

# Contents

<i>Acknowledgments</i>	xi
<i>Glossary</i>	xiii
<i>Introduction</i>	xvii
<b>Chapter 1: Epistemological Considerations of the term “Voice”</b>	<b>1</b>
Introduction	1
1.1. Defining “Voice”	1
1.2. Voice in relation to Speech, Language, Reason and Talk	4
1.2.1. Speech-Language	4
1.2.2. Reason - Language	7
1.2.3. Talking	8
1.3. Voice in Relation to Freedom and Equality	8
1.3.1. Freedom	8
1.3.2. Equality	9
1.4. Voice as Non-Verbal Communication	9
1.5. Voice is Counter to the Culture of Silence	10
1.6. Voice as Dialogue	14
1.7. Storytelling is Voice	16
1.8. Voice in the Old Testament	16
1.9. The Voice of God in the Creation Story	17
1.10. The Significance of God’s Voice	18
1.10.1. God’s Word is Voice	19
1.10.2. The Voice of God with Humankind	19
1.10.3. The Voice of God in the Whirlwind and a Burning Bush	20
1.10.4. The Voice of God in Dreams and in Visions	20
1.10.5. The Voice of God through an Angel	20
1.10.6. The Voice of God through Prophetesses and Prophets	21
1.10.7. The Voice of God in Judgement	22
1.10.8. The Voice of Abrasiveness and Insistence	22
1.11. The Voice of God through Jesus Christ	23

1.12.	The Voice for Widows and Women	25
1.13.	Communicating Without Barriers	27
1.13.1.	The Conversation between Jesus and the Syro-Phoenician Woman/Canaanite Woman	27
1.13.2.	The Conversation between Jesus and the Samaritan Woman	28
1.13.3.	The Gospel of Mark and the Voice of Women	30
1.13.4.	The Gospel of John and the Voice of Women	31
1.14.	Mary Magdalene's Voice in the Nag Hammadi Library	32
1.15.	Paul's Voice in the Ministry	33
1.15.1.	The Voice of Jesus to Paul	33
1.15.2.	Paul and Women	34
1.15.3.	The Women in Philippi: Lydia, Euodia, Syntyche.	35
1.15.4.	Priscilla and Aquila's Joint Efforts in the Service of God	36
1.15.5.	Other Women	37
1.16.	"Voice" in the Ao Naga Tribal Community	39
<b>Chapter 2:</b>	<b>Voice, Gender and Communication: Theorizing Cultural Studies</b>	<b>41</b>
	Introduction	41
2.1.	Understanding of the Word Feminism	42
2.1.1.	Christian Feminist Thought	44
2.1.2.	Critical Feminist Theories in Communication	46
2.1.3.	Voice in Feminist Communication Theory	47
2.2.	Postcolonial Reading	50
2.3.	Cultural Studies and Communication	52
2.3.1.	Defining Cultural Studies	52
2.3.2.	Development of Cultural Studies	54
2.3.3.	The Characteristic of Cultural Studies	55
2.3.4.	Cultural Studies and Communication	56
2.3.5.	James W. Carey's Cultural Approach to Communication	59
2.3.6.	British and American Cultural Studies	61
2.4.	Interconnection of Voice, Gender, and Communication	62
2.4.1.	Gender	62
2.4.2.	Gender and Religion	66
2.4.3.	Culture	69
2.4.4.	Communication	71
2.5.	Dialogical Process of Communication	71
2.5.1.	What is Dialogue?	71
2.5.2.	Gender and Dialogue	72
2.5.3.	Church and Dialogue	73
2.5.4.	Steps for Constructive Dialogue	74
2.6.	A Network Approach	75

