Ø Unwanted pregnancies.

Sex Education and Curriculum (lower level and higher level of education)

A sex education curriculum is a sex education program encompassing the methods material, and assessments exercised to inform individuals of the issues relating to human sexuality, including human sexual anatomy, sexual reproduction, sexual intercourse, reproductive health, emotional relation, reproductive right responsibilities, abstinence, birth control and other aspect of human sexual behaviour. Common sex education curriculum include-only approach, as well as comprehensive approach, implemented in academia via the internet, peer education, visual media, games, health care organisation, and school instruction.

Curriculum for the lower level / age group

Teaching children about sexual abuse is the best way to help keep them safe.

Teach them:-

- The real names for their body parts, including their private parts, so that they can talk about things that happen to their bodies in a way others will understand.
- Not to keep secrets. Tell your children to let you know if a child or adult plays secret games or tells them something bad will happen if they don't keep the secret.
- That adults are not always right. Tell your children to come and talk to you if they don't feel right about something a grown up says or does.
- To tell if something happens. Let your children know that if they say someone has touched them, you will believe them and not be mad at them. Tell them that you love them and will help keep them safe.

Touching safety measures:

Repeat simple safety guidelines often

- "If you are touched by a person in a way that you don't feel right about, tell me about it. I will believe you and help you."
- "grown-ups don't need to touch children in private areas unless it's for health or hygiene reasons."
- "Never go away or get into a car with a grownup you don't know, no matter what they tell you."
- "Trust your inner voice (instincts, judgments) if it's telling you something doesn't seem right."

Establish your own set of family rules

- "Do not let other know if you are home alone."
- "Your opinion is important when we try a new babysitter or have a problem with a baby sitter."
- "You can say 'no' to any one who wants you to break one of the family rules. I will back you up."
- "You can ride in a car with _____ or _____, but not with anyone else without asking first."

Play "What Ifs" to practice decision making

- "What if you were playing (someplace you aren't supposed to play) and a man or woman tried to make you get into their car?"
- "What if you and I got separated at the shopping mall?"
- "What if someone we know really well touched you in a confusing way and asked you to keep it a secret?"

- “What if an older person offer you money (or something you really wanted) and you accept it without your parent’s consent, don’t you think you will be breaking our family rules by doing so?”

Help children develop assertiveness skills. Teach them to respond verbally-

- “I don’t tell people that.”
- “I don’t want to be tickled. Could we take a walk instead?”
- “Leave me alone. I’ll tell.”
- “I’m not allowed to do that”
- “No.”

Teach children that adults aren’t always right

- “Most adults touch children in appropriate ways, but some adults are mixed up and don’t make good decisions about teaching children.”
- “If you aren’t sure about something a grownup says or does, ask me to help explain it.”

Curriculum for the higher level/age group

- Provides young people with positives messages about sex and sexuality as natural, normal, healthy parts of life.
- Include information about abstinence as the best way to avoid sexually transmitted infections and unintended pregnancy.
- Teaches that condoms reduce the risk of getting an infection, including HIV, and that other forms of birth control also reduce the risk of unintended pregnancy for young people who are sexually active.
- Provides opportunities to help young people develop relationship and communications skills to help them explore their own values, goal, and options as well as the values of their families and communities.
- Covers human development, human reproduction, sexual health, masturbation and others sexual behaviours, all options for unintended pregnancies, sexual expression, sexual identity and sexual orientation.

Conclusion:

Parents, teachers and other caring adults often teach children guidelines for bike, water and street safety. Children do not become fearful of bicycles, swimming pools and crosswalks as a result of this instruction. Therefore, the keyword here is Alert. Why Alert only After, why not before, is a big question we need to ask ourself. Prevention is always better than cure. Education and training can help parents and professional stop child sexual abuse and facilitate recovery. Hence, sex education especially with regard to child sexual abuse should be taught at different level or age group with different objectives in educational curriculum from lower level to college level curriculum is very necessary and is the urgent need of the hour.

