

social life at large. The impact of Christianity on Hrangkhol women is that they are liberated from androcentricism and have become changed. Also, the attainment of political independence by India in 1947 reinforced the steps already taken by the church to liberate the women from their age-old enslavement to male domination. Although this process of liberalisation of women is a slow process, it does pave the way for women to be counted as persons in all aspects of life. Right now, it may be just drops of fresh water in the salty sea of humanity.

This dissertation is a humble attempt to what the appetite of future students and pastors or leaders in the Cachar Hill Tribes Synod, may in the entire area of the Assembly of the Presbyterian Church of India to take up the issues of development and empowerment of women both in the church and the society at large emphatically. The Church is yet to take the biblical injunction, "There is neither nor Greek, slave nor free, male nor female for you are all one in Christ Jesus,"³⁷ seriously in all its practical aspects it is true that our women have not come of age to demand further concessions at this stage because of their educational backwardness. It is also wise that we march ahead in line with our national history and achievements. A little knowledge is a dangerous thing and a sharp instrument given to a child as a toy to play with could do him or her more harm than good. But the PWF has already made its existence as a civilising and liberating force to be reckoned with. Even in the advanced countries of the Western civilisation, the Church is behind by about two hundred fifty years in its attitude to the full emancipation of women in its ministry. The main plea of this thesis is that the formation of the PWF is a good step in the right perspective, inventing various ways and means of driving funds for the Presbytery, to educate the Hrangkhol people in social and religious matters.

³⁷ Gal. 3:28