2.7. Voice: An Emancipatory Approach	77
2.8. Cultural Network Approach	79
<b>Chapter 3: Cultural Studies of Ao Naga Tribal Women: Conceptualising “Voice”</b>	<b>83</b>
Introduction	83
3.1. Socio-Cultural Functions in Ao Naga Tribal Community	84
3.1.1. The Importance of Ariju	84
3.1.2. The Distinctions in the Ariju	85
3.1.3. Tzuir (M)/ Sungpur (C)	85
3.1.4. Duties of Tzuir	86
3.1.5. Tzuir and Zünga /Yanga	86
3.1.6. Tenapang	87
3.1.7. Chuzen	87
3.2. The Importance of Age-Group (Zünga) in Community Activities	88
3.2.1. Participation of Zünga in Field Works	88
3.2.2. Participation of Zünga in Wild Boar Hunting	89
3.3. The Importance and Functions of Tsüki	89
3.3.1. The Role Played by Matron/Tsukibutsüla	90
3.3.2. The Interaction between Tsükir and Arijumen/Arijusanger	91
3.4. The Importance of Clans in the Village Administration	91
3.5. Land Owning System in Ao Naga Tribal Community	92
3.6. Woman During Headhunting	94
3.7. Participation in Singing	96
3.7.1. Farming Song	96
3.7.2. Tug-of-war Song of Moatsü Festival	96
3.8. The Fate of a Woman after Marriage	97
3.9. Folklore Focussing on Ao Naga Tribal Women	98
3.9.1. A Tale of Lijaba and Two Orphan Sisters	99
3.10. The Political Administration in the Ao Naga Tribal Community: Past and Present	100
3.10.1. Ungr’s Power and Functions	101
3.10.2. The Distinction between Women and Men in Political Affairs	101
3.10.3. Village Administration: The Exclusion of an Illegitimate Son	103
3.10.4. The Integration of Present Ao Naga Tribal Organisation: Yimten, Senso and Ao Senden in the Ao Naga Tribal Community	104
3.10.5. Watsü Mungdang in the Ao Naga Tribal Community	105
3.10.6. The Ao Naga Tribal Understanding of Democracy	106
3.11. Religious Belief of the Ao Naga Tribal Community: Past and Present	107

3.11.1. Participation in Religious Ceremonies: Installation of the Log Drum as a Community Matter	107
3.11.2. Women's Participation in the Feast of Merit	109
3.11.3. Ao Naga Tribal Christians	112
3.12. The Economic life: Its Impact on Women	113
3.12.1. The Distinction between the Rich and the Poor	114
3.12.2. Debts as Obligatory: Women Were Not Exempted	115
3.13. Women in the Past	116
3.13.1. Food Restriction for Women in the Past	117
3.13.2. Triumph through Akangla	118
3.13.3. The Role of Ongangla in the Religious Ceremony	119
3.13.4. Longkongla and Her Villagers	120
3.14. Words that Denigrate Women	121
3.14.1. Derogatory Remarks About Women	123
3.14.2. Superior and Inferior Sex	124
3.15. Ao Women's Voice: A Forgotten Story	126
3.15.1. Silenced Voice of Ao Women	126
3.15.2. The Forgotten Histories of Successful Women	127
3.16. Reclaiming "Voice" Rights	128
<b>Chapter 4: Ao Women's Voice: Field Study Analysis</b>	<b>131</b>
Introduction	131
4.1. Research Sample	131
4.2. Methods Used in the Research	132
4.2.1. Ethnography	132
4.2.2. Qualitative Research Methods	133
4.3. Appraisal of the Above Statements	140
4.4. Quantitative Research Methods	143
4.5. Presentation of the Field Research	145
4.5.1. Suggestions Made by Respondents towards the Improvement of Decision-Making Bodies in Ao Naga Tribal Community	160
4.6. Analysis of the Field Research	164
4.7. Key Findings in the Research	169
4.8. Implications	170
<b>Chapter 5: Ao Women's Voice: A Paradigm of Communication Theology</b>	<b>173</b>
Introduction	173
5.1. Women in Judaism and Ancient Israel	174
5.2. Customary Law and the Voice of Ao Naga Tribal Women	179
5.3. The Reformed Traditions and Culture	186
5.4. Jesus's Movement a Voice for All	190

5.4.1. Jesus Communicated with the Bent-Over Woman on the Sabbath Day	191
5.4.2. The True Disciples of Christ	192
5.5. Women's Voice in the Early Church	194
5.6. The Concept of Women in Philosophy and Religion	196
5.6.1. Voice in Christian History	198
5.6.2. Voice in Social Movement	202
5.7. Patriarchy and Christianity	203
5.8. The <i>Ekklesia</i> of Women: Against Kyriarchy	208
5.9. Women Theologies as Powerful Voice	209
5.10. Communication: The Fundamental Human Right	214
5.10.1. Right to Communicate	214
5.11. Voice is Being Personhood and Reconciliation	216
5.12. Voice is Democracy	217
5.13. Ao Women's Voice: A Paradigm of Communication Theology	218
<i>Conclusion</i>	219
<i>Bibliography</i>	225
<i>Questionnaire</i>	243