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COMMUNITY PARTICIPATION OF EDUCATION IN NAGALAND

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Abstract:

Decentralization of Education has become a buzzword in development studies and has been widely advocated as a strategy to promote local participation in education as well as in various other sectors. Nagaland has also seen many innovative programs in education sector and Communitisation is one of them. The paper investigates the nature of Communitisation of education in Nagaland and how far it has been successful in uplifting the cause of education at the grass root level.

Keywords - Community Participation, Education, Decentralization, Village Education Committee.

Education is one of the most important functions of society where an individual prepares for living and life by preserving the treasures of knowledge. Education is the all round development and drawing out the best in the child's mind, body and soul. Education encompasses teaching and learning specific skills which includes imparting of culture from generation to generation and also facilitates the realization of self potential and latent talents of individual. In general education is seen as the foundation of society which brings economic, political and social stability in the society.

The present system of education in India was first laid down during the British rule with Woods Dispatch 1854. This could be known as the Magna Carta of Indian education and the very aim of this was to prepare Indian clerks to run the local administration at a cheaper rate. Although at first education was meant for the privileged classes only but later played a liberating role in breaking down traditional norms and values which were in consensus with the old feudal social, economic structure.

After its inception, education today has come to be perceived as a form of investment to develop human resource, a necessary requisite of economic development of the country. Many of the policy makers and policies made on education realized the strength of development that comes from the community participation from the bottom. Decentralized planning and development activities can be enhanced only with the participation of people or the community in the development programs. The collective consciousness or solidarity can bring a positive progress in society because an individual sacrifices his interest for the cause of the community.

The state of Nagaland felt the need of the peoples' participation at the grass root level and therefore the programme called Communitisation was launched. The basic structure of the programme is based on the partnership between the government and the community sharing responsibilities in management of public institutions and services in order to make them function optimally and deliver quality services for the overall growth and development of the society. In other words Communitisation is a process of governance which includes decentralization of authority, delegation of responsibility, empowerment of the community and building up of a synergistic relationship between the government and the community to spur growth and development of institutions. The Communitisation programme in Nagaland includes education, health care, water supply and electricity, tourism and biodiversity conservation. However for the purpose of study, the main focuses will be Communitisation on education sector.

In a Communitised school the management functions are substantially vested to the community. Salary of the government teacher would be disbursed through the Village Education Committee (VEC) which will be empowered to control the teachers in a variety of ways including no work, no pay principle. The members would get funds for key purposes such as purchase of books, furniture, repair of school building etc thereby treating the school as their own and contributing their best in cash and kind. Communitisation thus ensures investment of community's social capital for the upliftment of school and improvement of education through better management of government resources and personal within community participation and empowerment. Therefore in 2002, communities from 90 villages volunteered for the programme, Village Education Committee were formed and 205 elementary schools were Communitised on a pilot basis. It won the confidence of the Village Education Committee and Ward Education Committee who in turn began to involve with the community in the management of the school and as a result, infrastructural development, children enrollment, teachers attendance and academic achievement of schools increased tremendously. Communities in Nagaland actively responded in enhancing the Communitisation programme as a result the government of Nagaland felt the need to bring all the rural and urban schools under Communitisation programme. Thus on 4th of february 2004 the state government communitised all the elementary schools in the state under supervision of 1278 VEC/WEC set ups with the man power of 13802 Educational Committee Members.

District wise communitised GPS, GMS and VEC/WEC set ups :

Sl. No	District	Govt. Primary School	Govt. Middle School	Total	Village Education Committee	Ward Education Committee	Total
1.	Kohima	123	39	162	118	27	145
2.	Mokokchung	180	43	223	106	23	129
3.	Tuesang	144	36	180	127	13	140
4.	Zuneboto	175	38	213	150	14	164
5.	Wokha	108	22	130	80	10	90
6.	Dimapur	182	36	218	171	32	203
7.	Mon	145	45	201	115	13	128
8.	Phek	123	35	158	83	15	98
9.	Kiphire	82	20	102	60	2	62
10.	Peren	96	121	117	79	6	85
11.	Longleng	54	15	69	29	5	34
	Total	1428	350	1778	1118	160	1278

Source: Success story of capacity building and community mobilization on Communitisation of elementary education 2008-2009

Outcomes and indicators of Communitisation

The department of education since its inception of Communitisation and in collaboration with the Sarva Shiksha Abhiyam has taken a number of significant steps to improve the existing structure as well as a number of new innovation projects in educational sector. We see that there is a better utilization of funds with the introduction of Communitisation and improved facilities for the students which are discussed below.

Infrastructural upgradation

Construction, maintenance and repair of school buildings have increased in all the communitised schools. The non functional school equipments such as black boards, chairs, tables, benches and desks, maps or charts or repair of type writing/duplicating machines etc have been replaced. At the same time many new buildings for classrooms are coming up adjacent to the old ones, toilets has been constructed, drinking facilities and fencing are put up.

Improved attendance

The policy of 'no work no pay principle' has brought about a tremendous improvement in the schools which affects not only the teachers but the students in an indirect way. Salary amount for the government employees in the schools are deposited in advance by the government into the VEC account and when the teachers are found to be irregular, the salaries of the teachers are deducted. The VEC are required to ensure discipline and regularity of the teachers. This has helped in the improvement of the teacher's attendance and the common fact is that when the teachers are regular the student tends to be regular as well. Unauthorized absence has been reduced drastically and there are reports over 90% of improvement in the attendance of teachers and staff in many villages of the district.

Increased materials for learning

With the up-gradation of infrastructure and equipment, there has also been availability of teaching and learning materials in the school under Communitisation scheme. The government in collaboration with the SSA, the funding agency of the government for timely funding of projects provided for free text books, school bags and uniforms to the students..

Increased enrollment

Enrollment of both boys and girls has shown a steady improvement in almost all the communitised schools. The improvement of teachers' attendance reflects the improvement of the students attendance as well. This also led to improved pass percentage thereby showing a trend of shifting the children from private schools to government schools.

Enhanced community participation

Another significant achievement of the Communitisation programme was winning the trust of the community which is also one of the major motives behind setting up of Communitisation and for the development of the communities welfare. The communities take active part in mass social work organized by the VEC, donating plot of land for construction of school buildings and also contribute both in cash and kind. The people of the community also organizes innovative fund drives generation in the forms of sales day, where locally available resources are put up for sale to raise funds for development of the school.

Transparency in financial matters

The financial and development activities come under the control of VECs' as they are expected to maintain separate record books of the funds and expenditures of the financial year. They make sure that the salaries of the teachers and the staffs are kept under the current account and disbursed on the last day of every month, or either of the next day of the next first month. This was made possible because the state government has relaxed the central rule (217) of drawing money for three months in advance. The maintenance of a separate saving account for all the financial grants for the education sector alone creates clarity.

Giving awards

The state Communitisation committee looks into the performance and functioning of the school in different districts and villages. Awards are given to different individuals and villagers for the best performance in the different villages and districts which encourages the VECs and the village community for better participation and performance of the school.

Conclusion:

Despite the positive impact of Communitisation there are still various urgent issues to be resolved in the education sector such as providing books to the students at the required time, breaching the communication gap between the VEC members and the communities, motivating the teachers to be more professional and sincere in their work and not just go to work out of pressure of the 'no work no pay' policy. The government and the community must work together in appointing qualified and dedicated teachers for higher quality of education and equal representation of the teachers in schools as in the case of Nagaland there are excess teachers in some schools while in some other schools there are shortages of teachers and most importantly, the deep rooted notion that government schools lack behind the private schools should be eliminated.

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